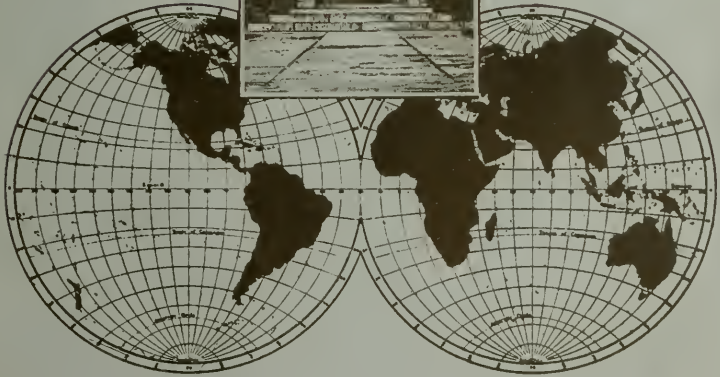


# The GATEWAY

*"To every man there openeth  
A way, and ways, and a way."*



*"Go ye into all the world"*

Toronto Bible College

1936



# The Gateway

Graduating Class  
Organ



Our God is Able



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## THE GATEWAY



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## Editorial

Once again the time has come to submit for your approval our T.B.C. school magazine, "THE GATEWAY." We have doubled its size this year and added several new departments. In the search for material, we have unearthed some remarkable literary talent among the students, and we trust that next year's Publication Committee will be able to make use of their journalistic and poetical propensities to a greater extent than does the present one.

The increase in size was largely made possible through the financial aid furnished by our advertising. The co-operation of the students in patronizing those who have helped us in this respect is earnestly solicited.



THE GATEWAY  
FACULTY



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THE GATEWAY



REV. JOHN McNICOL, B.A., D.D.  
*Principal*

## THE GATEWAY

### THE PRINCIPAL'S MESSAGE

REV. JOHN McNICOL, D.D.

One of the great key words of the Apostle Paul, whose Epistles we have been studying together during our last term, is found in Phil. 1 : 21: "For me to live is Christ." This is the secret of all true Christian life and all great Christian service.

This truth has never needed more emphasis than it needs to-day. It is a very confused world that we are living in, and much of our Christianity has become confused because of the confusion around. Paul's life was confused until he discovered this secret. After that it became the strongest and most fruitful life in all history, next to that of our Lord Himself.

You have all learned this secret, I trust, in your Bible College course. But you will need to remember it continually when you go out into your work in the world. Paul always kept it in mind, for he refers to it again and again, in one form and another, in all his letters. In the last letter he wrote, just before his death, he put it this way to his beloved Timothy: "Remember Jesus Christ, risen from the dead" (2 Tim. 2 : 8, R.V.).

What Paul discovered was that the secret of life is not self-culture, but knowing Jesus Christ; that true strength does not lie in self-assertion, but in self-surrender; that the only way to find oneself is to lose oneself in Christ. Recall how F. W. H. Myers interprets the spirit of Saint Paul:—

*Christ! I am Christ's! and let the name suffice you,  
Ay, for me too He greatly hath sufficed;  
Lo, with no winning words I would entice you,  
Paul has no honour and no friend but Christ.*

*Yea, thro' life, death, thro' sorrow and thro' sinning,  
He shall suffice me, for He hath sufficed:  
Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is Christ.*

May you all find your place in the plan of God and there fulfill His will in this our day and generation. And wherever your work may be in the world-wide field, may each of you be sustained and strengthened by the same spirit as the great Apostle.

THE GATEWAY



MRS. JOHN McNICOL

## THE GATEWAY

### A MESSAGE FROM OUR COLLEGE MOTHER

MRS. JOHN McNICOL

More and more as the years go on, I realize the great honour that has been given me, to be the "Mother" of such a large number of Christian young people.

I know that your prayers on our behalf are being answered continually. I often think of the kindly actions shown to us from time to time.

One day when the sun is not shining and the day looks dull, a box of lovely spring flowers is left at the door, "with love from your girls." Another day a delightful party is arranged and perfectly carried out, with one exception to prove the rule, a speech by Mrs. McNicol! These are just a few of your many love tokens throughout the past years.

May you continue such thoughtful ministries to others with whom you will be associated in the years to come, as it is one way of showing the spirit of Christ.

### 1936 GRADUATING CLASS HYMN

*A mighty fortress is our God,  
A bulwark never failing;  
Our Helper, He, amid the flood  
Of mortal ills prevailing.  
For still our ancient foe  
Doth seek to work his woe;  
His craft and power are great,  
And armed with cruel hate  
On earth is not his equal.*

*Did we in our own strength confide,  
Our striving would be losing;  
Were not the right Man on our side,  
The Man of God's own choosing.  
Dost ask who that may be?  
Christ Jesus, it is He!  
Lord Sabaoth is His name,  
From age to age the same:  
And He must win the battle.*

*And though this world with devils  
filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us.  
Let goods and kindred go,  
This mortal life also;  
The body they may kill,  
God's truth abideth still:  
His kingdom is forever.*

## THE GATEWAY

### 1936 CLASS EXECUTIVE

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<i>Assistant Secretary-Treasurer</i> .....	INA HEIGHES

### CLASS HISTORY—1936 GRADUATING CLASS

A new world was opening to a group of 132 eager Christian young people on September 19, 1933, as one by one, or in small groups, they entered the door of Toronto Bible College. With minds full of questionings, wondering what this new life would be like, and to what it would lead, they were at once impressed by the atmosphere of peace, joy and love. In the office they met Mrs. Lantz, who directed their order of admission into Dr. Waters' presence. While waiting for "Dr. Waters will see you now", they watched Mrs. Gray telephoning. (We afterwards learned she was arranging for boarding houses and places of employment.)

Such was our first day. Now, as we come to our last, before passing into a world of service, we pause once more at this open door to recall all the memories that it suggests.

In the first room on the left of the hall (the first-year lecture room) we travelled with Mr. Burns from "Dan to Beersheba". From Dr. Weston we learned something of the mysteries of the soul, mind and heart! But that first year was an introduction to a new life in Christ, a new Christian fellowship which grew and deepened as the time passed.

When the intermission bell rang, we poured forth into the halls which, in our first year spelled, "Welcome", in our second and third years, "Welcome Home". In these halls, too, we "buzzed about" the mail box (letters and examination papers!) and the bulletin board (appointments, missionary speakers and lunch menus).

On climbing the stairs, we are reminded of the small groups who, on

Monday afternoons enjoyed the hospitality and friendship of the home of our College Mother. An increasing sense of our family fellowship was realized "over the tea cups".

Next door is the Library, where we later waited our turn for "digest" books. Here, also, we met in Cabinet and Committee meetings in the early mornings. During the afternoons, as we studied, we could hear Professor Burns expounding Greek (jots and tittles) across the hall, in what is known as our "Prep" room. It is worthy of note that with us are graduating six members of the first Preparatory Class.

The open door of the office of the Superintendent of Student Activities reminds us of that man of seemingly endless energy, a never-failing source of sound advice and encouragement.

Two flights of stairs lead us down to the basement where Bob reigned in the furnace room; Winnie, in the kitchen; and appetites, in the dining-room. Fun and fellowship pervaded every room at the close of skating parties, hikes and social evenings.

The Assembly Hall recalls to us the experiences of Second and Third year life. Of course, students of all years met here for morning devotion and English Bible, but only those wearing round tags (with the corners knocked off) remained for many other lectures. Here Professor Isherwood (from piano or chesterfield?) systematized our theology in an amazing way. We will ever remember his exclamatory request, "For goodness sake, don't give me a theological answer!" Mr. Rhodes also took a hand in the matter. He is a firm believer

## THE GATEWAY

in the value of patience and sought to perfect ours by withholding our examination papers! We were initiated into the mysteries of syllogisms, and we patiently endured the boys' practice preaching (girls' point of view, of course). Mr. Hyde, in his youthful manner, gave us, in word and action, much enlightenment on his subjects. The "dear silly geese", under Mr. Shildrick's faithful tuition, really learned to sing. Our music, in each of these three years, led up to the great climax in Massey Hall.

"A blessing isn't yours unless it is shared". That is the way we felt about all the good things we absorbed. By our second year we not only studied together, but worked together. The many departments of our evangelistic work, while fitting us for future service, provided opportunities to spread the Gospel by sermon, song, testimony and life.

Each day began at 8.15, when in the Prayer Room we found the Source of Strength and Grace and came to know "Him" better. Here, also, at the noon hour, we shared the burdens of the missionary members of our T.B.C. family, of whom we heard from time to time in our missionary meetings. Saturday evenings provided fellowship in prayer and praise, as we gathered to "bear up" the activities of the week-ends.

While learning how to represent the One who meets the needs of the soul, we have also received much instruction from Dr. Waters about meeting the needs of the body. Thursday afternoons will ever be remembered by us because of the spectacle presented by "practitioners-to-be", as they demonstrated a "human stretcher" or "treatment of a fractured lower jaw."

This brings to our mind the boys' gym. period, when there is considerable need of Dr. Waters' training, as evidenced by black eyes, twisted fingers and swollen joints. Of course, the girls throw the basket ball, but not one another.

Thursday afternoons bring memories of the girls' fellowship in the

Common Room, where we gathered for Miss McCarthy's chats — from which we came with this prayer on our lips:

*"May the mind of Christ my Saviour  
Dwell in me from day to day."*

In recalling these gatherings which brought us closer to Him, we cannot omit the Tuesday morning devotional periods, when Dr. McNicol led us in confession to a renewed dedication.

During our three years, there were two events which history cannot repeat. One of the happiest occasions in which we were privileged to share, was the reception for our beloved Principal on the evening when the degree of Doctor of Divinity was conferred upon him by his Alma Mater. The other occasion was that of the memorial service for our late King George V — when Mr. Hyde read from Isaiah 6: 1, "In the year that king Uzziah died, I saw the Lord", and challenged us to so reveal Christ as to make it possible for many to say: "In the year that King George V died, I saw the Lord."

As we approach the completion of our training, we think of those of our class who have already been called into active service — Muriel Bowes, of Vancouver, is now teaching in Tinnevely District, South India; Bert Turner is conducting a mission in North Toronto; and Mrs. A. Hill (nee Peggy Harvey), with her husband, Dr. A. Hill, is bearing witness to the power of the Gospel in Sherbrooke, Que.

Many of our class look forward to service in China, Africa, India, South America, Palestine and Northern Canada.

What have we learned as we have sat morning by morning studying the Word of God, under the guidance of our Principal? The great truths he has sought to expound have lived for us in the life he daily walked before us. From Genesis to Job, we were impressed by the tremendous difference between self-will and God's

*(Continued on Page 65)*



## THE GRADUATES—1936



**MYREE BRADLEY** From an early age, Myree has had a desire to go to India. Three years ago she entered T.B.C. to study that she might realize that desire. During this time she has taken a keen interest in evangelistic meetings. Her sweet soprano voice has delighted many as they have listened to her solos and also in the girls' quartette. Her quiet, sincere manner is pleasant to all who know her.

\* \* \* \*



**RUBY MAE BARNES** Barrie became more than a spot on the map when Ruby appeared. Possessing all the graces of feminine charm, she has won the high esteem of some of the small boys of Barrie. Having given her heart and life to the Lord at the age of twelve, she has since sought to prepare herself for service for the King. Serving on the Devotional Committee during her third year at T.B.C., she has shown herself capable of being "faithful in little". Ruby intends to enter Orillia Memorial Hospital in further preparation for service in Africa, D.V.

*Favorite pastimes*—Talking and reading letters.

\* \* \* \*



*Students on the avenue, students on the street. They come to Art for haircuts, he does them up so neat.*  
**ARTHUR BRODIE** Here he is—"The Man from Gleggarry"—and we are all so glad that after Art travelled from coast to coast he came to join us at T.B.C. He is not very big for his size, but he covers an immense space, for, while his feet are in Toronto, his heart is in Nova Scotia.

*Famous last words*—"There are many things worse than being an old maid; one of them is marrying the wrong man."

\* \* \* \*



**SIMON IRA BROWNSON** Simon was born a few years after the turn of the century, in the north country, near Bancroft, Ont. (now of Trenton) born again when quite young. The Lord called him from the peaceful tranquillity of the country to prepare in the T.B.C. for service in the foreign field. We all will remember Simon for his work on the street corner during the open-air meetings. We will remember, too, the time a little fellow stopped him on the street and said, "I know you; you're the fellow that plays that pull-and-push thing (accordion)." May God's richest blessing follow him as he goes on in active Christian work! Noted for the symmetry of his hirsute adornment.

\* \* \* \*



**ELSIE MAY BARROW** Elsie made her debut into this world in Hamley, England. In 1924, she left the land of her birth and chose Canada as her new home. Here she found the Lord Jesus Christ, and, feeling the need of further training, came to T.B.C. With her sunny disposition she soon made many friends. Elsie served on the Devotional Committee in her graduating year. She intends doing active Christian work in the future and her heart is over there where the Niger courses downward to the sea.

*Favorite occupation*—wrestling with Greek idioms.

\* \* \* \*



**DONALD M. BAINARD**—One has to look up to Brother Don, because of his height, and because of his deep love for the Lord Jesus Christ and the Word. Don first saw the light of day in Lambeth, Ont., and the illuminating light of God's Holy Spirit broke in upon his soul almost four years ago. Don has had considerable experience in the business world as a die-maker, and now, after three short years at T.B.C., he is ready to do the Master's business. T.B.C. has been a source of great blessing to him and he, in turn, to us. May God richly bless His servant as he goes forth to do His will!

## "OUR GOD IS ABLE"



**CLARENCE BASS**—Clarence was born in England. Like everyone else, he was born a sinner. He didn't care for the wages of sin and Satan, so he changed his company and now Jesus is his Master. During his last year he has been Bob Allan's right-hand man. He is our "north side" heresy hunter, par excellence. Still his warm Christian heart would never permit him to burn a heretic, so all is well. His future is to be spent in doing the will of God wherever He leads.  
*Favorite pastime*—Mastication.

\* \* \* \*



**WINNIFRED CRAFTS** Kingsville, home of the famous bird sanctuary, claims Winnie. Converted at the age of twelve, she too became a bird, one of the "bluebirds" of the Kingsville Baptist Church. In the fall of '33 she came to T.B.C. and each fall since has brought her back to the "home nest". Winnie expects some day to take flight to South Africa, where she feels the Lord would have her testify to His saving power. Our prayers will follow her.

\* \* \* \*



**ROBERT J. CHUBB** Hamilton, the "Industrious City", is where Bob first opened his eyes to the light of day, and in the same city, seventeen years later, his eyes were opened to "the Light of the World." He spent a year at the Moody Bible Institute and later was led to come to T.B.C. to complete his training for the Christian ministry. In the second term of his first year, Bob began his ministry at the Gospel Tabernacle, to which church he was called as pastor in the fall of the following year.

*Characteristic preaching phrase* "The present day and age."

\* \* \* \*



**FRANK DEAN CHRISTIE**—Brother Frank was born in Winnipeg and, after coming to Toronto, was born again in 1931. It has been a great joy for him to witness for his Master throughout Ontario in song, sermon and testimony. The Lord called Frank out of the banking business to attend T.B.C. which has meant so much to him. We feel certain that his fine, spiritual character and ever friendly smile will go a long way toward winning souls into the Kingdom of Christ. Frank looks forward to a singing and evangelistic ministry in the homeland, as the Lord leads.

\* \* \* \*



**JOHN CROOK**—Born in Lancashire, England, but desiring to find "A better land, far, far away", John came to Canada and wisely (?) chose to settle in Hamilton. Through the influence of Bob Chubb, a fellow employee, he was brought to realize his need of a Saviour. At Philpott Tabernacle, October 26, 1930, he was born again — a converted "Crook"! His immediate desire was to prepare for active Christian service, so he came to T.B.C. This year John has been chairman of the College Hospital Committee. In these closing College days he feels God is calling him to China.

\* \* \* \*



**GEORGE CLEMENT**—Although our George had the drawback of being born in Hamilton, we do not hold this against him, but give him credit for trying to lift the reproach by coming to Toronto. He has been known around T.B.C. as the "north side theologian". We trust that his theology will always be pure and sound and that he will be of great use in the service of his Master. George's frown isn't to be taken as significant of his disposition. It comes from the great mental strain, required in argument.

*Often heard*—"Listen here!"

## THE GATEWAY



**CHARLOTTE DANCY** — Charlotte hails from Toronto, and hidden beneath her quiet, dignified exterior are many rare qualities, combined with a personality permeated with the fragrance of our Lord. We have found her a faithful and efficient helper, she having given splendid service in the hospital, on the Visitation Committee, and as social leader of the Student Cabinet. She has acquired an affinity for scrap-books and languages. Trigonometry and catching crabs are her hobbies. Her lessons in "life-saving" at the Baraca Club have been highly appreciated. The summer of 1935 she spent at the N.A.H. in preparation for South America.

\* \* \* \*



**RUTH DEVITT** "Walnut Heights" marks the place where Ruth, one of our Kitchener maidens, started her happy journey along life's highway. Through the influence of one of the finest of Christian homes, Ruth became a Christian early in life. After a few years in business in Kitchener, she definitely yielded her life to God and later came to T.B.C. Ruth's happy and kind disposition and her increasing devotion to the Master have enhanced her life at College. The latter will also be her guiding principle as she enters social welfare service for Him.

\* \* \* \*



**MARY GERTRUDE DAVIS** — Severn Bridge, Muskoka, claims the distinction of being Mary's birthplace. At the age of twelve, in the atmosphere of a Christian home, she accepted Christ as her Saviour. In September, 1933, the Lord brought her to T.B.C., where she made full surrender of her life to Him and found the joy and assurance of salvation. Mary has engaged in Sunday School and Young People's work and has served on the Visiting Committee of the Evangelistic Executive this year. Her warm, unfailing friendliness has endeared her to our hearts, and her life has been a real testimony and blessing in our midst.

\* \* \* \*



**FLORENCE M. DERBECKER** — Converted in her early teens, Florence had the desire to become a missionary. At Canadian Keswick in 1933, she definitely felt that the time had come to prepare for service. She decided to come to Toronto Bible College, so Kitchener lost her and we gained thereby. Her winsome way has won the hearts of the children at Knox Church and her little stories have been a source of joy and untold blessing to the wee folks at the hospital. Florence rendered capable service as secretary of the Missionary Society, during her first year. Florence's future is as yet unknown she is awaiting God's guidance.

\* \* \* \*



**PAUL ERB**— Paul started life in a good old Pennsylvania Dutch home in Kitchener, Ont. Having graduated from Kitchener Collegiate in '33, and having heard the voice of God calling him to missionary work in the Canadian West, he came to T.B.C. to better fit himself for God's service. We surely will remember Paul for his vociferous voice and broad grin. Memories of his piano-playing are also very vivid. Paul is much interested in hospital visitation, particularly in Hamilton. May he be greatly used of God in the great West Land!

\* \* \* \*



**RUTH E. FARMERY**—A devout Christian home and the earnest testimony of the Inter-Schools Christian Fellowship led Ruth to the Saviour early in her high school course. After consecrating her life to the Lord, she entered T.B.C. in 1933. Ruth's sunny personality has won her a wide circle of friends, and her love of entertaining has provided never-to-be-forgotten hours of pleasure. In her second year, Ruth rounded up the Sunday School teachers. On the Missionary Committee this year, she has quietly and carefully looked after our missionary lists. Outside of T.B.C. Ruth has been thrilled with teaching little girls and working with intermediates. Since "Ruthie" is interested in "Art," we predict a harmonious future.

## THE GATEWAY



**ELVA GLICK**—To Kishcoquillas Valley, Pa., we are grateful for giving us "Our Elva". She is the girl who does (with a smile) the jobs that nobody wants. At 14, Elva was saved, then assumed duties as secretary of S.S. and Girls' Club; later taught S.S. and became a popular speaker at Y.P.U. At T.B.C. she has served on the Devotional Committee, on the Missionary Society, in charge of Jewish work, and in her graduating year has capably handled the odds and ends of Cabinet affairs. Elva has kept the faith, but not to herself. Her schoolmates are all the stronger for having known her. *Favourite Pastimes*—Collecting poetry and writing stories. *Future*—A nursing course in preparation for the foreign field.

\* \* \* \*



**ARNOLD GILLOTT**—Arn. was born in Guelph; born again in Woodstock, Ont. Attending W.C.J. for 5 years, he aspired to great heights in the realm of electrical engineering. During his stay at T.B.C., he has served on the Devotional Committee and as leader of the Missionary Executive. His great dignity has given him a high place in our esteem. *Habitat*—88 Walmer Rd. *Hobby*—Peddling mite boxes. *Favourite Saying*—"Boy!" *Suppressed Desire*—"To be on time." Arnold intends to engage in further Christian service with his "To Be."

\* \* \* \*



**HELENA GIBBS**—Our Helena comes from Simcoe, not from Lake Simcoe, as some might think, but from a prosperous town near Lake Erie. It is full of pleasant memories, for here she spent her happy childhood, received her education, and, best of all, found Christ as her Saviour. Helena came to T.B.C. by the providence of the Lord, and we thank Him for sending her to us. We have found her to be steadfast and true and, to those of us who know her best, she is a friend indeed. Her desire is for foreign service, if it be God's will.

\* \* \* \*



**ELLEN GREENSLADE**—"But he that shall endure to the end the same shall be saved". The motto of the Greek class, and a worthy tribute to Ellen. At the age of 16, Ellen realized that the world couldn't fulfil her dreams. Shortly afterwards she entered the Bible College, where her ready smile and dimples have won her many friends. After leaving the College, she hopes to enter a hospital, where she will prepare more fully for work in China, D.V. To all who come to her for assistance, her smiling answer is, "I serve".

\* \* \* \*



**RUTH GANTON**—Ruth awoke in a strange, yet interesting, world to us, that of Peru, South America, on August 19, 1915. Born of missionary parents, this godly heritage led to her conversion while very young. She received her early education in England, and from thence settled at Collingwood for an interval. Here she became christened "Rufus the Red." by her associates. A regular book-worm, this girl turned out to be!!! Characteristics are her maidenly shyness and meekness, though staunch and true behind it all. On concluding her course at T.B.C., she intends to prepare to go to South America (D.V.).

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**VIOLET GARTLY**—Vi comes to us from London, Ont. That ready smile has won her way into many hearts. Her sunny, sweet disposition and conscientious nature is treasured by all who know her best. Vi is a member of the Devotional Committee. Before the close of her third year, she has already found her field of service, and has been appointed as missionary (or Bible woman) on the staff of the Toronto City Mission. We feel sure that she will carry a bright ray into destitute homes, and we wish her Godspeed as she leaves us to take up this field of service.

## THE GATEWAY



**MATTHEW JOHN ROBERT GREER**—This young man was born in Bracebridge, Muskoka, and spent the first night of his life lying on an oven door, which accounts for a few things we had wondered about! In the year 1929 Matthew was born into the Kingdom; he was saved at the Langstaff Gospel Mission, under Dr. Blandin. Three years later he was led by God to T.B.C. As Matthew leaves here we pray God's richest blessing upon him and that wherever God may lead him in the future, He will use him in a mighty way.

\* \* \* \*



**IVY HUNT** Ivy hails from St. Catharines, though her birthplace is Toronto. While in Normal School, she came to know the Lord and so laid the only real foundation for life, which is Jesus Christ. "Only obedience holds; I haste, I rise to do the thing He saith." We have learned this to be true of Ivy. Her experience of three years' teaching the "wec folk" has given Ivy "a way with them", which we all admire. May she be richly used in His service wherever He calls! *Hobby*—Reading Oswald Chambers.

\* \* \* \*



**ALMA E. HUNTER**—As the sun was setting over the western horizon, a little girl named "Alma" was, for the first time, heard exercising her lungs (she has been heard exercising them several times since). Although brought up in a Christian home, Alma did not accept Christ as her Saviour until 18 years of age. Desiring to prepare herself for service wherever God led, she came to the Bible College and she has never regretted having done so, nor have her many friends whom she has won while here. The call of the North continually comes to Alma, and so as to the future?

\* \* \* \*



**EDNA N. HODGSON** Edna's "corner" until January, 1933, was in Montreal, and Miss Smith could not have done without her, as Edna helped to brighten the "Friendly Home" in service for her Lord. We have been enriched by Edna's presence among us, and we know that as she returns from T.B.C. she carries with her a new realization of Christ's transforming power in her life, and many other precious lessons besides. God holds the key of Edna's future and we have this confidence that He will be glorified in her life. *Hobby* Knitting. *Favourite Expressions*—"Oh, dear!" "All right, then!"

\* \* \* \*



**WILLIAM G. HOLDER**—Bill was born in the unexcelled City of Toronto the Good. He learned to love the Lord Jesus in the Willowdale Baptist Church, at the age of fifteen. Two years later he began his studies in the Toronto Bible College, where he has learned many valuable lessons. As he leaves, we pray God's richest blessing upon him and trust that he will be used to His glory in the winning of many souls from darkness into the marvellous light of the Gospel. *His Favourite Pastime* Long walks in the evening!

\* \* \* \*

### FLORENCE HUGH

First saw the light of dawn, one winter's day:  
Living in Toronto, from there she did not stray:  
One night in a Gospel service, she gave her heart to God.  
Rejoicing then she followed in the path that He hath trod.  
Eventually, she came to learn God's Word at T.B.C.  
No place on earth is better - - I'm sure you will agree.  
Christ to her is everything: He is her first and last,  
Ever she will follow Him, until her life is past.

During Florence's stay with us, we have found her a true friend and a devoted child of the King. She has the foreign field in view.





## THE GATEWAY



**INA HEIGHES** Ina, one of our "school majors," comes to us from Owen Sound. She received her early education there and later taught school for some time. Then, feeling the need of added training in order to equip herself for her Master's service, she enrolled at T.B.C. During her stay here she has, in her quiet way, faithfully supplied her bit to the student activities, serving on the missionary executive and as cabinet secretary. As assistant secretary of the class, she will serve us in the future. Although her heart feels drawn to Africa's sunny shores, she is waiting upon her God to lead the way.

\* \* \* \*



**PERCY IBBOTSON** At seventeen years of age, Percy first "saw the light", as a child of God. After service and study with the Salvation Army he came to the Toronto Bible College to prepare for ministerial work. During his second year he acted as chairman of the House-to-House Visitation Committee. In this work he rendered most efficient service and was elected head boy for the ensuing year. He is now waiting for the Lord to lead him out into His chosen field of service.

*Often heard—"Fine!" "Let us rally!" "Just a word!"*

\* \* \* \*



**ELIZABETH JOHNSTON** Though the Royal Burgh of Rutherglen, Scotland, will ever have first place in Betty Johnston's (be sure to pronounce the 't' please) heart, Toronto has taken second place since she found T.B.C. there. The Missionary and Evangelistic committees have profited by her wise counsel, as has many an individual, if she decided it was needed. After some training in nursing Betty looks forward to South America, where she feels her Lord is leading her and we know her life will count for Him there as it has here. We shall miss her "Well, really!" and Scotch accent when she leaves us.

\* \* \* \*



**DOROTHY GRACE JONES** Since February 15, 19—, practical Dot has been "growing up" in a Christian home, where she learned The Way, then walked in it. Mysteries of commercial school were investigated and conquered. Her next step, to Weston Hospital for training, was no aid to spiritual growth. Soon a patient herself, given up by the doctors, Dorothy surrendered her life to the Lord — and strength returned. September, 1933, found her in our midst. School days—work among children and young people, hospital and house visitation. Spare time—browsing in libraries, teasing, joining in discussions.

*Future—Following His leading.*

\* \* \* \*



**CATHERINE J. KNECHTEL** Catherine comes to us from Kitchener, her birthplace and the scene of her childhood days. Evidently, Kay, as we know her now, wanted to be a nurse and, after spending several years struggling with school studies, finally found herself in Kitchener's only hospital. The Lord had a different course for her; after a very short time, she was packing for T.B.C. She has given of her artistic ability in numerous ways while at school. Upon completing her course, Catherine looks forward to a life of service wherever the Lord will lead her.

\* \* \* \*



**HELEN E. KNIGHT** (Eph. 2: 8, 9, 10)—Helen came to us from Meaford, which, so far, she has been able to call "home." While in the first year of her "teens," she realized her need of the Lord Jesus Christ, and accepted Him as her personal Saviour. After graduating from High School, she entered the business world. Although her fingers were flying over the keyboard, her thoughts were winging their way to T.B.C. While with us, Helen has been leader of the Jewish work and also responsible for our '36 Class social activities.

*Often Heard—"Anything can happen now!"*

## THE GATEWAY



**ROBERT T. KRICK**—Robt. T. Krick hails from Winona, Ont., the place where fruit is plentiful and the scenes picturesque. Robert will be long remembered for his cheerful countenance and his faithful service in looking after the prayer and praise meetings in the mornings. Bob intends to engage in missionary work in the north country. May the Lord bless thee and keep thee and make His face shine upon thee forever!

*Often heard*—"Be sure your names are checked on the overflow prayer list!"

\* \* \* \*



**FRANK B. C. KEYS**—Although born in Hamilton, Jerseyville claims this contribution to our College fellowship. There Frank was saved and led to surrender for service in the Christian ministry. After acting as President of B.Y.P.U. and deacon of the historic Jerseyville Baptist Church, he sought preparation for further service, at T.B.C. Serving on the Missionary Executive, Frank has had charge of the Thursday noon prayer meetings. His services on the business staff of "THE GATEWAY" have been greatly appreciated.

*Desire*—"My utmost for His highest."

\* \* \* \*



**CHARLIE KEEFER**—Charlie was born again eight years ago and came to us from Haliburton, Ont., in order to prepare himself for the Christian ministry. During his stay here, his sunny disposition and co-operative attitude have given him a warm place in our hearts. His ability as a preacher will not be overlooked and his musical accomplishments have made him very useful in the various appointments. He intends to engage in pastoral work in the homeland.

*Pet Hobby*—Rejuvenating jokes.

\* \* \* \*



**THEODORE (TED) KREICK** The broad plains of Saskatchewan surrounded the early life of this young man. He was led to a saving knowledge of the Lord Jesus Christ and dedicated his life to the Master's service three years ago. Feeling the need of a more comprehensive knowledge of the Bible, Ted came to T.B.C. During his stay here, his warm smile and impetuous, friendly nature have won him a place in our hearts. As he leaves us to engage in Christian service in Saskatchewan, we pray that God's richest blessing may attend him. Noted for his famous "mustang check" on the basketball floor.

\* \* \* \*



**HELEN LOCK**—Helen came to know the Lord in her late teens. She spent three years in office work before coming to T.B.C. to learn more of God's Word. During her College course, Helen has won her way into the hearts of the "Juniors" with whom she works. She is ever ready to witness for her Saviour, who is a reality to her. We expect she will carry off honours in First Aid, having had some personal experience in her second year!

*Future*—"To follow where He leads." *Pet phrase*—"Is it compatible?"

\* \* \* \*



**ANNA LEFEVER**—Little (?) fair-haired, studious "Ann" was born twice, educated and grew up in Paradise, Pa. Although Ann is only five (Feb. 29), she has proven her ability to serve on the Missionary Society and the Music Committees. Her voice is heard in quartette, class-room and choir, for Ann believes in witnessing in song. Hearing the call, "Come, follow," Ann came to T.B.C. to prepare for foreign service. To this education she wishes to add other necessary training. While her next step is indefinite, her confidence is in the One who holds the key of all unknown.



## THE GATEWAY



**VIOLA LEWIS**—A sweet, energetic, little Welsh girl, born in Cuba, came to Canada when three years old and was educated in Owen Sound, Ont. At the age of 11, she came to Jesus Christ, but not until her teens did she hear God's call to a fuller surrender of heart and will. Obeying the voice of the Lord brought her to Toronto Bible College. She is now hoping to procure her matriculation in order that she may be better fitted for whatever service the Lord has for her.

\* \* \* \*



**AUGUSTA McDONALD**—On a farm, a few miles east of Woodstock, was where Augusta first gazed upon this world. She had a good heritage in that her parents were Christians. When thirteen, she made a public confession of Christ and joined the United Church at Sweaburg. Some years later, when attending a missionary meeting, she realized that God had His hand upon her for missionary service, and so she came to T.B.C. for training. As she leaves T.B.C., she feels that God wants her to labour for Him in India, but she is willing to serve her Master anywhere. Her quiet winning way will be sure to win for Augusta many friends.

\* \* \* \*



**OLIVE PEARL MOORE**—

Olive by name,  
Olive by nature,  
A student (?) of fame,  
Noble of stature.  
Loving her Master,  
Eager to do,  
Whatever service  
He calls her to.

Longing to tell them  
Of Jesus's love,  
Who now is preparing  
Their mansions above.

A lover of children  
Of every land,  
Especially those  
Of India's strand.

Leaving our College,  
Next she will try  
For medical knowledge  
At N.B.I.  
We've found her a friend  
In joy or distress,  
And trust that our Saviour  
Will direct and bless.

\* \* \* \*



**ETHEL MARSHALL**—Ethel first saw the light of day in Hamilton, June 8, 1913. Through the influence of a godly mother, she came to the Master at the age of 7. Her chief desire is to be a labourer in His vineyard. Her magnetic and unique personality has won her way into our hearts, and her affectionate, warm smile has spread sunshine wherever she has gone. She is singularly gifted in musical composition and possesses a charming voice. Her favourite pastimes are reading and composing poetry. We shall miss her cheerful presence, and wish her Godspeed in whatever work she undertakes.

\* \* \* \*



**FLORENCE MERRYWEATHER**—When the March winds blew in Africa, in breezed Florence, and, regardless of cloudy days, when Florrie is around "Merry Weather" always exists. Her bright joyousness is infectious. After leaving Africa and having spent some years in England, Florrie made her home in Collingwood and there accepted Christ as her Saviour. Many have been helped by her testimony. She has a remarkable talent in art, and her sole ambition is to serve her Master wherever He may lead.

\* \* \* \*



**JESSIE M. MOORE, Reg. N.**—China and the unique Chefoo School of world renown have given to our happy T.B.C. family one of its choice missionaries' daughters, in the person of Jessie Moore. From an early age, Jessie has followed her Saviour as He has led. In 1929, Jessie graced the Queen City with her presence and later trained at St. John's Hospital. Since then, she has taken the course at the Toronto Bible College, with a view to service for her Lord in China. May God crown Jessie's life and work with His richest blessings in the days that lie ahead.

Chief aversion—Writing in autograph albums.

## THE GATEWAY



**EVA MUSSER.** A little Jewish maiden! No, your guess is wrong. Eva is a Pennsylvania Dutch girl. However, eleven years of her early life were spent in Saskatchewan, and it was there she found Jesus Christ as her Saviour. Eva loves to sing, and before coming to T.B.C. it was her great joy to sing in various parts of Lancaster County, with her four sisters. Although leaving her sisters behind, she did not stop singing when she came to T.B.C., for her rich alto voice was soon heard and in demand. During her second year she served on the Music and the Devotional Committees, and in her third year is Vice-President of the Missionary Executive. Her future—He knows. She is expecting to train as a nurse, and then it is wherever He calls.

\* \* \* \*



**ALLISTER MORRISON** At first saw the light of day in Prince Rupert, B.C., when it was a city of board sidewalks. At the age of eight, he travelled across the continent with his family and settled on a farm down where the herring-chokers come from, namely, Cape Breton, Nova Scotia. He taught school for three years, and at last yielded himself to Christ fully in order that He might use him. At first he was in single bliss, but now has a life companion. He intends to continue studying for the ministry, the Lord willing. *Ambition*—To serve Christ and the people of isolated Labrador.

\* \* \* \*



**KATHLEEN NAFFEL.** Betty (as she is known among us) was born in the Queen City, but was reared in peaceful country surroundings. She came to know the Lord just three years ago this spring, and entered T.B.C. the following fall, that she might be trained for His service. She is one of our quiet, reserved girls, but her life ever radiates the joy of her Saviour and the sunshine of His presence. May His richest blessing rest upon her as she goes to make Christ known as the Messiah in the land of His own earthly life and ministry!

\* \* \* \*



**CHARLES ORVILLE NOTT** Orville comes from the wilds of Sault Ste. Marie, Ont. Under the influence of his Christian parents and the convincing power of the Holy Spirit, he very early in life gave his heart to the Lord Jesus Christ. Orville has a philosophy peculiar to himself; checking up on the teaching of the instructors, especially that of Mr. Burns, is his particular task, which he performs with amazing avidity. Orville would like to go to the foreign field, but he is willing to go anywhere and to do anything for the Lord.

\* \* \* \*



**WINIFRED OSBORNE**—Born in Bronte, famous for the talent it has produced, Win. has not failed the place of her nativity. In her second year she was privileged to serve on the Social Committee, and we have been privileged to have her as our College cook during her third year. Win. has contributed to our College fellowship by her readiness to give a helping hand and lend a sympathetic ear.

*Future*—Leaving the lake to go to the Hill's, but Bronte's loss is "another's" gain!

\* \* \* \*



**NORMAN PARISH** Norm. was born on a farm near Oshawa and came to Toronto some years ago. He was born again in October, 1931, and dedicated himself to the Lord's service. The world is his "parish," but he hopes to serve in South America. He had the honour of "breaking the ice" in practice preaching for his class in Homiletics. He says "You can't grow both hair and brains."

## THE GATEWAY



**DOUGLAS C. PERCY**—Doug. was saved in February, 1929, and immediately dedicated his life for Christian service. In the past seven years he has been a "Jack-of-all-trades." He organized the I.S.C.F. group at Malvern Collegiate, was assistant director at Pioneer Boys' Camp, and is assistant pastor at Langstaff Baptist. In his first year he was in charge of the house visitation work. Spent his second and third years on the Cabinet as assistant evangelistic leader and devotional leader, and has now the worthy office of class president. His interest of late is in music, particularly the piano.  
*His future*—Bright as God's promises.

\* \* \* \*



**ROY PITTS**—Roy hails from Hamilton, so, of course, is always making a mountain out of a mole hill. Soon after his advent to the College, his ability in music and with children became well-known. As for his music, Mr. Shildrick claims to be his musical grandfather, so that explains that! His success with children? Well he was one himself once—and knows how to deal with them. After graduation, Roy plans to engage in evangelistic work, particularly in Niagara Falls. We wish him, with his xylophone, accordion, etc., the best of success in the Master's service.

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**OSCAR RICHARDSON**—Ossie was born in Nashua, N.H., and after numerous peregrinations settled at Woodstock, "the City Beautiful." He completed a successful collegiate course, being converted in his fifth year and realizing a call as a medical missionary. His career at T.B.C. has been characterized by diligence and proficiency in his studies, and his work in the orchestra should not be unrecognized. He, in his third year, was appointed editor-in-chief of the College magazine. To many of us he is known as "Ossie the Chef" because of his culinary ingenuity. On his departure, he will enroll at U. of T. as a "Med."

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**HELEN ROBISON**—Brantford, Ontario, has given the world more than our Bell Telephone. In 1913, a wee baby girl who was destined to become a soul-winner, started life there. Helen was saved at the age of 12 and later entered the business world. After surrendering her life to the Lord, she came to T.B.C. to learn more of God's Word. "Her thought is now for the souls of men," can truthfully be said of Helen. Every Sunday, a class of girls brings joy to Helen and the hospital patients find her a cheerful visitor. We know she will continue her personal work when she leaves us.  
*Future*—Full-time service where He leads.

\* \* \* \*



**WINIFRED SIMPKINS**—Although born of Christian parents and taught the Word of God from infancy, Winifred did not accept Christ until she was 14. Winnie has meant much to T.B.C., especially on the 1935-36 Missionary Executive. Her proficiency as a typist has made her much in demand. *Expectations*—A nursing course and then to engage in children's work in the Belgian Congo. *Favourite occupation*—Arguing! *Chief diet*—Raw carrots.

\* \* \* \*



**MARGARET SHIPLEY**—Margaret was born near Toronto. Her parents were Christians, and she was taught to reverence God and His Word from early childhood, but she did not accept Him as her Lord and Saviour until she was 14 years of age. A few years later, she surrendered her life to the Lord for missionary service and entered T.B.C. to equip herself more fully for the work to which He had called her. As she leaves the College, she is expecting to serve her Master in China, but until she goes to that country she will endeavour to tell the Good News of the Saviour to those with whom she comes in contact at home.

## THE GATEWAY



**JEAN CANBY SCOTT** Born in the home of a Baptist minister in Courtright, Jean came to love the Saviour early in life and surrendered her life to Him at the age of 16. During her stay with us, she has shown marked ability in speaking and singing and has given efficient service on the Evangelistic Executive as leader of the women's work. Her help in coaching students for Mr. Hyde's public speaking class was much appreciated. Her testimony for her Saviour in word or song is always brightened by that smile which we all know as being characteristic of her. Jean's ambition lies in the realm of religious journalism.

\* \* \* \*



**RUTH SANGSTER STIRRETT**—Ruth is the niece of the veteran missionary doctor of the Sudan Interior Mission, Dr. Andrew Stirrett. She started to follow in his steps by taking hospital training for sixteen months, choosing the Western Hospital because of her interest in Jewish people. It was quite natural, therefore, that Ruth soon found her place in hospital quartette work when she came to T.B.C. In addition, she "brightened" the Social Committee in her second year, and has served on the Hospital Committee in her third year. Ruth has a sweet, quiet way with her. Somebody had her listed as "Miss Blue"—and doesn't it suit her? Her favourite character is—Robinson Crusoe.

\* \* \* \*



**EMMA HELEN SULLIVAN**—Emma, one of the sweetest girls we know, came to us from the Motherland at the age of 2. She surrendered her life to Christ at 10 years of age, and ever since has been active in Christian service. In her first College year she assisted on the Social Committee, and in second year served as its efficient leader. This year she was elected to the office of Head Girl, and from many hearts in the school go forth praise and love for her quiet guidance and inspiring friendship.

Frequently heard—"That's great!" Hobby—Typing.

\* \* \* \*



**CLARA SULLIVAN**—Although Clara accepted Christ as a child of 8 years, it was not until 1928 that she yielded her entire life to Him. She entered the great T.B.C. family in the fall of 1933. Clara has proved herself efficient in many ways, particularly in her second year as the secretary of the Evangelistic Band and in her third year as our Associate Head Girl. Outside of the College life, most of her time is given over to intermediate girls' work. She has always been an enthusiastic, radiant, and capable all-round girl, and she will be greatly missed. As to her future, she will probably settle down by the "LANE."

\* \* \* \*



**ISABELLA SPENCE**—A little town in the lowlands of Scotland is Isabel's birthplace, but most of her life has been spent in Ontario's "Ambitious City." It was in Hamilton, at the age of 13, that Isabel realized the claims of Another on her life and yielded her heart to the Saviour. The next few years were spent in quiet, consistent testimony for her Lord, when she heard His call to service, accepted it and came to T.B.C. for training. She is now looking forward to joining her sister, Jean, another of T.B.C.'s daughters, in China. Isabel's quiet disposition and loyalty has endeared her to her friends.

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**RUTH MABEL STANDRING**—Ruth came into the world in the month of April and was welcomed into a happy home in Hamilton. Her "second birthday" also came in the spring-time, when she was 8 years of age. Ruth loves little children and has most interesting talks for them. She is also appreciated at Young People's gatherings. In her third year among us, she has served efficiently as secretary of our Missionary Society. While still quite young, she became interested in the boys and girls across the sea. It may be that the Lord will call her to work for Him there some day.

## THE GATEWAY



**LILIAN F. SOFTLEY**—Lilian was brought up in a Christian home in Toronto and does not remember any time when she did not know the Lord. We have admired her quiet, studious way while she has been in our midst. Her business course and experience as a stenographer will be useful, we are sure, in her work for the Lord. She has always been an active church worker. We understand Lilian desires to take a nursing course to better fit herself for service at home or abroad. May "He go before" be our prayer as she leaves T.B.C.

\* \* \* \*



**EARL SIGSTON**—Earl "came to pass" in 1914, and kept passing until he arrived at T.B.C.—now he is passing again. Saved in 1931, initiated in Christian warfare in Northern Ontario in 1933, he came to College the following September. Earl is very popular (has a car!), and is especially known for his work among young people at the People's Church and as leader of Y.P. work in the College during his third year. Further experience in campaigning among the Dutch of Pennsylvania, the Presbyterians of Stirling, and the youth of a boys' camp, has also helped to prepare him for future work on the mission field or at home.  
*Secret ambition*—To be an Anglican clergyman.

\* \* \* \*



**ELIZABETH SAUNDERS**—Born in Toronto, it was here, while yet in her teens, Betty found that except the Lord build the house, they labour in vain that build it! So the Lord is the architect and builder of her life, since she has yielded it to Him. Betty loves music, and it holds a large place in her life. Through it she seeks to glorify Him who loved her and gave Himself for her. May it be true of her life in Christ, as she goes on to know and serve Him more: "There was an enlarging and winding upward."

\* \* \* \*



**MARION TRIPLETT**—

Marion is one of our girls from the Soo;  
She lived in Ironwood, Michigan, too.  
After taking a course at M.B.I.,  
She came to T.B.C., modest and shy.  
She's been here with us four happy years,  
Rejoicing in sorrow, smiling through tears;  
Conscientious and true, loving and kind,  
A more faithful friend you never could find.  
As to the future, He'll lead all the way  
And Marion will follow Him day by day.

\* \* \* \*



**WILLIAM W. TYLER**—"Bill" Tyler ("Pastor" William Wood Tyler to you, please!) has for his slogan, "From China to China!" This young gentleman was partially educated in Chiefoo, and after he had mastered the rudiments of English (and Greek) at Toronto Bible College, was permitted to officiate as pastor of the Christian Church, Stouffville. When naturalized, and initiated into the ways of our civilized land, he became a menace on the basketball floor, a "spiker" in volley-ball, and, by way of contrast, a most efficient leader of the Evangelistic Band. Bill leaves many friends in Canada, whose earnest prayers will follow him as he carries the Gospel to China.

\* \* \* \*



**OLIVE WILSON**—Through her mother's prayers, Olive was brought under the power of the Holy Spirit, to respond to the Saviour's love and accept Him into her heart. Throughout her College course she has shown a spirit of true devotion to her Master. Although Olive does not know where her Saviour would have her go, we are sure that wherever it is, that place will be the richer for her presence.  
*Hobbies*—Needlework; basketball.



## THE GATEWAY



**ELLA TILLY WILSON**—Ella was born in Glasgow, Scotland, and came to Canada in 1926. She was reared in a Christian home. After obtaining her Evening Class Certificate from T.B.C., she enrolled as a Day Student in 1934. Ella capably and efficiently served as secretary for the Missionary Society in 1935. She devoted her spare time to using her talents for the Lord as she ministered in hospitals. We first knew Mrs. Wilson as Ella Tilly, whose wedding bells rang in November, 1935, when she was married to John H. Wilson. She and her husband look forward to missionary work in India.

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**FRANCES FLORENCE WEIDMARK** Frances stepped into the spotlight at Smith's Falls—the date?? But Smith's Falls had to yield up its celebrity, for at the age of 4 our Fran went to Picton (down east somewhere). After several years had been spent as a typist, Frances felt the need of training for the service of her Master. Thus, in '33 T.B.C. welcomed her into its midst. Frances has felt no definite call to the foreign field, but India has a warm spot in her heart. May the Lord lead her in service for Him.  
*Favourite song*—"Happy am I." *Favourite pastime*—Grace Livingstone Hill's latest book.

\* \* \* \*



**WILLIAM JAS. WALKER** On July 23rd, Ireland boasted another son. But Bill left the "Land of the Shamrock" early in life and came to Canada. At the age of 21, he accepted the Lord as his personal Saviour. "He came to Canada to be saved!" Bill felt called to serve the Lord in the ministry. He is in charge of a pastorate at Scarlett Road Baptist Mission, in the west end of Toronto. May the Lord bless him and his wife as they serve in the homeland! We wouldn't know Bill without his lip decoration!

\* \* \* \*



**ELMORE WILLIAMSON**—Elmore was saved eight years ago, and since that time has been growing in grace and in the knowledge of his Lord. He first attended this institution as an Evening Class student. Desiring a more intensive study, he enrolled as a Day Class student in 1933. In his second year he was in charge of the lunch tickets, and his ability to secure volunteers for dish-washing was indicative of a persuasive skill which augurs well for the future. His camera will be well remembered by those who were delinquent in submitting a photograph for the office files. Elmore has been of considerable service on the business staff of *The Gateway*.  
*Pet idiosyncrasy*—Perpetual motion (mandibular).

\* \* \* \*



**HAZEL LOUISE WALTER**—Hazel, "Merry Sunshine," was born in Courtice, Ont. On March 6, 1933, she heard the good news of a loving Saviour Who had died that she might have life. She accepted this Saviour and is now happy in Him. Hazel came to T.B.C. in the fall of 1933 with a real desire to serve the Lord. Many times during her course dark clouds have appeared, but the sun behind them has been so strong that the clouds have had to give way. We hope that Hazel, with her sunny disposition, may be a great blessing to many in the days that lie ahead.

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**STANLEY YOUNG**—In Coaticook, Quebec, there came upon the scene a little curly-headed lad called Stan. Leaving his French associations, he with his family moved to Peterboro, Ont., from whence he came to T.B.C. During his first year at College he was very popular, and his presence graced many a party. His tenor voice was often heard in a male quartet. Stan plans, after graduating from here, to specialize in theology in Louisville, Kentucky. Although called to no definite field as yet, he is looking forward to missionary service. We have many happy memories of Stan—and his broad smile! Stan thinks a lot of "Norwich."

## THE GATEWAY

### 1936 CLASS VALEDICTORY

DOUGLAS C. PERCY, *Class President.*

Time marches on! The end marks the beginning! The end of three years of sheltered, glorious, spiritual fellowship and life — the beginning of a fight that is hard and long, but victorious. It is the end of tuition, and the beginning of learning. It is the end of school, and the beginning of study.

If we must begin, where will it be? There is a world before us—a world of opportunity and need; a world that needs youthful spiritual fervour. Archimedes, the ancient scientist, once said: "If I had a lever long enough, and strong enough, and a place to stand on, I'd move the world."

The 1936 Graduating Class of Toronto Bible College hear the cry of One greater than Archimedes, asking for a lever to move a spiritually dead world, and we reply: "Here Lord, use us."

A lever? What strength have we to offer Him, that will move the world? We offer Him youth. Ahead is life, with all its golden, glorious possibilities—a life of years and strength; a life of service, as "levers" of God.

We offer Him full, fresh, spiritual ardour, deepened through three years at Toronto Bible College. Through the Word of God and Holy Spirit experience, we feel as Paul must have felt after his term in Arabia, and cry with him, "Woe is me, if I preach not the Gospel."

We offer Him ourselves. No longer can it be "I," but Christ. No longer our will, but God's will. Whatever talent is ours; whatever the possibilities that lie ahead; what hopes, joys or trials — we lay them all at His feet, "take up our cross, and follow Him."

The challenge of the Cross has touched us — the challenge of self-denial. The Cross challenged Christ the same way, and He died to self. We realize a cross is for dying on, not for carrying. And as we men

and women answer the challenge of the Cross, the world will be moved.

Archimedes said, "A place to stand on". Where? That is God's part. As we wait upon Him in quietness and meditation, in the quiet realization that He is God, He reveals "the place" on which to stand. So we wait upon Him to find His will for us in the service of Jesus Christ.

As we go forward, we must ever keep before us this time of waiting, or in the words of Thomas à Kempis, "He that attends to the inward and spiritual, must, with Jesus, withdraw from the press."

Not only does this apply to us, as Christian men and women, but to a world of rushed, tired people. If the liberty may be taken to quote one of modern times, Lord Tweedsmuir, speaking on "Leisure," said quite simply at the end of his address, "The greatest value of leisure is that men might prepare their souls for what is coming after they die."

Thus we can go, and with a vital message, to the world, a message of peace, rest and salvation.

The prayers and thanks of the class go out to the Faculty in the deepest appreciation of what they have meant to us. We bid farewell to them as instructors and teachers, to enter a new realm of friendship as co-workers. Stamped upon us is the imprint of their lives and teaching. Through the instrumentality of these men, the Holy Spirit has poured into our minds and hearts, a wealth of experience and knowledge, gleaned through the years.

The Faculty have appealed to us as men among men. Principal, Superintendent, Secretary and Teachers, of each one we might say—

*"Their lives were gentle, and the elements  
So mix'd in them that nature might  
stand up  
And say to all the world—'These  
are men!'"*



To the Board of Governors, and friends, those whom having not seen, yet we love in Jesus Christ, we would voice the appreciation of all the students for their efforts on our behalf.

We have reviewed the past, with all the memories that are dear, and as

time marches on into the unknown, unseen future, we feel that as our motto has applied in the past and the present, we can trust it for the future—

“OUR GOD IS ABLE”

## THE PREPARATORY YEAR

The Preparatory Year was added to the curriculum of the school four years ago, in order that those who join it may be enabled to take greater advantage of the three years' course which follows. The time is spent mainly in the study of general subjects, and those who have been engaged in various occupations for a considerable time since their days at school, have the opportunity of accustoming themselves again to habits of study. The students of the “Prep” year share fully in the life and fellowship of the College and thus have the privilege of commencing their first year's work, having already learned something of the spirit of the College. *Our Testimony.*

“I do praise and thank God for such a place as the Toronto Bible College where we can come . . . and learn more of God's Holy Will for us . . . My aim and desire is for a closer walk.”

“ . . . I should like to add a word of testimony, for truly I count it a privilege to have been one of the ‘Prep’ year students . . . Our various subjects have been helpful and pleasant.”

“ . . . I have received much help and blessing in spiritual things as well as in the practical . . . I am really happy here.”

“ . . . I am thankful that God put it into the hearts of our faculty to have a Preparatory Year. God has spoken to my heart many times during the periods of study.”

“ . . . After six months of study, I have realized how necessary it is to get the ‘Prep’ year of training. The study of the different countries has broadened my missionary vision.”

“ . . . Through all difficulties God has been faithful in His calling, for which I praise Him and I thank Him for the foundation for the regular course of the College which I have received in the ‘Prep’ Year.”

*Our Motto.*

CONSIDER HIM

CONSIDER ONE ANOTHER

“*Only one life; 'twill soon be past;*

*Only what's done for Jesus will last.*”

“This is the motto which hangs before us as we live the first year of our life at T.B.C. — and it has been a blessing to us all.

“While we are preparing ourselves for the regular classes, we are also preparing our hearts by considering Christ . . . As we learn to consider Him more, we learn to consider those about us, not only in the College but also outside.”

“At one time in the term, everything seemed to go wrong. I couldn't study and everyone seemed inconsiderate. I looked up during this time and saw, staring me in the face, this motto. Starting in then and there to ‘Consider Him and Consider One Another’, I have the joy and peace which pass understanding.”

*Our Prayer Time.*

“Every Wednesday morning we have a season of prayer at the end of the third period. We write out our requests and they are read aloud. I have been greatly blessed through it. I have come to know what it is to meet my Father in the quietness of the sanctuary. I thought I knew before, but I was far from it. He is right there—and hears and answers.”

## THE GATEWAY



### FIRST PREPARATORY YEAR CLASS

Front Row (left to right)—J. Crook, F. Keys, C. Bass.

Back Row—F. Hough, M. Triplett, E. Glick.

\* \* \* \* \*

“One morning we spent most of the time in praise for four requests that were answered.”

“We have experienced definite answers to prayer, and this has drawn us closer to our Lord and Master and to each other.”

#### *Our Evening at Yonge Street Mission*

“Until this year, the Preparatory Class (as a class) had not the privilege of taking any practical part in the work of the College. However, this year we were given an appointment in Yonge Street Mission, and wonderfully God blessed us.

We met in the basement of the Mission, for prayer, at 7.30 p.m. That prayer meeting will long be remem-

bered by those who were present, because of the presence and power of God manifested to us there. As each one poured forth his heart in prayer, we became more and more conscious of the peace and power of the One Who dwelt within us and when we rose from our knees we felt that God had drawn us closer to each other because He had drawn us closer to Himself. The Lord definitely spoke to some hearts that night at the meeting, but we feel that God used that time of prayer in His plan and purpose to do something in our own hearts as a class, for which we truly praise Him.”

## THE GATEWAY

### TESTIMONIES OF FIRST PREP. YEAR STUDENTS

I shall always be grateful for the helpful instruction received in the Preparatory Class, which not only laid the foundation for my College course but has established one for future study as well. The lessons learned during the four years at T.B.C. will ever be sources of strength and blessing.

—ELVA K. GLICK.

\* \* \* \* \*  
As a member of the now famous Preparatory Year, I found it affords one the joy of the Christian fellowship the College life in general has to offer, while one "brushes up" on some elementary subjects not included in the regular course; also, an opportunity of becoming again accustomed to concentration and study.

FRANK B. KEYS.

\* \* \* \* \*  
The hours together in the "Prep Class" became as family gatherings, and the study and sweet fellowship meant much to me. The subjects studied were a great aid for future studies in T.B.C. We leave our Alma Mater rejoicing in the "tie that binds our hearts in Christian love."

—MARION TRIPLETT.

\* \* \* \* \*  
I am thankful to the Lord for giving me the privilege of belonging to the first Preparatory Class of T.B.C. During that year, I began to learn what real T.B.C. fellowship is. The subjects of the class have been a real foundation for my past three years of biblical training.

—CLARENCE BASS.

\* \* \* \* \*  
Subjects that I had disliked studying before my conversion, I really enjoyed in this Prep. Class, because I was doing it for the Lord, and then, too, I appreciated the kind Christian tuition of our instructors. The two greatest benefits I received from this class are that it taught me how to use the English language, and it prepared me to enter upon and enjoy more fully the regular course.

—JOHN CROOK.

\* \* \* \* \*  
Preparatory Year surely has earned its name, concerning me. It prepared me in a great many ways for the regular curriculum—the three great years of work which have been such a source of blessing in my life, which blessing I hope will flow out to others.

—FLORENCE HOUGH.

\* \* \* \* \*

## THE QUIET TIME

FRANK B. KEYS

*Still me, O Saviour; silence self within;  
Surging and sound and roar of rush remove;  
Speak through Thy Spirit's still, small voice to me;  
Grant Thou Thy peace, and so Thy presence prove.*

*Open mine eyes; O, help me to behold  
In the unseen, invisible—yet real  
Centre and source of all reality,  
Thee on Thy throne—Thy righteous ride reveal.*

*Give me the consciousness, O God of Grace,  
Of all the power of Thy presence near.  
Then, overwhelmed with awe, my life shall be  
A worthy witness to Thy love and fear.*

## THE GATEWAY

### GOSPEL SONG

ERNEST SKILBRICK, *Honorary President, Year '36.*

Folk Song, the tunes and lyrics that spring from the hearts and voices of the common people as a nation evolves and its people experience their triumphs and catastrophies, their loves and hates, their times of sunshine and of shadow — secular folk song, if we may use that expression, is readily granted a place in the category of things musically worth while.

Such songs as "Swance River," "Annie Laurie," "Men of Harlech," "Long Long Ago," "Afton Water," and a myriad of others, speak to us of the longings, labors, losses and loves of the people we call our own and whose history we love to retell.

The Gospel Song is the Christian counterpart of such folk music. Memories of spiritual birthplaces, awakening love of Christ, and early associations in Christian work are perpetuated in Gospel Song. The evangelical Christian has found during the last sixty years, ready to his hand, a type of religious song that is essentially his own. Its rhythmic measures have stamped themselves into his earliest recollections in the voices of parents, Sunday School teachers, Young People's groups, Choir associates and mature Christians whose community life he has shared and at whose hands he has had instruction that has helped to make him a desirable citizen and a consecrated Christian.

One of the outstanding characteristics of such music is its intimacy. The noble hymns of the Christian Church have always played a mighty part in the Service of Praise. Their appeal is especially suited to the statelier, more dignified phases of general worship. Many of these hymns do deal with the intimacies of Christian experience, but their musical settings, good though they are, lack spontaneity in their metrical arrangement. The Gospel Song pulses with the rapture of souls to whom dignity is secondary. Enthusiasm is all-powerful, up-surgings, all-compelling, knows no

ordinary musical bounds, and must voice itself in measures essentially rhythmic.

Such Christian folk music requires no apology. Musical critics there are who would deny the Gospel Song a place among things artistically worth while. It is amusing to note, however, how readily the same critics will turn to jingles of inferior value, both from literary and musical viewpoints, so long as these are ancient enough to come under the caption of "Chanteys" or "Carols."

True, there have been Gospel Songs by the thousands written and published that are no longer sung, and equally truly the same may be said of any kind of music. The writer will not affront the reader's intelligence by suggesting a list of Gospel Songs which are in his opinion likely to last. There are scores of such that have stood the test of the decades just past and which doubtless will continue.

It is to be regretted that in some of our Christian connections the Gospel Song and the Gospel Chorus are diminishing as rallying calls. Without unduly drawing upon former years, may we recall to our senior readers the overwhelming enthusiasm, borne largely on waves of Gospel Song, that characterized the mass meetings of forty years ago. One may quibble as to their doctrinal worthwhileness, but I question whether the songs poured forth, by the young folk of other days, did not betoken a spiritual fervor greatly to be desired to-day. The "Glory Song," "When the Roll is Called Up Yonder," and "Numberless as the Sands of the Sea," to name a few of the well-known convention songs, voiced an enthusiasm which to-day's young worshippers might well copy. Gospel Song in those days, as now, especially suits the Christian to whom the blessed Evangel is an abiding joy, and whose life is its enthusiastic expression. Youth movements are seldom built upon cold and logical appeals to reason, whether these

## THE GATEWAY

movements be political, social or religious. Youth springs to attention, leaps to service and thrills to the call of adventure at the lure of a cause or leader demanding true heroism. Let us encourage our youth in its battle hymns of the Cross.

One might say with propriety, that such themes as the suffering and death of our Lord, and the presence of the Holy Spirit should be treated with solemnity, that the quiet intimacy of the hour of Holy Communion, and the good-bye time that severs earthly relations, might well be referred to in cadences quiet and dignified. But how does the Gospel singer voice such events? His verse speaks of Christ's suffering, but stresses the triumph of His resurrection. The abiding of the Holy Spirit he recognizes as a guidance to greater service and nobler living. The solemnity of the Communion Table betokens for him the happier gatherings of Saints about the Throne, and earthly farewells are but the precursors to happy re-unions on other shores.

The Gospel Song bubbles and

springs from the wells of Christian joy and enthusiasm. Whole communities, districts and even nations have succumbed to its infection, and have been carried on waves of song up to the Throne of Power. The Evangelist's lyrics have encircled the globe, melting coldness and distrust, and bringing countless thousands to the mood for repentance.

Many youthful wayfarers seek doubtful pleasure in the rhythmic solace of the dance, and the too-often suggestive ballad. The Gospel Song with its pulsing, wholesome measures is especially welcome to such and often awakens a hearty response. Dare we think of the discontinuance of a medium so full of possibility in service? Sadness of soul, emptiness of life, heart-hunger and bitter regrets for wrong-doing—these continue to cry out for remedy; and under the soothing, brightening rays of Gospel Song and Story, the baffled heart finds Christ a Consoler, a Challenge to Service, a Soul Satisfier and his deep and abiding joy.

### IN MEMORIAM

One of the girls of our 1936 class has already graduated into His higher service. Josephine Isobel Scott, of Court-right, Ontario, went to her Master on July 19, 1935. She was the only sister of Jean Scott, who has been with us during our three years, and was the daughter of Rev. C. E. Scott and the late Margaret Dass Scott.

\* \* \* \*

Bert Trimble, who shared the work of our first year with us, was called suddenly to the joy of the heavenly home in the summer of 1935. We have missed his bright testimony and happy fellowship.

THE GATEWAY  
STUDENT ACTIVITIES



THE CABINET

Front Row (left to right)—C. Sullivan (Assistant Head Girl), P. Ibbotson (President, Head Boy), E. Sullivan (Vice-President, Head Girl).  
Second Row—B. Tyler (Evangelistic), I. Heighes (Secretary), C. Dancy (Social), A. Greer (Assistant Evangelistic).  
Back Row—A. Gillott (Missionary), E. Glick (Extra Dept. Work), M. Lowe (School Nurse), D. Percy (Devotional).

Each Wednesday morning around 7.30, eleven students may be found gathered about a long table in the library. Who are they? They comprise the Toronto Bible College Cabinet, elected by the student body to guide and direct all departments of College life. What an undertaking! Yes, but they do not attempt this in their own strength. Much of their time together is spent in prayer, seeking the wisdom and leadership of the Holy Spirit.

Since our school government is patterned after that of the early church, where the rule grew from within, and was not imposed from without, the aim is to have a Holy Spirit leadership of each life. The Cabinet can only be the crown, or the head, of the

life of this student body, of which each member desires to know the Lord's will and to actively fulfill it.

With such a position and privilege, the Cabinet members wait before God in a fellowship of prayer and of thought, desirous that all decisions should be reached by unanimity — waiting until the Holy Spirit makes all of one mind.

Occasionally there are two or three visitors at the meeting. One committee leader may bring an account of his department of our work. Two first-year students observe what Cabinet leadership involves and also share the problems of their year. These visitors delight to partake of the Cabinet fellowship at such times.

They see the head boy, Percy Ib-



## THE GATEWAY

botson, as chairman of our meeting, directing the order of business. They may hear Bill Tyler, assisted by Art. Greer, joint leaders of the evangelistic work, give account of campaigns, visitation work and appointments. Quite frequently, too, they report the results of the Lord's blessing. Next, Arnold Gillott tells of the activity of his committee as its members work to encourage missionary prayer for, and contact with, those of our T.B.C. family who are already engaged in mission work abroad. From Douglas Percy comes word of his plans to deepen and enrich the devotional life of the students, by encouragement of attendance at morning prayer meeting or by a special devotional service. Emma and Clara Sullivan, the head

girls, keep us informed of the general news of the girl life. Mary Lowe, as school nurse, keeps in touch with the physical needs of the T.B.C. members. The many incidental things that go towards making College life pleasant, are given careful attention by Elva Glick. The social life is capably supervised by Charlotte Dancy as she arranges for Christmas dinner, social or skating party. The minutes, correspondence and finances, are attended to by Ina Heighes, the secretary-treasurer.

Though each of the Cabinet members has his individual responsibility, there is a sense of "oneness" as all prayerfully unite to regulate the flow of College activity.

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## THE EVANGELISTIC SOCIETY

*"For His Name's sake they went forth"—III John 7.*

Though Christ's great commission to His disciples was to evangelize the world, they were to start at home. This same command applies to His followers today and we must start serving Him where we are. For the purpose of guiding the evangelistic efforts of our College, a group of students meet every Tuesday at 8 a.m. for prayer and conference.

Various channels were opened to the College, through which the message of Christ could be given to hungry souls. There are many regular appointments in factory and in mission which are filled each week. There have been more campaigns than usual this year, which have led to the evangelization of needy districts by our fellow students, and we thank God for the harvest reaped from these fields of service.

One of the greatest openings for soul-winning is in the children's work. There have been many weekly meetings conducted and, in addition, there are one hundred and sixty students teaching in some fifty-nine different churches. Not only do they teach individual classes, but on several occa-

sions they have had the privilege of speaking to Sunday School open sessions.

*"Suffer little children to come unto Me."*

The young people's work is an important phase of College activity. If the world is to be evangelized it must be through young people to young people. Over sixty young people's societies have been visited. The students who have participated in this ministry have received great blessing and enjoyment. The results of such meetings only eternity will tell, but many young people have openly renewed their consecration and voiced their desire to enter into full-time Christian service.

*"Go out into the highways and hedges and compel them to come in."*

Blessings beyond number have attended the open air activities this year. The weather has been excellent. Many students have enjoyed to the full the privilege and opportunity of witnessing for the Lord Jesus, telling forth what He has done, and can do, for all who put their trust in Him. The presence of God has been mani-



## THE GATEWAY



### EVANGELISTIC BAND EXECUTIVE

- Front Row (left to right) J. Scott (Women's), E. Sigston (Young People's), J. Crook (Hospital), B. Tyler (Leader), N. Davies (Secretary), A. Greer (Assistant Leader), J. Richardson (Music), I. Farmery (Sunday School), O. Moore (Children's).
- Second Row—G. Thompson, M. Davis, E. Gonder, E. Greenslade, R. Stirrett V. Bigham, J. Burrell, H. Reesor, D. Hess, A. Lefever.
- Back Row—F. Swackhammer, C. Knapp, H. Dicks, H. Knight, R. Gordon, A. Sowerby, S. Brownson, M. Tilly, G. Kennedy (Open Air), J. McDowall, (Treasurer), F. Wright, D. Sargeant (Visitation).

fested, souls being saved and many hearts being touched on hearing "the old, old story of a Saviour's love."

Many students this year have had the glorious privilege of ministering to those on beds of sickness in different hospitals. The Lord has made His presence felt and four souls have been brought to the light of the Gospel and many of His saints comforted. The Sunday morning service of song and testimony has given to many suffering patients strength for the following week. This hospital work presents a unique opportunity for practical experience in soul-winning.

The results of the visitation work have been encouraging. Homes have been opened to the students during the various campaigns. Many have found the Saviour in their own homes,

and others, through the messages of the meetings to which they were invited.

*"Ye who would be soul-winners  
Gather them one by one.  
Heart-to-heart work is needed,  
Do as your Lord hath done.  
Think of the weary journey  
Under a noon-day sun;  
Think how your Master laboured  
Seeking to save just ONE."*

The women students for the last two years have been given a larger scope for their talents in conducting women's meetings throughout the city. In every campaign, one afternoon each week was set aside for a women's meeting. There have also been repeated requests from various churches to conduct established mis-

## THE GATEWAY

sionary and mothers' meetings, to which the girls of the College have responded willingly.

In most branches of evangelistic work music has played a major part. We thank God for the many young people who have consecrated their musical talents to His service. Although the demand placed upon this department has been great, we have always found workers willing and

ready for service. Who can tell what a song will do in the hearts of the sad and weary?

This has indeed been a year of fruitful and happy activity. It has given us a taste of work in the Master's vineyard, which has made us more eager than ever to reach our goal of full-time service.

*"There is peace and joy and blessing  
In the service of the King."*

\* \* \* \* \*

## THE OPEN DOOR

*"Behold I have set before thee an open door, and no man can shut it . . ."*

These words of the glorified founder of the Christian Church, though directed to the church in Philadelphia, have a message for us to-day whose import is not less pregnant than then and whose potential blessedness has not been impaired through the ravages and inroads of time. They have come down to us through the years, to inspire, impress, and encourage us. Many of our number leave the College halls this spring, perhaps never to set foot in them again. What does this portion of Holy Writ hold for these graduates? What does it instill in the hearts and minds of those who remain behind?

In the first place, these words have, inherent within them, a challenge for Service "Behold I set before you an open door." God has done and is doing His share in the propagation of His glorious Gospel. Are we doing ours? Do we heed His call to enter those open doors, those spiritual opportunities which are so frequently presented to us? After all, it is the fidelity with which we respond that determines the extent to which He may use us. May we all, graduates and undergraduates alike, be alert to recognize and make use of every advantage offered us by the Holy Spirit!

Then, too, these words are indicative of the Omnipotence of God and His Providence over His children. No earthly power can keep us from entering, if we will to do so, the door opened by His hand. How much better it would be for us all if we would act in accordance with this truth! We should not be trying to satisfy our own desires and ambitions in His service, but should spend more time listening to the "still small voice" of the Holy Spirit, so attuning our lives to His influence that He could use us. It is not what we do for Christ that counts, but what He does in and through us.

And so whether our task is to study and grasp every opportunity for improving the instrument for the Master Craftsman's use, or to enter the great vineyard of the world and actively express the results of the appropriation of those opportunities afforded by this institution, we may go forward with the assurance that, as long as we walk in His will, no external influence can impede our progress. In the classroom, or in any field of service to which we may be called, may the calm confidence of our lives say louder than any words:

*"The Lord is my light and my salvation; whom shall I fear?"*

*The Lord is the strength of my life; of whom shall I be afraid?"*

THE GATEWAY  
DEVOTIONAL LIFE



DEVOTIONAL EXECUTIVE

Front Row (left to right)—D. Bainard, V. Gartly, D. Percy (Leader), R. Krick (Morning Prayer Meetings).  
Second Row—D. Loveday, E. Wilson, G. Clements (Saturday Night Prayer Meetings), E. Hodgson (Secretary), M. Greer.  
Back Row—R. Chubb, R. Barnes, E. Barrow, R. Pitts.

There is one phase of our College life in which all branches of work must have their spring—the devotional life. Before campaigns and evangelistic work are successful, there must be the times of quiet meditation and intercession. With a vision of mission fields and world-wide need, comes the necessity of waiting on Him in order to find the Open Door. Our social life and activity must be permeated with the presence of the Holy Spirit, keeping us ever mindful of our Saviour, "Whose we are and Whom we serve."

But most of all, it is essential that times of quietness and prayer be part of the daily routine. We read of David, that he, "sat before the Lord", and, in praise and adoration, prayed from a full heart. "And after this, (praying), it came to pass that David

smote the Philistines and subdued them." (II Sam. 8: 1). Surely it is in times of "quiet and confidence", that we find our strength.

And so prayer is part of our College life — indeed, is our College life. Daily, in morning and afternoon, and on Saturday evenings, intercessors are found waiting on God.

The peak of the devotional activity was the Fall Devotional, held on November 29. Dividing up for prayer into four rooms, a time of testimony and a message from our beloved Principal challenged us to a deeper devotional prayer life, all tending toward an enrichment of heart and soul. He also gave some invaluable instruction on our approach to God, both through times set apart for prayer, and our daily, consistent attitude of constant fellowship and communion.

## THE GATEWAY

The Spring Devotional was held in a unique manner. On January 28, the nation mourned the death of a great King and a good man, George V., who had passed away the week previous. Both the faculty and the student cabinet were desirous of honouring his late Majesty, and a memorial service was planned, the faculty taking charge. The life and testimony of the King as a Christian, so vividly portrayed by Mr. Hyde, was an inspiration to all.

The Devotional came as a climax to this service, with prayer and testimonies by graduating students, evening class students, then second and first year students.

This closed our general devotional activity for the year, but we all are conscious of a clearer vision of the Lord and of having been "enriched by Him". (1 Cor. 1: 5).

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## SOCIAL AND RECREATIONAL LIFE



SOCIAL COMMITTEE

Front Row (left to right)—F. Humphreys, J. MacDonald (Secretary), C. Dancy (Leader), W. Brown (Treasurer).

Second Row—L. Mould, R. Pitts, C. Knechtel, C. Bass.

Back Row—E. Bowyer, V. Browne, V. Venables, (F. Longley, absent).

SOCIAL AND RECREATIONAL CREED

1. WE BELIEVE that the young people joining our happy fellowship take a greater interest in regular school life, anticipate more keenly special events, and enter more heartily into the "College atmosphere", if they know how the varied activities are organized and carried on.

THEREFORE on the first Thursday afternoon of our school year, the Student Cabinet met with the First Year and Preparatory Classes, and each Cabinet member explained the relation of his office to the life of the school—to which was added, from our Principal, "just the right word" of welcome and introduction.

2. WE BELIEVE the words of the Good Book, "Blessed is the man that walketh."

THEREFORE a certain snappy, October Saturday afternoon is now a happy memory because of the hike, weiners and other good things.

3. WE BELIEVE that social development is one of the elements out of which we build the temples in which we serve. We look on a controlled instinct for fun as one of our Father's many priceless gifts to us.

THEREFORE November 4 was set aside for games which provided opportunities for becoming better acquainted with our classmates, and for learning to relax and play together. A profitable and enjoyable time was beautifully and fittingly concluded in a period of "Family Worship" led by Dr. McNicol.

4. WE BELIEVE that to be social is to appreciate the meaning of life, and to realize we are not here for possessions or attainment, but character.

THEREFORE December stands out as the month of our annual Christmas fellowship dinner and program. Santa was with us of course (two of him in fact). And then how thrilled we were with the musical portrayal of the Life of our Lord. One was overheard to remark, "And now we must come back to earth again."

5. WE BELIEVE we have the best College Mother any group of students ever had.

THEREFORE the girls enjoyed giving a birthday party in her honour. The message she left with us on this occasion will never be forgotten.

6. WE BELIEVE that snow and ice are sent not only for agricultural purposes, but also for our pleasure.

THEREFORE one frosty, February night a jolly group of T.B.C.-ites assembled, (and tumbled) on skates and toboggans at Christie Pits. But were they glad to return to the College for hot coffee? Just ask one of them!

LAST BUT NOT LEAST

7. WE BELIEVE in re-creation versus wreck-creation.

WE BELIEVE it is better to be alive, than to "just stay here."

WE BELIEVE wholesome recreation teaches us to work with others, enjoy others, minimize differences and magnify common interests.

THEREFORE we make use of the Baraca gymnasium. We swim, and learn to keep out of each other's way in the tank — which is an accomplishment. But even if we don't succeed on that score the only outcome is a collision, a gurgle and a laugh. Also, we play basketball and badminton.

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THE GATEWAY  
MISSIONARY SOCIETY



MISSIONARY EXECUTIVE

Front Row (left to right)—R. Serrick (Prayer Meetings), Ruth Standring (Secretary), A. Gillott (Leader), E. Musser (Vice-President), R. Harmer (Treasurer).  
Second Row—F. Keys, I. Watson, R. Farnery (Corresponding Secretary), H. Gibbs, W. Simpkins, S. Best.  
Back Row—A. McKenzie, E. Johnston, E. Seager (Publicity Secretary), G. Bastedo.

With one exception, it was a group of young people, quite inexperienced in the workings of a Missionary Committee, that faced the president of our society at the opening of the 1935-36 session of the Toronto Bible College.

The first consideration of the executive was the weekly society meetings. It has been their desire to acquaint the students with as many fields as possible. To date seven foreign countries (four shown with slides) and three phases of Home Mission work have been presented to the society. The daily prayer meetings have been a source of blessing to those who have attended them. And who can say what encouragement and strength have come, in response to this prayer, to the members of the "family" labouring for the Master across the seas?

Letters and Christmas cards have

been sent to the College graduates on the field, by the present student body. The executive takes this opportunity to thank the students for their cooperation in this work. Mite boxes were distributed early in the term to those who expressed a desire to aid, in a material way, the missionary cause.

Six missionary services have been conducted by members of the society in Toronto churches. Students who have heard the call of God to specific fields have spoken of their experience with the Lord and of His leadings. They have been strengthened in their witness and their hearers, too, have testified to blessing received, as one child told another of the Father's loving guidance.

*(Continued on Page 62)*





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|---|--|
| Barros, Mrs. A., Brazil<br>Evangelistic Work                | Knechtel, Mr. E. C., Brazil<br>Evangelistic and Teaching             |
| Cameron, Miss C.,<br>Evangelistic Work                      | McGarrie, Miss K., Brazil<br>Language Study                          |
| Fay, Mrs. G., Paraguay<br>Evangelistic Work                 | Palmer, Miss D., Brazil<br>Language Study                            |
| Francklin, Miss D., Bolivia<br>Clinic, Children's Work      | Payne, Mrs. C., Argentina<br>Evangelistic Work                       |
| Gerrard, Mr. and Mrs. H. A.,<br>Argentina<br>Extension Work | Powell, Mr. R., Argentina<br>Evangelistic Work                       |
| Gibb, Miss G., Paraguay<br>Station Work                     | Soper, Miss A. G., Peru<br>Medical Work                              |
| Haug, Rev. E., Brazil,<br>Evangelistic Work                 | Weber, Rev. and Mrs. L. S.,<br>Argentina<br>Evangelistic Work        |
| Horne, Miss Nellie, Brazil<br>Girls' Bible School           | Wilson, Mrs. John, Argentina<br>Evangelistic Work                    |
| Hunter, Rev. W. A., Br. Guiana<br>Educational Work          | <i>Home on Furlough</i><br>Hallam, Miss V.,<br>(New Dundee, Ontario) |
| Jack, Miss Isobel,<br>Evangelistic Work                     | Lindores, Rev. T., Bolivia   |
| Kegel, Mrs. F., Brazil<br>Opening New Station               | Pyper, Miss J., Bolivia  |
|   | Rice, Rev. G., Argentina   |

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- Allison, Miss M., Belgian Congo  
Evangelistic Work
- Anderson, Mr. and Mrs. G.  
French Equatorial  
Language Study
- Beacham, Mrs. G., Nigeria  
Evangelistic Work
- Botterell, Miss I., Natal  
Work among women and children
- Brillinger, Mr. B., Fr. Occ.  
Evangelistic Work
- Chambers, Mr. G., Belgian Congo  
Trekking
- Dancy, Mr. and Mrs. H., Nigeria  
Mr. Dancy, builder for missions
- Devers, Mr. T. L., Ethiopia  
Evangelistic Work
- Forth, Mr. and Mrs. C., Nigeria  
In charge of new station
- Gibson, Mr. and Mrs. V., Nigeria  
Evangelistic Work
- Goe, Mr. R., Liberia  
Evangelistic Work

- Hall, Mrs. J., Nigeria  
Station Work
- Harlow, Mr. and Mrs. R. E.,  
Belgian Congo  
Language Study
- Hildebrand, Miss E., French Equat.  
Nursing, Evangelistic Work
- Howell, Miss J., Algeria  
Language Study
- Jackson, Miss B., Nigeria  
Boys' and Girls' School
- James, Miss I., Belgian Congo  
Nursing
- Kingdon, Miss D., Belgian Congo  
Boys' School
- McIntosh, Miss L., Nigeria  
Station Work
- Mellish, Mr. and Mrs. G., Liberia  
Station Work
- Merryweather, Mrs., Nigeria  
Work among women and girls
- Near, Mr. and Mrs. P. G.,  
Belgian Congo, Educational

THE GATEWAY

GRADUATES IN

AFRICA

- Percy, Mr. and Mrs. J. O., Nigeria  
 Evangelistic and Trekking  
 Pogue, Miss G., Ethiopia  
 Language Study  
 Prior, Rev. and Mrs. K., Angola  
 Agriculture and Mission Work  
 Proctor, Rev. J., Angola  
 Work among Portuguese Whites  
 Ray, Miss V., Nigeria  
 Language Study  
 Richardson, Miss D., Nigeria  
 Evangelistic Work  
 Rough, Mr. and Mrs. D., Nigeria  
 Station Work  
 Schultz, Mr. and Mrs. W. E., Nigeria  
 In charge of station  
 Simpson, Mr. and Mrs. R.,  
 En Route to Fr. Equat.  
 Stanley, Mr. F., Nigeria  
 Pioneer Work  
 Trewin, Mr. J., Ethiopia  
 Pioneer Work  
 Veary, Mr. and Mrs. V., Fr. Equat.  
 In charge of station  
 Watkins, Miss I., Nigeria  
 Girls' School  
 Worling, Mr. G., Nigeria  
 Trekking and Out-station Work  
 Wighton, Miss A. M., Nigeria  
 Station Work  
 Wilson, Rev. and Mrs. A. A., Angola  
 Evangelistic and Dispensary Work  
 Zimmerman, Miss A., Nigeria  
 Evangelistic Work

*Home on Furlough*

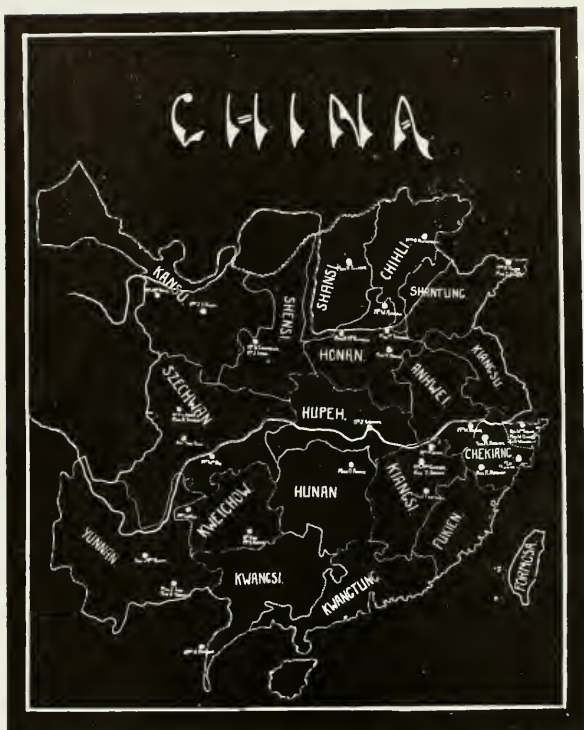
- Ashton, Miss Olive, Belgian Congo  
 Cook, Mr. and Mrs. Ed., Nigeria  
 Crawford, Miss M., Nigeria  
 Griffin, Mr. and Mrs. V., Bel. Congo  
 Hancox, Rev. E., Liberia  
 Harman, Miss M., Belgian Congo  
 Herriman, Miss Ada, Nigeria  
 Hoogstad, Miss M., Nigeria  
 Hunt, Mr. and Mrs. A., Nigeria  
 Miller, Mrs. J., Nigeria  
 Oliver, Mr. R., Nigeria  
 Sanderson, Mrs. G., Nigeria  
 Simpkins, Mrs. R., Fr. Equat.  
 Stobbe, Mrs. H. F., Nigeria  
 Thamer, Mr. and Mrs. O., Nigeria  
 Nigeria

CHINA

- Austin, Mr. J. A., Kweichow  
 Station Work  
 Beard, Mrs. A. E., Kiangsi  
 Station Work  
 Bell, Mr. & Mrs. G., Tsinghai  
 Working into Tibet  
 Bell, Mr. J., Kansu  
 Evangelistic Work  
 Cook, Rev. T., Szechwan  
 Evangelistic Work  
 Cronhielm, Mr. U., Shensi  
 Language Study  
 Fish, Dr. E. S., Kweichow  
 Hospital Work  
 Fulcher, Miss H., R.N., Shansi  
 Nurse, Evangelistic Work  
 Fynney, Miss O., Hopeli  
 Station Work  
 Glazier, Mrs., Kiangsi  
 Evangelistic Work  
 Graham, Dr. J. E., Hupeh  
 Station Work  
 Hanna, Rev. W. J., Anwhei  
 Superintendent of Province  
 Henderson, Mrs. G., Tientsin  
 Bible Society Work  
 Homer-Dixon, Mrs., Indo-China  
 Evangelistic Work  
 Hulse, Mrs. J. S., Tsinghai  
 Station Work  
 Jack, Miss J., Kweichow  
 Evangelistic Work  
 Jeffrey, Rev and Mrs.,  
 Fr. Indo-China  
 Educational Work  
 Knight, Miss C., Chefoo  
 Educational Work  
 Kreick, Miss K. E., Honan  
 Evangelistic Work  
 La Rue, Mrs. C. P., Yunnan  
 Aboriginal hill tribes  
 Luton, Miss F., Chekiang  
 Evangelistic Work  
 McDougall, Miss H., Honan  
 Station Work  
 McIlroy, Miss H., Hutang  
 Educational Work  
 Nowack, Mrs. W. H., Honan  
 Station Work  
 Owen, Mr. and Mrs. A. E.,  
 Chengtu, W.C.  
 Language Study

THE GATEWAY

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Quimby, Mrs. J. W., Shanghai  
Evangelistic Work  
Rae, Wm. F., Szechwan  
Language Study  
Sadler, Mrs. E. A., Kweichow  
Station Work  
Smail, Mr. J., Shensi  
Language Study  
Spence, Miss J., Kiangsi  
Evangelistic Work  
Standen, Miss M., Honan  
Evangelistic Work  
Steel, Miss U., Szechwan  
Evangelistic Work  
Underhill, Miss E., Kiangsi  
Evangelistic Work

Weston, Miss M., Szechwan  
Language Study  
Weir, Miss G., Chekiang  
Language Study  
Windsor, Rev. and Mrs., Kweichow  
Tribes Work  
*Home on Furlough*  
Barham, Miss M., Chekiang  
Batstone, Mr. W. H., Szechwan  
Fisher, Mr. H. E.  
Smith, Mr. and Mrs. G.,  
Fr. Indo-China  
*In Manchuria*  
Reach, Rev. A.,  
Evangelistic Work

## THE GATEWAY

### TORONTO BIBLE COLLEGE FELLOWSHIP

To the outsider, the idea of all the students of T.B.C., past and present, home and abroad, together with the Faculty and the office staff, constituting one big family, is preposterous. And yet to each individual member of this family it is one of the deepest and most precious of the experiences of T.B.C. It is not fancied or imagined; not a mere bluff or pretention; it is real and substantial, and a natural outgrowth of the general spirit of the College.

A prospective student enters the College building for the first time. As he comes up the broad walk to the front entrance of the College, and contemplates the exterior of the building, the whole appearance of the lawns and shrubbery, the curtained windows with the plants looking out invitingly, all give the impression as if this is home. The first interview with Dr. Waters makes the prospective student feel as though this building is not only home to those who are familiar with it, but that it is home for him too, and that when he is ready to move in on the opening day of school, all his brothers and sisters will be there to receive him with open arms. And although he enters a new world on his first day at T.B.C., and perhaps there is not one familiar face among the hundreds that he sees, there is a feeling of being home, and the glow of the family fireside is reflected in the radiant faces of all around him, warming his heart with a new bond of fellowship.

Within a few short weeks the strangers have become intimate acquaintances and a few have become close friends. Everyone is known to

him if not by name at least by appearance and the bond of fellowship which was created on the first day, is strengthened and deepened as the weeks and months go by. When the student reaches his third year and is facing graduation, he looks back over the years that have passed and realizes as never before, the meaning of that verse: "we are all one in Christ Jesus."

It is when the student has left the College building, has bidden good-bye to all his fellow-students and to the Faculty, has gone to labour for the Master in some lonely, far-off corner of the vineyard where he is cut off from the intimate contact and fellowship which he enjoyed while attending T.B.C., that he really appreciates and enters into the full experience of this bond of family union.

It is not just a school spirit, the memory of which lingers with him when he goes out into the world, but the warmth and inspiration of which leaves him almost entirely as the years go by. It is not a false devotion of loyalty, which arises from a superiority complex attitude toward other schools. It is a fellowship which is made possible by the unifying grace and levelling ministry of the Holy Spirit in the hearts and lives of those who are truly members of the Body of Christ. And as each individual yields himself wholly to this ministry of the Holy Spirit, so he enters more fully into the fellowship of the T.B.C. family, who are "all one in Christ Jesus."

WINIFRED SIMPKINS, *Third Year*

\* \* \* \* \*

### GRADUATES IN INDIA

Bowes, Miss Muriel  
Educational Work  
Cook, Dr. Sarah, Pithapuram  
Hospital Work  
Dean, Frank, United Provinces  
Industrial Work

Estall, Miss I., Bombay  
Educational Work  
Fox, Rev. S., South India  
Travelling Evangelist  
Harrison, Miss H., South India  
Women's Work

## THE GATEWAY

### INDIA (Continued)

- Hawtin, Rev. A.  
Industrial Work
- Jones, Miss L., Vizog District  
Station Work
- Kanagy, Miss M., Central Province  
Station Work
- Malcolm, Mrs. G., Central Province  
Medical Work
- McDonald, Rev. and Mrs. D. E.,  
Central India  
Evangelistic Work
- Munns, Miss A., Central India  
Evangelistic Work
- Russell, Mrs. W. H., Central India  
Hospital Work
- Scott, Mrs. A. A., Godavari Dist.  
Evangelistic Work
- Solomon, Rev. D., Burma  
Evangelistic Work
- Taylor, Mrs. J., Central India  
Station Work  
*Home on Furlough*
- Ramalingam, Rev. J. L., Burma
- Toombs, Mr. A. E.,  
Central India

### EUROPE & ASIA

- Hutchinson, Mr. and Mrs. J., Austria  
Jewish Work and Visitation
- McNicol, Miss C., Palestine  
Evangelistic Work
- Melbourne, Mr. & Mrs. F., Spain  
Evangelistic Work
- Ōjima, Mr. J. S., Japan  
Native Japanese Evangelist
- MacLeod, Miss R., Formosa  
Evangelistic Work  
*Home on Furlough*
- Elliott, Miss Isobel, Formosa
- Constantinoff, Mr. S., Russia
- ### CENT. AM. & ISLANDS GRADS
- Annan, Mr. and Mrs. J.,  
Antigua, B. W. I.  
Children's Work
- Bachert, Miss A., Costa Rica  
Work with Children — Nursing
- Cooper, Sydney, Canary Islands  
Evangelistic Work
- Hubbel, Miss M., St. Vincent, B.W.I.  
Evangelistic Work
- Knight, Mr. J. W., Jamaica, B.W.I.  
Evangelistic Work
- Rowell, Miss M., Costa Rica  
Nursing







## Some Marks of Authentic Christian Preaching

By REV. PROF. T. W. ISHERWOOD, M.A.

More than half a century ago, and in the first of a famous series of "Lectures on Preaching", Bishop Phillips Brooks defined that high calling as "The communication of truth by man to men". The definition can scarcely be improved, it being understood, as its author would have fully agreed, that the specific truth to be communicated is the truth that is "in Jesus",—truth about the Being and Nature and Purposes of God, truth about man's actual present condition as God sees him, truth about God's provision and offer of Redemption, truth about the part that redeemed and restored man may take in the fulfilment of the Divine purposes revealed and apprehended in Christ. What a body of truth it is, and for man in his sin and blindness and futility, how glorious a Gospel! Accepted and followed, it opens the door and points the way to a new life of fellowship with God and fellowship among men, and—despite the contempt that worldly sophists, in their ignorance, too often display for it—, it says more about and goes further toward, the solution of our problems than any other message that has reached the mind of man. It therefore follows that no calling can be more noble, no privilege more enviable, no responsibility more weighty, than that of him who is commissioned to proclaim the Gospel of God's grace in Christ. And how infinitely sad it is that men turn from this message of timeless truth to "a different Gospel, which is not another Gospel", even though it may seem to promise more speedy, direct, and

convenient solutions of our pressing problems, individual and social alike.

Our present concern is, however, directly with ourselves, our preaching, our responsibilities. Which are the primary characteristics of authentic Gospel preaching,—of preaching that is true to the central New Testament message, and to apostolic precedent? The content of that message is sufficiently known to us and has been indicated in that which I have already written. But God has seen fit to commit the proclamation of that redeeming Word to mortal men who have themselves experienced its transforming touch. Therefore we interpret, and in a sense condition, what we proclaim. Bishop Phillips Brooks goes on to remark, in the "Lectures on Preaching" to which reference has already been made, that "truth through personality is our description of real preaching, the truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen". And because it, in point of fact, does so come, we need ever to be on our guard lest the nature and the consequent value of the message is compromised by our undisciplined idiosyncrasies. We need to examine ourselves and our preaching, that we retain the qualities of that preaching which God has been able and pleased to honour to the salvation of men and the extension of His Kingdom. Nor must we forget that it is possible to deliver the *form* of the message in such a manner as will both compromise its nature and limit its appeal.

The first mark of authentic Chris-

## THE GATEWAY

tian preaching is that it is preaching *born of experience*. The messenger of Christ does not merely expound a way of life, or discuss a philosophy. Rather does he tell men of all that God in Christ is waiting to do for them. He proclaims reconciliation, indicates the way of fellowship, and sounds the call to service.

And he tells men what the Gospel may do for them because he is gratefully aware of what it has begun to do for him. The truth that we proclaim is, alike in its origin and in its essence, of God, but it is truth which has become our own through personal experience. And the second condition is scarcely, if any, less vital than the first. St. John stresses each equally in the opening words of his First General Epistle, words so important and so exhaustive and so permanently valid that they must be quoted in full. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father and was manifested unto us); that which we have seen and heard, declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father and with His Son Jesus Christ." When first heard or read, the passage might seem to be marked by an over-burdened and unnecessary redundancy. Accurate analysis will reveal a thorough sequence of thought and treatment but, this apart, the heavy and sustained emphasis of the passage does not outmatch our need of warning. God entrusts the proclamation of forgiving grace to those, and only to those, who have themselves apprehended it by faith; the secret of victory cannot worthily be declared by a man whose life knows nothing but defeat, it is the consecrated soul that can call others to dedication and service. This is not to deny that our Gospel may often, and indeed will always, be ahead of our attainments. But it must

be a Gospel which has reconciled the preacher, a Gospel which is in process of transforming his character, a Gospel which is not different from, nor contrary to, his longings and the set of his will. It must therefore be a Gospel which has a twofold relationship to the preacher's experience. So far as his knowledge of acceptance with God is concerned, it will touch a past, factual experience. So far as his personal character is concerned it will be immediately related to his own growth in grace and in the knowledge of his Saviour. If the second is ignored, or given inadequate consideration, his preaching will not long minister to the vital needs of groping and growing souls.

A second characteristic of authentic Christian preaching, and one which grows out of definite and sustained experience, is that it is *authoritative*. We proclaim a sure and certain message about which we need entertain neither shame nor doubt. But it must be clearly understood wherein the nature of this authority inheres. It most certainly is not in the self-assuredness of the preacher. False prophets have been many and confident and sincere. It does not only inhere in the age-long witness of the Christian Church authenticated in the immediate, direct, indubitable experience of the preacher. Behind all this, as its ground and cause, is the authority which belongs to its divine origin and to its self-authenticating truthfulness. The Christian Gospel is the Word of God, and uniquely it is a Person, our Lord Jesus Christ, God's Word incarnate. "Jesus Christ is the same yesterday and today, yea and forever." It is the changeless perfection of His Person and significance and ability to meet human need, that constitutes an authority to which we can appeal and upon which we can rely. Worthily proclaimed, and sincerely tested, it will always justify itself. We sometimes hear it remarked that ours is an age impatient of authority, and that dogmatic preaching has no appeal to "the modern mind," whatever that nebulous entity may be. If the objection is to be understood

## THE GATEWAY

as absolute, and needing no condition, it can only mean that "the modern mind" is so degenerate as to be open and sensible to no rational appeal! What is more probably intended is that the men and women of our generation are generally not so prone to accept, on the assertion of some outside authority, that which has not yet secured the assent of their reason or the verdict of their conscience. And, provided that our contemporaries recognize the well-defined limits, and relative operation, of mind and conscience their protest is to be justified. For God has constituted us beings with the capacity for rational reflection and ethical evaluation, and he who speaks in the Name of God must take that fact into account. Further, the preaching which begins by ignoring, too often ends by alienating, human reason. But all this is only to distinguish between a wrong appeal to authority, and a right appeal to authority. And to the latter most of our contemporaries are not only not opposed, they are even friendly. Men in their bewilderment are disposed to attend to some self-authenticating "Thus saith the Lord", even though the hearing of the word may provoke the opposition of unregenerate man with his perverted will. The preacher makes a supreme blunder if, fearful of seeming to rely upon a false or inadequate authority, he eliminates all authoritative note and appeal from his message. Let him proclaim Christ in all His peerless fulness and his words will hold an authority which all will recognize as cogent, and which some will, by God's grace, find irresistible.

Again, authentic Christian preaching displays a quality of *freshness*. Of the compassions of God, we are told that they "fail not, they are new every morning". It is equally so with the truth that He has communicated to men through Jesus Christ. In one sense, and that a real sense, revelation is a finished process. God has spoken to us fully and finally in Jesus Christ. But it is not less a fact that the Holy Spirit has been sent to guide us into all the truth, to bring to our remembrance all things that Jesus

spoke, to lead us into a growing apprehension, appreciation, application of Jesus Christ, His message and His significance. And the Gospel proclaimed by a man who is himself in process of such spiritual growth will never be a dull, or stale, or conventional utterance. The life of God will pulsate, and be mediated through it. Ancient truth will be seen by new light, viewed in new perspective, applied to new circumstances. In content and substance the old Gospel will remain consistent and unchanged. But it will be stated in terms that are intelligible and relevant to the thinking of each generation and that meet its specific problems. If we could only exercise sufficient imagination to think ourselves back into the days and conditions of the Palestine in which Jesus lived and preached, nothing would impress us more than the vivid freshness of His message. In plain sober fact it was as free and as invigorating as the present air of the hill-country that He knew so well. Stodgy preaching is a libel on the Gospel of God's free and fresh and faithful grace, and a suggestive symptom of a life that is no longer, or insufficiently, finding all its fresh springs in God. And if we are a little afraid of freshness let it be remembered that, though we are warned, on the best-attested authority, against putting new wine in old bottles, we have no warning against putting old wine in new bottles!

So far, we have thought of authentic Christian preaching mainly in its relation to the preacher himself. But it must not be forgotten that we preach to *people*, and with a view to leading them to know and obey the mind of God as revealed in Christ. Therefore the preacher will always bear in mind the needs and circumstances and capacities of those who hear him. And all of this can be gathered up in one descriptive word — it will be *sympathetic* preaching. One essential attitude of the qualified and effective preacher will be that which Ezekiel confessed in often-quoted words of long ago — "I sat where they sat." It was out of that experience, and the sympathy which it engendered, that

he delivered a relevant and compelling message. The Christian prophet of our day has no less need to be one in experience and understanding with those to whom he speaks. He must know God, and he must know man; and not merely man in general, but the actual and specific men to whom he goes as one who speaks the oracles of God. Tragedies and irrelevance might, indeed would, be averted, if this so obvious condition were fulfilled. It would be unthinkable that a Christian minister might produce as the opening sentence of a sermon to a working-class and that his own, congregation, "Doubtless I may assume your acquaintance with that classic passage in Plato's Republic . . ." to quote an actual incident! Sympathetic preaching is neither "over the heads" nor, worse still, "down to the level" of the people who hear it, for it is neither ignorant nor vulgar. It is with them and beside them in easy, natural and unaffected understanding. Let it be clearly stated that there will be nothing merely soft, or superficially sentimental, about such preaching. It will seek to declare and not to compromise, "all the counsel of God." But it will also have the most tender and continual thought for "the sheep of Christ, which He bought with His death and for whom He shed His blood." No words can better express all that is involved in the true sympathy of a Christian preacher than the following, which occur as part of a prayer in Bishop Riddings' "A Litany of Remembrance": "true knowledge of our people, in their differences from us and in their likenesses to us, that we may deal with their real selves, measuring their feelings by our own but patiently considering their varied lives and thoughts and circumstances." For the attainment of such sympathy every Christian preacher, who is rightly and duly conscious of his privilege and his responsibility, should pray, and work, and visit his people.

Because, as we have from time to time incidentally noticed, authentic Christian preaching is preaching with an objective, that of bringing men

into right relationship with God through Jesus Christ, it will always be marked by *challenge*. That is the last point we are here concerned to make. Every sermon should be prepared and delivered in the faith that God will use it to bring some heart, perhaps many hearers, closer to Himself, into a new conformity to His will and purpose. A sermon preached without the prayer and faith that look for such an end had better not be preached at all! And at least one aspect of this purposive prayer and faith is that the preacher will deliver his message as a challenge. There need be nothing of rudeness or inconsiderateness in the challenge, but it will be a challenge none the less, seeking to lead men to willing response and to spontaneous action. Think of the challenges of the New Testament! "Who do ye say that I am?" "Be ye reconciled to God." "Walk worthily of the vocation wherewith ye are called." Such is the message that we are to proclaim today. Men and women are to be challenged — by the infinite and ineffable grace of God, by their own sinful state and need, — to accept God's forgiveness offered in Christ! Men and women are to be challenged — by the mercies of God and a lost world, — to present their bodies a sacrifice, holy and acceptable! Men and women are to be challenged — by the Word that has come to them and by the souls in darkness around them, — to witness to a living Saviour able to meet every human need. The challenge may not always be specifically, or conventionally, or technically evangelistic, but it will always aim at securing—in the words of a great contemporary preacher—"a spiritual verdict for Jesus Christ."

And to all who believe themselves called to preach the Gospel let me add only this other word. Homiletic training is important; and great gifts are a special advantage and a special trust. But yet more essential are a living personal experience of God in Christ, a love of souls, and a passion for the Kingdom of God.

THE GATEWAY  
THE EVENING CLASSES

<i>Honourary President</i> .....	ARTHUR FITKIN
<i>President</i> .....	GEORGE McALPINE
<i>Vice-President and Chairman of the Fellowship Committee</i> .....	VIOLET KARKHECK
<i>Secretary-Treasurer</i> .....	RUTH CALDWELL
<i>Chairman of the Evangelistic Committee</i> .....	FRANK ANDREWS
<i>Chairman of the Devotional Committee</i> .....	ARTHUR HODGINS
<i>Chairman of the Music Committee</i> .....	JEAN MCGARRIE
<i>Chairman of the Missionary Committee</i> .....	JACK JEFFREY
<i>Councillors</i> .....	WILLIAM WARWICK
	MADGE BECK
	EVELYN ROWLANDSON

\* \* \* \* \*

THE CABINET



Back Row (left to right)—Frank Andrews, William Warwick, Jean McGarrie, Madge Beck, Evelyn Rowlandson, Jack Jeffrey, Arthur Hodgins.  
Front Row—Rev. D. A. Burns, Ruth Caldwell, George McAlpine, Violet Karkheck, Arthur Fitkin.

## THE GATEWAY

### THE CABINET

It has been indeed gratifying to see our great T.B.C. "family" continue to grow in numbers, through the increase in Evening Class membership. It is encouraging to find so many who are hungry for a better knowledge of the Word, and wish to prepare for a more active part in the Lord's work.

This year was marked by a general increase in activity among Evening Class students. The Cabinet, realizing the ever-increasing need of presenting the Gospel of Jesus Christ to "every creature", after much prayer and waiting on the Lord for guidance, ventured into new fields of service and formed Evangelistic, Devotional, Missionary, Music and Fellowship com-

mittees, from the Evening Class student body. Already some 45 meetings have been taken by the students, including church services, young people's meetings, children's meetings, etc., and God has marvellously blessed their ministry. The Cabinet, which supervises all the activities of the Evening Classes, has been busy making plans whereby the students themselves could be used more actively in this work. It has been a source of inspiration and encouragement as each chairman, in reporting to the Cabinet, has expressed how willing each student has been to assist in every way possible in carrying the Gospel out into the world.

\* \* \* \* \*

#### LOOK ON THE FIELDS:

*Where have our eyes been roving,  
'Tis certain they have not been centred here,  
For if we saw the sin-swayed souls before us  
So surely should we shed the silent tear!*

#### FOR THEY ARE WHITE:

*The harvest swift is passing,  
The years and days and hours are hast'ning on;  
O help us know the moments fast are fleeting,  
This summer's day of grace will soon be gone.*

#### THE LABOURERS ARE FEW:

*The Lord of Harvest calleth,  
For reapers are so feeble, faint and few,  
So many sheaves there are that be ungathered -  
O hush and hear, perchance He calls for you.*

#### PRAY!

*Yes, pray, with intercession  
Importunate, compassionate, Divine,  
Constrained by Christ, His Spirit pleading in you,  
Permitting His petitions to be thine.*

\* \* \* \* \*



THE GATEWAY  
MISSIONARY SOCIETY



MISSIONARY COMMITTEE

Back Row—Edna Coomber, Stella McCullough.

Front Row—Jack Jeffrey (Chairman), B. M. Shelton.

This committee, which works in conjunction with the Day Class Missionary Committee, has the responsibility of looking after all the Evening Class missionary activities, by providing speakers and arranging missionary gatherings, not only in the College, but also in various churches, when requests for such meetings are received.

As the students grow in the knowledge of the Word, their missionary vision is enlarged and there follows the realization of the necessity of taking this glorious Gospel of the Lord Jesus Christ "into all the world"

which includes the "highways and by-ways" of our own country.

Undoubtedly, a number of missionaries at present serving in the foreign field first heard their "call" while attending the Evening Classes of Toronto Bible College. And so this committee, although a new branch of the Evening Class department, is endeavoring to keep in touch with those who have left all and followed Him. By constantly remembering them in prayer, they faithfully carry out their task, in the Name and for the sake of the Lord Jesus Christ.

THE GATEWAY  
EVANGELISTIC SOCIETY



EVANGELISTIC COMMITTEE

Back Row—Roland Harp, Harold Oetzel, William Warwick.

Front Row—Alice Caldwell, Valerie Wensley.

Chairman—Frank Andrews.

The Evangelistic Committee, though recently formed, has been very busy and has conducted a number of meetings in Toronto and the surrounding district.

There seems to be quite a demand for this type of work and it is expected that much will be done in the future by conducting meetings in small towns in the vicinity of the city, where, in many cases, there is very little witness to the saving and keeping power of the Lord Jesus Christ. The committee expects to do considerable open-air work and hospital visitation during the coming summer months.

It is the earnest prayer and expectation of the executive that participation in this work, in its various phases, will draw the Evening Class students into a richer, closer fellowship with one another and, above all, with Him Who is the "Friend that sticketh closer than a brother". Those

who are privileged to take part in these activities will never forget the blessings received and the joy of being "co-workers" with Him Who not only saved us from our sins, but commissioned us to "go into all the world" and by uplifting the Cross, lead men and women to this Christ Who not only saves, but keeps and satisfies.

This committee co-operates with the Day Class students in connection with their campaigns during the winter. It conducts some of the week-night meetings, and also carries on the meetings at the Yonge Street Mission every Thursday evening during the summer. There have been many blessed experiences in this work, as the Lord has been pleased to use it.

The talent in the Evening Class student body is being gradually sought out and utilized. All things are done in the spirit of prayer and dependence upon God and with an eye single to His glory.

THE GATEWAY  
FELLOWSHIP COMMITTEE



FELLOWSHIP COMMITTEE

Back Row—Wilbert Twinem, John Dick.  
Front Row—Evelyn Rowlandson, Dorothy Graham.  
Chairman—Violet Karkheck (absent).

With the approaching close of another session, it is pleasing to note that the fellowship of the Evening Class students reached a peak unsurpassed in recent years. This, to a very great extent, has come about through the efforts of the Fellowship Committee.

Just as the Christian life "grows sweeter as the days go by", so the fellowship enjoyed by those privileged to attend T.B.C. grows "richer, fuller and deeper". One is impressed with the reality of true Christian love, as students of every Christian denom-

ination meet together to study God's Word and to share the blessing which the Lord graciously gives.

The "Fall Get-Together", when new students were welcomed into the Evening Class "family", was the best of its kind which we have attended, as was also the fellowship enjoyed around the Christmas dinner table, when our beloved teacher and friend, Rev. T. B. Hyde, was the guest speaker.

Truly, it has been a blessed year, both spiritually and socially.

THE GATEWAY  
DEVOTIONAL COMMITTEE



DEVOTIONAL COMMITTEE

Back Row—Dorothy Clark, Catherine Jaffray.

Front Row—William MacMillan, Arthur Hodgins (Chairman), Charles Howlett.

In writing of the work of the Devotional group, one must look into the future rather than record the events of the past. However, there is one very important part of our Evening Class College life we should like to mention, namely, the prayer meeting held on Tuesday and Thursday evenings, at 7 p.m. Many of our Evening Class students come direct to the College from the strenuous duties of the modern business and industrial world, tired in both body and mind. To these students, the prayer meeting is a time of refreshing — a short time of praising God in song and then a quiet time waiting on Him in prayer. Truly one goes into the lectures a new person, ready for what the Holy Spirit has to impart to his heart through the medium of the faculty. It is the hope of the committee that many more members of the Evening Classes will take advantage of these meetings.

As we look forward to the summer months when many of our church activities are suspended, we hope to enter more and more into the service of the Master. The Evening Classes have a prayer meeting at the College, in the prayer-and-praise room, each Tuesday at 8 p.m. Day and Evening Class students alike enjoy the fellowship of these meetings. We trust that many of the students will avail themselves of this opportunity of inspiration and worship.

There is one new phase of our Evening Class life of which the Devotional Committee have been given charge, and which we hope will be of great benefit to the student body. We are prepared to send out groups to Young People's Societies or to any meetings of a similar nature and conduct meetings of devotional character. It is our desire that the students may receive a blessing in giving forth truths imparted to them at

## THE GATEWAY

the College and that others may obtain a blessing in receiving them.

We, as a committee, look into the

future, confident that if we earnestly seek God's leading in all things, He will guide us in all our devotional activities.

\* \* \* \* \*

## MUSIC COMMITTEE

Among the newly formed committees is one which, of necessity, is very active, since it works in conjunction with all other Evening Class committees.

The Music Committee, under the leadership of Miss Jean McGarrie, has also found new fields for service. One of its many duties is to uncover the hidden musical talent among the

students and this is gradually being accomplished.

Realizing that many times the Gospel has been sung into the hearts of men and women where other messages have failed, the committee in charge has zealously undertaken its task of providing soloists, pianists and instrumentalists for meetings outside of the College as well as at regular prayer meetings and lectures.



MUSIC COMMITTEE

Back Row—George James, Welton Breckon.

Front Row—Jean McGarrie (Chairman), Wilma Ross.

## EVENING CLASS CERTIFICATES



DOROTHY ALLEN received Christ as her Saviour when ten years old. "Since attending the College, I have received much blessing as God's Word has been unfolded to me. Now it is my desire to serve the Lord wherever He places me."

\* \* \* \*



VERA W. BROWN, secretary of the Graduating Class, was saved three years ago. Vera is engaged in girls' work, having a class of junior girls, and, in the words of the hymn writer, she says, "Where He leads me, I will follow."

\* \* \* \*



ALICE CALDWELL has been in Sunday School work for a number of years. "I have enjoyed the fellowship at T.B.C. and have been helped a great deal by the course. Although not called to any definite field of service, I am willing to follow wherever He may lead." Alice is a member of the Evangelistic Committee.

\* \* \* \*



JEAN CLEMENTS had the distinction of finding the Lord Jesus Christ as her Saviour on Easter Sunday, 1923, in Brantford, Ontario. Jean is at present attending Gilead Hall and in the words of her own testimony: "I am ready to do His will, whatever it may be."

\* \* \* \*



RUTH CALDWELL has been engaged in Christian service since she came to know the Lord Jesus Christ as her personal Saviour. Ruth, who has served as secretary of the Evening Class Cabinet and vice-president of the Graduating Class, has cheerfully and willingly given herself to the Evening Class work and wishes to continue in the Lord's service. Ruth is prepared to follow her Lord wherever He may lead, even if it be to the foreign field, where her parents have served as missionaries.

\* \* \* \*



MARJORIE CRANE accepted Christ as her Saviour in 1931 after having heard a gospel message in a local church. She has been teaching in the Sunday School of St. Clement's Anglican Church for a number of years. "I came to the Toronto Bible College through the testimony of a former Day Class student and I am desirous of going to the mission field."



## THE GATEWAY



TILLIE CRAIG came to Toronto from the Emerald Isle when a young child. At the age of thirteen she gave her life to the Lord Jesus Christ. Hearing from a former student of the help and inspiration received from the studies at Toronto Bible College and realizing the need of a systematic study of the Bible, she came to T.B.C. From early childhood, Tillie has been a member of the Sunday School and for some time past has been an active S.S. teacher. "These three years at T.B.C. have been a source of real spiritual blessing to me."

\* \* \* \*



LUCY FLUKER. At present, Lucy is teaching in the Primary Department at Evangel Hall and taking part in the Young People's Society work. Since early childhood she has had a desire to be near to God. She made a definite decision to follow Him in the spring of 1930, after a conversation with a Christian friend. "I desire only to do His will."

\* \* \* \*



OLIVE HOOD attends Wychwood Presbyterian Church and has been an active worker in the Primary Department of the Sunday School for a number of years.

\* \* \* \*



MARGARET MACKINNON was saved in Glasgow, Scotland, seven years ago. "I came to T.B.C. through the testimony of a former student."

\* \* \* \*



HAROLD OETZEL was saved when a young boy in Grace Evangelical Church, Toronto. He has been engaged in week-end Gospel work for the past five or six years and is now a member of the Evening Class Evangelistic Committee and President of the 1936 Graduating Class. "I had hoped to get to the mission field, but the way has been closed and I am serving the Lord here at home."

\* \* \* \*



BARBARA SMITH gave her life to Christ some time ago in a small Baptist church in the village of Elmwood. Barbara has been engaged in active Christian service, both in B.Y.P.U. and Sunday School. "As the Lord leads, I intend to go in His service."

## THE GATEWAY



THEODORA C. WARREN. "My new birth took place at Bathurst Street Church of Christ, Toronto, sometime during my fourteenth year. At present, I am teaching a Sunday School class of intermediate girls and, with my sister, have charge of our children's mid-week service. The Toronto Bible College classes have been a rich source of help to me in my Christian work. My desire is to go anywhere in the wide world the Lord wants me to go and to do full-time service for my Master where He wills."

\* \* \* \*



FLORA C. WARREN accepted her Lord and Saviour some years ago in the Bathurst Street Church of Christ. "At present I am trying to serve Him in Sunday School work, Children's services and Young People's work. I do not definitely know where the Lord wants me, but my desire is to follow where He leads. Let us know, let us follow on to know Jehovah; His going forth is sure as the morning, and He will come unto us as the rain, as the latter rain that watereth the earth." Hos. 6 : 3 (R.V.)

\* \* \* \*



OLIVE D. WIDDIFIELD found Christ as her personal Saviour at the age of twelve. "Since my conversion I have done a little in connection with Sunday School and Young People's work. I am looking forward to missionary service, if God so wills."

\* \* \* \*



RONALD JAMES WILLIAMS was definitely converted at the age of twelve and is engaged in boys' work and the Inter-Varsity Christian Fellowship. He will be entering University in the fall to study Theology. *Objective*—The mission field.

\* \* \* \*

### "LEAD GENTLY"

*Lead gently, Lord, and slow,  
For, O, my steps are weak;  
And ever as I go,  
Some soothing sentence speak.*

*Lead gently, Lord, and slow,  
For fear that I may fall;  
I know not where to go,  
Unless I hear Thy call.*

*My fainting soul doth yearn  
For Thy green hills afar;  
So let Thy mercy burn,  
My greater, guiding star.*

## THE GATEWAY

### THE TONGUE

LESLIE E. THOMAS, *Second Year*

My subject is an acquaintance, nay, a most intimate friend of mine. He is a member of my mortal body, it is true, but even as we grow attached to different things in this world, so have I had hours of fellowship with my friend whom I will henceforth personify as Tongue, disdaining to speak of him as though he were a stone, or an unfeeling automaton.

Tongue is a labourer in the hire of Thought. He is an old servant, patient, loyal and trusty, deserving of respect and, I am very sure, of retirement. Be that as it may, he is, alas, at everyone's beck and call. His master is a great diplomat in the value of human relations, and is wise and judicious — a good employer, but too much of a recluse; consequently, his estate is over-run by trespassing Desire, Emotions, and Feelings who make a regular lackey out of poor Tongue. He is kept at running trivial errands and hardly ever knows the service of his master. I often remonstrate with him, especially as his remuneration, too, is most unjust, for although he gets his board and lodging, he gets little else; his only reward for something done is generally something else that must be undone, somehow or other; he calls this latter task "restitution" and complains a great deal of its being so trying. And then again, besides having to endure such conditions of labour, he must tolerate opprobrious remarks, tolerating because experience has taught him that retaliation is a despicable form of emulation and also entirely superfluous, because it accomplishes nothing and is very exhausting.

Perhaps you are concerned, curiously, about my friend's personal appearance. We all immediately associate the description of a personality with a mental image of that personality's possible outer lineaments or general physical appearance. Presuming that you, too, have already done so, I will seek to describe my friend in a few lines. Mentioning, then first, that he is very retiring in dis-

position and, therefore, seldom seen out in public, except, indeed, on certain provocative occasions when he is forcibly ejected by Impudence or Mischievousness, I might say that he is fairly generous in girth and tapering in his length; can be seen far too readily at one end for his own comfort and convenience, but not at all at the other; has a rosy colouring and a hard, roughened exterior that can be caused only by hard work. Such is my friend and the subject of our essay.

Tongue is one of those unfortunate people who don't belong to a Trades' Union, but who should. He is in such a position as to shoulder all responsibility and also to be a buffet for the mischief-working mistakes made by others superior to him. He should be protected, as he is subservient to an Intelligence Staff and should not be blamed for policies that contain no elements of righteousness or justice. He behaves as dictated to by Mind, and, in turn, Mind is subordinate to Heart, the source of all things related to human affairs, and when we speak of Heart we imply Human Nature, of course. But the operative system of motive into thought and thought into language has its earliest beginnings, not in the seat of human nature, but in the deliberations of a board of advisors that is dominated, governed and controlled by Self-Will. In him, and by him, is nourished the embryo of all natural human life.

What a tyrannical despot he is! He calls up Anger with a snap of his fingers; plunges him into the heart; retrieves him, dripping with malice, rushes him to the mind, where he is trimmed up with all sorts of imaginings and thence is hurled breathlessly down the shaking communication lines to hiss, red-hot and quivering, off Tongue's tapered tip, and so on out into the world of Being. And how does Tongue feel after such an experience as that? Parched! Dry! Acidic! You know, the tip still tingling where that flaming, scorching

demon stamped his livid heel as he sprang off! Then, there is Jealousy, leaving such a trail of green slime behind him that Tongue is ready to vomit with it; and Lust, from which Tongue shrinks as he would from the plague; and Gluttony! This fellow, Gluttony, causes Tongue (aren't you beginning to feel sorry for him?) more trouble than anybody else. Self-Will never has to call Gluttony more than once. He sleeps with one ear open, and when engaged in business is in such a hurry always as to throw everything and everybody into chaos. Tongue never could handle him. He rushes around inside the mouth in an agony of fear, and Tongue, trying to get out of his way, invariably gets all tangled up with teeth, and invariably, bitten. So, you see, Tongue's plight under Self-Will's regime is a most miserable one.

But there are times when Self-Will, surfeited with having too much of his own way, falls asleep in his chair, and on those rare occasions, Love gathers up her skirts and tiptoes softly out, first to the Heart where her handmaids, Purity, Truth and Beauty, attend her and proceed with her to the mind, where her own dear advisers, Tact and Patience, have been

waiting ages for her coming. Thence all united, they move on down to the shore of Expression, where Tongue keeps his little boat called "The Kindly Word" and Love herself has a boat called "The Good Samaritan". At times, she chooses the latter; at times, the former. Choice, in this regard, has no significance as to wisdom, but if, perchance, she chooses to set out in "The Kindly Word," Tongue is immediately nervous and falters and sways and nearly upsets them all before he gets them across the Gulf of Decision and lands in the country of Being. When it is all over, he is trembling with the exertion of his experience but tremulously happy because he had the strength and courage to fulfill his duty.

And now, you must have realized that Tongue is unjustly censured and that it is Self-Will who should be deposed. There are whisperings, you know, that Love is an aspirant to the throne of the Kingdom of Human Nature. I think she would be much better fitted for a position of such authority than Self-Will, don't you? Don't let him hear you — I believe he's asleep again; I'm not sure — but I think we'll have to do something about it. What do you think?

\* \* \* \* \*

#### MISSIONARY SOCIETY

*(Continued from Page 40)*

The executive this year, after prayerful consideration, decided to depart from the custom of the past few years and no missionary conference was held. In its place we had a week of definite, concentrated prayer — prayer not only for the missionaries on the field, but a time for heart-searching and waiting upon God for His answer to the question,

"Lord, what wilt Thou have me to do?" His "exceeding abundant" was our portion as the meetings continued a second week.

It has been the object of the Missionary Committee to create something more than an interest in missionary enterprise. That the students feel a God-given burden for missionary work — at home and abroad — to pray, to give, or to go, has been the purpose behind the planning and carrying out of these activities.

## THE GATEWAY

### MY CHOICE

EVELYN DENNISON

*As Thou hast lived, shall I not also, Lord,  
Two paths to tread—two cups, which one to choose,  
The way is dark, but still I have Thy Word  
To lead me on, lest I my way should lose.  
But thro' the darkest night there gleams a light;  
I feel Thee near, and know the road leads Home.*

*A cup to choose—the bitter or the sweet?  
I choose, dear Lord, the cup of woe to drink,  
And if in sorrowing nights, 'mid conflict's heat,  
Sore prest by all, I falter at the brink,  
I know Thy love upholds—herein the key,  
The bitterest dregs Thou drank—and all for me.*

*This be my choice... My Lord, I follow Thee,  
Thro' life, thro' death, and thro' eternity.*

\* \* \* \* \*

### FELLOWSHIP WITH HIM

FRANK KEYS

*Lead me, O Saviour, ever nearer Thee;  
Help me to walk where'er Thy love may choose;  
Help me in truth to give myself away,  
And in Thy will all my self-will to lose.*

*Lead me, O Saviour, into Thine own life;  
As I abide, grant me in fulness sweet,  
Thy life of Love, of Vision and of Prayer,  
Thy life of Victory o'er sin complete.*

*Lead me, O Saviour, till my eyes shall see  
Through eyes of Thine; till I Thy Vision share  
Of weary souls, now dying—lost to be,  
And of Thy power to save, so rich and rare.*

*Lead, Saviour, lead into Thy life of Prayer,  
Thy Intercession, on behalf of all  
For whom Thou suffered, died; O grant to me  
Thy longing Heart of Love, as now I call.*

*Lead, Saviour, lead till all has passed away,  
Save only Thee, my one supreme desire;  
Still lead me on, that I may farther go,  
Sound deeper depths, and reach and rise still higher.*

## THE GATEWAY

### HUMOUR

#### — FAMOUS SAYINGS OF FAMOUS PEOPLE—

- Dr. McNicol*—That will be all for to-day.  
*Mr. Rhodes*—Third-year papers will be back next week.  
*Mr. Burns*—See!  
*Mr. Hyde*——and I hope I never do grow up.  
*Mr. Shildrick*—Please, girls! Don't scoop!  
*Dr. Waters*—I recommend rhinitis.  
*Emma Sullivan*—I'll ask Clara.  
*Bill Tyler*—Ideer.  
*Florence Derbecker*—Someone else is preaching it this week.  
*Percy Ibbotson*—Let us rally—  
*Clara Sullivan*—You see, it's this way—  
*Art Greer*—Yes, I have heard that one.  
*Ina Heighes*—May I speak now?  
*Earl Sigston and Doug. Percy*—Seen Betty?  
*Charlotte Dancy*—It has been up two days now.  
*Cameron Orr*—Attention, please!  
*Ivy Hunt*—Is it compatible, Winnie?  
*Geo. Deans and Frank Christie*—A-men, Brother!  
*Winnie Osborne*—Get out of this kitchen, Paul!  
*Joe Richardson*—Great Scott!  
*Jean Burrell*—I've got something to tell you.  
*Gord. Bastedo*—What time do we eat, Joe?  
*Edith Scager*—That will be "best."  
*Art Brodie*—Close those windows!  
*Ella Wilson*—Isn't that funny?  
*O. Nott*—But, Mr. Burns, don't you think . . . ? (Number 43976).  
*Jessie Moore*—You are too thin, little girl.  
*Iner Farmery*—Got your Greek finished?  
*Olive Moore*—My hat!  
*Helen Minkler*—I can't eat it.  
*Harold Cornish*—Coming down to the corner?  
*Betty Saunders*—But I haven't practised it!  
*Winnie Simpkins*—Yes, Mr. Burns!  
*Ed. Dreisinger*—Isn't eight hours enough, Mr. Burns?  
*Eva Musser*—Down in the fourth row, huh?  
*C. Knapp*—Yes, I play classical music.  
*Vera Bigham*—O, it's a pet!  
*Helen Robison*—That reminds me—  
*Arnold Gillott*—I'll only keep you a minute.  
*Ruth Standring*—O, get out of here!  
*Matt. Greer*—Going to gym?  
*Elsa Glick*—(You can't print a smile).

\* \* \* \* \*

*Bob Krick*—"It's only six o'clock. I thought I told you to come after supper."

*Paul Erb*—"That's what I came after."

\* \* \* \* \*

*Sales-Manager* (hiring salesman)—". . . and what is your full name?"

*Salesman*—"Eustace L. Fish."

*Sales-Manager*—"No, No. I asked your name only."



## THE GATEWAY

*L.es. Thomas*—"Pa, I'm a big gun at school."

*Mr. Thomas*—"Then, why don't I hear better reports?"

\* \* \* \* \*

"That's the man I'm laying for," said the little red hen as Farmer Brown passed by.

\* \* \* \* \*

A—is for Arthur, who sings the right note;  
B—is for Bill, on whom we all dote.  
C—for Clarence, who sweeps the floor clean;  
D—for Donald, and he's really keen.  
E—is for Ellen, who sports the yellow;  
F—for our Frank, an *all-round* fellow.  
G—is for Gordon, his cheeks like a rose,  
H—is for Hazel wherever she goes.  
I—is for Ivy, just Hunt the meanwhile,  
J—is for Johnnie, with tickets and smile.  
K—for the Keys, not far from the door,  
L—for the Locke, which is just a step more.  
M—for Moore; she's a good children's worker,  
N—for Nellie, and she's not a shirker;  
O—is for Orville, whose wit is uncanny;  
P—is for Paul, who plays the pianny.  
Q—for the Questions we all want to ask,  
R—for Reward, if true to our task;  
S—we are Students; to learn, we are here,  
T—for the Teachers we love and revere.  
U—umpteen others, all dear to our heart,  
V—the good Vishes ve give ere ve part  
W—for Work we are all called to do,  
X—for 'Xams; we have not a few,  
Y—for Youth; we refuse to grow old,  
Z—for our Zeal, more useful than gold.

\* \* \* \* \*

### CLASS HISTORY

*(Continued from Page 13)*

will, and learned that "the will of God is the way of life and self-will is folly." We stood in awe at the vision of our second year (Psalms to Malachi), as the character of our God and the reality of the unseen world dawned upon us. And now, as we complete our third year, we

are conscious of our supreme task, to send forth the Gospel. "And this Gospel of the Kingdom shall be preached in all the world for a witness, and then shall the end come."

We go forth with the Gospel message, not in our own strength, but in that which comes from "the quietness of His presence and the confidence of His power."

THE GATEWAY  
AUTOGRAPHS

THE GATEWAY  
AUTOGRAPHS

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**A FRIEND**

TENT-PEGS

Numbers 3: 36, 37.

*Give to me the tent pegs,  
(Let them take the Ark)  
I would carry ropes and staves,  
But to have a part.  
The others may have greater,  
Nobler things to bear —  
I shall be as happy,  
Tent pegs though my share.*

*Willing to have tent pegs  
(Though they bear the Ark)  
I will be dependable,  
Whether light or dark.  
I know that I am needed,  
Definitely sent;  
They must have the tent pegs  
Ere they raise the tent.*

*Satisfied with tent pegs,  
Knowing I shall share,  
In the conquest of the land,  
When we all reach there.  
We then shall be rewarded  
For our faithful work;  
I, who carried tent pegs,  
They who brought the Ark.*

—LORNA WHITELAW.

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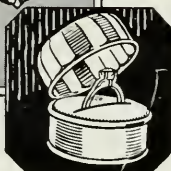




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