

THE GATEWAY



TORONTO BIBLE COLLEGE
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1957

THE GATEWAY



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The Gateway

Graduating Class
Organ



1937

The Gateway Before



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By the Students of

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The Alumni Association of the College

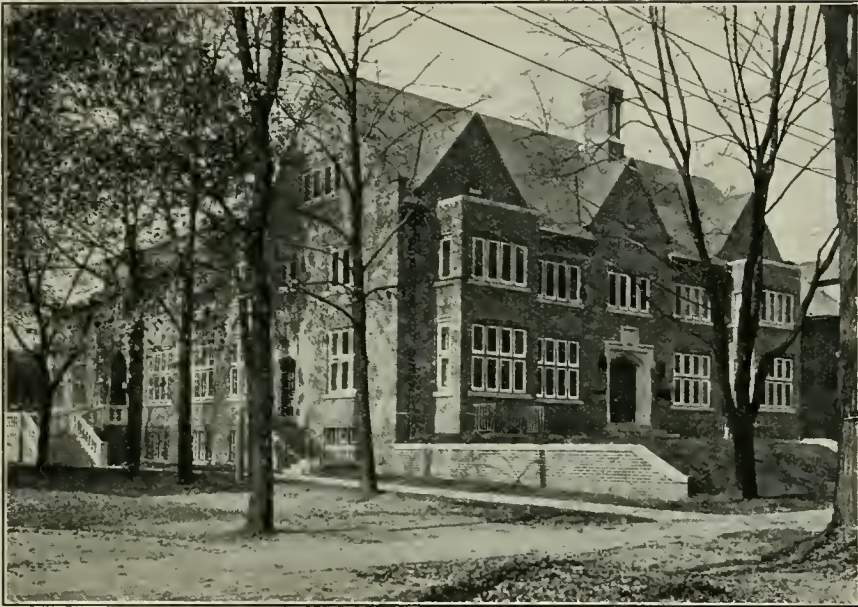
Warmly Welcomes the
Graduates of Year '37
into the world-wide fellowship

Coming Alumni Meetings
April 29

Banquet at the College
5.45 p.m.
and
Annual Meeting of the
Students' Association at 8 p.m.

September 21
Annual Conference
at the College

THE GATEWAY



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EDITORIAL

The Editor begs a moment of your time as he seeks to convey his thoughts and feelings on the publication of this year's "Gateway". It has been an arduous but congenial task and we trust that it will form a valuable addition to the Spiritual equipment of all purchasers, both as a storehouse of memories and also a constant inspiration in the years that are to come. We hope that you will be pleased with what is the ultimate outcome of much planning and preparing, all of which has been enjoyable and profitable to those of us who have been so engaged.

The new cover and binding have been made possible largely through the financial aid of our Advertising Department.

The co-operation of the students in patronizing those who have helped us in this respect is earnestly solicited.

THE GATEWAY
FACULTY



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



REV. D. A. BURNS, B.A., B.Th.
Supt. of Student Activities



J. M. WATERS, M.D., C.M.
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ERNEST SHILDRICK



THE colors of the Toronto Bible College are symbolic. Their design represents what the College stands for in its teaching and what it seeks to do through its students.

The background is a broad band of black, showing on the edges of the ribbon, and representing sin, the background of God's revelation to man. Over this is laid a narrower band of red, the symbol of the revelation of redemption through the blood of Jesus Christ, the message of the Word of God, expounded within these walls as the only remedy for sin. Over this again is the central band of white, standing for the result in a purified life when the Divine remedy is applied to human sin.

The colors also represent the missionary influence of the College through the students who go out from year to year with the instruction and training it has given them. The background of black is the world in its darkness and need, and especially the non-Christian world, the sphere of missions. The red band above it represents the continuous stream of messengers of the Cross who go out from this place into that world with the Gospel message of the grace of God. The white stands for the result of their work as they help to gather out the church of Christ by bearing witness to the Lamb of God that taketh away the sin of the world.

J. McNICOL.

THE GATEWAY



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

THE PRINCIPAL'S MESSAGE

REV. JOHN McNICOL, D.D.

"The God of Abraham praise!" We have sung this noble hymn frequently at the opening of the day in our Assembly Hall. We studied Abraham's life when we went through Genesis early in the session. We found that his faith grew stronger and his life grew richer as he came to know God better. He had a great faith and he exerted a mighty influence because he had a great God.

God revealed Himself to Abraham on one occasion as "the Almighty God" (El-Shaddai). This title means not only that God is all-powerful; it means that He is also all-sufficient. He could meet every situation that arose in Abraham's life. He was enough for every need that lay in his heart. Abraham had not quite realized this yet. He had to be reminded that this was the one great truth about God he must always keep before him if his faith was to be perfect (Gen. 17: 1). The rest of the patriarch's life was spent in learning this lesson; and in learning it he became "the friend of God". Even though he possessed no land in Canaan, he found all his satisfaction in God. He was the first man in all history to realize this great truth, which the Welsh people have condensed into one of their proverbs: "Without God, without anything; with God, enough".

The God of Abraham has revealed Himself to us in the person of the Lord Jesus Christ. As we have come to know Him better in the Bible College course, and in our own life and fellowship here, our faith has grown stronger and our lives have grown deeper. He, too, is all-powerful; think of the stupendous claim He made, when He sent His disciples out on their world-wide mission, that all power in heaven and earth had been given to Him. He is also all-sufficient; this is what Paul found out in the vast variety of his labours and suffering for Christ, and his heart overflowed with the joy of the experience.

You will soon be going out from the College and be scattering into different parts of the world. May each of you be led like Abraham to the land that He will show you, to the place He has chosen for you. Some of you will be sent into the harvest fields beyond the seas, and some of you will find your service at home. Some of you will be called into the definite service of the Christian church, and others into the equally important service of private Christian life. This last form of service and witness for Christ is one of the greatest needs to-day. May the Lord God of Abraham be with you in all your ways; may His blessing rest upon you through all your days.

THE GATEWAY



MRS. JOHN McNICOL

THE GATEWAY

A MESSAGE FROM OUR COLLEGE MOTHER

MRS. JOHN McNICOL

I frequently read in letters from former students that they have not much to write about because they are not in definite service for the Lord. I have wondered whether they are right about this. Some one has said, "We must not call one part of our life secular, governed by one set of rules, and another part sacred, to be controlled by other rules. Everything is to be done in such a way as to please God, to do all in the name of the Lord Jesus."

How often one who is not in special service has opportunity of bearing witness to the power and goodness of our Heavenly Father in "the daily round and common task". Ordinary life is sometimes so monotonous, and yet as we realize in it the grace of our Lord Jesus Christ we rejoice that this is the life and work He has for us, and we thank Him because He enables us to do the humble duty victoriously. To tell of victories won may often be a blessing to others and a means of glorifying Him.

As you leave these halls, may you all have a joyful willingness to obey His leading, whether He sends you forth to the great needy mission field or calls you to stay at home in some unnoticed work. "Thou hast proved mine heart, Thou hast tried me . . . I am purposed that my mouth shall not transgress."

OUR CLASS HYMN

*Guide me, O Thou great Jehovah,
Pilgrim thro' this barren land;
I am weak, but Thou art mighty,
Hold me with Thy pow'rful hand;
Bread of Heaven,
Feed me till I want no more.*

*Open now the crystal fountain,
Whence the healing waters flow;
Let the fiery, cloudy pillar
Lead me all my journey through:
Strong Deliverer,
Be Thou still my strength and shield.*

*Care and doubting, gloom and sorrow,
Fear and shame are mine no more;
Faith knows naught of dark to-morrow,
For my Saviour goes before;
Songs of praises
I will ever give to Thee!*

THE GATEWAY

1937 CLASS EXECUTIVE

Hon. President	Rev. T. B. Hyde
President	Donald Loveday
Vice-President	Iner Farmery
Secretary-Treasurer	May Tilly
Associate Sec.-Treas.	Lorna Whitelaw
Social Convener	Nellie Davies

"OUR STORY"

by

The Graduating Class, '37

(A History, not of things done, but of things experienced.)

The Graduating Class of 1937 hails you, "Hello!",—and in the same breath bids you farewell.

Three short years we have come since in the Autumn of 1934 we all sat in the Auditorium at the opening of our first session in Toronto Bible College. For many the way of life is long and hard, but if life were as short and happy in whole as these three years have been in part, it would indeed be a swift and joyful experience for us all.

We are all, too, we trust, changed men and women, for have we not been sitting for three years at the feet of the finest body of teachers in the world? And have we not, all this time been submissive to the ministry of the Holy Spirit in our innermost lives? Strange, indeed, if there are still hard hearts in our midst: we pray that it might not be so, but rather that Christ will be able to make good use of every one of us as we go forth into the world, and such a needy world! Truly, 'Creation groaneth in travail'. Let us then go forth with spirits that groan with the passion of the Lord Jesus Christ for a world that is lost in deep, deep darkness, every man and woman of us resolved to see it through to the very end, for His sake.

In connection with spiritual growth let us just allude to that analogy often drawn between T. B. C. students and a jar that is filled with rough-cornered

stones. If the jar is shaken continuously, the rough stones, losing their rough corners, will eventually become smooth. In the spiritual sense, three years of continuous "shaking-up" in the Toronto Bible College will certainly tend to knock off all the corners: and in the process of time and character development we become, not "smooth customers", as the Old Countree lads say, but surrendered Christians. And let us not forget, fellow students, the process is not finished at graduation. Mr. Burns stressed this point one morning in Creative Learning: it is our contacts with others that bring out our potentialities, repress the undesirable in us, and gradually form us into men and women who are fully conscious of their social obligations and of the contribution we have to make, individually, to the welfare of all. And to you, freshies and sophomores, we say, "Stay with it; no matter to what extent human beings lack in understanding, there is One who knows and understands. He is loyal and careful for those who love Him and seek His mind in all things."

Much has happened since that Autumn of 1934, both within the College and without; both in the religious and secular worlds. Friends have been made; old faces have gone, and new faces have come; much has been gar-

nered, much cast away; time has been well spent, and time has been mis-spent; the spirituality of lives has been deepened; many tears have been shed, dark places illumined, and much that was unworthy has vanished into the limbo of forgotten things. We entered upon the race encumbered, but as the race progressed we have had to cast off the "old man" more and more, and we pray, by the grace of God, that when the time comes to pass on the torch we may be able to say with Paul, "I have fought a good fight; I have finished my course; I have kept the faith." This is the sentiment, not of those who have come to the end of life, but of those who are just beginning to live, in the spirit of hope and complete surrender; of those who, we pray, have now the foresight to realize that a life lived outside the Lord Jesus Christ might just as well not be lived at all: lives can be useful, it is true, even if evincing no dedication to Christ, but no life can be anything but barren if devoid of the grace and power and love of God.

Memories! Some of them melancholy ones, 'tis true, but let them be dispelled in a common recollection of Professor Isherwood who led us so surely through the intricacies of Systematic Theology in our first year and who so vehemently forbade us to take any notes. We have often seen him stepping briskly along the street, brief-case in hand and hatless, as usual, full of vim. But then Mr. Rhodes came along, that staunch, athletic-looking Presbyterian from Cobourg, whom the Chefooites welcomed with "muhchee grin" and "chop suey", and that reminds us: Miss McCarthy, who lent distinction to our initiation into Toronto Bible College life by being initiated at the same time, taught school in Chefoo, and she certainly needed all the experience attainable in view of the material available in some of us. What do you say, Class? A word more concerning Miss McCarthy. There are some people in this world, a very small number, who seem to have been divinely anointed in the matter of giving sound advice, reliable guidance and

healing comfort in things spiritual: Miss McCarthy is one of these people: it has been a privilege to know her, and only those of us who have come to know her in personal talks are really able to grasp her hold on spiritual realities, and acknowledge her influence on our lives.

So much for the three teachers who were involved in changes in the staff during our course. Of the others, what more can be said? Of Dr. McNicol, Mr. Hyde, Dr. Waters and Mr. Burns? Perhaps we can sum it up by saying that our knowledge of these men, as Christian characters, will always keep us steady in the face of some disastrous blow to the faith, caused by some one or other playing the traitor to his testimony. Such has often happened, and invariably it reflects back upon the person of Christ, and is enough to fill the mind of the most devout believer with doubt. But we do praise the Lord for our teachers. If there was previously any justification for skepticism concerning the reality of the Person of Christ as he is taught to become manifest in the lives of those who believe in Him and follow Him, there can no longer be any such justification, for we have seen Him manifested forth in our teachers, in all His glory of humility and Christian grace. We know that our teachers will forgive us for the expression of such sentiments, and we know, too, that our eulogy will not tempt them to become puffed up, for their crowning glory is their humility.

Now space will not permit a detailed account of all the events that have occurred during our course. But let us deal with the outstanding ones. First, there was the conferring of the degree of Doctor of Divinity upon our Principal by Knox College, a very blessed and treasured memory. Secondly, that we as an Empire have had the sadness of losing two Kings, each of whom had endeared himself to the hearts of the people. Thirdly, we have witnessed a first experiment in College Journalism, the birth and pain-

(Continued on Page 67)

THE GRADUATES—1937



GEORGE JOSEPH BALL—It was in Peterborough, in the momentous year of 1914, that George was born. It was in Peterborough too, in more recent days, that he heard the call of the Master, and responded with his heart and life. With the desire deepened and intensified he graduates. Our prediction is that if he continues to progress at the same rate as he has done during three years of study at T.B.C., he will become a very useful servant for the Lord. May God's blessing attend him always.

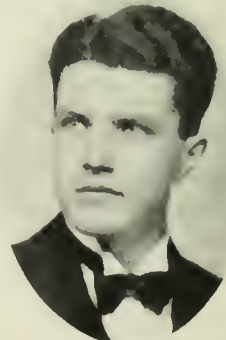
OLGA BANGAY—Olga was born in Scarboro, but now lives in Brighton, Ont. Here at the age of nine she accepted Christ as her Saviour. She has, since then, yielded and consecrated her life to her Lord. She came to T.B.C. to train for Home Mission work, but now believes that she is called to China. Olga has a winning way with children, and this will serve her well everywhere she goes. To continue her preparation for service, Olga plans to take a nursing course in Belleville. We have been grateful for her quiet, steady influence as well as her inimitable Irish humour.



PERCY BARLEY—He first saw the light of day in Kitchener, Ontario, 19—?, but it was not until seven years ago that he came to the "Light" that is found in the Lord Jesus Christ. Percy laid hold of God's promise "That whosoever believeth in Him should not perish but have everlasting life." In the fall of 1933, God called him to T.B.C. to prepare for definite service. Although he is not sure of the particular field in which the Lord would have him labour, Percy is willing to follow wherever He leads. Percy's quiet influence has touched many lives during his days at T.B.C., and as he leaves, our earnest prayer is that God will richly bless his ministry.

GORDON E. BASTEDO—"If you want your neighbour to know what the Christ Spirit will do for him, let him see what it has done for you."—Henry Ward Beecher.

Since his conversion this has been Gordon's sincere desire. He finished High School and came to Toronto Bible College to learn more of Him whom he would follow. In his second term the Missionary Executive found him most faithful and his work for the Evangelistic Band this term proved him invaluable. He intends furthering his education at University, and we know that whatever the future may hold, he will do his utmost to reveal what Christ has done for him.



"HE GOETH BEFORE"



HILDA BENNETT—Hilda radiates sunshine wherever she goes. Though she was born in Toronto she calls Port Credit her "home town". The consistent lives of her parents and her early Christian teaching were decided influences in her conversion. Seeking training for definite Christian work, Hilda was led to T.B.C. Here she has proved to be helpful, and efficient in all her work. Her sympathy and cheerfulness have made her an invaluable member of the Hospital Committee. Hilda feels that God has called her to India, and we know that if she reaches that field, God will bless her there as He has here.

SYDNEY T. BEST—Sydney T. Best was born in Chinkiang, China, and consequently spoke Chinese before English. He obtained his education at the missionary school at Chefoo. Later he came to Canada where he went into business, but found that this was not his calling. He tried the Air Force with the same result. When he became tired of running his own life he accepted Christ as his Saviour, Lord and Master. He then came to T.B.C. Syd tops the class in height, being 6 feet 2 inches. He hopes to return to China, the Lord willing, in the Summer of 1937.

Favourite Pastime: Giving object talks to children and singing choruses.



GRACE ADELLE BEXTON—This little brown-eyed maiden, better known to us as "Gracie", comes from Stratford, Ontario, winning our hearts with her cheery way and sweet smile. She has a "way" with children, interesting them by her picturesque story telling (sympathetic identification). Her rich alto voice has been widely used in witnessing for her Lord. Last summer Grace had a foretaste of the work in the West, in which she is interested, having been engaged in missionary activity in Saskatchewan.

ELVA E. BICUM—Elva was born near the town of Blenheim. After Collegiate and Business College training, she arrived in Toronto. Before this, however, Elva had come to know Jesus as her own personal Saviour, and proved Him in a time of great sorrow. She learned of T.B.C. through a "Y" secretary, and thirsting to know more of God's Word, entered the Evening Classes in '32. A vision of the "Dark Continent" increased her desire to really know the Lord that she might serve Him, and after receiving her certificate she enrolled in the Day Classes. She has had to leave us early each day in order to dispense Hay Diet to many of its devotees. An earnestness of purpose assures us that Elva will be where the Lord needs her.



THE GATEWAY



VERA DORENE BIGIAM—Woodstock has sent several outstanding people to T.B.C., and Vera is not an exception. She learned to love the Lord Jesus Christ in her early childhood, and always looked forward to being a missionary. T.B.C. had been Vera's training school and here she has been very efficient on the Missionary Executive, Evangelistic Executive, and as a member of the '37 Cabinet. Those who know her, love her. "China's millions" beckon to Vera, and she has answered the call. We wish her God-speed.

JACK V. BROTHERTON—Jack had the distinction of being born in the "valley city," Hamilton. He was brought up in the Sunday School, and there he gave his heart to Jesus Christ at the age of twelve. After a time he lost his deep love for spiritual things, and began playing his violin in a dance orchestra. But all the while God was working in his heart, and He soon gave Jack the desire to be a missionary in Africa. Then he came to T.B.C. and God has blessed his stay here. It is "just too bad" for the opposing team when Jack breaks away on the basketball floor. Jack is applying for service in Kenya Colony, Africa.

Favourite expression: "Oh say."



EDWARD COOK—Yes, we can boast of a real, live missionary. Eddie, as he is known to us, was born in the Queen City but early in life he booked his passage for the King City through the Lord Jesus Christ. After attending evening classes he entered the day classes of 1930 and '31. During the fall of 1931 the Lord led him forth to Northern Nigeria where he laboured among the Tula tribe. Returning in the Fall of 1935 he resumed his studies, and now fellowships with the graduating class of this year. Eddie is looking forward to returning to Africa at an early date. May the Lord bless him, his wife and little Eddie and make them a blessing there.

P.S. *Favourite text*—Acts 20:24.

Favourite hymn—115 (S. & S.)

LEONARD COUPLAND—A Torontonion, Len came to T.B.C. to study the Word of God in preparation for Christian service. Tall and talented, he has been extremely popular in Christian musical circles both as a pianist and trumpeter. Len is headed for the needy fields ripe unto harvest and we pray that his life and gifts may be greatly used in bringing souls into the Kingdom of God. His personal friends often hear this expression: "My goodness gracious sakes!"



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NELLIE DAVIES—Nellie was born in Welland, Ontario, but did not remain long in the canal city. In 1915 she moved to Hamilton, and her early education was received there. In December, 1924, she found the Lord Jesus Christ as her own personal Saviour and yielded her life to Him for service. In 1932 she came to Toronto, and for a time divided her allegiance between the University of Toronto, and Toronto Bible College. Nellie's faithful and conscientious work during her three years with us is well known. She has served in various capacities and is always willing to use her talents in the service of the Master. Last year she was secretary of the Evangelistic Band and this year she occupied the position of Associate Head Girl, in which office she is somewhat feared—at least as far as song-leading tests are concerned.

GEORGE DEANS—Coming from the beautiful Lakes District near Keswick, in Cumberland, England, George found his Saviour four years ago. The Devil proved to be no friend of his. Since accepting Christ as Saviour and Guide, he can be heard to sing:—

"Yes, I'm happy, so very happy,
Since Jesus put the happy in my heart,
No more I'm doubting, instead I'm shouting;
Since Jesus put the happy in my heart."

His deep Christian love has won the love of the students. He has served faithfully as Treasurer of the Evangelistic Band and assisted on the Hospital Executive. This year, he is Mr. Hyde's right hand man helping the freshmen with their public reading and speaking. After graduation, he expects to serve the Lord in South America.



LAWRENCE DE MONTMORENCY—Lawrence was born in Norwich, Ontario. He was very young when his parents moved to the picturesque place called "Beamsville," and it was there in 1929 that Lawrence found Jesus Christ as his Saviour. Shortly after, he came to T.B.C. in response to what he feels was a definite call of God. He believes his place to be somewhere in the foreign field, meanwhile, he awaits God's time to go forward.

He says: "Listen and I'll tell yuh somethin'."

EVELYN DOREEN DENNISON—

How, O Muse, shall we begin
To sing the praise of Evelyn?
This winsome maid from Waterloo
Does all her tasks without ado:
It matters not what task it be,
She undertakes it cheerfully.
So long as it's for College weal,
She spends her time and strength with zeal.
With the Editorial Staff her name,
Will now and aye be known to fame.
In studies, too, this maiden soars
And on "exams" makes highest scores.
In children's work she finds her joy,
Attracted by each girl and boy.
In days to come she hopes to stand
On India's distant "Coral Strand".
There may the Lord her efforts bless,
Till many souls their Lord confess.



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ED. DREISEINGER—Ed was born and brought up in a Christian home in Mimico, Ontario, and in Toronto found the Lord Jesus as his Saviour. Seven years ago, he entered into active Christian service, thus fulfilling a desire and ambition cherished from youth. Before entering T.B.C., Ed attended a Bible College in Columbia, S.C. As he leaves College, Ed desires, if the Lord so leads, to continue in evangelistic work. In the South, as well as in Toronto his consecrated voice, guitar, and trombone, have been greatly used in the Lord's service both in radio and evangelistic work.

Often heard: "But Mr. Burns, don't you think—?" Or in the dining room, the wail of a lonesome note as it comes from his trombone.

WILLIAM EATON—Bill was born in the good old country of England—at least he claims it to be a good country. In setting out to seek his fortune he came to Canada, where he found Christ. While ploughing the fields and sowing seed on the farm at Minesing, Ont., God called him to plant the seed of the Gospel of Christ. Having friends attending T.B.C., he was led here in '33 and started in the Prep. Class. The Lord willing, he will be serving in South America in the near future.

Favourite pastime: Shaking hands. Amen—Well, praise the Lord."



INER FARMERY—This young man with the perpetual sunny countenance was born less than a quarter of a century ago right here in the City of Toronto. Iner is a member of the Student Cabinet, serving very ably as leader of missionary activities. Possessing the godly heritage of a Christian home, he early in life acknowledged Christ as his Saviour. On completing High School, he came to T.B.C. During his first year he was the very efficient leader of the College orchestra. Last year, he was appointed Sunday School leader of the Evangelistic Band. With his exceptional musical ability, undoubtedly the Lord has a special work for Iner either here or in the foreign field.

MARY BEATRICE FINLAY—

Be not amazed at life: 'tis still
The mode of God with His elect
Their hopes exactly to fulfil
In times and ways they least expect.

This was exactly the experience of Beatrice when unexpected circumstances opened the door of Toronto Bible College to her for further study of God's Word. Beatrice was born in Norwood, Ontario, and after teaching schools, came to Toronto. During her stay in Bible College, many have benefited by her wise advice, her knowledge on various subjects and her appreciation of the richness of T.B.C. lectures. She has an abiding faith in her Saviour and awaits God's guidance as to her service for Him—where and when and how.

Affinity: Greek.



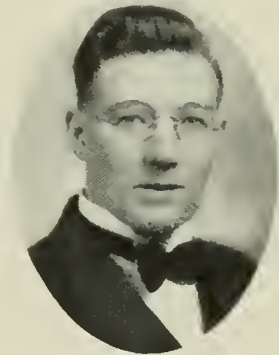
THE GATEWAY



EMIL GAVERLUK—Emil, who is of Ukrainian extraction, was born in the city of Ottawa, and later moved to Port Colborne. At a very early age he came in touch with Christians, and through these was later definitely called forth into the work of the Lord. During his College years Emil's knowledge of several languages, his inventive mind, and his training in art and music have all been used in the furtherance of the Gospel. The way has been opened, by God's grace, for Emil to go to Europe when he has completed his training at T.B.C.

P.S.—As a virtuoso, his favourite pastime is "Fiddling around" as his roommates will tell you.

JIM GILLINGS—From Yarmouth, England, he came, and settled near Hamilton, Ont. He took the Lord Jesus Christ as his Saviour, and later came to the College. While at College, he has experienced much of the Lord's blessing and guidance. He has found his way into many a sad home and there has left the fragrance of the living Christ. Jim's enthusiasm has encouraged many other timid students to serve their Master in the field of house to house visitation work. And only God knows the fruit that has sprung from a simple word spoken in love to a hungry soul. For the future, Jim's expressed desire is, "That the Lord may have His way."



JESSIE ELEANOR GONDER—Prophetically looking forward to her T.B.C. days, Mr. and Mrs. Gonder in Tientsin, China, named their baby girl "Eleanor"—"a Greek." In early childhood, Eleanor found in Jesus her best friend, and trusted Him in simple faith. From the Chefoo Mission Schools, she came to Canada, and later to T.B.C. Sunday School, Mission Band and Jewish work have provided practical Christian training for Eleanor. Throughout College her leadership has been outstanding, and fearlessness, enthusiasm, and a humility that does not know its own existence, mark her life. Having heard God's "Go ye", her main ambition is to be a foreign missionary, although the place is yet unknown. But wherever He leads, we pray God to bless our Eleanor, Head Girl of 1936-37.

ART GREER—Early in the session of 1934, in fact it was at the reception for the new students, the real Art stood revealed. He took part in an impromptu male quartette and made clear his singing and leadership ability. Ever since then, he has grown in usefulness. First year—music committee; second year—assistant leader of Evangelistic Band and librarian; third year—Head Boy; and when his fame spread abroad he was called to be pastor of the Stouffville Christian Church. Quite a man this Greer—leader, student, sport, all rolled into a great pal, and because these gifts are surrendered to God, we can predict an outstanding future for him without a doubt.

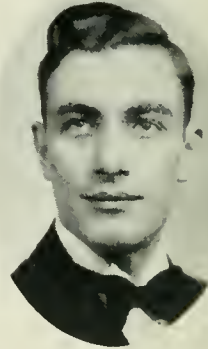


THE GATEWAY



RONALD HARMER—Ronald was born at Brantford, Ont. (the Telephone City). Here he spent his boyhood days. At the age of seventeen he, with his parents, moved to Toronto. Ronald was born again at Oshawa, February, 1930. This gave him a new outlook on life. He received employment in the spiritual workshop carried on by the Evangelical Publishers, which deepened his desire for further service. Ron will be remembered for his part in the College activities, especially the Saturday night prayer meetings. After leaving T.B.C. he intends entering university for further training, with the far away field of India in view.

JACK HEAL—Like many other great men, Mr. John Heal was born in an obscure, unostentatious, unobtrusive, little town; namely, Dunnville. Being of a quiet type he led a very docile life, until at the age of six (perhaps seeking his fortune in a far country, who knows?) he set sail with his parents for England. Returning in six months to Canada and settling in Kitchener, he finished his schooling and occupied himself for a time selling shirts. Upon his conversion he came to T.B.C. and after one year's interval spent at Moody Bible Inst. he returned here for his final year. Jack's heart is bent towards India and if the way is opened for "*them*" to go forth "*they*" will be of great service to our Master.



DOROTHY HESS—Dorothy comes from "The Garden Spot of the World"—Lancaster County, Penn., U.S.A., and the beauty of her character corresponds with this description of her birthplace. When sixteen, she accepted Jesus Christ as her personal Saviour and Lord. Since then, her life has been happy and busy. Sunday School work has kept Dorothy busy during her stay in Toronto and for two years she looked after the women's meetings for the Evangelistic Band. Dorothy's reason for coming to T.B.C. was to learn more of Jesus Christ, that she might tell others. May her purpose be realized all through life.

LLOYD HYLTON—Let us give Lloyd's own tribute to his Bible Course:—"I have received much benefit from my course in T.B.C., not only from the spiritual and mental standpoints but also from fellowship with the students. My outlook on Christian life and service has been greatly broadened." For the past two years Lloyd has been connected with a small mission work in Forest Hill Village acting in the capacity of Assistant Pastor. This will be his position in the Master's service until He calls elsewhere. It is his earnest desire to obtain further Christian training before launching out into the world as a full time Gospel minister.



THE GATEWAY



GEORGE KENNEDY—George was born in Bonnie Dundee, a city of bonnie lassies and honest men. George accepted Christ as the Captain of his salvation while serving in the trenches and he came home to fight the good fight of faith beneath the blood-stained banner of the Cross. Dedicating his life for service, George left Oshawa, Ontario, to come to Toronto's Brightest Corner to prepare himself for missionary service in South America, the Lord willing.

Habitat—Preaching on street corners.

Favourite hobby—Working out cross-word puzzles in the Greek New Testament Grammar; persistently pursuing with zeal and zest his one dollar and eighty cent investment. "Hoot, Mon!"

EVELYN LANDON—October 5, 1916, marked the advent of a little stranger into the Landon home in Toronto. This little stranger was our Evelyn. Saved in early childhood and having surrendered her all to the Master at the age of fourteen, Evelyn has spent the happy years since in faithful service, specializing in Sunday School work. Those of us who have known her during her three years at Bible College have been impressed by her "meek and quiet spirit, which is in the sight of God of great price." God holds the key to her future, and she is following step by step as He opens the way.



FRANCES LONGLEY—Frances is a native of this fair city, Toronto. As the result of the influence of a devout Christian home, she accepted Christ at the age of twelve years. Previous to entering T.B.C., she expounded the "three R's" for four years at Port Burwell and in the Mountain Sanatorium, Hamilton. In 1933, she renewed her consecration at the Canadian Keswick. While in College, she has been engaged in Sunday School work, and has served on the Social Committee, and on the Evangelistic Band as leader of the Jewish work. We have found her to be an unflinching friend. Her plans are indefinite but she is seeking God's will for her future.

DONALD LOVEDAY—Don was born in a minister's home out in the country not far from Sarnia. A few years later, his parents moved to Boston, (no not Boston, Mass., but Boston, Ontario). After graduating from High School, he wanted to be in his Master's service, so came to T.B.C. for training. During his first year, only a few of us knew Don except by height. In his second year, he worked quietly but effectively on the Devotional Committee; and after College closed in April, Don was put in charge of a mission at Kineardine. Now in his final year, he has a place on the Cabinet as Associate Leader of the Evangelistic Band. Don evidently likes the name "associate" for he is also Associate Librarian. His future is in the Lord's hands and Don is content to follow where He may lead.



THE GATEWAY



MARY LOWE—Mary Lowe was born in Winnipeg of Christian parents. Moving to Fort William, she received her education there and trained as a nurse. Mary was converted at the age of 14 and while at the hospital she bore quiet testimony to the power and love of the Saviour. Realizing her need of Bible training to enable her to minister to the spiritual as well as to the physical needs of her patients she came to T.B.C. in 1933. During her two senior years at College, Mary has been our very efficient and much beloved school nurse. We are thankful to have known her and our prayer is that God may use and bless her in His service.

SADIE McCORMICK—Sadie came from the Emerald Isle at an early age to take up her abode in the great city of Toronto. At the early age of ten, she accepted the Lord Jesus Christ as her own personal Saviour at a mission hall in this city. Her sunny smile and happy disposition have been felt by her college friends and associates, and her quiet Christian life is a true witness for her Lord. Although the way before her is obscure, she is desirous of going into some definite service for the Lord. Among her favourite hobbies are "sewing" and "reading good books."



MAY McCURDY—Our sweet little prairie flower unfolded to the sunlight of God's love early in life. During special meetings in Pigeon Valley school house May accepted Jesus as her personal Saviour. When she was transplanted to Brighton, the fragrance of her radiant disposition evidenced itself in her work for her Lord. Through the influence of one of our former students, she soon became a member of our T.B.C. family. The smile which He has given her will be a real asset in winning souls for Him.

Favourite pastimes: First two years—Drying dishes.
Third year—Culinary expert.

JOAN MacDONALD -
 Jolly, bright and happy,
 Of good Brantford town,
 Always smiling, cheery,
 Never wears a frown. . . .
 Met her Saviour early,
 Answered to His call,
 Crowned Him as her Master,
 Did consecrate her all. . . .
 O flice work then saw her,
 Next came T.B.C.,
 And now her prayer
 Lord, anywhere
 Desiring only Thee.



THE GATEWAY



JOHN McDOWALL—Although always popular among the students, and busy because of his gift for leadership, John's chief claim to distinction is in being born in Bellshill, Scotland, about four miles from the home of our own Mr. Burns. Leaving the "wee hoose mang the heather," John settled in Ottawa where he found the unsearchable riches of Christ on Mother's Day, 1930. From the Capital City, he came to the Queen City to prepare at T.B.C. for his life work as a citizen of the King's City. After graduation, John hopes to reassume his pastoral duties in Ottawa by way of further preparation for service in Africa. John's energetic qualities have earned him the title (Dunamis) (power) which has been manifested in his hobby—writing humorous poetry.

Favourite pastime: Second hand books.

MARY HELENA MacLEAN—Mary's sunny disposition and sterling character have won her many friends. Her birthplace is Finch, Ontario. She was blessed with Christian parents and a home where Christ was always honoured. Mary accepted Christ as her Saviour during her school days and had vague dreams of a life of service. Some time afterward, she heard of T.B.C. and longed for the privilege of attending it. She gained valuable experience in her home and church, and when the way opened, Mary came to the College. Here she has proved herself a most conscientious and faithful student. She has entered into the spirit of the College and has served on various committees. For the past two years, she has been engaged in Sunday School work. Mary is uncertain about her future, but is ready to do the Master's will as He reveals it to her.



MARY McPHERSON—Glasgow, Scotland, has given not a few to our T.B.C. family. Mary was born there but her family came to Niagara Falls, Ont., 11 years ago. Mary gave her heart to the Lord at a very early age, but realizing her need of a more definite training for Christian work she came to T.B.C. in 1934. Quiet and studious by nature, Mary has meant much to many of the students who will miss her words of encouragement and cheery smile as she leaves us. What the Lord would have her do, she as yet does not know, but is willing to be led by Him to the place of His appointment.

GLADYS MATHESON—Gladys Matheson is another representative from Sault Ste. Marie. She had the God-given privilege of being brought up in a Christian home, and in her early teens He claimed her for His own. At an evangelistic service, her heart responded to His call, by saying, "Take my life and let it be, ever, only, all for Thee." Following this act of consecration, God led her to T.B.C. Gladys has, in her own quiet way, a knack of helping others by her cheerfulness and love. As God has led in the past, Gladys is looking to Him for the future.



THE GATEWAY

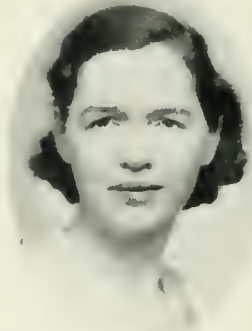


LAWRENCE WILLIAM MOULD—Introducing Lawrence William Mould, a big, bouncing boy from Mount Dennis, born in the troublous times of 1914. About six years ago, he fully realized that he was walking in a "mould" contrary to God's Holy Will. Giving his heart to the Lord Jesus and changing self-will for God's will, he became a new "Mould" in Christ Jesus. Dedicating his life for service, he came to T.B.C. where he is gradually being moulded and fashioned into a vessel fit for the Master's use. In the near future D. V., Lawrence will volunteer for foreign missionary service. Lawrence aspired to great heights on the gym floor and on the volley ball court and played in the "Home Team" against the "Foreigners", (Scotch, Irish, etc.)

ISABELLA PATERSON—Though our "Scottie" was brought into this world in Rutherglen, Scotland, it was not until after her appearance in the so-called City of Hamilton that she was born into the Kingdom of God. On November 10, 1929, at Caroline Street Mission, she accepted Christ as her Saviour and Lord. She entered the Toronto Bible College in 1932 to prepare herself for whatever service her Lord and Saviour should desire her to do. We have all appreciated her friendship. In the future, many will be able to recall, as well as many others to hear, Isabella saying: "Stop making me laugh."



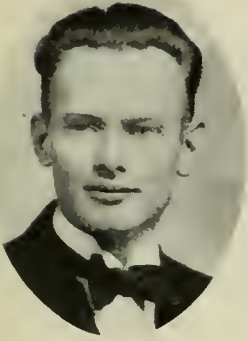
IDA PETERMAN—Ida was born in Kenora and it was there she confessed the Lord Jesus Christ as her Saviour; but it was while in Winnipeg, the Gateway to the Golden West, that she felt led to turn her face eastward to take training at Bible College. Ida's spirit of understanding and natural sympathy, together with her wit and smile, will carry her far in service for her Lord. India is her aim, but if denied that goal, she will be used in other fields.



RUTH ANN PITTS—Ruth comes from Toronto's loveliest suburb—Hamilton. Here in early childhood, she came to know Jesus Christ as her Saviour. After attending Art School in Hamilton, she followed her brother to T.B.C. where she has brightened many gloomy corners with song and smile. Since basket ball and swimming are her specialties, she made a fine gym leader in her second year. In her third year she served on the Missionary Executive. After two visits to the hospital as a patient during College days, Ruth thinks "turn about is fair play," and so intends to take nurses' training as a further preparation for the Lord's service.



THE GATEWAY



ALEX. J. PROULX—Alex. was born in Montreal, December 18, 1922, but has spent most of his life in Northern Ontario. As he had a desire for greater heights, he came to Toronto four years ago to become an aviator. He did reach greater heights, for he soon met the Lord Jesus Christ. Besides other effective service during his term at T.B.C., Alex. has acted as song leader in Queen Street Mission throughout the three years. His future plans are indefinite—BUT

“He follows on with Him to serve;
Greater heights with Him to gain.”

HAZEL REESOR—On Nov. 18, 1915, Hazel was born; on Nov. 18, 1928, she was born again; now she celebrates a double birthday. After having surrendered her life to her Lord, she came to T.B.C. to prepare herself for His service. In her second year she faithfully served as a member of the Hospital Committee, and in her third year as a member of the Student Cabinet. Hazel's singing and playing in hospital and evangelistic work have been an inspiration to many. If it is the Lord's will she expects to take a nursing course, after graduation, in further preparation for foreign missionary work, to which she feels her Saviour is calling her. We have been impressed by Hazel's joyful, friendly, and helpful spirit, which will be a blessing to others as she labours for her Master wherever He leads.



JOSEPH IRWIN RICHARDSON—Like the wise men of old, Joe came from the East, though at the time, he was rather too young to be called a wise “man.” The “East” was Renfrew, Ontario, and after a few years sojourn in New Hampshire, he gravitated to the thriving metropolis of Woodstock. Joe is a “songster.” In his first month at Toronto Bible College, he joined a male quartet; in his second year, he ably led the College orchestra; and he brought his three years to a climax as a member of the Cabinet, in the capacity of Evangelistic Band leader. As a mimic of anyone and anything, Joe is unexcelled; as a joker he is worthy of first class honours; as a cook he would get a pass mark; and as a chauffeur he would “skid through.” We wish Joe the Lord's blessing as he sets his face toward an Arts Course and a pulpit.

DOW SARGEANT—Dow was born at Owen Sound, and was saved there when 17 years of age. At T.B.C., he was last year appointed leader in house to house visitation; and his love for prayer made him this year our efficient morning prayer meeting leader. We have been enriched and inspired by his great earnestness for Christ and the Word. Many, too, have been personally helped by his spiritual counsel. Dow was an agriculturalist, and God has called him from tilling the soil, to sow the seed of the Gospel.

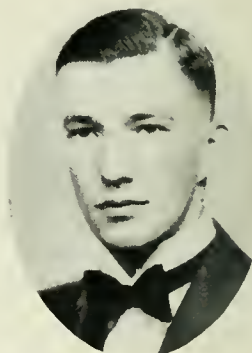


THE GATEWAY



EDITH SEAGER—From the well-known suburb of Toronto—Hamilton, comes this young lady whose chief desire is to serve her Master. Last Summer, Edith was engaged in missionary work in Saskatchewan. This experience will, we are sure, aid her in future service. Edith's artistic talents are well known to all of us, our eyes having feasted upon her posters which have frequently decorated the College bulletin board. We also understand she can't talk without her chalk, as she gives "chalk talks." Edith's talented and well-rounded Christian character has been proved by faithful service on the missionary and evangelistic committees.

LEONARD SELF—Leonard's ambitions in the past were in the fields of academics and sports. Apparently he believes in a well-balanced education, having attended technical and normal schools, and university, and this year he completes his studies in the best school of all. Though physically he is very much alive, as is shown by his success in the realm of sports, Len has come to the realization that "Self" must be reckoned as dead. As he goes forth with these advantages of learning, plus a yielded life, we feel sure that Len will make a deep impression upon the lives of men and women of his age.



ROBERT SERRICK—

Having a great desire for knowledge,
He came to Toronto Bible College,
To search the Scriptures Old and New
And serve his Lord the whole year through.

Bob was born in Toronto, was brought up in a Christian home, and found Christ as his Saviour seven and a half years ago. After one year in College, he was called to the Christian Church in Keswick where he still carries on the work. He is an accomplished musician as well as a fine speaker and is looking forward to continued service in the Keswick district.

His weakness: Pumpkin pie.

JEAN SHANKLAND—Those familiar with Scottish folklore will recall the well-known ballad "Fair Kirkeconnel Lee", but we owe Kirkeconnel much more than simply the inspiration of the poet's theme, for from this beautiful countryside came our good friend Jean Shankland. Truly, "God works in a mysterious way His wonders to perform", for Jean had to come to Canada before she met her Saviour personally, in 1932. Jean's is a character of sterling qualities; quiet, unassuming, dependable, and yet always able to see the humorous side of things. We shall never forget her strenuous efforts to unite the members of her national clan into the "Caledonian Club". Jean is waiting for her Master's leading, before going forward to her appointed field of labour. She says that "she wants to live the rest of her life in His service anywhere."



THE GATEWAY



JEAN SMELTZER—

From Manitoulin Island comes Jean Smeltzer with a smile, And a kindly disposition which she shows to one and all; She has heard the call for service, heard the voice, "Come, follow me,"

And for study of God's word, came for help to T.B.C. She knows not what the future holds for her from day to day,

Yet her trust is in the Master, and she'll follow all the way, Gladly working in His vineyard, winning souls for Him each day,

Till the last "Great Graduation"—His, "Well Done" will then repay.

LORNE SMITH—A very unobtrusive fellow, who in his quiet manner, shows forth the beauty of Christian living in a real, practical way, is Lorne. He was born in Winnipeg, but shortly afterward moved to Humber Bay, where ten years ago he surrendered his life to Christ. Six years of that period have been spent in true Christian service. Lorne's vision is the great need of the home field. His heart is in children's work where his efforts have been highly successful, and blessed of the Lord.

Secret ambition: To be a good trombonist.



ERNEST A. SPEAKMAN—Ernie hails from Welland, Ontario, where he was born in 1913; and in 1927, he was born again. Ernie has been to Europe. He travelled extensively before coming to T.B.C. During his vacations, he has served under the Rev. Newman of Barrie in the capacity of Sunday School superintendent and as assistant pastor. Ernie's plans are indefinite but he intends to follow the Lord where He leads him.

LILLIAN STONE—Lillian comes from the Northern city of Sault Ste. Marie, where at the early age of eleven she came to know her Saviour. Through her activity in her home church, as Young People's Society President and Sunday School worker, God called her to consecrate her life to Him and to train for fuller service. Her co-operative and conscientious spirit has made her of great usefulness in campaigns and Sunday School work. During her last year, she has been a member of the missionary executive. Her desire is to be kept in the centre of God's will that He may make her life a blessing in His vineyard.



THE GATEWAY



EILEEN SULLIVAN—"Toronto the Good" became "Toronto the Better" when Eileen entered its portals. She was born again when she was sixteen and has followed her Master in Christian service ever since. Children's work is her specialty. For five years, Eileen helped superintend the Sunday School in St. Jude's, Wexford. Here at T.B.C. she has shone in visitation work—"always ready to give an answer for the hope that is within her." "Still waters run deep," they say. Though not always still, "Sully" is far from shallow. Her logical reasoning and humorous applications are intriguing; her honesty and humility praiseworthy. Eileen hopes to take a nurse's course in preparation for future service where the Lord leads.

FRANK SWACKHAMMER—"A merry heart doeth good like a medicine."

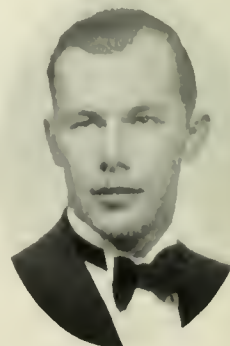
The graduates of '37 class will look back with a reminiscent smile to those occasions when "Swack" administered this potent medicine. It was always plentiful, free of charge and easy to take. But those who knew Swack best will look beyond the "panning", punning, and practical joking to that side of his nature which few people saw—a sincere devotion to his Lord and a steadfast seriousness of purpose. These qualities, combined with his inevitable humour, will carry him far in his cherished ambition, which is to fill a Baptist pulpit. For his own comfort, we hope it will be a spacious one.



EUGENIE TAYLER—"As thou goest step by step I will open the way before thee".

Eugenie has proved the faithfulness of God as she has sought to follow Him step by step. Brought up in a happy Christian home in Woodstock, she early learned to know and love the Lord. Dreams do not always come true, but one of them did for 'Genie when she came to T.B.C. As we know good things often come in small packages, so Eugenie's size is not significant of the place she holds in the hearts of her friends, and in those of the girls and boys of Pape Avenue Sunday School where she has spent much of her spare time. We know 'Genie will be faithful wherever God leads her.

LESLIE STUART TAYLOR—Les. was born in England, of Christian parents, through whose influence he was at an early age led to a knowledge of the saving and keeping power of the Lord Jesus Christ. A few years ago, he came to Canada, and in the fall of 1933 entered T.B.C. He spent 18 months in Nova Scotia, doing evangelistic work and getting academic training. He came back to T.B.C. in the fall of '35 to finish his course. As yet, he has no definite field of work but is just waiting on the Lord. Those who know him have enjoyed his fellowship during his sojourn at T.B.C. May he be widely used in the Master's service and be a blessing to many souls!



THE GATEWAY



LESLIE THOMAS—Leslie Thomas is his name and he was born in Glamorganshire, South Wales. But he overcame that enormous obstacle by coming to Canada. He was converted in Erin through the Oxford Group. Since coming to College, he has competently and admirably filled the positions of assistant editor and chief editor of our College Broadcast. After graduation, he intends to continue to serve his Lord in whatever way He wills.

Chief hobby: Writing poetry.

MARY TILLY—Mary was born in Glasgow, Scotland, and although brought up in a Christian home was not saved until she came to Canada. She was led by God to come to T.B.C., where her radiant life has indeed enriched us. She served on the Evangelistic Band during her second year, and along with her sister, a graduate of '36, brought joy to many hearts in Gospel song. During her third year, Mary has been a member of the Student Cabinet, acting as Social Leader. Though quiet and unassuming, she has filled this office in a very efficient and gracious way. After graduation Mary hopes to obtain some medical training to further equip her for the Lord's service wherever He may lead. Last but not least—Mary is a treasured member of the Caledonian Club.



MAE TIPPING—From a little town near Georgian Bay a ray of sunshine appeared in Kitchener, and there we find Mae much at home among her "Deutsch" friends. In 1925, she gave her heart to her Lord and acknowledged Him as Master. She felt for a long time the need of training for definite work for Him, and was finally led providentially to join our T.B.C. family. Our first impression is—what a striking girl, but so quiet! Gradually she wins our hearts as her sincere devotion to her Lord and her happy and peaceful disposition are manifested. Mae is a capable worker and is loved dearly by her friends. As she goes from our midst where He leads, she is assured of God's blessing throughout her life.

Favourite saying: "Sprechen zie Deutsch?"

VERA VENABLES—We have come to love Vera's quiet ways, her sweet smile, and the calm poise which is the inheritance of only those who walk close to God. She claimed Jesus as her Saviour in '31, and a year later, through the instrumentality of the Faith Mission Pilgrims, she gladly gave her whole life to Him. We do not hear very much from Vera, and only those "privileged few" have realized the joy of her close friendship. Vera's is a life centred in the will of God, and we know that her service for the Master will be far-reaching in days to come. This little girl now turns her face towards the Land of the Rising Sun, and we sincerely hope that soon her prayers will be realized as she seeks a larger service for Jesus Christ in Japan.



THE GATEWAY



EDNA WATERHOUSE—Edna was born and brought up in the "great City of Toronto." Saved at an early age, her desire was to become an active worker for her Master. With this in view, she entered T.B.C., where her quiet Christian life has been a blessing to many. We sincerely pray God's richest blessings may be upon her future work. After the completion of her course she expects to serve her Lord in the foreign field.

LUCY WEALE—It was in Toronto when autumn leaves were whirling everywhere that Lucy opened her brown eyes to gaze on the wonders of God's world. But it was in the Spring of 1924, when new life was wakening in the world of nature, that new life wakened in Lucy's heart also, as she opened it to the Lord Jesus. The fruit of the Spirit planted then is now blossoming in her character, for Lucy is noted for her sunny smiles and kindly words. Always she has desired to serve her Lord, and has taught Sunday School and engaged in Junior and Young People's work. Her one purpose in life is to follow the Saviour "where'er He leads."

Biggest problem: Getting roommate up in the morning.



LORNA MARY WHITELAW—Lorna's parents were missionaries, and that explains why we write, "Tongren, Kweichow, China," as her birthplace. At the age of six, she realized the meaning of Christ's substitutionary sacrifice for herself. Sunday School and Young People's work have kept Lorna busy in her home church, and during her last year at College she has been invaluable as secretary of the Missionary Executive. Reliability, and the knack of doing kind considerate little deeds, are her chief characteristics. Her distant future is to her unknown, but next year will find her, God willing, in one of Toronto's largest hospitals, training to be more fully equipped for Him.

MARY WHITELAW—Mary, who was born in Glasgow, Scotland, gave her heart to the Lord early in life. Six years ago she came to Canada, and in the fall of her first year in the Land of the Maple Leaf, entered T.B.C. as a student in the Evening Classes. Graduating from the Evening Classes, she felt led of the Lord to enrol as a day student. Mary has endeared herself to us all through her consecrated life. Mary is waiting upon the Lord for guidance as to her future, and we know she will be a blessing wherever she goes. Her favourite pastime is collecting notes on every known school subject—she has been at it for years. She was a leading member of the Caledonian Society, and we shall miss her familiar Scotch accent as she goes from us.



THE GATEWAY



MARY WILKINS—

Q. "For what is Sault Ste. Marie noted?"

A. "Mary Wilkins' birthplace."

At the age of 16, Mary answered the knock at her heart's door and the Saviour came in. Four years ago, she made Him Lord of her life. It was then that she felt the need of a deeper knowledge of the Scriptures, and after much prayer, was led to T.B.C. A door has been opened to Mary for service in the immediate future—a position in a Christian Book Room in the Soo.

"On Christ the solid Rock I stand."

HE GOETH BEFORE

John 10:4.

*Within the shelter of His fold,
In comfort, peace and rest,
Protected from the bitter cold,
We lay contented, blest.
We would have stayed forever there,
For other sheep we had no care.*

*But one bright day we saw Him weep—
Our gaiety all fled,
His love reached out to other sheep
Unsheltered and unfed:
How could we longer selfish stay
While other sheep were far away?*

*And now He putteth forth His own
To seek the lambs astray;
The path is steep, the place unknown,
And painful is the way;
But we've no fear of future dim—
He goes before: we follow Him.*

LORNA M. WHITELAW

CONGRATULATIONS

to the Class of '37

SECOND YEAR

*Although we may have started late
We'll top them all in '38.*

Charles Beharrell	Arthur E. England	Telford Mack
Cecil Black	Bessie Ferguson	Albert McCreery
Albert D. Bolster	Stan Gaudin	Andrew G. McKenzie
Lillian Braby	Hector Goodall	Paul S. Morris
Vince R. Browne	Gordon Greenwood	Emma Musser
Harry Butler	Larry Guillermin	Cam Orr
Ora Climenhegg	F. Hollett	Elsie Scott
Dorothy Cook	F. Humphreys	George H. Wilson
Jean M. Day	"Len" Jones	

FIRST YEAR

*You can polish brass and make it shine
But you'll find the diamonds in '39.*

Margaret Burkholder	Wm. Leaton	I. M. Reddaway
Helen P. Bowyer	Margaret McGowan	Jean Robb
Grace Douthwright	George McKye	Victor G. I. Rowan
Nora Gatehouse	Gladys Mileson	Janet Sarazin
Edna Hulse	Matthew D. Miller	Ward W. Shelly
Ruth Hulse	Betty Olenick	Edgar Stavenow
Ruth Jennings	Ruth A. Penman	Russ K. Vickers
Vera Johnson	May Pirret	Gordon Woodcock
Joan Lavis	Dorothy Pridham	

"PREP" YEAR

*You need not look on the Prep with scorn;
We're sweet as the rose, and sharp as the thorn.*

Lila Bunyan	Gordon Kennedy	Edna Parrish
Beulah Faulkner	Charles W. Leach	Kathleen Trafford
Edna Good	Grace Lehman	Verla Teeple
F. C. Howard	Robert Mailey	Grace Woodcock
T. M. Jones	Ndola Masters	

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1937 CLASS VALEDICTORY

DON LOVEDAY, *Class President*

"The old order changeth yielding place to new."

Life is a series of changes—changes in environment, friends, objectives and experiences. Because of this the innate longing of the human heart is for unshakeable reality. But where amidst the chaos of modern civilization can we find something eternal, unchangeable? The glamour of the world has ensnared thousands in the throes of unreality. An English writer in a recent number of the *Moody Monthly* says this of the lure of unreality: "An experience which merely thrills and stimulates our senses loses its power by repetition while vital relationship with God through Jesus Christ will always strengthen our souls with every new revelation." The Bible gives us assurance that, while temporal things around us will pass away, "The foundation of God standeth sure having this seal, the Lord knoweth them that are His." The assurance that we are not drifting aimlessly through life, eventually to pass into oblivion, but that our lives are controlled by One Who reigns in majesty on High is the strength which empowers us to face the events of the future.

Assembling three years ago for the first time as a class, a spiritual bond deeper than the sweetest earthly ties united our hearts. From many circumstances and walks of life—each with varying degrees of Christian experience, different training, temperament and talents—God has called us "that we might be workmen rightly dividing the word of truth." Since those first days we each have had a definite contribution to make in the College fellowship.

A question we have been oftentimes asked is "What do you learn at College?" The answer is not as obvious as we might at first imagine. The real values of our course lie not on the surface, because Christian education is not an accumulation of abstract facts but the discipline and directing of a

life into the plan of God's eternal will. We have studied primarily the Bible, because we believe it to be the final revelation of God to sinful man. Included in the curriculum are other subjects relative to Christian life and practice. God intends every Christian to contribute something to the spiritual growth of fellow-believers. In lectures and group discussions our horizon of spiritual truths has been broadened, bigoted and narrow beliefs have been displaced by the entrance of full-orbed truth, problems and perplexities vital to all have been discussed under the guidance of the Holy Spirit.

Our study and preparation has impressed upon us the necessity of living and working harmoniously and unitedly with others in the cause of Christ—a lesson of paramount importance if we are to be used of the Lord. The opportunities for practical Christian service among peoples of every creed have revealed the universality of the Gospel of our Lord and Saviour Jesus Christ, establishing our faith in the power of God and keeping ever before our eyes the spiritual need of mankind. Since coming to College our experiences have been remarkable and varied. The pre-eminent and predominating theme of the testimonies given by the graduates is praise to God for the continual realization of His presence and His provision in every necessity, whether material, physical or spiritual.

We thank God for the members of the College Faculty—the inspiration of their lives has been an incentive to seek higher planes of Christian living. Daily, as new and living spiritual truths have been expounded from the Word, God Himself has dealt with us calling to greater consecration in His service. Our prayers are that the Lord will continue to bless and direct the Board of Governors and the Advisory Council who so quietly but efficiently control the business life of the College.

Now as a graduating class we stand

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on the threshold of a new era. The end of classes marks the commencement of actual service. We hear the voice of the Lord saying, "I have set before thee an open door." It is the door of opportunity—the door of sacrifice—perhaps on some remote mission field or here in the homeland. With a faith strong in a conquering Saviour

and believing He shall see of the travail of His soul and be abundantly satisfied, we go forth in the name of the Lord of Hosts as workers together with Him in the achievement of His purposes throughout the world, knowing with quiet assurance that "He goeth before."

RADIANT RELIGION

(Psa. 34:5)

A word to the members of the Graduating Class.

T. B. HYDE, *Honorary President*

You have come to the close of your course in the Bible College and now face life in the great outside world to demonstrate to others, as well as to yourselves, the reality and power of the truths you have shared with each other and with your instructors during the past three years.

Looking back through this brief and happy period, what is it we have tried to do for each other? It has been to stress the "centrality of our Lord", made real to us in the Person of the Holy Spirit, so that we may say with David, "We looked unto Him and were lightened and our faces are not ashamed".

You will recall that in the early days of your course you were told it was desirable "to cultivate the religion of the shining face" (Psa. 67: 1, 2), for the three following reasons:

1. Because in His mercy the Lord causes His face to shine on us.
2. Because He would have each of us centres of contagious saving health.
3. Because in His plan He wants to make known His ways among all nations.

Sooner or later most people wish to be "good looking", which is right and proper for all, especially for the Christian, and here is the secret of its attainment: "They looked unto Him and

were radiant and their faces were not ashamed".

Moses did Ex. 34:29
Isaiah did Ch. :1
Stephen did Acts 6:15
Peter and John did Acts 4:13

There was something more than the "boldness" of these men that indicated their relation to Jesus. It was seen in their faces.

The history of Christian experience demonstrates that this fact has come down to us all through the ages, in a Thomas à Kempis, a Brother Lawrence, a David Livingstone, a Hudson Taylor, and a Mary Slessor. And we in turn are called upon to share in it also.

There was a fine tribute paid our students of a former day by a gentleman who occasionally met some of them on the street. He said to a friend: "I can always tell the students of the Bible College. You can see it in their faces." That is something for us to live up to, and we may, for we have the secret of it in II Corinthians 3:18, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit". Practice that! Preach that! Pray that! And YOUR faces shall not be ashamed.

MESSAGE FROM MR. RHODES

Among the most amazing, and yet at the same time the most heartening, words spoken by Christ to His disciples are those recorded by St. John, "Ye have not chosen Me, but I have chosen you". In the Greek the two pronouns are distinctly emphatic; we might well read them, "*Ye* have not chosen Me, but *I* have chosen you". And while in their primary significance they were spoken to the little band of original disciples, yet we know from the context of that farewell address that our Lord had all His disciples, through all the years to come, in His mind. We may legitimately, therefore, apply the words to ourselves.

In the active ministry and service of the Christian Church there are no words of greater practical import than these. For in them our Lord Himself sets forth the paramount fact of all Christian experience, that of the Divine

Choice. It has a twofold implication: first of all, we cannot assume of ourselves to undertake any office or service in the Church; but secondly, having been selected by the MASTER for a specific task or ministry, the ultimate responsibility for the conditions under which we labour and for the success of our service rests with Him. And amid all the strange vicissitudes of life in a world that is full of confusion and turmoil it is this fact that is our soul's anchorage. For despite our inadequacy to the high service to which we have been called, despite even the futility of our work and the failure of our efforts, we know that He who has called us, who has entrusted us with this ministry, will neither fail us nor forsake us. That is the daily incentive to our service, and the ultimate ground of our hope and confidence.

DR. WATERS' MESSAGE

Your "Gateway" will be a constant reminder of what to you will all too soon be "the good old days at Toronto Bible College". As it brings back familiar faces and happy memories, make a habit of breathing a prayer for one another, for the staff you are leaving behind, and for the students who will follow in your footsteps.

While here, many of you have passed through times of severe testing, but the real test of character is yet to come, when you leave the sheltered atmosphere and uplifting fellowship of the College and go out into "the cold, cold world". It is then that he who has learned to dwell "in the secret place of the most High shall abide under the shadow of the Almighty".

Some will be going to difficult fields. Rejoice if you are thus honoured. Others will be confronted by that which requires quite as much grace: days of uncertainty and waiting. God has a definite plan for your life, but

He may have other lessons to teach before He fully reveals it to you. These days of waiting may be full of blessing, if you accept them as ordered of Him and say, "My soul, wait thou only upon God, for my expectation is from Him".

"Then be content, dear heart,

God's plans like lilies pure and white
unfold;

You must not tear the close shut leaves
apart,

Time will reveal the calyxes of
gold."

God may, in His wisdom, assign you to some humble, obscure corner of the homeland, when your ambition and longing desire is to serve Him in the regions beyond. Do not rebel at this. The Lord will say to you as He did to David. "Thou didst well that it was in thine heart" to render this service. Remember it is not *where* but *how* you serve that matters most.

Much of the most telling service that

is being done to-day by our former students is that which is being quietly rendered in their own home congregations by those who have been denied the privilege of serving in a wider field.

I said, "Father, where shall I work to-day?"

As my love flowed warm and free. He pointed me out a tiny spot

And said, "Tend that for Me".

I answered quickly, "O, no not that!

Why, no one would ever see,
No matter how well my work was done;

Not that little place for me".

The word He spake, it was not severe;

He answered me tenderly,

"Ah, little one, search that heart of thine;

Art thou working for them or for Me?

Nazareth was a little place

And so was Galilee".

MISS McCARTHY'S MESSAGE

"Every place that the sole of your foot shall tread upon, that have I given unto you."—Jos. I. 3.

You will be receiving many messages of exhortation, encouragement and good will from friends new and old, as you leave the College life behind and step out on the "King's Highway" which lies ahead. The "King's Highway" for you, is the "path of righteousness" already planned for your footsteps by an all-knowing Heavenly Father, along which the Great Shepherd is pledged to lead His sheep. As you look ahead, you can hardly fail to wonder what further riches of His grace He will reveal as the days of your pilgrimage slip by.

There will be the 'high spots' of course,—times of spiritual exaltation and exultation, when you will have the privilege of special fellowship and conscious enrichment. There will be times when you seem almost to be walking by sight and not by faith,—so many are the direct answers to prayer, so manifold the visible tokens of the Lord's presence and working. There will be the "dark valley", as we all know,—there is in every life. But you also know assuredly that you will not miss a blessing even there. It is not the "dark valleys" that are the barren places of our lives. Perhaps one could say that at no other time do we so truly "possess our possessions" in Him, as when at every step our crushing sense of need and His

fulness meet, and He "gives" us this dark bit of the way for a "possession",—a real possession which nothing can take from us.

But the purposes of God for our lives allow of no waste. "Every bit of the way is part of the way." It should *all* yield something to be possessed. "Every place that the sole of your foot shall tread upon, that have I given unto you." Not just the "high spots". Not only the dark valleys. But the monotonous highway, the bit of desert, the obscure footpath, the stony hillside,—each should be "possessed" as we come to it in turn. There are no "interludes" in this business of possessing what the King has prepared for us along His highway. Not a day, not an hour but should be a real possession. It is *all* of value. "Every bit of the way is part of the way." None of it is just to be "got through" until we come to some more important part. The stretches of road that are "got through" are wasted,—wasted, when they might be possessed.

How many, on looking back on the path already trod, are only too conscious of the tale of months and years, to say nothing of days and hours, which have yielded nothing,—just nothing, though every one of them has been a gift from Him Who can make even the desert to blossom as the rose.

This has been the unconscious tragedy of many a spiritual life.

May each one of you, as you look forward so eagerly to following Him Who "goeth before," prove that "every place that the sole of your foot shall tread upon" will be given you as a spiritual possession.

"Dear Christ! Lead on before!

Oh, may I follow where Thy feet
have trod.

So may I find, 'midst Life's perplexities,

The Golden Pathway of the Will of
God."

SPEECH AND SONG

MR. SHILDRICK

Speech—the ordinary spoken word—constitutes the commonest of our means of communication. We may, indeed, by his conversation, decide the characteristics and even the character of a speaker. Verily, "thy speech bewrayeth thee".

Great leaders in public life are usually men who measure carefully what they say, and this mental attitude begets precision and good modulation in word formation. Such traits as nervousness, hesitancy, fawning, duplicity, brutishness, and dozens of other mental characteristics, betray their presence in the voice of a speaker. How carefully, then, should we guard our habits of speech, that our truer and better selves may be interpreted in our voices! The cheeriness of the morning greeting or the friendly sincerity of the inquiry as to health and welfare may suffice to cheer the discouraged and restore the smile to the face of the despondent.

When one considers the present-day slap-dash methods in speech and the carelessly chosen vocabulary of many of our friends, one wonders at what end our mother tongue is arriving. Possibly, as our seniors assure us, the art of conversation is already lost. I think, however, that as long as there are people who think seriously, live beautifully, and read wisely, we shall continue to have first-class exponents of the spoken word.

Public speaking, with its greater demands upon the speaker by way of gesture, tone propulsion, and corres-

pondingly greater facility in the use of consonants, carries us into a higher realm of mental and physical activity, and is rightly considered among the great arts. Greater facility in spontaneous inflections is demanded than in ordinary speech, that is, the public speaker takes unto himself many of the accomplishments of the singer.

Both vocalist and orator must be radiant people, exuding confidence in themselves and their message. Both must be agreeably vocal, keen of speech, sensitive to the needs and the mental response of an audience, and equally well equipped with sound bodies and sympathetic souls.

The singer, in his inflections as to pitch, does not find himself as free to follow his own inclinations as does his elocutionary brother. He must accept the melodic limitations laid down by another than himself, and must also accept still another's speech. Not for him is the spontaneous outburst of fervid speech, changeable at will to suit his inclinations. Not for him, the free modulation of tone, changeable also at will to suit these oratorical outbursts. He must accept a certain piece of poetry, passage of Scripture, or other printed form of expression, set to a more or less inflexible melody, and thus make himself the third partner in an emotional trinity, combining in himself the reader of verse, the human musical instrument, and the interpreter and welder of words and music into a perfect whole. Within these prescribed limits he must always

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be the musician, faithful to his musical trust. Oratorical skill in declamation of prose will require a refinement of control in the technique of speech. Tongue, lips and jaw must be under perfect mastery in order that the sense of the verbal message may dominate. Greater, however, than muscular mastery in speech is that required in breath control. By this we do not mean the conservation of breath to serve lengthy phrases, but muscular control in the torso itself, by way of diaphragmatic compression and the accompanying demands on the muscles of the chest and abdominal walls. Our artist singer, then, comprises a marvellous musical instrument (himself) on which he must play perfectly, a master of elocutionary technique, and, possibly most important of all, a radiant personality, able to thrill his listeners because he has first mastered himself.

Since the coming of radio, one finds one's audiences more critical of all musical effort than formerly. Mediocre instrumental performance is no longer tolerated as it once was. We find, and rightly so, what were formerly considered as "city" standards for both instrumental and vocal music now prevailing in rural communities. Whilst the amateur performer may find himself no longer desired as he once was,

still by constant attention to better radio programmes, he may attain to a higher standard of perfection because of these models of art so ready to his hand. Instead of having as formerly to depend upon the occasional concert, or at best a few gramophone records, the world's best music pours into one's home at the turn of a button. Our lives are daily brightened and our loads made lighter as we thrill to the sound of music beautifully executed.

One regrets that great vocalists and choirs are not oftener heard in sacred song or radio programmes. Great as are the scores of operatic music, we as Christians find among the sacred classics of Bach, Handel, Mendelssohn and others a deeper satisfaction, based as these offerings are on sacred poems and selections from Holy Writ.

For the worshipper content with humbler forms of sacred music, the folk music of the Christian, better known as Gospel Song, deserves to be executed with at least the same artistic perfection as is lavished on secular folk song. Let us, then, by letter or telephone, encourage those who supply us with sacred radio programmes of outstanding merit. Such thanks are deeply appreciated by both station and artist and constitute the surest guarantee of a continuance of such treats.

What your faith says God is, He will be. "Prove Me now".—Mal. 3:10.

* * * *

COPY THE CAMEL.

The camel kneels at the close of day to have its load lifted off for the night. It kneels again in the morning to receive from its master its load for the day. "Evening and morning . . . will I pray . . . and He shall hear my voice" (Psa. lv. 17). Why not copy the camel?

* * * *

HELP FOR EVERYBODY

If you are getting lazy, watch James. If your faith is below par, read Paul. If you are impatient, sit down quietly and have a talk with Job. If you are just a little strongheaded, go and see Moses. If you are getting weak-kneed, take a look at Elijah. If there is no song in your heart, listen to David. If you are getting sordid, spend a while with Isaiah. If you feel chilly, get the beloved disciple to put his arms around you. If you are losing sight of the future, climb up to Revelation, and get a glimpse of the promised land.

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MR. BURNS' MESSAGE

"HE GOETH BEFORE"

The Scriptures everywhere emphasize the prevenience of God. The earliest records that we possess of God's dealings with man illustrate this truth. And our Lord, in the parable of the Good Shepherd, again brings this truth out of obscurity. During the four hundred years between the close of the Old Testament and the opening of the New, when the voice of the prophet was silent and when the Jewish people had suffered one national catastrophe after another, it was no doubt difficult for them to believe that Jehovah was a preventient God. Our Lord, in the picturesque way that He possessed, definitely illustrated this truth by comparing God to the shepherd and God's children to the sheep. And every easterner knows that the shepherd in the East leads his flock, that "he goeth before". It may be as difficult for us as it was for the children of Israel to realize this truth. In fact, their faith was so weak that they required the visible representation of God's presence in the pillar of cloud by day and the pillar of fire by night. And in our own day we are in danger of losing sight of this significant aspect of God's relationship to us. The question for us to consider is, can we be certain of God's guidance in the daylight and in the darkness? Men have pondered this question; they have hoped that their belief in the prevenience of God is not fiction. In many cases it has been a sustaining faith.

In the "British Weekly" of July 24, 1924, the editor calls attention to this fact, and he says that there is no more famous instance of it than the writing of "Lead Kindly Light" on the deck of an orange boat in the Strait of Bonifacio. It takes but a little imagination to see the calm sea spread around the slender figure of a poet upon the tiny vessel's deck, pale and fragile after his illness in Sicily, the pencil slowly moving in that prayer which has since made its appeal to many millions of hearts. His own ac-

count of his mood was this:—"For years I must have had something of an habitual notion that my mind had not reached its ultimate rest and that in some sense or other I was on a journey". Newman, on his orange boat, dreaming of Divine guidance, is a parable of humanity.

How does the truth of God's prevenience work out in our everyday lives? We can see, of course, that in our experience of God's salvation, God does go before. There is a grace that leads to repentance; there is the convicting power of the Spirit which leads to faith in God. There are many remarkable illustrations of this in Scripture and in history. Charles Haddon Spurgeon was conscious that God had very definitely prepared him for his experience of Christ, and Hudson Taylor is another illustration of the same truth. But perhaps the most outstanding example of this to be found anywhere is the case of the apostle Paul. Even in his days of persecution prior to his meeting with Christ in the Damascus way, all that happened in the life of Paul happened by God's permission. To believe that there is a destiny that shapes our ends is not Fatalism, but Faith, in co-operation with which man becomes his truest self. From the vantage point of redemption ground, we can look back over the years and see how God led.

This is true also in the realm of service. Nothing that Paul learned prior to his conversion was lost after God called him into the ministry. God has a peculiar way of equipping His chosen instruments. Is there not a definite need in our modern world to recognize the sovereignty of God in His choice of men and women through whom He can make known his message to the world? It is a good thing to secure the advantage of a college and university education, and even to attend a Bible school for a number of years, but unless we can see God going before in these studies, we have

missed out on the meaning and significance of life. Is that not the significance of our Lord's statement in John where He says: "When He putteth forth His own sheep He goeth before them". A man who goes forth into the Lord's service because he feels the urge of God within his soul, because he recognizes that he is obeying a Divine call, because he submits to a Divine leader, is capable of making any necessary sacrifice for the cause of the Kingdom of our Lord Jesus Christ. You will recall that on our Lord's last journey to Jerusalem there was an eagerness about His step—an eagerness that was noticed by the disciples, and they found it difficult to keep pace with the Master. The poets talk about a beckoning sky-line, but in the Christian's acknowledgement of Christ's prevenience there is to be found a great power to beckon us on to the heights of sacrifice and achievement.

Then again, might we not think of Christ going before us in disappointment? I always feel that the experience endured by the children of Israel when they drank of the waters of Marah, was rather disappointing to them, and yet it was an experience which was on the direct route from Egypt to Canaan. God has not promised us immunity from disappointment. These disappointments are in the line of His will for us. Paul had a similar experience when he "assayed to go into Bithynia". He could not tell at the moment of his disappointment why God had permitted it, but when he reached Troas and received from God his vision of the man of Macedonia beckoning him to cross the Hellespont, he then recognized the meaning of recent disappointments. Emerson has a startling thought about this matter of guidance, but by limitations and disappointment: "You are preparing with eagerness to go and render a service to which your talent and your taste invite you—the love of man and the hope of fame. Has it not occurred to you that you have no right to go unless you are equally willing to be prevented from going?" This sim-

ply means that we have no right to go to God asking for positive guidance unless we are ready to accept a negative if that be His will.

The folly of attempting to go on in our Christian experience and service without this assurance is vividly set forth in the words of Moses: "If Thy presence go not with me carry us not up hence". As young people we are especially prone to be dominated by the idea of getting on in life; we want to make something of ourselves, and that is a right thought for young people. But it carries with it, perhaps hidden from the view of most young men and young women, a very subtle and blighting temptation. Surely we do not want to succeed in life at the expense of leaving God behind. There is just that danger even in Christian service, and we oftentimes presume to think that, because our service is religious in character, we have no need to consult God concerning it. We take it for granted that God is going before. In middle life, perchance, we awaken to the realization of the fact that we have been mistaken; we become victims of spiritual powerlessness and restlessness that are serious marks of our present day. We come to realize, upon examination, that we have, unconsciously perhaps, followed our own devices, and that we have gone on without the Lord.

Is this not true of many young men and young women in their pursuit of knowledge? As they pass through public and high school and are under the influence of a Christian home, their young minds are kept close to the truth of God by the influence of the environment in which they move. But later on, as they pass out into college and university circles and pursue their thirst for knowledge, God becomes more and more remote, until of them it can truly be said that they have left God's presence behind—they have gone on in their chosen field, but at the expense of their fellowship with God. There is a danger from which we are apt to suffer in our modern day, of allowing God to be crowded out. The danger may be characterized

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as the danger of ignoring God, and it may be illustrated by the attitude of the scribes and Pharisees on the birth of Jesus. When the wise men reached Jerusalem they inquired about the birth of the King of the Jews. Herod called his council and the members were quite able to tell him from their knowledge of Scripture where Christ was to be born, but they never moved to Bethlehem in any attempt to verify for themselves the truth of God's word. That is the bane of the present age. We go on, but we leave *God* behind.

We may also go on without God in the realm of service. Business has a peculiar way of sapping a man's spiritual life, and a man may be a great

success in the business world, at the expense of leaving God behind. Perhaps in the earlier years of his life he was quite conscious that for him God went before, but as his success in business is more and more assured he becomes less and less responsive to the leadership of God in the affairs of his life. It is quite true, therefore, that if we are willing to follow, God to us will be a *prevenient* God; He will go before. But on the other hand, we do well to remember that there is always the imminent danger of our taking God for granted and, like the parents of our Saviour, going on in our journey "supposing Him to have been in the company".

16 Spadina Road.

Dear Miss—:

You asked me to let you know some of my impressions of Toronto Bible College. Well—it may be rather early to give true impressions, or rather—too early to have true impressions, but so far I think it is just great! I am not a bit sorry for all that I have been through these past few years, for somehow it adds tremendously to the lectures, and they mean much more to me than they could have done otherwise.

The faculty are, in my mind, beautifully balanced. With quiet, deep and yet extremely simple, Dr. McNicol at the head, giving Old Testament lectures, church history, and "The Life of Christ", one learns something of quiet stability and sanity without realizing it. Then Mr. Burns has us for Greek and Psychology (the latter being regular university stuff with the evolution theory left out). He is Scotch, witty, and full of elongated groups of letters representing one or more ideas. Mr. Hyde is different again—a gentleman of gentlemen, and he's Irish, which explains the rest. Miss McCarthy is one of those devoted people who by the power of the Holy Spirit work-

ing in them, always bring you under conviction no matter what they are talking about in the scriptures. Mr. Rhodes takes us for Systematic Theology. One of those gentlemen who crack jokes with a dead straight face, and teaches you more in one undictated lecture than you had ever hoped to learn. I must not stop without a reference to Mr. Shildrick, the singing teacher, or rather, music director, to give him his proper title. Can he lead singing! Oh, I wish you could see him. He can get more out of 350 students than you would have believed was in them. And lastly, Dr. Waters. A returned Missionary from India whose heart is still out there in the East. However, he has one son upon whom the sun rises and sets, and who is indeed the joy of his dear Dad's life.

As for the students themselves—they are the friendliest bunch of individuals you could imagine—and Christ is exalted.

Now I'm sure I've kept you long enough but I've enjoyed scribbling off my thoughts to you. Hoping all is going well.

Yours as ever,

Margaret —.

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STUDENT ACTIVITIES



STUDENT CABINET

Front Row (left to right)—M. Lowe (School Nurse), N. Davies (Assistant Head Girl), A. Greer (President), E. Gondor (Vice-President), V. Bigham (Secretary).
Back Row—D. Loveday (Assistant Evangelistic), R. Gordon (Devotional), H. Reesor (Extra Dept. Work), M. Tilly (Social), J. Richardson (Evangelistic), I. Farmery (Missionary).

Among educational institutions, particularly co-educational schools, student self-government as found in our own College, is unknown. The usual method of government is by the direct supervision of the Faculty of the College. There are certain rules and regulations which are imposed upon the students and to which they are obliged to adhere. In some, there may be a slight element of student government but this merely consists in the drawing up of rules for their fellow-students to follow.

We find, however, in our own institution a unique situation. Instead of the Faculty enforcing rigid rules, a group of students, chosen by the student body, under the direction of the Holy Spirit, guides the school life. After much prayer and consideration they

assume the responsibility of directing the various departments of school activity.

Its members feel keenly this responsibility and consequently meet regularly early Wednesday morning for prayer and discussion. In the prayer period the numerous and often perplexing problems of school life are remembered. It is here also that the guidance of the Holy Spirit is sought and found for the various aspects of College activity. Then follows the time of discussion in which the general interests of the students are considered. After this, the various members, each having a distinct office, present their special problems.

In order that the life of the student body may be complete, there are four main divisions of the work, namely:

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Devotional, Missionary, Evangelistic and Social. For details which do not belong to any of these, a new office has developed which is called News and Detail Department. We must not neglect to mention the school nurse, who although appointed by the Faculty, shares the fellowship and responsibility of the Cabinet. The interests of the girls are cared for by the two Head Girls, whose duty it is not only to solicit their friendship, but also to be their confidantes and counsellors in

event of difficulties. The compiling of accurate reports of business necessitates the office of Secretary-Treasurer. The President of this unique organization, who is also the Head Boy of the student body, heads up the organization and is its chief executive officer. He supervises the Cabinet work in its entirety.

This, in brief, explains the selection, purpose and function of the Student Cabinet of Toronto Bible College.



EVANGELISTIC BAND EXECUTIVE

Front Row (left to right)—J. Gillings (Visitation), D. Hess (Women's), D. Loveday (Asst. Leader), I. Watson (Secretary), J. Richardson (Leader), F. Longley (Jewish Work), G. Bastedo (Children's).
Middle Row—E. Sullivan, I. Sigston, M. MacLean, E. Seager, K. Moyer, D. Cook, B. Ferguson, M. McCurdy, E. Musser, M. Tipping.
Back Row—L. Guillerman, G. Kennedy, V. Browne (Music), D. McDonald (Sunday School), R. Serrick (Y. People's), M. Miller (Treasurer), L. Mould, H. Phillips, F. Swackhammer, H. Bennett (Absent).

THE EVANGELISTIC BAND

To write merely a statistical report of the activity of the Evangelistic Executive during the year would be to defeat the purpose of this brief message, which is to give some conception of the work of the Evangelistic Band in its various phases.

The Band does not exist for the purpose of giving practical work to the students. This of course, is necessary, but is really only incidental. The chief object of this organization is the salvation of men and women, boys and girls. The work is motivated, not by a desire to bring to the College a report of great things accomplished by its student body, but by a higher and nobler motive—that of love. The love which is shed abroad in our hearts by the incoming and indwelling of the Holy Spirit makes us love the souls of men and women and impels us to go out into the highways and byways and bring them in.

The Executive is simply an instrument through which this work is guided and regulated. On the executive there are nine different committees, each of which has a specific place in the evangelistic effort of the College.

The methods are greatly varied but the aim of all our effort is the same, "that by all means we might save some". We have enjoyed co-operating with churches and pastors in accepting their invitations to conduct evangelistic campaigns in different parts of Toronto, and in outside points as well. It has been our privilege already this year to minister at Woodbine Heights Baptist Church, Dawes Road Mission, Shaw Street Missionary Tabernacle, and Evangel Hall, all of which proved to be times of blessing to congregations and students alike. In January a group of young men from the school spent a week at the Kitchener Missionary Gospel Tabernacle; another group is looking forward to conducting a week's meetings at Norwich, Ontario, in March; and another at Kingston in April. There is a constant witness going out from the College each week-end, as groups take charge of meetings in Toronto or in other cities and towns.

These activities afford an opportunity for real Christian service while the students are studying to prepare themselves for the place in life to which He will ultimately call them.

WORK FOR ALL

*There's something for us all to do
 In this great world of ours;
 There's work for me, there's work for you—
 Heaven sends no idle hours.
 We have a mission to perform,
 A post of trust to fill;
 Then rouse the soul, and nerve the arm,
 And bend the lofty will.
 Fame may not grave our names in brass,
 Or monumental stone;
 But virtue's trophies far surpass,
 What heroes ever won.—(Author Unknown.)*

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MISSIONARY EXECUTIVE

Front Row (left to right)—L. Self, J. MacDonald (Vice-President), I. Farmery (President), L. Whitelaw (Secretary), F. Humphreys (Treasurer).
2nd Row—R. Pitts, V. Venables, G. Bexton, B. Laing.
Back Row—S. Gaudin, L. Stone, K. Ord, R. Scott.

MISSIONARY NOTES

During this past session thirteen students have been privileged to form the group which has gathered weekly in the Library to pray for and discuss the missionary phase of our college life.

Recognizing the importance of the Holy Spirit's guidance, the Missionary Society has endeavoured to wait for His leading in every question to be dealt with and in each decision to be made. They know that in this way only will He "have the pre-eminence."

The item of first consideration has been the weekly missionary meetings, which have proved to be of great blessing. Approximately thirty meetings have been held, with speakers from Costa Rica, China, Africa, Formosa, India, South America, Europe and the home fields. We rejoice in the fact that the messages they brought have

resulted in the awakening of many students to their personal responsibility regarding foreign missions. We have come to realize in a new way that our interest in missions is not optional, but is a matter of obedience to Christ's command. We have been brought to see that a foreign missionary is not one who is doing God a favour, but is one who is favoured of God. What wonderful condescension, that God will stoop to use even us to fulfil His purpose! Many have heard and answered His call, and, re-consecrating their lives to Him, now look forward to service in distant fields as He leads.

The noon-day prayer meetings, too, have been a source of strength and blessing. A deepening interest has been a source of strength and blessing. A deepening interest has been felt for

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every messenger of the Gospel who is "holding forth the Word". From foreign fields has come the challenge that they are looking to us to uphold them before the Father's throne in daily intercession. At the time of writing, arrangements are in progress for a week of prayer to be held, the Lord willing, from March 8-13. Much blessing is expected to result, both for the students and for the missionaries on the field.

On the evening of November the twenty-fourth, a missionary meeting was conducted by the Society in Newmarket, Ontario. Mr. Ed. Cook (one of our students) from Nigeria, gave an inspiring lantern lecture on his work among the natives in that land. Frank Humphreys presided, and several students brought messages in song and testimony. At the close of the meeting the parents of a small child came forward expressing their desire that she, their only daughter, be given to the Lord for missionary service.

During the year many letters and Christmas cards have been sent to the far corners of the earth to our great T.B.C. family scattered abroad. New acquaintances and contacts have been made. A scrap-book has been bought for the purpose of filing snap-shots and some information regarding our missionaries.

On three occasions in the year Dr. McNicol ended his nine o'clock lecture

early in order that former students of the College, Miss Viola Walker and Miss Winifred Hunter leaving for Africa under the Unevangelized Fields Mission and the South Africa General Mission respectively, and Mr. James Orr, bound for South America under the New Testament Missionary Union, might bring us farewell messages. They were each given a sum of money from the Missionary Society, and "steamer letters" from the students. Mr. Ganton, a graduate of '13, and father of Ruth Ganton '36, gave us a brief but inspiring message the day he left Toronto to return to South America.

The funds of the Society, used for gifts to such missionaries of our T.B.C. family and for incidental expenses, are collected through mite-boxes, of which about one hundred and seventy-five were distributed to the students at the beginning of the session.

As we look back over the past year we praise God for the way He has led. "To God be the glory—great things He hath done". In that Name which is above every name we go forth to tell the glorious news of salvation in any corner of the earth He sees best to place us.

"Ready to go, ready to stay,
Ready my place to fill;
Ready for service lowly or great—
Ready to do His will."

J.McD.

"THEY ASSAYED TO GO INTO BITHYNIA."—Acts 16:7.

*If Paul had never hearkened to the Macedonian cry,
And journeyed to Bithynia instead of Philippi,
Had travelled east from Troas, and not westward on his way,
In what condition had we been in Canada to-day?*

*Supposing women in Bombay had prayed for Gospel light,
And there Paul cast the demon out and sang in jail at night;
Supposing churches had sprung up throughout the eastern climes—
Oh, what had been the white man's state of life in modern times?*

*Supposing Paul had not reached Rome, but sailed to far Shanghai,
And hired a house and preached the Word to Chinese far and nigh;
Supposing martyrs' blood had flowed throughout the Orient,
Till finally the Gospel gained the Emperor's consent!*

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*Encouragement thus given would have caused each church to grow,
With Christian bishops in Shanghai, Calcutta, Tokyo;
Not "Angles", but Maori slave-girls, brought to northern marts,
Would then have stirred the pity of the Chinese Christian hearts.*

*The missionaries would have gone Australian lives to claim;
The islands of the sea would soon have owned the Saviour's name;
South Africa have heard the Word through India's faithfulness,
Till coloured races all had learned the God of Heav'n to bless.*

*Inventions in the East would then have taken place and grown:
Machinery and printing eastern lands would all have known;
The one have fostered factories and modern transportation,
The other have advanced God's Word and higher education.*

*Great ships would then have travelled north with Briton's Isles to trade,
And contacts with the heathen there and westward have been made;
Their sin and degradation would have caused God's men to pray,
And pioneers would soon have sailed to Canada away.*

*An Indian "Hudson Taylor" and a Chinese "Livingstone"
Would soon have heard God's call to go to labour there alone.
Then Japanese societies and Chinese mission bands
Would soon have organized to send God's Word to western lands.*

*And we in Canada to-day, in darkness, fear, and sin
Would first have hindered messengers from China coming in;
But when they brought us medicine and kindness and God's Word,
We would have gladly sent for them until we all had heard.*

*A missionary in Toronto, one in Montreal—
To them we would have sent a runner with a needy call,
"Do send us teachers in the country, tell us of this Friend!"
Sad missionaries would have answered, "We have none to send!"*

*"Oh, what's the matter with your Christians, China and Japan?
Do they not care for our salvation— Can't they send a man?
Your many Bible College students, graduates each year—
Does God need all back yonder? Why don't some of them come here?"*

*If Paul had never hearkened to the Macedonian cry
And journeyed to Bithynia instead of Philippi,
Had travelled east from Troas and not westward on his way—
In what condition had we been in Canada to-day?*

L.M.W.



DEVOTIONAL

Back Row (Left to Right)—R. Farmer, R. Gordon (Chairman), D. Sargeant.
Front Row—R. Edwards, J. Sarazin, L. Braby.

Believing that prayer is the Christian's vital breath, our College Faculty have made sure that we as students have the opportunity to give a prominent place in our College life to this most sacred ministry.

Each day of the College Session commences with the "upward look". The Psalmist David knew the blessedness of this holy exercise (Ps. 5:3), and to us also our morning prayer meetings prove to be a hallowed preparation for the activities of the day.

Our Fellowship Prayer Meeting every Saturday night is indeed an hour well spent. At these meetings, many have testified that the blessed experience of the two on the Emmaus roadway, nearly two thousand years ago, has also been theirs,—“Did not our hearts burn within us, while he

talked with us by the way?” From this place of communion and inspiration they have gone forth better fitted for the service of the Lord's Day. In the conducting of this meeting, we follow no programme, but rather seek the leadership of the Holy Spirit.

Before making decisions, Christians should at all times seek guidance from the Lord. In this connection, our Governors and Faculty have faithfully set us an example. Even although an extension programme seems imperative, no definite step can be taken until the mind of the Lord is sought and His will clearly revealed. If it be His will that we “stretch forth the curtains”, let us also be sure that we “strengthen the stakes” by a deeper and more intense prayer ministry.



SOCIAL COMMITTEE

Front Row (left to right)—M. P. Tilly (Leader), S. Robinson, M. McElrea.
Back Row—D. Muir, E. Hulse, G. Smith, Frank Muir, E. Scott (absent).

1936 — SOCIAL COMMITTEE — 1937

The following is a summary of the work which the Social Committee has been privileged to plan and guide. In order that we may not tire you, allow us to hand over the pen, as it were, to various members of the group. You will thereby receive a more varied and comprehensive résumé of the past session's events than would otherwise be possible.

Shortly after the opening of College, the Cabinet welcomed the newcomers at an informal reception. The purpose in view was mainly to introduce them to the various aspects of College life, and relieve them of some of the tensity and strangeness which confronts the majority on entering school. As the afternoon wore on, strangeness gave way to friendliness, and tensity became submerged in happy fellowship, which we all agree, reached its climax as Principal McNicol led in a devotional period.

THE HIKE. Steve Robinson reports that a record number boarded a street car one bright afternoon in early fall. Upon arriving at a spot on the Lakeshore, a more primitive but very enjoyable method of travel was adopted and the hike began in real earnest. Through the kindness of Christian friends, the home of Mr. Ed. Dreisinger was thrown open. Sports were enjoyed in the sunny out-of-doors, and as the sun declined, a devotional hour was spent profitably and enjoyably by the entire group of one hundred and fifty. The evening came to a close around a huge bonfire built on the shore of the Lake.

SUNRISE DEVOTIONAL SERVICE

One morning, early, as daylight was gradually breaking across the sky, approximately fifty students gathered together on the spacious terrace at the

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home of last year's social leader, Miss Charlotte Dancy. The singing of "Holy, holy, holy" broke the stillness of the morning air, and thus, a new school day of study, prayer and praise was begun with our Lord, under the canopy of heaven. After a period of joyous Christian fellowship, all assembled on the verandah in order to do justice to breakfast which consisted of rolls, bacon and steaming hot coffee.

FALL SOCIAL

After a hearty sing-song in the Assembly Hall led by Art. Greer, a mock trial was presented. The role of judge was taken by Syd. Best, Don Loveday and Ed. Dreisinger were the lawyers, and Cam. Orr excelled himself as court crier. "Hezekiah Smithers" was accused of stealing a horse collar. The testimony of the witnesses complicated the case, but the sudden appearance of Miranda-Joshuay with the missing horse collar vindicated the accused and the court adjourned amidst mutual congratulations and cheers.

The audience, separated into four groups, then proceeded to the common rooms, the dining hall, and the library where we took part in games and contests until the refreshments were served.

In the Assembly Hall again, the male quartette presented a skit depicting a visit to the College thirty years hence on the occasion of another Fall Social.

Dr. McNicol very fittingly closed the happy evening with a quiet devotional period.

CHRISTMAS DINNER

December to the world at large, means Christmas—a time of rush and bustle, but to Toronto's Brightest Corner, it means the Fellowship Dinner, when faculty and students meet to celebrate Christ's birth. What was the most enjoyable feature? Was it the presence of Mr. Santa in the first stages of convalescence, supported by his devoted wife and a supply of rhinitis? Or was it the arresting and timely message brought by Prof. Isherwood, or the musical programme which followed? It would be difficult to decide. We are told that "memory is given us that we may have roses in December." After listening to our Principal as he led in family worship, all of us were conscious of the fact that the garden of memory had received several fragrant additions.

* * *

On the afternoon of January twenty-first, the girls gave a birthday party in honour of Mrs. McNicol in appreciation of her loving kindness and interest in their College life.

We trust that each one who has participated in any of these past social events has not only found the bond of fellowship strengthened, but has been drawn nearer to our Lord Jesus Christ who is the centre of all our activities.

In Memoriam

On January 27, Mrs. Cameron Forrester (Vera Hughes, a student of the College from 1932 to 1934) passed away at the home of her parents in Toronto.



COLLEGE ORCHESTRA

Front Row (Left to Right)—G. Woodcock, L. Whitelaw, R. Moyer, V. Brown (Leader), O. Climenhegg, K. Ord, I. Farmery.
Back Row—R. Hughes, H. Dicks, C. Black, L. Self, L. Coupland, G. Holmes, R. Lamb, G. Greenwood, L. Saunders, G. Mileson.

MUSIC NOTES

Perhaps one of the busiest groups of our College this year has been the Music Committee.

Apparently T. B. C. has become known as a gathering point for "sweet singers of Israel"—or it may be that it has proved an obliging supply-house for producers of "heavenly harmonies". At any rate, we have had an exceptionally great demand for soloists, quartettes, and instrumentalists—saying nothing of at least a score of Orchestra appointments.

It has been said that after three o'clock on any Thursday afternoon a stranger would think that one grand "Amateur Hour" was in progress in the Auditorium—the idea being to see who could make the most noise—with Vince frantically beating air in a vain effort to keep peace in the family. A

"gong" would often be a welcome addition.

But if you would take a night off and follow me to one of our appointments it is probable your idea would be changed. You should hear the "Two Fiddlers" play one of the old favorite hymns—or perhaps you would enjoy the flute and violin number, "God's Way is the Best Way". Maybe you have heard the Trumpeters' rendering of "Onward Christian Soldiers".

That is some of the work of the Music Committee—no wonder Dot and Bessie and Vince sometimes looked a little worried. Yet this ministry has been a blessing to many hearts during the year. May God continue to use this Department in days to come to produce in many sin-burdened hearts "heavenly harmonies."



COLLEGE BROADCAST EXECUTIVE

Front Row (Left to Right)—H. Reesor (Cabinet Rep.), R. Dicks (Editor), J. Swan (Asst. Editor), E. Dennison (Sec. Treasurer).
Back Row—F. Muir, H. Minkler, D. Pridham, J. Day, R. Hulse, R. Scott, A. Hodgins (absent) (Evening Class Editor).

THE COLLEGE BROADCAST CELEBRATES ITS FIRST BIRTHDAY

On February 19, 1936, at the regular weekly Cabinet meeting, the suggestion that the College undertake the publishing of a weekly news bulletin was made by Mr. Burns. Thursday, March 5 brought the first issue of the Bulletin before the students at the cost of 1c. per copy, consisting of two double column pages.

The committee chosen by the Cabinet was under the editorship of J. B. McMillan, with Leslie Thomas and Evelyn Dennison as assistants, and Elva Glick as Cabinet representative. "The College Broadcast" was selected as the title from the ballots submitted, under which name it has steadily increased in size until at the present time it consists of eight pages per issue.

It has been found necessary to limit it to bi-weekly issues, which consist

of 275 copies. Subscription price is 5c. per month.

A number of the graduates of the College find "The College Broadcast" a fine means of continuing their connection with their Alma Mater and so our mailing list is steadily growing. If you are desirous of having this paper sent to your address, a letter c/o The College Broadcast, 16 Spadina Road, Toronto, will reach the correct party. The subscription price per year is 50c.

With the first year safely passed, The College Broadcast bravely faces the future with high hopes and expectations. We expect to continue to publish a paper in keeping with the standards of the College and one that will be a testimony for our Master, whose we are and Whom we seek to serve.

In Memoriam

"They loved not their lives unto the death."—Rev. 12:11.

Courageous, conscientious, capable, and cheerful, Doris Simpson (nee Trout) was a graduate of Toronto Bible College whose influence was telling. Her merry, joyful ways won the hearts of many, especially those whom she sought to help toward a knowledge of the Saviour.



Having given her heart to the Lord as a child, she started early to be a personal worker, and spoke often to her chums and school mates about her master. As she grew older church activity became her chief interest and she took a delight in visitation and hospital work.

After she had consecrated her life to the Lord, she "steadfastly set her face" to go to Africa, and nothing was able to change her purpose. What great courage and determination it took to go there when she knew that her sister had given her life in Africa! But what joy must have been hers to realize that she was seeking only to do His will!

And to-day she is "with Him, which is far better", and although her loved ones may miss her sorely, they know that she gave her ALL to Him, and her sacrifice was accepted.



Although Tom Devers graduated a few months before most of the '37 Class entered Toronto Bible College, several of us are glad to be able to say that we knew him. We wish to add our loving tribute to the many which have already been spoken and written to his memory.

Those who heard his final testimony at College will recall Tom saying that one of the things he had learned at T.B.C. was the necessity of a holy walk. Such a walk was his. In his everyday life we saw the fulfilment of God's promise. "In quietness and confidence shall be your strength"; "quietness"—trust in the unseen presence of God; "confidence"—trust in the unseen power of God.

The news of Tom's sudden and violent passing at the hands of wild tribesmen in Ethiopia, could not but bring sorrow. But it has also brought a challenge—of the yielded life, of humble service, of the need of Africa. Tom and his martyred companion seem to say to us:

"To you from failing hand we throw
The torch. Be yours to hold it high."
Let us not "break faith". "Who follows in their train?"

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FELLOWSHIP

The key-word to the enjoyable experience of three or four years in Toronto Bible College is fellowship. We have become accustomed to this word and to this fact, but have we considered just what it means and how it can be realized?

Fellowship means primarily a joint or common interest in one fact or object. The fact of our common interest is salvation, and the Object of our interest is Christ. He is the centre of our life. What we do is done unto Him; our studies are for the purpose of making us more fit for His service; our aim in life is to bring men and women to a saving knowledge of Christ. He is the centre of our life. What we do is done unto Him; our studies are for the purpose of making us more fit for His service; our aim in life is to bring men and women to a saving knowledge of Christ, and to help those who know Him to a deeper and fuller appreciation of Him. Thus, our being united in aim and object constitutes our fellowship.

But why is our fellowship so sweet and wholesome? Because the One who is the Centre of our fellowship is "Love" and "Light," and He imparts to us as much as we are able to receive of His own qualities.

Further, our fellowship is lasting: it does not end with graduation. "Truly our fellowship is with the Father and with His Son, Jesus Christ," and as God is eternal, so our fellowship, which commences here will last until the end of time, and will only find its fulness and culmination as we mingle with that great throng around the Throne of God and the Lamb. There our fellowship of service will be sweetened by the loss of all division and strife. And there our fellowship of praise will find perfection in the great chorus:

"Unto Him who hath loved us and
washed us from sin,
Unto Him be the glory forever.
Amen."

—Art. Greer.

"I would not be alone with God
To be the less with man,
I would not rest in His abode
To shun the race I ran;
I only crave an hour above
That I may deeper sink through
love."

In I John 3-4 we read, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son, Jesus Christ, and these things write we that your joy may be full".

A week or two before the "day of prayer" had been definitely announced, the Lord drew two burdened hearts together into a close and intimate fellowship with Himself. These two were heart-burdened with a longing that the words of St. Paul in Phil. 1:21, "For me to live is Christ", might have a more personal application to their lives. Since that first meeting the Lord has graciously and wonderfully un-

folded daily the way whereby such a life can and ought to be lived. There have been many revelations that have made readjustments necessary. As the poet has so aptly put it, "What a false friend He would be if He never, never told me of the things which He must see". Yes, He has told us, and graciously given grace to have them put away.

This fellowship has enabled us to appropriate the Word with a fresh significance. "O, taste and see that the Lord is good" has a real meaning to us now, we find how true indeed it is that "in quietness and in confidence shall be your strength." And through this fellowship we are learning step by step, moment by moment to follow Him who created this fellowship, and who, in order that you and I might share it with Him, made Himself of no reputation and took on Him the form of a servant, who came not to be ministered unto, but to minister;

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endured the cross, and despised the shame, for the joy that was set before Him. This joy He has given us through the channel of fellowship and communion. St. John has said, "These things write we that your joy might be full". The Lord is enlarging the fellowship circle, and is also giving

opportunities to share our joy with hungry hearts. "That which we have seen and heard declare we unto you that ye may have fellowship with us; and truly our fellowship is with the Father."

BROTHER BOB.

LIVES IN THE MAKING

Students entering this college are practically unanimous in acknowledging that their purpose in so doing is to be fitted for the Lord's service. But perhaps few of us realized how many alterations would be necessary to achieve this end, although Dr. Waters suggested it when on that first morning he said that the new students would be required to wear a rectangular name-tag, while a round name-tag would be given to the senior students, signifying that they had lost some of their corners. A general laugh followed this announcement but perhaps the newcomers laughed the most heartily. Those who had completed one or two years of the "rounding off process," knew something of its value and knew also something of what it involved.

As we review our college life, we see how T.B.C. is particularly adapted for smoothing off the rough edges of our characters. Were we secretly proud of our own church? Mixing with students of various denominations, we have found that the whole truth is not centred in any one religious body, and that God has His saints in practically every church. Were we glorying in some personal manifestation of God's grace? We have learned not to depreciate the religious experience of another although it may be totally different from our own. God deals with no two persons in the same manner. In such an atmosphere, religious and personal differences have disappeared. A new joy has possessed our souls as we have realized that, "All are one in Christ Jesus."

We are thankful that this college has presented to us the Word of God.

We have in truth studied the Bible and not merely books written about the Bible and because of a greater knowledge of the scriptures the old Book has become a new Book. Truly "the word of God is quick and powerful and sharper than any two-edged sword" and it has been used by God in revealing to us, sins of omission and sins of commission of which, previously we were totally unconscious.

But another influence has been at work in moulding our lives. How we praise God for our faculty! We have seen what God can do in the lives of those wholly yielded to Him. The humility and wisdom of our beloved principal calls to mind the verse in Psalms—"The meek will He guide in judgment and the weak will He teach His way." Our prayer is that the Lord may, if it be His will, spare our instructors for many years, that they may continue to guide young people in their days of preparation for His service.

Graduation is approaching and our joy is tinged with sadness—sadness that shortly we must leave these walls so sacred with happy memories. But our praise goes out to Him for the many privileges we have enjoyed here, and for every influence which He has used in moulding and ordering our lives that we might be better fitted both to know and to do His holy will. But this shaping process has but just begun. Knowing this we leave T.B.C. claiming His promise that, "He who has begun a good work—will perform it unto the day of Jesus Christ."

F. LONGLEY.

EVENING CLASS CERTIFICATES



FRANK ANDREWS or "Deacon Andrews" as he is better known to us, came to Canada from England, and accepted the Lord Jesus Christ as his own personal Saviour, some nine years after arriving in Toronto.

Frank came to T.B.C. through the testimony of a former student. In 1933 he graduated from the regular Evening Class Course, and since that time, has been studying Teacher Training. Actively engaged in boys' work, he has been used to bring many teen-age boys to a saving knowledge of Jesus Christ. For several years Frank has faithfully served on the Evening Class Cabinet and his wise and friendly counsel has meant much to the Evening Class student body.

As he leaves College to continue in the great work to which the Lord has called him, his ambition is "to lead boys and young men to a vital, saving and serving faith in Jesus Christ."

DOROTHY M. CLARK was born of missionary parents, in the province of Yunnan, South-West China, and came to know the Lord early in life. She became interested in the Bible College through her mother, who is a former Evening Class graduate. Dorothy took up the studies here in order to be better fitted for the Christian service in which she was engaged, and also with a view to preparation for possible future openings. Specially interested in Young People's work, she has participated in various phases of it. "My studies at the Toronto Bible College have helped to clarify a number of problems and have proven a source of rich inspiration and blessing. For the future—"God holds the key of all unknown" and it is my confidence that He will reveal His plan for me in His own good time."



E. DOROTHY CROSSLEY or "Lila" as she is better known to us, who is graduating from the Teachers' Training Course, has already received her General Study Certificate. She was saved some years ago in Toronto, and since that time has been engaged in Sunday School work among teen age girls, in her own church. Realizing her call to serve the Saviour in Intermediate work, "Lila" took the course of study at T.B.C. to better prepare herself for this type of service.

DOROTHY GRAHAM came to T.B.C. through the influence of her pastor, a graduate of the College. She was born in Toronto and it was here that she came to know Jesus Christ as her Saviour and Lord. "I came to the College in order that I might know more of God's Word, and find His will for my life." Dorothy has been a faithful member of the Evening Class Fellowship Committee. We understand that she would like to serve her Lord in "Orphanage" work. May the Lord bless her as she leaves us and continues in His service wherever He may lead.

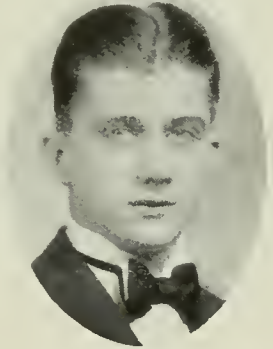


THE GATEWAY



CATHARINE JAFFRAY came to Toronto from Guelph, Ontario and accepted the Lord Jesus Christ as her Saviour four years ago. She has been an active worker in primary and junior departments for eight years and she feels that this is the type of work to which she has been called. She came to T.B.C. through the testimony of another student and has been greatly helped in preparation for this work. She has found Matthew 14:18 to be of much inspiration to her, and she has been used as a channel of blessing in His work. Catharine has served on the Devotional Committee during the past two years.

JACK W. JEFFREY—One night in Toronto in March, 1934, Jack found the Lord Jesus Christ as his Saviour. The inspiration of the Graduation Service of that year led him to yield his life to the Lord for service. His testimony regarding T.B.C. is expressed as follows: "Words cannot tell what the Toronto Bible College has meant to me, for truly the Bible has become a living Word and the need for carrying its life-giving message to others has found a place in my heart." Since his conversion Jack has been actively engaged in Evangelistic work, and for the past two years has served on the Evening Class Cabinet. He hopes to enter Day Classes next year, and following his graduation, to take a Missionary Medical course. He earnestly desires to some day uphold the banner of the Cross in Brazil.



GEORGE T. McALPINE, who has served as President of the Evening Class Cabinet, both capably and faithfully for the past two years, was born in Greenoch, Scotland, and was "born again" in the same place. "It was not until after I came to Canada, in fact until some five years ago, through the influence of a present T.B.C. student, that I really tasted the joy of service for Jesus Christ. Realizing my need of a better knowledge of the Word, I came to T.B.C. and with a fuller knowledge of the 'Written Word', I have learned, in a more intimate way, to know Jesus Christ—the 'Living Word'." Ambition—to enter T.B.C. Day Classes in preparation for the ministry either at home or on the foreign field.

MARGARET MILNE, who came from Scotland, says: "From my early childhood I had been taught of the things of God, but I had only a head knowledge, and it was not until 1932 that I really accepted Jesus Christ as my Saviour." She came to T.B.C. in the Fall of 1934 with a desire to learn more of the Word of God and to know the Saviour better. "The training received has been invaluable in Sunday School and 'teen age girls' work in which I engage." We understand that Margaret plans to make her home among the "Hills" in Galt, Ontario.



THE GATEWAY



A. MALCOLM SIMPSON, a native son of Scotland, born near "bonnie Dundee", came to Canada in 1921. He was brought up in a Christian home and was converted at the age of fifteen. "I have found a wealth of meaning in the Word of God during my years of study at T.B.C. under the consecrated and faithful efforts of the College Faculty." Malcolm and his wife feel burdened not only for the souls of men and women in Toronto, where they are at present labouring, but hope to serve, if the Lord leads, in the mission fields of South Africa.

ESTHER SINCLAIR was born twice in Chesley, Ontario. Since accepting Jesus Christ as her personal Saviour she has been actively engaged in Sunday School and Young People's work. It was through the testimony of the inspiration and help which Esther's friends had received through the study of God's Word, that she herself decided to attend the Evening Classes at Toronto Bible College. "And I will ever praise God for the privilege, and for the wonderful way His word has been opened up to me". Esther's desire is to follow Him as He leads the way.



MARY C. WARREN several years ago came to the knowledge of salvation through faith in the Lord Jesus Christ. She came to T.B.C. through the testimony of others, being desirous of partaking of the blessing they had received. Her outlook has been broadened and her faith strengthened by the teaching and inspiration obtained during her time of study and fellowship. Mary is occupied in the business world and in her spare time teaches a class of junior girls. Her desire is to serve the Lord wherever and however He wills.

FRANCES I. WOODS was brought "out of darkness into the marvellous light" of the Saviour's love in May, 1932. God had been dealing with her for some time, although she did not recognize that fact, and always avoided the all important question of salvation. She says "after I realized Christ's claims on me, and accepted Him, truly old things passed away and all things became new." Feeling the need of a systematic study of God's Word she came to T. B. C. and she praises Him for the blessing she has received from the teaching and fellowship here. She is at present engaged in primary work at a Mission in her own neighbourhood. Frances feels that the Lord has a place for her in the foreign field but so far He has not opened the way. Her future is in His hands, and her desire is to be in the place of His choosing.





THE EVENING CLASS CABINET

Front Row (left to right)—S. McCullough, J. McGarrie (Music), G. McAlpine (President), R. Caldwell (Head Girl, Secretary), H. Wells.
Back Row—M. Gonder (Councillor), J. Jeffrey (Missionary), Rev. D. A. Burns, A. Hodgins (Devotional), F. Andrews (Evangelistic).

The Cabinet for 1936-37 has undergone a considerable change from last year. Some of the former members entered day classes while others were unable to continue due to business pressure.

It is again gratifying to note an increase in attendance over that of last year. This indication of continued interest is very encouraging as we see more and more of the young people of our churches making an earnest effort to be better fitted for the Master's service.

There is an increase over the Evening Class registrations of last session, nine denominations and seventy-nine churches being represented this term.

It is a real inspiration to know that these students are joined together by a common loyalty to Jesus Christ, with a united desire to learn more of His

Word, and to be drawn closer to the Lord Jesus Christ Himself Who is "The Living Word".

Most of those attending the Evening Classes are occupied in the business world, and to a great extent represent the Christian lay workers. Thus the Toronto Bible College not only trains young people for full time service, but contributes in a very large measure to the building up of a consecrated lay membership with a world-wide vision.

Last term, 1935-36, over sixty meetings were conducted by the Evening Class students, and this work was continued all last Summer by members of various committees and the Cabinet. So far, some eighty meetings have been conducted by the students and they again look forward to even greater service during the coming Summer.



THE EVANGELISTIC COMMITTEE

F. Andrews (Chairman), E. Jefferson, H. Wells, C. Henderson.

"Ye shall be witnesses unto me both in Toronto, and in Ontario, and in Canada, and unto the uttermost parts of the earth," so we might paraphrase Acts 1:8. There is need of a witness in our own city and surrounding district. It is our desire to sound forth the Word of Life with certainty and emphasis, that those in our midst who are "dead in trespasses and sins" might be brought to Him Who is able to give eternal life to all who accept Him as Saviour.

Many meetings have been conducted in Toronto and several in outside places. In some cases the students have had charge of the entire service, in other cases they have provided a speaker. Meetings have been conducted among children, young people and adults and not only have souls been saved but many have been led to consecrate their lives to Jesus Christ and to His service. The lives of those

students taking part in this glorious ministry have been immeasurably enriched and strengthened.

It has been gratifying to note the ready response of the Evening Class students to this call for service. Despite the fact that so many are busy in churches and Sunday Schools, they have always been willing to give of their time and talent whenever the Lord opens the door of further opportunity.

We continue to look to the Lord Jesus Christ to lead us into avenues of service where we may give out the Word of Life that has so richly been given to us. Truly the Lord Jesus has blessed the Evening Class students, not only in hearing the Word, but in carrying it forth "into the highways and byways," where men and women have never heard of Him Who came to redeem us by His sacrifice on Calvary.



DEVOTIONAL COMMITTEE

(Left to Right)—C. Howlett, A. Hodgins (Chairman), E. Russell,
C. Jaffray (Secretary).

The work of the Devotional Committee consists mainly of arranging the regular Evening Class prayer meetings. Though their activities are largely within the College walls, yet they have conducted various meetings in other parts of the city during the past year.

Throughout the seven months of the Bible College session prayer meetings are held every Tuesday and Thursday evening at 7 o'clock preceding the lectures. As always, these meetings have this year been "times of refreshing" for those who come to the College from office, store and factory. After they spend a short time in prayer and fellowship with the Lord and with one another they are better prepared for the lectures that follow.

It is opportune at this time to re-

mind all that the Evening Class Devotional Committee conducts prayer and praise meetings in the College every Tuesday evening during the vacation period. In the past, these meetings have been a source of inspiration and blessing as Day and Evening Class students, members of the Alumni Association and friends have gathered to remember in prayer our College family both at home and abroad.

Meetings of a devotional nature are also arranged by this Committee as opportunities arise and the Lord has blessed the ministry of the Bible College Evening Class students as they have shared with others the precious truths of the Gospel of the Lord Jesus Christ.

THE GATEWAY



MISSIONARY COMMITTEE

J. Pickens, E. Coomber, J. Jeffrey (Chairman).

Realizing that a great number of students come to the Toronto Bible College with a missionary outlook, it is with joy that this Committee, working in conjunction with the Day Class Missionary Committee is able to promote this outlook by having a missionary meeting at the College every month. It has the responsibility of arranging these meetings and obtaining speakers, not only at the College, but outside as well. This Committee conducts missionary meetings in various Churches and Young People's Societies in Toronto and in nearby centres.

The opportunity for real service in this phase of the College work is recognized by each member of the Committee. They know that while attending Evening Classes many students of

former years heard the call, "Go ye into all the world and preach the Gospel", obeyed, and are now serving Christ in full-time service in home and foreign fields. With this in mind they expect that others who hear the same commission and are willing to offer themselves "a living sacrifice, holy, acceptable unto God," will find this part of the College life of great benefit.

The past year has been one of blessing as this Committee has kept in remembrance those who have gone forth to carry the Gospel of the Lord Jesus to the "uttermost parts of the earth." God has answered prayer and those in service have been strengthened by the knowledge that those at home are continuing to bear them up before the Throne of Grace.



MUSIC COMMITTEE

W. Twinem. J. McGarrie (Chairman). M. Goulding.

In the service of the Lord there are those whose privilege it is to be of assistance to others wherever and whenever they are called upon. This description adequately suits the Music Committee.

When the Evangelistic Band has an appointment for which a pianist and soloist must be secured, this Committee makes the necessary arrangements. The services of the Music Committee are also at the disposal of the Devotional and Missionary Committees and of the Evening Classes in general. One

of its duties too is to provide a pianist for the regular prayer meetings and lectures.

Requests come for pianists, soloists or instrumentalists for meetings apart from the College activities entirely. It is the work of this Committee to find those among the Evening Class students who are best suited for the various appointments.

In this way they share in the great work of spreading the Gospel and winning precious souls for our Lord and Saviour Jesus Christ.

*To each is given a kit of tools,
A shapeless mass, and a Book of Rules
And each must build ere life has flown
A stumbling block or a stepping stone.*

THE GATEWAY

FROM THE COLLEGE KITCHEN

You can live without poetry, music and books. But T.B.C. students can't live without cooks. This fact is confirmed by the appreciation expressed both verbally and visibly by our modern epicures. We who have the privilege of contributing to the College life through humble service in the kitchen have derived great blessing therefrom.

It is perhaps the most informal place in the College but as sacred to some, as the prayer room is to others. And why shouldn't this be so, when little prayers are stirred in with flour and baking powder and choruses are sung over the dish pan? Jesus sanctified the preparation of food when He broke bread and cooked fish on the seashore for His disciples. Sometimes we are reminded of the feeding of the five thousand when the dinner is stretched out to supply more than the number for which we have prepared.

Spend a day with us in the kitchen. In the intermissions, between morning lectures, there is a mad scramble to get the dinner "going"—a scramble made more difficult by the necessity of answering numerous inquiries, such as "What's for dinner?" and the necessity of dodging chocolate milk fiends.

Sometimes during lectures, pleasant aromas float into the class-room, and we note with satisfaction the hungry expression on the faces of our classmates. Occasionally the aromas that "float in" are not so pleasant, and rather than endure the anxious glances directed at us, we "float out" to discover the source of the disturbance.

After much trepidation dinner is ready, on time. The students literally pour into the dining-room in response to the bell. After the singing of the College grace the customary scraping of chairs is heard, and then silence. Everyone is busy.

Ting-a-ling! "Attention please! your prayer leader has something to say."

Ting-a-ling! "Six volunteers for dishwashing please."

Around the dish pan is an ideal place to explore friendships. Experiences are shared and problems are discussed. Every new joke—too good to be kept, is told in the kitchen. Sometimes a practical joker gets a dish towel in the neck. Crash! tinkle, tinkle! Can you guess what has happened? We are only surprised that more are not broken.

Then comes the supper hour, when the rush and activity of the day is over for a time. Just a few remain for this meal, and so we, of the kitchen staff can relax and enjoy a fellowship such as only Christians can know. I think we have a taste of the communion the apostles enjoyed at their suppers with our Lord. We finish with family worship and occasionally a final sing-song around the piano.

Duties for the day are over; the students disperse, some to attend meetings, some to study, but all are happy in the expectation of other such days to follow. We cannot but thank God, "Who hath raised us up together and made us to sit together in Heavenly places in Christ Jesus."

THE THIRD STONE CUTTER

Three stone cutters were driving their chisels into a massive block of Vermont granite.

A stranger who happened to be passing asked the first cutter what he was doing.

"I'm cutting stone," growled the laborer.

"And you?" he asked the second.

"I'm working for \$7.50 a day," he replied.

When the question was put to the third, his face lit up and he answered, "I'm building a cathedral."

This illustrates that Man can be an automaton, he can be an opportunist, or he can be an idealist.

THE GATEWAY

OUR STORY

(Continued from Page 15)

ful progress of the "College Broadcast", and fourthly, the Day of Prayer which was held this present school session and which meant so much to each one of us. Apart from these outstanding events, many have been the socials, many the prayer and missionary meetings that have left abiding impressions with us. Nor must we omit mention of the Tuesday morning devotionals, for it is to them and the inspiration they brought us that we owe a great deal of any sense we might have of our own growth in spirituality. The talks of Dr. McLeod of Formosa, Dr. Helser and Mr. Hotchkiss, both of Africa, and many others have proved and will prove of inestimable blessing to us. Truly, we have become, each one in himself and herself, a seedbed,

cultivated and seeded down with an endless variety of knowledge, impressions and inspirations that ought some day to blossom forth in fragrant blooms to the glory of God.

And now, like the Israelites of old, we, too, have come to the Jordan, and now wait to go forward into the Promised Land: that is, we await the revelation of His will for each one of our lives. We have come through a wilderness of testings, moments of awful doubt, hours of great intellectual and spiritual darkness, but we have come out into the sunshine of His wonderful face, Praise God, and we can only pray that we might reflect some of His radiance as we continue in this business of living, and, we all hope and pray, in some definite sphere of future service.

"They Also Serve, Who Only Stand and Wait"—

*I wait dear Lord:
Not that I fear to go
O'er lonely paths, where e'er Thy voice may lead.
I wait dear Lord
And it is better so.
For should I walk, Thy help I'd surely need.*

*And so I wait—
From dawn to darkest night
I wait Thy call, my feet so long to roam,
But still I wait.
Oh may I have Thy Light,
To walk aright o'er mountain, plain or foam.*

*And I shall wait,
Tho' years drag slowly by.
Without Thy help my step would surely swerve.
And so I wait,
Knowing that Thou art nigh,
And that in waiting here, I also serve.*

EVELYN DENNISON.

THE DIVINE POTTER

"Arise and go down to the potter's house."—Jeremiah 18:2.

A marvellous picture is drawn for us by this Prophet of God as He un-burdens his heart to the people.

No doubt he had often loitered nearby as the potter sat at his "frame" in the open street.

One might think he had little to learn there, but perhaps the secret of life and wisdom is just to look at the common things with a new insight.

We do not all see with the eyes of a Jeremiah, nor do we all fully understand the processes of life. The eye only sees what it brings with it, the powers to see.

Some only see the shapeless clay, then life seems to be meaningless. You may show them a beautiful finished jar, but the thing they are conscious of is not the apparent beauty of design, but the clay itself, the raw material of which the jar is composed.

Then there are those who only see the potter's wheel and hear its ceaseless whirring, but fail to realize the source of power controlling the wheel. Likewise, there is no power, nor force in ourselves for we are always dependent upon our Creator who is Himself the source of all power.

Others may see the potter's hand at work as he shapes and fashions the vessel from the clay. But behind that hand there must necessarily be a mind

directing and accomplishing his design.

The warmth of the potter's fire may attract others to it, but the fire that warms has also the power to destroy.

"Fire is a good servant, but a bad master." To those who seek the Lord, His presence does not destroy, but cleanses, burning the dross from the gold.

Jeremiah did not fail to see that from the shapeless clay there came forth a beautiful vessel. If men would but believe that they are in the process of creation and consent to be made—let the creator handle them as the potter does the clay,—they would soon realize the divine plan and purpose for their lives.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour."

—John McDowall.

"Stay still in the Hand of the Potter,
Lie low 'neath His wonderful touch,
He shapeth and mouldeth in mercy
The clay that He loveth so much;
Surrender thyself to His working,
The curve and the hollow He wills,
Nor shrink from the pain and the
pressure

For the vessel He fashions, He fills."

—Beatrice Cleland.

GOING TO CHURCH

Some go to church to take a walk;
Some go there to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God.



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Statement by the Principal
Music by the College Choir

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THE GATEWAY

HERE AND THERE

A soldier in the British Army wrote home: "They put me in barracks; they took away my clothes and put me in khaki; they took away my name and made me 'No. 575'; they took me to church, where I'd never been before, and they made me listen to a sermon for forty minutes. Then the parson said: 'No. 575. Art thou weary, art thou languid?' and I got seven days in the guard-house because I answered that I certainly was."

* * * *

A works foreman congratulated one of his men on his new Sunday suit, but suggested the use of a coat hanger to make the jacket keep its shape. On meeting the foreman on the following Sunday, the workman said: "I've 'ad to give up that coat 'anger. It was very trying across the shoulders, an' when I stooped down the 'ook pushed my 'at off."

* * * *

The Scot is frequently the butt of jokes, but not always. In an English political meeting one of the candidates endeavoured to give a patriotic peroration, and finished as follows: "I was born an Englishman, I have lived an Englishman, I hope that I shall die an Englishman." After the applause had died down, from the back of the hall, in an unmistakable accent, came the question, "Mon, hae ye no ambeetion?"

* * * *

NATURE'S WAY

"Nature," explained the lecturer, "always tries to make compensation." For instance, if a man loses an eye, the sight of the other becomes stronger, and if he goes deaf in one ear the hearing of the other becomes acuter, and so on." "Sure," said Pat to his neighbour, "an' oi believe he's right, for Oi've noticed that when a man has a short leg the other is always longer."

* * * *

WRONGLY PUNCTUATED

A poor woman of Shoreham, whose husband was going to sea, handed, through the clerk, to the parson the public prayer, "A man going to sea, his wife desires the prayers of the congregation." The parson, pointing it in his own way, read to the astonished congregation, "A man, going to see his wife, desires the prayers of the congregation!"

* * * *

When railways were first introduced into Ireland, two countrymen came to one of the towns to see the new wonder. After a while an express rushed past and vanished into a tunnel. The two men stared in dumb amazement, until one exclaimed: "Pat, what a terrible smash there would have been if the train had missed that hole!" The Irishman had failed to see the significance of the rails. So events in our lives are not rushing on in blind chance; they are running on the lines of God's purpose.

* * * *

BISHOP'S WITTY ANSWER

The following story is told about Bishop Taylor Smith, who has been a lifelong non-smoker. Someone asked him in a teasing manner for the name of his favourite tobacco. He at once replied: "Three Nones—none yesterday, none to-day, and none to-morrow!"

THE GATEWAY
AUTOGRAPHS

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of RESTORATION for the BACKSLIDER
of PRAYER for GOD'S CHILDREN
of COMFORT for the SORROWING
of PREPARATION for SERVICE

Its WORLD AIM to be

A "GATEWAY"

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EARTH"

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WELCOME

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so large a service to the teach-
ing in the Intermediate and
Senior Departments in our
Church School, we extend ap-
preciations, and congratulations
to those of that number who
are this year graduating into
greater fields of Service.

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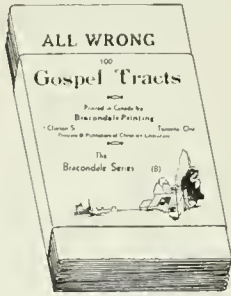
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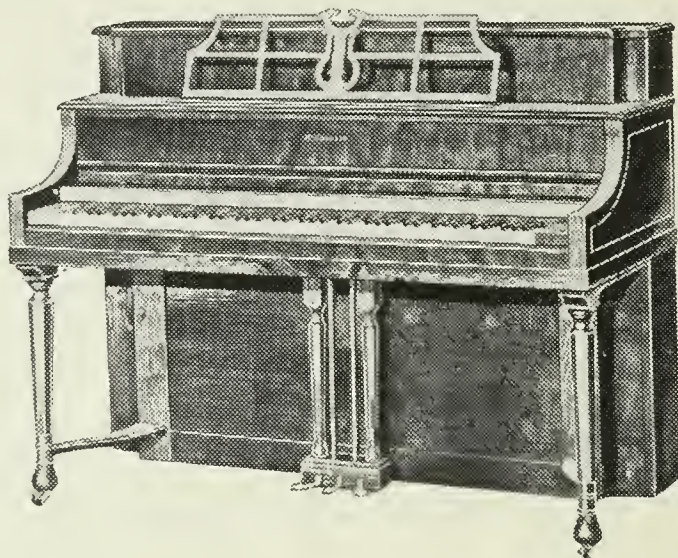
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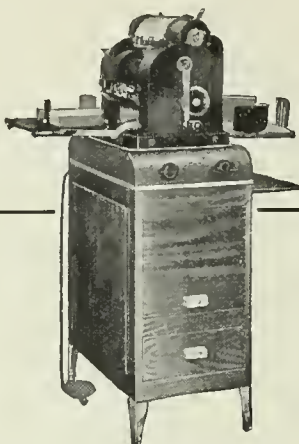
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