

Toronto Bible College

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Publication of TORONTO BIBLE COLLEGE
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send

Sincere Best Wishes

for a

Blessed Christmas

and a

Happy New Year

to all

T.B.C. ALUMNI, STUDENTS AND FRIENDS
AROUND THE WORLD





Annual Christmas Carol Service

at

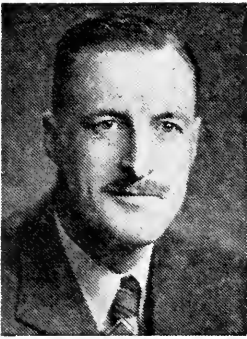
TORONTO BIBLE COLLEGE

Thursday, December 16th, 8.00 P.M.

All Students, Alumni and Friends are invited to come
and sing the grand Christmas Carols.

Arthur R. Poynter, Director of Music, will conduct the
service, assisted by the T.B.C. Evangelistic Choir.





Principal E. L. Simmonds,
M.A., B.D.

INDUCTION SERVICE of PRINCIPAL E. L. SIMMONDS

On Tuesday, September 21st, the evening of the first day of school, there was held the Induction Service for the new Principal, the Rev. E. L. Simmonds. The service began with the singing of the hymn: "All hail the power of Jesus' Name". Rev. William Tyler, Chairman of the Executive Committee of the Alumni Association, read the Scripture passage Joshua 1:1-9, and then led in prayer.

Mr. Max Promney, accompanied at the piano by Mrs. D. C. Percy, sang "The Lord is My Shepard", followed by the congregation singing, "Help me, O Lord, the God of my salvation". Then Mr. William Inrig, Chairman of the Board of Governors of the College, introduced and welcomed the Rev. E. L. Simmonds, tracing his life briefly over the past years, until his call to be Principal of the College, and indicating how he had been chosen. Mr. Inrig concluded by inviting those present to rise as he formally installed Mr. Simmonds, and to remain standing for the dedicatory prayer led by Mr. Tyler.

Mr. Simmonds then spoke about the Scripture passage that had been read earlier:

I AM deeply grateful to the Lord for having placed me in this position. I have had a conviction for some thirteen or fourteen years that the thing that God would ultimately have me do was teach, but I did not dream for one moment that it would be here. It was some twenty years ago, when I was at College, that I came to know T.B.C. through Dr. McNicol and Miss E. McCarthy. It was from Miss McCarthy that I heard first of the principle of unanimity under the guidance of the Holy Spirit, which is taught and experienced here, and I can well remember being impressed then with what T.B.C. must be. Once I was actually present here at a Communion Service years ago, so I feel that I belong, just a little bit, to the fellowship.

As I begin my work as Principal, there is one thing that I would ask, and that is that you remember me especially in prayer. I am beginning to realize something of what is involved in this position, and I do know that the grace of God is needed tremendously. I do not say this for any public approval, but I do feel increasingly inadequate for such a task, and I need the grace of God in a special measure. I believe that the grace of God is given to those who pray and ask for it, and so I do ask you most earnestly that you pray for me.

The reason Toronto Bible College has made such an impact in the past is because of prayer, and if it is to continue to do so there must still be that prayer backing. I ask that you take me, a stranger, to your hearts; not as you have taken Dr. and Mrs. McNicol, that would be too much to ask for, and it would take years; but do please remember me in prayer that God will use me to be a blessing,

and those associated with me, that together as a team, we may count in this place for the cause of Christ, and for the blessing of mankind to the glory of God's great name.

Now I would like to speak to you for a little while on Joshua 1:1-9. I love the Old Testament. So many people feel that since we are not under law, but under grace, the Old Testament does not apply to us, but the Old Testament was Jesus' Bible, and there are some marvellous things there for us.

The Christian life is described in a number of ways — as a journey in which we are pilgrims; as a race in which we are striving to win the prize; as service in which we do His will, seeking to please Him always; as the building in which we place one stone upon another and erect a spiritual edifice. But the most accurate description, the broadest, most inclusive one, is that it is a battle. "*Fight the good fight of faith*" must be inscribed somewhere in our spiritual armoury. In the story of Joshua we see what we need for warfare, and how we may come through to victory.

I.

WE are engaged in this warfare at God's command: "*Arise, go over this Jordan, thou and all this people, unto the land which I do give to them.*" (vs. 2).

Joshua's campaign was not "capitalistic imperialism"; he was not fighting for personal prestige or racial aggrandisement. God had commanded — Joshua's part was to obey.

The Christian, similarly, is in no personal conflict, no fight of his own choosing. God has given us a two-fold commission:

- (i) To evangelize the world; to establish the kingdom of God without. The command is, "*Go ye into all the world . . .*" (Mark 16:16). Victory is assured, "*The earth shall be filled with the knowledge of the glory of the Lord. . .*" (Hab. 2:14).
- (ii) To sanctify the soul; to establish the kingdom of God within. The command is, "*Casting down imagination and every high thing . . . to the obedience of Christ*" (2 Cor. 10:5). Victory is again assured, "*Till we all come, in the unity of the faith . . . unto the . . . fulness of Christ*" (Eph. 4:13).

We are tempted to forget about the warfare within. Because we have forgotten that the kingdom must be established within us, we have not yet been able to establish it throughout the world. Once we get the rule of God established in our hearts, we shall make rapid progress in evangelizing the world. Christ gave His commands 2,000 years ago, and there are still vast areas untouched with the Good News. A large part of the reason is that there are iron curtains and bamboo curtains within ourselves, shutting off areas from the dominion of Christ.

When Christians are only *partly* conquered by Christ's love themselves, they will be only *partly* concerned to have the whole world know of His saving grace. When Christians have been only *partly* saved from their sins they will lack faith as to the Lord's saving power in them.

II.

IT is for this reason that the Lord commands total war: "*Every place that the sole of your foot shall tread upon, that have I given unto you.*" (vs. 3). "Every place"; but in Judges Chapter 1, we read a long list of the places that the Hebrews did not conquer. They were like us: God said, "I have given it to you," but they did not take it. God says, "total war": nothing within that is evil, is to be given any quarter whatsoever. How quick we are, however, to put the white-wash brush on, as soon as anything shows up in our lives that we do not like. The whole business of establishing the kingdom of God within us would be impossible if it were not for the fact that God says, "I have given it to you." We are assured of victory if we are willing to do our part.

III.

WE must expect to encounter obstacles: "*Go over this Jordan.*" (vs. 2). That doesn't sound too bad until we reach 3:15: "*Jordan overfloweth all its banks all the time of harvest.*" This made it difficult to begin; an insurmountable obstacle stood there to make starting an impossibility. Across the Jordan it was no better; the seven nations of Canaan were there. Not only was it almost impossible to start, it was going to be just as bad to continue. How fares it with the Christians? "*We wrestle not against flesh and blood, but against principalities . . . against spiritual wickedness in heavenly places.*" (Eph. 6:12). To have to wrestle with flesh and blood could be bad enough. How many of us would be willing to tackle a professional wrestler in the ring? How much more impossible when we are contending against unseen spiritual forces that we cannot reach, even with atom bombs. We cannot do it unless we trust, every moment, in the power of Almighty God, and when we do trust, victory is assured: "*Sin shall not have dominion over you.*" (Rom. 6:14). The devil has a lot of us immobilized; he has, as it were, a "half-Nelson" on us. How can we let him keep us down in the light of God's great promise!

IV.

WARFARE is necessary. We see that in Joshua's case. The command that was given to Israel was that all the inhabitants of the land were to be exterminated, and the reason is very apparent. Israel did not blot out the heathen nations, and the survivors were so evil that they succeeded in separating the chosen people from their God to such an extent, that God had to allow His people to be over-run and driven from the land of promise. Since Israel did not win the battle, evil did.

How about ourselves? Are we expecting one day to see the Lord? Well then, what about that "*holiness without which no man shall see the Lord?*" (Heb. 12:14). And what sort of holiness? "*As He who hath called you is holy, so be ye holy.*" (I Pet. 1:15).

Warfare is necessary because, if we do not go in and fight, the forces of evil will win the day. The soldiers of the Cross have been in uniform for nearly 2,000

years, but in the last 40 years the forces of anti-God have sealed away just one-third of mankind from us. Can we still sing compactly "Like a mighty army moves the Church of God"?

The limits of God's promised land are wide. In verse 4 He promised the Hebrew people a vast territory when as yet they possessed not one square inch of the land. Conquest of the land was to be entire, victory was to be complete. How was it to be won? Joshua was told, "*Be strong and of a good courage.*" (v. 6). If this was God's message for Joshua and his people on their entry into the good fight of faith, it is evident that the two great temptations for God's warriors are to be weak and to be cowardly. Let us pray that He will speak with power, this same command to us.

The command was repeated several times to Joshua. In v. 6 a literal translation would run like this: "Be strong and of a good courage for thou shalt cause this people to inherit the land." This is spoken to one man; one man who would stand out and believe, and if he did so he could enable a whole people to inherit the promised grace of God. Who among us today will hear this empowering word of God, and begin to lead us across our modern Jordans? God's promises are still with us. God Himself is still with us. We need only the human instruments of the Divine who will give themselves to God to be used.

In v. 7 the strength and courage are needed to prevent a man from turning away from doing the will of God. It is not easy to do God's will. The old man does not like being put off, that Christ may be put on. The old man likes even less being crucified with Christ that Christ may live in his place. We need this word in v. 7 "*Only be thou strong and very courageous.*"

In v. 8 it is made clear that, in order that we may "*observe to do according to all that is written*" in the "*book of the law*" we must "*meditate therein day and night.*" Meditation takes time, more time than just plain reading, and Joshua is told to meditate in God's word day and night because he had a big job to do. The reason that most of us do not meditate is that we are too busy. Now Joshua's primary job was to be Commander-in-Chief of the armies of Israel; that was a full-time job. He was also the civil leader of the people; that was a full-time job. He was also the spiritual leader of the people; that was a full-time job. Joshua was almost as busy as most of us are — and yet God told him to be strong and of a good courage, to meditate in the word of God day and night. I wonder why God told this busy man to meditate? Was it because God thought it essential?

I believe that many Christians fail right here. We do not spend enough time alone with God so that He lays hold of us and possesses us. What we need is time to be with God until we begin to shine as Moses did. If we continue to rush and hurry, the kingdom of God will not be established either within us, or in the world around us. "*Be strong and of a good courage; be not afraid neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.*" (v. 9). The thing we need to cultivate is the presence of God. Is He always there? Yes, of course, because He promised. But do we know He is? If He were to go away for a time, would we miss Him? Would we know that He was gone?

The function of T.B.C. is to establish the kingdom of God in the heart of the Principal, the Faculty, the staff and the students. When Christ is really supreme there, the impact will soon be felt in the world at large.

God has wonderfully used us in the years gone by, but I believe He can use us even more to establish His kingdom within our hearts and in the world around. What we need is more strength and courage to lay hold of His command. Let us believe, and obey, for the kingdom within and without, to the blessing of mankind and to the glory of His great Name."

Mr. Simmonds then led in prayer and, as the congregation rose to sing "Stand up for Jesus," Mr. Tyler drew attention to the third verse:

"Stand up for Jesus,
Stand in His strength alone,
The arm of flesh will fail you,
Ye dare not trust your own."

After Mr. Inrig had closed the service with prayer, a Reception was held that those present might meet Principal and Mrs. Simmonds and welcome them into our College family.

Christmas Dinner

(sponsored by T.B.C. Evening Classes)

Thursday, December 16th, 6.00 P.M.

All Evening Class Students, T.B.C. Alumni and Friends
are welcome.

Good Programme - - - Warm Fellowship

Tickets MUST be secured in advance — Price \$1.25

Please Phone WA. 1-5808 for your reservation.

Carol Service follows at 8.00 P.M.



384 PRAYER MEETINGS!

IT was early 1922 and a picnic was being held at the summer house of Miss Helen Telford ('23). Several attending were soon to leave for foreign missionary service, and Dr. and Mrs. John McNicol with forty or fifty T.B.C. grads had gathered to bid them farewell.

Twelve of the girls stayed on for a week-end house party that developed into a prolonged prayer meeting. During one of the prayer sessions, Grace Pearce ('22) (now Mrs. Arthur Thompson, then looking towards India) suggested they form a prayer group, to uphold those going to the field, and others preparing to go. This suggestion was in the T.B.C. tradition, for prayer is the core of the College life, and these all knew the value, power and necessity of prayer.

The group was formed, and the second Friday of every month was set aside for this purpose. In the intervening 32 years the group has missed only one meeting — during the 1952 street car strike! Nearly 400 successive prayer meetings — a ministry that has borne fruit around the world!

Of the original group of missionaries, most are still active in the cause of Christ. There were Daisy Kingdon ('24) of the Congo; Inez Bottrell ('21) South Africa; Lillian McIntosh ('22) Nigeria; Florence Veary ('24) French Equatorial Africa; Georgina Ament, late of India; Gladys Holden of India; Connie Windsor ('22) Malaya; Queenie Gerrard ('22) South America; and Lida Oliver ('22) late of Nigeria.

The contact has been constant over the years. "Second generation missionaries" have been added to the original list, and God has heard and answered prayer.

Meeting monthly in Willard Hall in Toronto, the prayer meeting is a marvel of love and efficiency. Besides prayer, the missionaries are written to regularly. Each Christmas a gift is sent to all. When a furlough comes around, a special meeting is held for the missionary to tell what God hath wrought — through prayer. A shower or money gift is then given as a practical token of the link that binds them all together.

What has been accomplished? Only eternity will reveal. But the testimony of one who became a member of the prayer group by marriage bears this witness: When Rev. and Mrs. (Lida) R. B. Oliver left for Nigeria, they went to the great, untouched Gbari field. In that area, there has grown up scores of churches and thousands of African believers, and only the Day of Christ will reveal how much of the progress and success has been due to the tireless prayer efforts of that small group of T.B.C. graduates, who through all the intervening years have been "found faithful."

May God raise more "prayer warriors" for the world-wide ministry of T.B.C. and its graduates in these dark, crisis days.

The **CRISIS** IN EDUCATION



Rev. T. R. Maxwell,
M.A., M.Th.,
teacher of Systematic
Theology, etc.

The following message was delivered by Mr. Maxwell at a T.B.C. Alumni Dinner prior to the induction of the new Principal. It is a penetrating analysis of today's trend in education, and suggests a remedy that parents and young people should prayerfully consider.

I.

OPPORTUNITY is knocking at the door of the Christian Church today. A revolt against the secularized education of our time is gaining momentum. In a penetrating study of modern education in Canada, entitled "So Little For The Mind," Dr. Hilda Neetby (the only woman to sit on the Royal Commission on National Development in the Arts, Letters and Sciences), has delivered a devastating indictment of prevailing principles and practices in our public school systems. She clearly indicates the divorce of education

from spiritual foundations, especially from the Christian belief in God. Her analysis emphasizes the clamant need for a drastic revision of the basic philosophy and practice of education in our schools today in harmony with our spiritual heritage in Christianity.

"Despite the high promise which education held out a half century ago for a better world," wrote Dr. Carl F. H. Henry of Fuller Seminary recently in an address delivered to an American School Board, "we live in the twilight of morality: an increase of crime, sex perversion and license, liquor consumption, narcotic addiction. This deterioration of morality has modern education not only failed to arrest, but has evaporated its power to deter because of indifference to the claims of the moral and religious life. Education loosed from moral earnestness has led, on every level, to efficient bestiality; its academic product is mankind skilfully educated in everything but moral and spiritual realities, and consequently the implication that the realm of values is a mediocre and trivial interest."

At the upper educational level, that of our colleges and universities, the result has been to produce, in the words of a university president reported in the public press, a generation of college students who, by and large, are "religious illiterates," who "know more about the mythologies of ancient Greece and Rome than the Hebraic-Christian roots of their own civilization." The seriousness of the situation appears in the president's suggested solution, that "State-supported universities in Canada must widen opportunities for religious teaching."

As a direct response to the dissatisfaction of so many Christian parents with the moral and spiritual conditions surrounding their sons and daughters during their formative years in the public school system of the province, a new Christian High School, Kingsway School, was established this fall near Peterborough, Ontario. There is no doubt that a large number of Christian parents would prefer to see their children educated in an environment in which the moral and spiritual foundations of education for life, as provided by the Scriptures, are recognized and made central in the curriculum. For those with the means to send their children to a private Christian school, the opportunity is being provided, but for those who cannot afford to do so, the problem is pressing. A few minutes of Sunday School teaching, and a sermon or two on Sunday, supplemented in some cases by children's or young people's meetings and home instruction during the week, are inadequate to counteract the influence of five full days spent in public schools where the prevailing emphasis is in large measure in the opposite direction. The sporadic efforts of individual Christian principals and teachers here and there to do something about it, is worthy of commendation, but fails to cope with a problem too large for any individual to solve. What can be done about it NOW, with the present generation of children and young people?

II.

ANY attempt to change the educational system in terms of its reorientation by a philosophy of education which has a spiritual or religious core, will inevitably meet resistance and opposition. A generation which has not learned to value the spiritual because it has been a dimension almost completely absent from their own education, tends to develop a positive bias against things religious. This tendency is backed up by the education experts who have formulated our present system of progressive education. Very recently one such expert from the U.S.A., as reported in the press, condemned critics of our present education system as "*acting like generals who seem to want to train troops to win the last war.*" He went on to define his own viewpoint in the words, "*Education should train young people to live in contemporary society.*" seemingly oblivious of the fact that the present revolt against modern progressive education is based upon its obvious lack of success in accomplishing that task. Even those who are agitating for the inclusion of moral and spiritual values in our system of public education from primary grades through college, do not all recognize that such values spring from God's revelation of the absolute and supernatural basis of the moral and spiritual life in Jesus Christ and the Bible. They would revive the teaching of moral and spiritual values, but only on the relative basis of their pragmatic or practical usefulness in raising the standards of present day individual and public life. Such a viewpoint fails to appreciate the Biblical teaching that the moral and spiritual do not exist in and by themselves, but receive their meaning and authority from the relationship of men to God through Jesus Christ. Furthermore, there is always a time lag between the beginnings of a corrective movement and its actualization in terms of school curriculums, and parents cannot wait for the slow grind of the political and educational machines to produce the needed changes. Does the situation leave the average Christian family with no alternative but to put up with things as they are, agitate for change as speedily as possible, and give their children what instruction they can in the home and through the local church?

III.

THERE is an alternative which every alumnus and friend of Toronto Bible College should recognize is a God-given one, to meet the immediate demands of the situation. Toronto Bible College stands equipped to give young people a thorough grounding in the Scriptures, and send them forth with a training in Christianity which will enable them to face life with a truly Christian and Biblical, and not a secular, viewpoint. Whether the ultimate work of our sons and daughters be in business, or industry, or the professions, or some other area in the multitude of ways of earning a living, the effect of spending at least one, and preferably three years, in Toronto Bible College should revolutionize their lives in relation to the world in which they have to live.

Consider for a moment the contrast between the kind of education God calls upon us to give through Toronto Bible College, and the underlying philosophy which dominates our modern progressive public education today. We can illustrate from one of the last three letters from the pen of the Apostle Paul (the Pastoral Epistles), addressed to two young men facing the hostile pagan world of their day, just as our young people have to face an increasingly pagan world today. Paul's advice to them is pertinent for education today, because his key statement to Timothy in the second epistle is found in the words: "*And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.*" (2:2). Paul emphasizes in the first chapter of the epistle the absolute necessity of faith in God and an experience of salvation through Christ, recalling the contribution made by a godly mother and grandmother, yet stressing Timothy's own appropriation of "*the gift of God . . . for God hath not given us the spirit of fear: but of power, and of love, and of a sound mind.*" It is not only an experience but a revelation from God: "*Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Spirit which dwelleth in you.*" This emphasis upon the absolute primacy of the life of faith in God, contrasts sharply with the aims and utterances of that prophet of modern education, John Dewey, who eliminated God and the supernatural from education in the interests of what he felt would be the liberation of our minds from an ancient bondage. The categories of "good" and "evil" gave way to the more modern terminology such as "improvement", "progress", "desirable"; while the criterion of a man's opinions became not so much their rightness as the sincerity with which he held them. The result has been the relativizing of all values, and the replacement of absolute standards for our young people, by the modern criterion of behaviour, "the approval of our contemporaries", the conditioning of our attitudes and actions to conform to the norm set by the lives of those around us.

IV.

ABILITY to co-operate," as David Riesman points out in his study of modern man, *The Lonely Crowd*, "is the pre-eminent virtue. . . . The stress is upon the skills of gregariousness and amiability, rather than the skills of the intellect." But what is to prevent such abilities and skills from becoming subject to mere self-interest or social prestige? Paul cautions Timothy against the behaviour of

Phygellus and Hermogenes, who have followed the crowd in Asia and turned away from him: *"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God . . . I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."* How does this fit the modern juvenile, who fears to deviate from the accepted norms of his own "gang" or hesitates to apply himself to study lest he earn their reproach as a "grind"? In the modern world the results of this overemphasis upon sociability have resulted in what discerning observers have called "the cult of mediocrity". In contrast Paul calls Timothy to a life-dedication to His Master which he illustrates by three analogies: **the devotion of the soldier, the discipline of the athlete, the diligence of the farmer.**

The Apostle Paul recognizes the necessity of separation as a basic ingredient in the Christian life. The soldier cannot devote himself in complete obedience to his commander-in-chief while serving his own ambitions in civil life. The athlete cannot properly train himself or win the laurels in competition unless he is disciplined both in training and in adherence to the rules of the race. The farmer cannot expect results in the harvest unless he applies himself diligently to his sowing and cultivating. It is amazing how these three pictures cut across much that is typical in our modern world. Modern man, in seeking an ultimate loyalty in life, a commander-in-chief, has denied God and enthroned man, and the result has been, not the freedom of the child of God but the fear-ridden tyrannies of materialism expressed in totalitarianism. The cult of self-expression which has denied the necessity of discipline has resulted in a growing laxity in the moral and spiritual realm which satiates the flesh, but gives no meaning or purpose to life. The attitude of so many of our young people is in terms of privileges and not of responsibilities. The world owes them a living; the highest pay for the shortest hours that they can find. To which of the conflicting views of life can we look for an answer to the problems of our world today — that of the Scripture, or the prevailing system of education?

V.

A GENERATION of courageous, consecrated, disciplined and hard-working Christian young people would accomplish miracles for our day and generation. **BUT ONLY ON THE BASIS OF A CHRIST-CENTERED EDUCATION IS THIS POSSIBLE.** Here at Toronto Bible College the spiritual vacuum of our modern secular education can be filled when we consider the following facts:

First, for over sixty years, through the period of modern liberal theology and scientific materialism, Toronto Bible College has stood firmly grounded upon the Scriptures, seeking by the corporate leadership of the Holy Spirit to train young men and women who will be faithful, and competent to teach others also. They enter the College only on the basis of a surrender of the life to Jesus Christ as Saviour and Lord, and a determination to endure hardness as a good soldier of Jesus Christ.

Second, the personal life of each student is "self-disciplined," within the framework of the corporate leadership of the Holy Spirit as the governing principle of the faculty and student body. Not by external rules but through the

loyalty of each student to God and His Word, is there developed a sense of responsibility in disciplined preparation for whatever sphere of work the call of God may come; running the race with an eye to an "incorruptible" and not merely a "corruptible" earthly crown.

Third, the students are encouraged to apply themselves diligently, not only to the subjects on their curriculum, but to a program of practical Christian work. It is significant that the College, supported only by the gifts of the alumni and friends of the College who appreciate its ministry, has always been blessed by God with sufficient funds to carry on, an indication of the calibre of the students who have graduated. Thus the students are only responsible for supplying their own board and books while at School.

PARENTS, here is your opportunity to ensure that your boy or girl has the necessary spiritual foundation for life. **YOUNG PEOPLE**, here is a wonderful opportunity to discover God's purpose for your life while enjoying rich and abiding Christian fellowship. **ALUMNI**, here is an opportunity to impress upon pastors and friends the importance of using the facilities of Toronto Bible College to the full, in providing the spiritual dimension in education for the present and future generation of our young people.

There is a **CRISIS** in education.

Let us put **CHRIST** back into education.

Let us do it **NOW** — through Toronto Bible College!

GRADUATION TESTIMONIES

Varsity Arena, April, 1954

ALEXANDER McNALLY, '54



IT will not be easy for me to forget the first time I ever came in contact with Toronto Bible College. During the summer of 1951 the T.B.C. Alumni were holding the first of what has come to be an annual Conference on the Christian and Missionary Alliance Conference grounds at Glen Rocks, Muskoka. During that summer it was my privilege to work on the staff, but it was not until the closing two weeks of the Conference that the College Alumni took up their ministry.

One of the most important things that impressed me about the Alumni was the fact that many of them were from different denominations about which I knew nothing. Yet there seemed to be within their hearts a longing to know more about God's Word, and a yearning to understand the deep truths of the Bible. Denominations were no barrier; the impression was given that here was a group of people who were united for one purpose, and that to live a victorious Christian life.

Amid this atmosphere there arose a question within my mind. It was this: Could this same spirit of unity with Christ that was so evident at Glen Rocks be carried into the busy schedule of a Bible College where there were so many young people of different denominations?

In the fall of 1951 I enrolled at Toronto Bible College, still wondering if this spirit of unity could be possible. And so the first few weeks went by, and gradually I became aware of this one fact. It was not because of the faculty, but rather because of the longing within the heart of each student to know the supreme will and purpose of God for their lives that the Spirit of God had the pre-eminence. The faculty were only instruments of God used to point the way.

I can sum up what I want to say beneath the heading of the denomination under which I expect to serve: The Christian and Missionary Alliance. "Christian" — here at Toronto Bible College I have learned the true meaning of Christian: Fellowship with God. It is not a matter of being classed under a denomination, neither is it a matter of being a graduate of a well-known College or Theological Seminary, but rather the true meaning of Christian is being in the place where you have a personal, intimate and constant relationship with God. At Toronto Bible College denominational barriers are cast aside. I have found that the true meaning of Christian is brought forth — a group of people united together under one Leader, the Lord Jesus Christ. Was not this the case with the early disciples? They were not called Christians because they followed one line of theological thinking, neither were they called Christians because they went about preaching; but rather they were called Christians because they followed Christ. Certainly this has been impressed upon me while at T.B.C., for one of the reasons, I believe, why there is such a unity of God's Spirit among those who study there is because we follow Christ. It is only as we put our trust in Christ as our personal Saviour, commit our lives into His care, and are willing to do His will, that we can say that we are Christians. When we do that, we then become followers of Christ, and when we become followers of Christ we are united for one purpose, to tell the story of Jesus and His love to those who have never heard.

This brings me to my second heading, "Missionary." I have realized in this my final year, especially, the true meaning of Missions. A school without a missionary vision will die. Could it be that Toronto Bible College has been allowed to see sixty years of continuous service because of the emphasis that it placed on missions? Deeply engraved upon my heart has been this truth: Christian and Missionary are inseparable, and because this is a primary factor in the life and ministry of the Bible College, we see once more the corporate leadership of the Holy Spirit.

Now, lastly, Alliance. Certainly it cannot be possible to have unity within a student group unless first of all there is individual identification with Christ and surrender to the Holy Spirit. Here at T.B.C. we have realized the necessity of being allied with Christ and joined individually with Him. That is the only foundation upon which can be built harmonious student life and activity. As each one experiences God's leadership in their personal life through yieldedness to Him, His leadership is evident in the corporate life of the College.

I am glad that I have found the Lord Jesus Christ as my personal Saviour, and that I have learned to be a follower of His. I am united with Him for one purpose — that of being a Christian to follow Christ; and being a missionary to preach Christ. All this is, to me, the good and pleasant life that God has promised.



BLESSED is he whose transgression is forgiven, whose sin is covered." How wonderful it is that God should forgive all our sins if we but ask Him. It was at the age of seven that the forgiveness of sins, of which the Psalmist spoke, became mine. Ever since I accepted Jesus Christ as my personal Saviour, there has been a great longing in my heart to serve my Lord as a missionary on some foreign field. I find myself tonight on the verge of fulfilling that heart-desire, and I look back with a great deal of thanks-

giving to God Who has been leading me so surely and definitely.

In that look backwards, I can see how God has fulfilled His personal promises to me. In the same Psalm that He said my sin would be covered, He said that He would "instruct me and teach me in the way that I should go." He also promised to "guide me with His eye." And He has done that. During my High School days, God proved faithful. He led me into the Inter-School Christian Fellowship, and there I learned many things, particularly that prayer was very essential if I was to grow, develop, and know the will of God for my life. In my last year at High School, He told me that I should attend Bible School for the necessary training to become a missionary. Then strangely enough, I tried to find excuses, but God overruled, and in an act of complete surrender, I gave my life and my all to Him.

How I thank God for leading me to Toronto Bible College. It is true that when He putteth forth His sheep, He goeth before them. Here at T.B.C. God was to give me more teaching and instruction.

Once I was at T.B.C. I could see why the Lord directed me here, for one of the things that impressed me most, was the emphasis on Missions. The first lesson I learned was that before I could be a missionary on a foreign field, I had to be a missionary at home. The practical work at the College, whether it was preaching, teaching, singing, or giving words of witness, is very important preparation for missionary work. In this way we used the training in Evangelism, and saw the effect and power of the Word of God that we committed to heart, and which we were able to use in directing men, women and children to the Lord Jesus Christ. Thus we were in reality missionaries.

In our study of the Bible, we saw many men and women who were obedient to the call of God, "who counted not their lives dear unto themselves" but, "went out not knowing whither they went," glad only to serve their Lord and Master.

During our study on the Life of Christ, a verse gripped me. It was the Lord Himself speaking to the disciples, and through them to me: "As the Father hath sent Me, SO SEND I YOU." He was willing to obey the Father and go, and I could do no less. As God continued to teach me, I realized more and more that it was my responsibility to serve Him. The course in Missionary Principles and Practice helped answer many of the questions which filled my mind. Now I

can better understand the details and facts of missionary life, the growth and development of the indigenous Church, life in strange countries and climates, relationships with foreign governments and many other problems.

I also learned that the missionary motive was three-fold, consisting of an intense desire to share the blessings found in Christ with others; the world's undisputable need of the Gospel; and the commands of Christ Himself.

Still the Lord had many other things to teach me. We studied tropical diseases under a Christian Doctor who lived in the tropics, also home nursing and first aid. All this was added equipment for us, the prospective missionary. To further equip us, a course in mission photography was given.

Finally there was the study of Non-Christian religions. Here we met on our ground the Hindu, Buddhist, Shintoist, Confucianist and Moslem. We saw how they groped for light, and how they worked for salvation, how they hoped for, but had no assurance of eternal life. We knew that we had the answer to their problem, the Saviour for whom they longed, and there came a great burden to tell them of Jesus, "The Way, the Truth, and the Life."

There is little wonder that as missionaries from around the world came, all our studies became alive in their experiences and messages. During the four-day Missionary Conference, the world annually troops into T.B.C., and when it is over many from T.B.C. troop out into the world. I am one of these. Here once again I experienced God's guiding hand on my life. During the Missionary Conference in my second year, I felt the leading of the Lord towards the West Indies. After one year's medical training, I hope to leave for the West Indies, being confident that He who has led me this far, will continue to teach and guide me.

BRUCE DUFF, '54

THE secret of true life becomes manifest when one is set free from the shackles of self-interest and is in turn captivated in a new bondage in Christ, a bondage which is strangely enough a freedom. Gripped thus by the bonds of the love of God, one feels apprehended by a compelling inward Reality which demands utter consecration to the call and will of God, no matter how or where He may lead. Life on such a plane lived out in the hands of God calls for continued surrenderings to His sovereign will.



The Father in Heaven found His first opportunity with my life when at my birth my parents prayerfully commended me to God and His plan for my future days. God honoured their Spirit-guided prayer of dedication, and I, the eldest of three, at the age of eleven, found the blessings of forgiveness and soul salvation at the Saviour's feet. For a number of years the all-important ministry of God's

Spirit in bringing conscious assurance was not my blessed portion, thus the life in Christ for me was not a real and vital experience. Doubts, fears, and questionings disturbed and perplexed to so great an extent that Christian testimony was barely evident in my daily walk. For myself, like many another young person, career rather than character was the glittering goal on the horizon of life.

The Lord of Grace claimed His next opportunity in me when by the inworkings of His Spirit an inward sense of guilt was deepened after seeing the ruins of sin in other men's lives and being shocked by the appalling moral need of mankind in the northern bushlands of our own province. My chosen career had been the life of forestry and after one year of this course in the University of Toronto, and two summers in the quiet of the northern bush, God, in the stillness, spoke definitely to me about my need for training for Christian witness. This conviction came to a crisis when, as a visitor at the 58th opening exercise of the Bible College in September, 1951, I was compelled immediately to surrender fully my ways into His over-ruling hands. God had caused me to re-assess my motives and had shown me that a Christ-conquered character was of an infinitely greater value than a self-sought career.

Time proves the reality of any new determination, and so the Bible College has been both a training and a testing ground. Here the three years have brought to bear on me a spiritual impact beyond the appreciated intellectual values of the course, thus shaping and centering my life and thinking around God's own Holy Word, and Christ the Life of that same Living Word. The claims and promises of God have been faithfully presented to us by life and by lecture, making us realize that doctrine and daily living are but complementary facets of the diamond of a developing Christian character. Hence for me, the privileges of administrative duties and leadership responsibilities in the midst of our student body and student Cabinet have given ample opportunity for outward expression of those inward realities which God has wrought even within me.

In this way being faced with the privilege and responsibility that belongs to a child of God, and hence seeking to help in the task of bearing the news to every land, I still find myself being led through a process of surrenderings. I sense the need for further preparation and education, only to realize and resolve that I must follow Him only as He leads one step at a time. One is amazed to see His hand pointing in the direction of certain fields, and to feel His will making its impact upon certain spheres of one's own being. Tonight I stand in wonder, facing the tomorrows of life, and realize that I have no right even to my own life, and I now say in all good faith — I am Thine Oh Lord, take me and use me for Thy glory, and Thy glory alone.



ALUMNI NEWS

Compiled by Sylvia Smith, '45

PERSONALS

Rev. John W. Dick, '39-'41, is ministering at Zion Baptist Church, Edmonton.

John Posno, '41, has a Presbyterian charge at Hawk Junction.

Rev. Addie Aylestock, '45, has been appointed to the British Methodist Episcopal Church at North Buxton.

Mrs. James Hills (Ruth Rask, '46) received her B.A. degree from McMaster University by special arrangement, having completed her work at the University of Saskatchewan. She was named to the Directors' Honour List.

Rev. Paul, '46, and Mrs. (Lydia Sorensen, '46) Storms are serving the United Missionary Church in Stratford.

Mr. James Hills, '47, is studying at Princeton University.

John P. Robinson, '50, is in the Arts Course at Queen's University.

Seymour Boyce, '51, is pastor of the Stewart Memorial Church, Hamilton.

Neville Phills, '51, and Frank Gillespie, '52, have completed studies at Waterloo College and received the B.A. degree at the Fall Convocation at Western University. Both are studying at Knox College.

Mr. Philip, '52, and Mrs. (Lois Berry, '53) Collins are serving the Baptist Church at Queensville.

Raymond Helston, '52, received the B.A. degree from Victoria College and is now studying at the Ontario College of Education.

Kathleen McLeod, '52, is in training at St. Joseph's Hospital, Hamilton.

George Porter, '52, is studying at the University of Alberta in Edmonton.

Diana Lamb, '53, is attending Toronto Teachers' College.

Mr. Tilman, '50-'53, and Mrs. (Janet Mills, '51-'53) Martin are serving under Northern Ontario Missions (Mennonite) at Naughton, Ontario.

Mr. Cyprian and Mrs. (Joyce Knights, '54) Marzec are serving a four-point charge under the United Church at Cadillac, Saskatchewan.

Rev. Robert Gordon, '38, Canadian Representative of the British Syrian Mission, has left on a trip to Syria to see the work of the Mission.

Ronald Blackwood, '54, was ordained on October 24th at the British Methodist Episcopal Church, Shaw Street, where he is the assistant minister. Rev. George Boyce, '48-'52, read the Scriptures, Rev. Alex Markham, '51, preached the sermon and took part in the laying on of hands in which ceremony Rev. George Crawford, '32, also took part.

Logan C. McLellan, '45, was ordained to the ministry of the United Baptist Convention at Blissville, N.B., on October 7th. Rev. H. Blois Crawford '41, took part in the service.

OVERSEAS

Rev. Ivory, '16, and Mrs. (Ruth Goforth, '19) Jeffrey have returned to Indo-China under the Christian and Missionary Alliance.

Mr. Elvin V., '25, and Mrs. (Mary Fretz, '37) Snyder are stationed at La Plata, Puerto Rico where they are organizing and directing a Spanish school for Mennonite missionaries and workers in Latin America.

Rev. Edward Knechtel, '28, has resumed his work in Brazil and Rev. George Kennedy, '37, is on furlough from Colombia. Both work with the Evangelical Union of South America.

Serving with the Unevangelized Fields Mission, Charlotte Dancy, '36, has returned to Haiti and Viola Walker, '35-'36, has returned to the Belgian Congo.

Ruth Pecover, '35, has returned to Kenya with the Africa Inland Mission.

Zaida England, '39, has returned to India and Edward Torjesen, '47, has returned to Formosa under the Evangelical Alliance Mission.

Rev. George Worling, '33, is on furlough from Nigeria; Mr. Elvin, '48, and Mrs. (Lolita Kelly, '49) Harbottle are home from French West Africa; and Mr. Arthur McLean, '48, has arrived in Khartoum; Catharine Ferguson, '51-'53, has left for Ethiopia. These missionaries all serve with the Sudan Interior Mission.

Serving under the Wycliffe Bible Translators, Mr. Roy, '41, and Mrs. (Margaret Barney, '43) Harrison on furlough from Mexico are attending Northwestern Schools, Minneapolis, while Olive Shell, '44, of Peru is studying at the University of Michigan.

Mrs. Cecil Hodgson (Margaret English, '45) is on furlough from Liberia where she serves with the Worldwide Evangelization Crusade.

John Leech, '47, has returned to India with the Regions Beyond Missionary Union.

Dr. Gordon, M.V., '51, and Mrs. (Mary Locke, M.V., '51) Gray have arrived in Singapore and Miss Ferne Blair, '47, is home from Malaya, missionaries of the China Inland Mission.

Marian Lacey, '54, is in India where she has joined the staff of Dr. Graham's Homes.

Under the Canadian Baptist Mission Board, Mrs. David Phillips (Jean Brotherton, '48) has returned to Bolivia and Ruth Clarke, '52, who recently received the B.A. degree from Acadia University, is en route to India.

MARRIAGES

At Chesley in January, Irene Mink, '43, to Roy McIntyre.

Rev. Robert Gordon, '38, officiated at the marriage of Mabel Anderson, '47, to Ronald Morrise on July 3rd at Oakwood Baptist Church.

Verva Hough, '54, to Melbourne Fisher, '52-'53, on August 7th at Huntsville. Doris Hutton, '54, was bridesmaid.

On October 2nd, Nell Crocker to Gilbert Rae, E.C. '39.

Thomas Page, '54, to Frances Joyce Whitney, on August 14 in the Atherley United Church. Calvin Fahrner, '56, was an usher.

BIRTHS

On December 26, in Vancouver, a daughter, Lois Jean to Rev. David and Mrs. (Jean Brotherton, '48) Phillips.

To Mr. Brine and Mrs. (Winnie Flaxman, '45) Howard on February 17th at Trail, B.C., a daughter, Nancy Elizabeth.

In Liberia, Africa, on February 19, a daughter, Joy Jeannette, to Mr. Cecil, and Mrs. (Margaret English, '45) Hodgson.

To Rev. Edvard, '47, and Mrs. Torjesen, in Verona, New Jersey, on June 15th, a son, Finn Stephen.

On July 12th, a daughter, Mary Elizabeth, to Rev. Grant and Mrs. (Ruth Rennicks, '49-'51) Noland, at Marshall, Missouri.

A son, Samuel Albert, on July 19, at Sault Ste. Marie, to Rev. William, '35-'39, and Mrs. (Rose Andrews, '39) Wills.

At Jos, Nigeria, on July 23rd, to Mr. Paul, '51-52, and Mrs. (Francis Oliver, '53) Wilson, a daughter, Heather Frances.

On July 28th, a son, James McLeod, to Mr. Allan, '50, and Mrs. (Monica Lambert, '39) Cameron.

A son, Robert Ernest, to Mr. J. W. and Mrs. (Norma Falconbridge, '50) Lamshead, on July 31, at Hamilton.

To Mr. Harry, '51, and Mrs., '48-'51, Edwards, a son, Paul Kevin, on June 20, in London.

A daughter, Grace Marilyn, on August 5, to Mr. Alfred and Mrs. (Ruth Flewelling, '52) Harrison.

At Hamilton, on August 16, a son, Paul Norman, to Mr. Norman and Mrs. (Helen Smith, '46) Bigelow.

To Rev. William, '49, and Mrs. (Ruth Falconbridge, '49) Crump, on August 19, a daughter, Dianne Elizabeth.

On August 25, a son, Paul Robert, to Mr. John, '52, and Mrs. (Eunice Farmer, '52) Miller at Collingwood.

A son, John Victor, on June 5, to Mr. Victor and Mrs. (Dorothy Loveday, '42) Thompson at Brantford.

In Melbourne, Australia, on June 13th, a daughter, Jocelyn Gail, to Mr. Kenneth and Mrs. (Barbara Phillips, '47) Budge.

A son, David Charles, on August 26, at Owen Sound, to Mr. Thomas and Mrs. (Gertrude McLaughlin, '44) Gamble.

On September 1, at Bracebridge, a daughter, Karen Elizabeth, to Mr. Christiaan, '51, and Mrs. (Grace Worling, '54) Costerus.

A son, Bruce Alan, to Mr. Alan and Mrs. (Jean Fowler, '48) Matthews, on September 8, in Hamilton.

To Rev. Logan C., '45, and Mrs. McLellan, on September 8th, at Hoyt Station, N.B., a daughter, Winnifred Ruth.

To Mr. David, '52, and Mrs. (Kathleen Wilson, '53) Whitfield, on September 23, in Montreal, a daughter, Joan Kathleen.

At Lethbridge, Alberta, on September 25, a daughter, Carol Irene, to Rev. Gordon, '39, and Mrs. Woodcock.

To Mr. Vincent, '50, and Mrs. Lohnes, on October 2, a son, David Vincent, at Jos, Nigeria.

On October 10, at Sarnia, a son, Wayne Thomas, to Mr. Wilmer, '46, and Mrs. Pilkey.

A daughter, Nancy Lynn, on October 18, at Orangeville, to Mr. Eldred, '57, and Mrs. Turner.

A daughter, Charlotte Ida, to Mr. Charles, '44, and Mrs. Einwechter, on October 19, at Hagersville.

To Rev. Donald, '48, and Mrs. (Doreen Wild, '44-'46) Wilkinson, on September 12, a son, Donald Raymond.

DEATHS

Rev. C. P. England, '05, at Sutton, Quebec.

On July 15th, at Cochrane, Rev. Edgar Ferns, '26.

Mrs. Thomas Hughes (Martha French, E.C., '19) on September 9.



