

Toronto Bible College



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Another Milestone Passed

Impressions of the Graduation Exercises of the 49th Session by the Rev. W. A. Cameron, D.D., Secretary of the Board of Missions of the Presbyterian Church in Canada.

In another year the Toronto Bible College will be observing its 50th Anniversary. The beginnings of the work were small. There were no students, no staff and no building. Nothing but the conviction that there was need for a Bible-centred College where young Christians might be trained for the service of the Master in their own congregations, or in fields at home or abroad. The urge to provide facilities for such training was joined with the conviction that God would, in answer to prayer and human effort, open the way by which this might be accom-

plished. That was almost half a century ago. The faith of the founders of the College has been victoriously vindicated. The building originally provided proved inadequate, and now two commodious edifices on Spadina Road, Toronto, are needed for the carrying on of the work of the College in its various activities.

In spite of the war 245 students were registered this year in the day classes, and these came from every province in the Dominion, except one. An equal number were enrolled in evening classes. On April 29th the graduation exercises were held, when 58 students received diplomas, and 15 more received certificates as having completed the course prescribed for the evening classes. The scene of these

exercises had changed with the years because of the increased interest manifested. They were first held in a good sized city church, then in a larger church, then in Massey Hall. Finally, for accommodation's sake, Varsity Arena had to be secured. This year, in spite of gasoline restrictions, 6,000 people almost filled the Arena, when the colorful procession of young women dressed in white, followed by a smaller number than usual of young men (for the demands of war had called many) made their way with true academic dignity to the tiers of seats behind the platform.

What a sight! and what a service! Bright joyous singing led by the students' choir, under able direction; six brief addresses ringing with the note of sincerity from as many students; all this, preceded by devotional exercises reverently conducted, and followed by the presentation of diplomas and certificates, and the prayer and dedication of the young life now offered to God for His service. That was all, or nearly all. But why the crowd, and why the interest, and why the deep-seated enthusiasm? Was this brought about by high-pressure salesmanship, by blatant advertising? No. How, then, is this unique culmination to the year's work to be explained? Many reasons might be given, but there is space for mention of but a few.

1. *The place given to prayer.*—Faculty and students go forward in the atmosphere of prayer. God is very real and very near, and His blessing is invoked in all the steps taken and the decisions made. Back of this huge gathering lay a great volume of public and private prayer. God's direction was sought in the plans made and the decisions to be reached. Prayer in this College is not something spasmodic, but is inherent in the whole work of the College.

2. *The evangelical spirit.*—The evangel of God's free grace to sinful men has a central place in the teaching. Sin is not blinked at as if it was of no account. It is faced, for the monstrous thing it is in the world and in the lives of men. But the forgiving love of God, received through faith in the living Christ, is proclaimed. These verities, which are at the heart of the Christian religion, are not taught haltingly or apologetically, but with sincere conviction.

3. *A scholarship well balanced and forward-looking.*—The members of the faculty have well-trained and well-furnished minds. Guided by the Spirit of God, they do not fear to travel wherever the search for truth will lead them. They are not faddists. There is no label that can be fastened on them, referring them to this or that school of thought. They do not pretend that, when their students have completed their course of study, they are fully qualified to become leaders in theological thought. These students are encouraged to continue their study in university or theological college. What they do, is to lay a first-class foundation on which further knowledge may be built. It would be difficult for a student to graduate from the Toronto Bible College with a closed mind, averse to further study. Well grounded in the faith, they go out to teach Christ and to live Christ.

4. *Passion for service.*—Through the years I have come into contact with many students and graduates of the College. They have served on mission fields of our Church at home and abroad. I cannot recall any one of those who was not in earnest about his work. There was no mark of the professional about any with whom I had to do. They went out from the College inspired to give of their best for the sake of the Master whom they loved.

These are some of the elements that have made the Toronto Bible College and its work so highly esteemed. Once a year, this regard is manifested, by the Christian public of Toronto and far beyond, as they throng to join

with staff and students, and the consecrated group of laymen who form the Board of Governors, in bidding God speed to those who, having concluded their course of study, go out to various fields of service.

The Principal's Report

Presented at the Annual Meeting of the Board and Council on the afternoon of April 29th.

A review of the session now closing provides us with abundant cause for thanksgiving and encouragement—thanksgiving for the past and encouragement for the future. A student body of 245 young men and women have been enrolled in the Day Classes, and an equal number have attended the Evening Classes. The Teaching Staff has carried on, without interruption, the full curriculum of the College, comprising the regular three years' course for the Diploma together with the preparatory year and the two evening courses.

The Department of Student Activities has been able to fulfil all its varied functions, both inside and outside the College. In its ministry to the churches of Toronto and to the Christian forces of the community, it has had one of its best years. The corporate life of the student body has shown a spirit of co-operation and devotion which grew deeper as the session went on. The principle of student self-government, which is an integral part of our system of training, has had its value proved once more by the way the student cabinet administered the leadership throughout the session.

A graduating class of 58 students—14 men and 44 women—have completed the full course of study and training, and are now ready to receive the College diploma. The good hand

of God has been upon us all, throughout the session, and we look back upon it with deep thanksgiving and praise.

All this has been realized during the past year, notwithstanding the fact that the war has brought increasing limitations upon us. From the very beginning of the war our young men began to enlist. At least 75 recent students of the College have joined the King's Forces. Two of them have lost their lives, one in the Air Force and the other in the Navy. One of those in the Army was seriously wounded at Dieppe and is a prisoner in Germany. Several men in the College at present will be in uniform when they finish the session. Nine former students who have entered the ministry are now in the Chaplaincy Service. Many other former students, both men and women, are engaged in various forms of essential war service throughout the country. All this has caused a steady decline in our enrolment from year to year. And yet in this fourth year of the war, more than 400 young men and women have turned their steps to the Toronto Bible College and have attended its various classes throughout this forty-ninth session. This is manifest evidence of the place which the institution has won in the midst of the Christian community, and of the value which consecrated Christian young people find in its courses of study and training.

I. THE REGISTRATION

The analysis of the registration in the regular Day Classes is as follows:

	<i>Men</i>	<i>Women</i>	<i>Total</i>
Preparatory Year	7	24	31
First Year	25	57	82
Second Year	11	48	59
Third Year	18	46	64
Special Students	5	4	9
	66	179	245

All the provinces in the Dominion are represented in this student body except Prince Edward Island. The large majority, of course, belong to Ontario, 200 in all, of whom 48 are from Toronto. It is interesting to notice that there has been no decline, since the war began, in the number of students coming from outside Ontario. Four years ago we had 32 from other provinces. Last year we had 37, and this year 39.

This body of students is an illustration of Canadian Church life, being a cross-section of it. The great majority, about three-fourths of them, belong to the major denominations. The largest groups come from the Baptist, Mennonite, Presbyterian and United Churches. The Anglican Church, the Evangelical Church, and the Associated Gospel Churches, are well represented. Twelve other denominations are represented by two or three students each, making 19 denominations in all. Most of these students have finished the regular academic education of a high school or collegiate course and are looking out upon their future, wondering what it is to be. Others have had several years' experience in business or professional life. Among them are eight school teachers, five nurses, two dieticians, and several students with a university background.

The Evening Classes were attended by 245 students, of whom 69 were Day Class students taking the Teacher Training Course. This special course for Sunday School teachers was introduced eleven years ago, and has proved

a valuable addition to the regular course of the College. It is given in connection with the Evening Classes, but a considerable number of Day Class students take advantage of it every year.

The regular Evening Class students themselves numbered 35 men and 141 women, or 176 in all. These numbers fall considerably below the attendance reached in the Evening Classes before the war, but they still represent a cross-section of the religious life of Toronto. More than 100 congregations, belonging to 12 different denominations, were represented in the Evening Classes of the past session. These young people also represent a cross-section of the business and professional life of the city. Among them are school teachers and nurses, workers in shops and factories, salesmen and saleswomen, clerks and stenographers in offices of all kinds, and occasionally students from academic institutions.

II. THE PRACTICAL ACTIVITIES

In practical Christian work the students have been as active as ever. Some figures from the statistical report of their activities may be interesting. They have held 223 church services and 33 other Sunday services. On week days they have conducted 60 factory meetings, 33 mission services, and 36 other services of various kinds. They have taken part in 94 young people's meetings, 85 children's meetings and 31 women's meetings. They carried on open air work while the weather was suitable, and hospital visitation as long as the hospitals were open for this work. About 95 of them served as teachers in Sunday Schools and missions throughout the city.

A notable piece of evangelism, contributed by the College to the work of the churches in Toronto, was carried on by the special evangelistic choir.

This group of about 40 young men and women, specially trained for the purpose, conduct services in which singing by the choir and personal witness by individual members are the main features. The College always receives more requests for these services each session than the students are able to fulfil. During the past session they conducted 27 services of this kind, most of these in churches on Sunday evenings, and six of them in military camps.

The visits to the military camps were made possible by the War Services Committee of the Baptist Convention of Ontario and Quebec. What these visits have meant to the soldiers, and also to the military chaplains, may be gathered from this quotation from a letter to Mr. Bickerstaff, the Chairman of the Committee, written by Colonel Sherring, the chief chaplain at Camp Borden, after the students had been there: "On behalf of the Chaplains' Service in the Camp Borden Command, I wish again to thank you, the choir leader, and every last member, for their kindness in coming to us again and giving us such an uplift. The turn-out was small, but they were not lacking in appreciation, and many very warm and complimentary remarks have been passed today. Not the least of these was, what I tried to say last night, that your choir have 'something', and that something is Someone." Here is another quotation, from a letter received by Dr. H. H. Bingham, who was with the students on that occasion, written by the assistant to Bishop Wells, Chief Chaplain for Canada: "I have just seen a report from Camp Borden stating that you were down for an address at a service conducted by the Bible College Choir. Bishop Wells rejoiced to see that Col. Sherring had reached a point where he could write enthusiastically about a service of this kind."

III. THE POST-WAR OUTLOOK

In view of the work which the College will be called upon to do after the close of the war, it will be well to keep in mind the special contribution which it has been making to the Christian cause, and the unique place which it occupies in Canadian church life.

The Toronto Bible College is not one of the Theological Colleges of the country. Although its curriculum is theological as well as Biblical, yet its purpose is not primarily to train men for the Christian ministry. A great many young men who have attended its classes, well over two hundred of them, have gone on into the ministry, because its course of training has been an effective agency in recruiting men for the ministry. In this respect the College has been serving all the denominations in Canada. But the training of men for the ministry of the Church is the special work of the denominational colleges, and not the special work of the Bible College.

On the other hand, the Toronto Bible College is not just one of the many Bible Schools which have been springing up all over the United States and Canada during the past ten or twenty years. It does not follow the ordinary Bible School methods, useful and valuable though these methods may be. Its methods are the result of nearly half a century of experience and observation on its own part. It has built up its own curriculum and developed its own technique. Its curriculum is based upon sound Biblical scholarship, covers a wide field of study, and provides an extensive course of practical training. The members of its Faculty have the educational background received in a university or a theological college, and are well equipped for their important task. Its basis of doctrine is the historic faith of the whole Christian Church. It does not

put special emphasis upon any particular aspect of Christian truth, but magnifies the essential reality that lies at the heart of Christianity. It regards itself as the handmaid of all the churches, and seeks to serve their interests, irrespective of denominational distinctions, by training their young people, their laymen and laywomen, in the knowledge of the Word of God and in the fundamental principles of faith and practice which are the common heritage of all the denominations.

It is evident to all thoughtful observers that the churches will have greater need than ever for just this kind of service when the war is over. It is not difficult to see that if Christianity is to prosper in the future and if the Gospel is to make headway in the world, a much larger share of Christian work and witness must be undertaken by trained laymen and laywomen. The task that confronts the Church cannot be accomplished by ministers alone. Battles are not won by officers alone. The real fighting force in any war is the rank and file. The business which the Toronto Bible College has taken upon itself is the training of the Christian rank and file, and the results of its work speak for themselves.

There is another respect in which the Bible College makes a no less important contribution to the life of the Christian community. It has helped to keep the balance between two opposing tendencies that have appeared among us during the past generation and have caused confusion in the minds of many thoughtful and earnest young people. The nature of these tendencies may be described as follows: On the one hand, there has been an emphasis in the field of Christian education upon the intellectual in Christianity at the expense of the spiritual. On the other hand, there

has been an opposite tendency among certain Christian groups to emphasize the spiritual at the expense of the intellectual.

The Bible College has never given way to either of these extreme movements, but has kept on its own straight course. It gives due place to both elements in Christianity in all departments of its work. In its classrooms it trains the students in the intellectual process of thinking through the Biblical revelation and the Christian system of doctrines for themselves, and at the same time it helps them to see the spiritual world in the Bible and the spiritual reality in the Christian system. In its practical department it trains the students in methods of church work and Christian activity, and at the same time it provides them with the inspirational elements of the Christian faith, without which even the wisest and best methods lose their dynamic power.

The late Dr. R. P. Mackay, who had seen the institution grow up from the beginning and had presided over its development during the formative period, thoroughly understood this aspect of the work and witness of the Bible College. When he laid the corner stone of the present building nearly fifteen years ago, he spoke on the place of the Bible College in the religious life of Canada, and in the course of his address he pointed out what he called its three "special outstanding characteristics".

Its first characteristic he stated as follows: "Emphasis upon as full and accurate a knowledge of the Bible as it is possible to acquire, and with that an honest attempt to discover the mind of the Spirit in the Word, avoiding all extremes and all bitterness, and in lowliness and meekness seeking to be taught of God." Here we have the intellectual and the spiritual approach to the Bible properly combined. This

states exactly what the College course seeks to do in leading its students through the Bible.

Dr. Mackay's second characteristic was this: "Cultivation of the prayer life. It is easy to speak of the importance of prayer," he went on to say; "it is another thing to pray. In this Bible College there has been constant practice, a daily waiting that the spirit of illumination may rest upon them in all their studies, in the administration of the College, and in conduct through life." Here again we are reminded of the proper balance between outward work and inward life, between the visible and material side of the Christian Church and the hidden springs of spiritual power. In the Bible College the students are constantly reminded that the Christian religion is essentially supernatural, and that the Church of Christ is not of this world. The atmosphere of prayer pervades the College life and its activities. The students are trained by practice and experience to realize that the value of Christian effort depends

on constant personal contact with the Church's unseen Head.

The third point mentioned by Dr. Mackay was put this way: "Systematic training in methods of Christian activity, especially personal evangelism". Here we are reminded of the fact that Christianity is essentially the religion of redemption, and that the main business of the Church is evangelization. The students of the Bible College are never allowed to forget that the fundamental question in the depths of every human soul, the world over, is, "What must I do to be saved?" and that the only answer to that question lies in the Christian evangel.

In the midst of these war years there are signs, not a few, that a new movement is coming in the Church at large along these same three lines, which Dr. Mackay has described as special characteristics of the Bible College. If this should be the case, then the College should gird up its loins to be ready for the challenge of the post-war years.

Rev. F. Herbert Rhodes

The sympathy of the Bible College Family will go out to the Vice-Principal of the College in the sudden death of his father, Rev. F. H. Rhodes, of the China Inland Mission, which occurred in Toronto on May 18th. Born in England, Mr. Rhodes was for 25 years a missionary in China, where

his special work brought him into close contact with the Mohammedans. For 20 years he served as Prayer Union Secretary of the Mission for North America, and also carried on deputation work. From this position he retired three years ago.

Officers of the College

President	E. G. Baker
Vice-President	William Inrig
Principal	Rev. John McNicol, D.D.
Vice-Principal	Rev. J. B. Rhodes, M.A., B.D.
Registrar	J. M. Waters, M.D., C.M.
Supt. of Student Activities	Rev. D. A. Burns, B.A., B.Th.
Secretary	Rev. F. G. Vesey, B.D.
Treasurer	John Westren

Graduating Testimonies



By Mary Johnson, Grimsby

To many people conversion is a startling event! It is a crisis experience; it is a complete right-about face from one's former mode of living. My conversion was directly opposite to this, for, through the influence of a Christian home, it was a simple, quiet, gradual growing into the knowledge of Christ and His claims upon my life. Some may doubt the reality of this type of experience, but let me assure you that it is just as real—just as wonderful!

During high school days I always envied those students who knew just exactly what vocation they would enter. Of course, in most cases their choice involved only their personal likes and qualifications. This is logical, but as a Christian, I knew that my choice was not really my own, but God's choice for my life. And so I deliberately committed myself to my Lord and Saviour Jesus Christ, and asked Him to lead me in the path of His choosing. The promise of Psalm 32:8, "I will instruct thee, and teach thee in the way which thou shalt go", was just as effectual for me as for the Psalmist David thousands of years ago.

"Did He lead as He promised?" you may ask. My reply is definitely, "Yes".—even through the ordinary experiences of life—by the means of His Divine Spirit, His Holy Word, circum-

stances and friends. He uses many methods. I am convinced that it was God Himself who implanted in my heart the desire to train for Christian service; and that desire was not quenched until I investigated the course offered by Toronto Bible College and upon acceptance was enrolled as a member of that Family.

It is impossible to adequately express in words the rich blessings I have received at the Bible College, as it is to adequately explain just what it means to be a Christian. Both must be realized by personal experience, if one would comprehend their true significance. Difficult as it may be, I will attempt to state several truths which have played a vital part in my Christian development these past three years.

Foremost is the now ever-living fact that Christ is portrayed in the pages of the Old Testament. Previous to my Bible course the New Testament alone lived, because Christ lived in it. Now I see that there is unity throughout the entire Bible. I see that the theme of Redemption runs from Genesis to Revelation, and that theme is Christ Jesus.

Next is the unity of all bodies of believers in Christ. One's own denominational beliefs are respected and cultivated, but not over-emphasized. It is quite sufficient and most important to realize that all are Christians—*all one in Christ*.

Lastly, I would not omit the discipline and fellowship of the College; they have given me an insight into and an understanding of the things of the spiritual life. This is the urge which prompts me to go on further into the richer and fuller experiences of the spiritual blessings that are ours in the Lord Jesus Christ.



By Dorothy Carroll, Watford

Out of the raging storm into the quiet rest! This was my experience on coming out of the scientific environment of a hospital training into the spiritual atmosphere of the Toronto Bible College course. Confused in the storm of modern thought, distressed by the thunder of rationalism, the lightning flashes of scepticism, I had begun to question seriously the power of prayer, the truth of the Scriptures, even the reality of God.

The past three years at College have been like a journey through a rich and pleasant valley. Now, having reached the upper end of the vale, I would invite you to pause with me that together we might look back upon the noble vista. Behold the cool, refreshing streams where my thirst was quenched, the quiet nooks where my refuge was found in His wisdom and love. Here the air is pure and sweet. On either side rises a mount of truth.

On the one hand, the beauty of transformed personality. Joy and gladness, or ain and sorrow, fail to produce a noble character. Surpassing, as it does, even the delicate fragrance of a rose or the finest literary creation of man, the radiance of a transformed personality may be explained only when we recognize therein the touch of the Divine Hand upon the individual human soul. On the one hand stands this mount of truth—the beauty of transformed personality.

On the other hand stands another mount—the truth of the transcendent glory of God, as revealed in the Holy Scriptures and affirmed by the Christian consciousness. Incomplete are the other great religions of the world, such as Mohammedanism, Buddhism, or Hinduism. In contrast, the Christian faith offers a God Whose power is almighty, Whose wisdom and love are infinite, Whose existence is eternal. Through His grace, manifested in the Lord Jesus Christ, the deepest needs of the human soul are satisfied. In the consciousness of sin, He offers His forgiveness; in the time of uncertainty, His guidance; in the moment of joy, His fullness of joy; in the hour of pain and sorrow, His comfort and everlasting hope. Before us rises this mount of truth—the transcendent glory of God.

During the past three years I have learned, more fully than ever before, that to reach the summit of this mount I must climb up the rock stair-case of prayer, the staff of His written Word in my hand. Only so shall we escape from the raging storms of life and enter into the sanctuary of His most holy presence.

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tion and exhaustive inquiry into the root principles underlying the problems of this period. We are convinced that the solution can be found in Christ; we must represent Him as He is—an infallible Guide, an ever-present Friend and an omnipotent God.

So one of the largest fields of usefulness open to Christian young people is the Sunday School. Channing Pollock said recently, "The Sunday School with its stress on old faiths, old truths, old standards, is a rock on which we may see that the future has been built when the whirlwind has passed." Ours is a great task. With God's help we shall do it well!



*By Dorothy Bean, New Dundee
Teacher Training Course*

In the record of the revelation God made through Moses to the children of Israel preparing to enter the promised land we read, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children."

God in His grace led me to a Sunday School where we were told simply and pointedly the stories of the Bible, and where I had a teacher when I reached the age of decision, who stressed the necessity of a personal encounter with the Christ Whose presence confronted me in and through these stories. Later, in our Young People's meeting an opportunity was provided for self-expression in approaching the Word of God, even though my essays were written by piecing together bits out of musty church papers yellowing in the attic.

Then the process was reversed. It was now *my* turn to teach a Sunday School class, and I found in it a challenge to dig deeper into the truths of God's Word and to do my utmost to present in an easily-grasped form the gospel story—above all, to live in closer relationship with my great Master Teacher, for I realized that to know is good, to teach is better, to be is best. To the boys and girls in my class my actions cried more loudly than my words.

Not until I listened to lectures on

Sunday School Specialization did I awake to the fact that not only the lesson itself but each of the unique personalities in my class needed to be studied. In our lecture periods the question of the Home Department, as well as that of the benefit and significance of child conversions were thoroughly investigated. We were stimulated to thought along such lines as, what are the marked characteristics of this stimulation and direction of our the involved question of what stories have the strongest appeal to the children of each department. As a result of this stimulation and direction of our thinking, we were forced to the conclusion that the Bible is the best source of story material in its vitality, variety and volume. Here are stories capturing any child's imagination, stories of history, heroism and adventure for the junior age; satisfying stories of human interest, conflicting ideals and romance for the adolescent. Even Jesus taught truth and reality in exquisitely pointed parables, moulded out of the commonest incidents of human life. Especially significant has been the emphasis placed by the course on the necessity of the element of worship, and of our indelibly ingraining such an attitude toward God.

The most vital work and the most far-reaching in its consequences is children's work; but the most complex in its ramifications is work amongst young people and adults. As they stand at the threshold of life's possibilities, they catch a glimpse of the baffling maze unfolding before them. Then is the time when an appreciative understanding, spiritual outlook and personal interest in their perplexities can mean everything. Aware of this, we have made a minute inspec-

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Building an Army Chapel



We were not very long in Labrador before it was evident that the erection of a Chapel was to be one of the "MUSTS" in my programme. The summer months were all very well for holding our services in tents, marquees, cook-houses, and the great Labrador out-of-doors, but the coming of winter was a different matter altogether. Accordingly, I began to cast about for some way of overcoming the difficulty.

The normal construction plan for Army buildings in the area made no provision for a Chapel, so I gained permission to build one, and also to have some help with the task. I, personally, having always lived in a large city had no experience as a woodsman, and when we began to cut the logs, there was many a night when I returned to my tent very tired. My helpers, however, had for the most part spent a good deal of time in the logging camps of New Brunswick, and we soon began to make headway. It was a fairly long job, cutting and hauling enough logs not only to build the Chapel, but also to take to the mill for timbers, rafters and lumber. Fortunately, however, pressure on priority lumber eased up a little, and we were able to save some time in

the woods, and just after the first of September we had sufficient logs and lumber to commence building.

The task of laying the foundation logs was a new one to me. I never realized that levels had to be so accurate and lines so straight. Then, log by log, the walls went up, and little by little the window and door casings were built in, until at last we were ready to start with the rafters and roof. This part of the work also proved to be a bit of a poser, because the building was to have an "L" on it to provide me with living quarters and an office. The chief problem at this stage, however, was the cold weather which was by this time really setting in.

At last, on Christmas Day, the Chapel was sufficiently completed to use, and on that day we held a fine service combining a carol-sing with a Communion Service. The building was packed, and I had as large a group of communicants as I have ever had in an army service. On Sunday, December 27th, I was happy to have Flight-Lieut. R. U. MacLean, R.C.A. F. Chaplain here, assist me in the Dedication Service. Again our accommodations were taxed, and we had a most helpful and inspiring service. Since that time the Chapel has been in use constantly, except for a few Sundays when our Regimental Parade was too large to be accommodated. But the office has been the scene of many intimate interviews with men who are anxious to further their Christian experience, and with some who are seeking Christian experience for the first time. I am sure that this building which stands for the things of righteousness and truth, will serve its purpose well in the interests of our Army personnel. I am equally cer-

tain that it stands as a testimony to the great Christian principles in which many of the men of the Armed Services are interested.

D.H. Gordon, '32,
H'Capt. & Chaplain (P),
Canadian Army, Labrador.

The Secretary's Column

We cannot doubt that in these momentous times God is speaking to the Church and to the world, through the events that are taking place. In the light of His judgments, it is seen how utterly the world has become alienated from God, and in its disorder and distress we see the tragic and inevitable results of that alienation.

But why is the world so bitterly alienated from God? Has there been something vitally lacking in the work and witness of the Church? Has she forgotten to say, as did the prophets of old, "Thus saith the Lord"? Has the Church become infected by worldliness and so, in some measure, herself lost the sense of the Divine Presence and Power in her life and work? Has the Church been faithful to the Word of her living Lord? These and other questions we should seriously ask and we should find answers to them.

Surely the Church, facing the present crisis in human history, should pray that God will revive her belief in the atoning work of the Saviour, and in the power of His intercessions on her behalf. We need forgiveness, first of all; then we can ask for Divine power to do and to be according to the will of the Almighty. Men in Israel spoke of the day when Moses, with uplifted hands, prayed for victory to be granted to his nation against their enemies. Whenever Moses raised his hands, Israel was victorious; whenever he lowered his hands, Amalek was victorious. What a lesson that is for us!

But there is a deeper lesson, in another record, where it says that Moses

made intercession for Israel, not that their enemies might be overthrown, but that their own sins might be forgiven: "This people have sinned a great sin . . . yet, now, if thou wilt forgive their sin . . . ; and if not, blot me, I pray thee, out of thy book which thou hast written".

This effective intercession is applied, by the writer of the Epistle to the Hebrews, to our Lord Himself, Who is our great High Priest. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Likewise, in the Epistle to the Romans, Saint Paul speaks of Christ, Who is at God's right hand, making intercession for us. Then he goes on to speak of believers becoming more than conquerors, through Him that loved them. When they are right with God, and only then, can Christians pray that they may have the note of triumph in their song.

This is the message which the College is giving to the Church, through the work and the witness of its students and graduates. And because of this, friends of the College are asked to remember in their prayers its needs, that it will be able to meet the great and sacred responsibility which God has called it to undertake.

Readers of the "Recorder" will help greatly by sending to the Secretary the names and addresses of Christian people known to them, who by receiving and reading the College literature or through a visit by the College Secretary might become interested and join in its fellowship. We would remind contributors that ten per cent

of their income, if given to the College, may be deducted from the total for which Income Tax is charged.

This implies a considerable saving. Official receipts are sent by the Treasurer to all who contribute. F. G. V.

The Alumni Column

The Alumni Executive is meeting early in June to give further consideration to the part which the Alumni Association is to take in the Jubilee meetings of 1944. No doubt, the Alumni Conference of September 1944 will be enlarged in its scope and will possibly continue throughout the opening week of the term. It has already been suggested that the members of the Alumni, from the foreign field as well as from the home land, occupy pulpits in Toronto and vicinity on Sunday, September 24, 1944, bringing to a close the Jubilee meetings in Toronto.

It is also proposed to visit by Alumni Team certain of the larger centres in Ontario, carrying the spirit and message of the Jubilee to the wider constituency. There are those who would like to have an Alumni Communion Service on Sunday morning or evening, September 24 to be

held, perhaps, in Walmer Road Baptist Church, in which the college was organized fifty years ago, or, perhaps, in the Assembly Hall of the college.

The Alumni is looking to its membership throughout the world for guidance on these matters. We shall be meeting from time to time to consider what part the Alumni should undertake, for we all wish to see the graduates of the college accept a worthy share in the services on this occasion. The Executive will value the prayers and suggestions of the members.

At last, the monthly envelopes for the support of the work of the college are being prepared for the mail. Numerous difficulties have delayed this matter. We now send these out in prayer and asking that our members use them regularly, for regularity will guarantee the success of this new scheme from the beginning.—D.A.B.

News of the T. B. C. Family

A limited number of copies of
THE GATEWAY
 on sale at the office of
 the Dept. of Student Activities
 Reduced price 35c, 3 for \$1.00

Births

To Mr. '39-'41 and Mrs. Max Promney (Marjory Adams '40), a daughter, Margaret Mary, on December 31 in Toronto.

On January 13 in Kanhsien, Kiangsi, China, to Mr. '36 and Mrs. Wm.

W. Tyler (Vera Bigham '37), a son, Walter Gordon.

To Mr. and Mrs. Ken Dixon (Laura Foster '35), a daughter, Constance Lenore, on March 7.

In Winnipeg on April 2, to Dr. and Mrs. Franklin T. Miles (Hilda Bennett '37), a son, Harold Franklin.

A daughter, Mary Jane, to Mr. '39-'42 and Mrs. Milton Craig (Margaret Fletcher '42), on April 3 in Toronto.

On April 29 at Lindsay, Ontario, to Rev. '36 and Mrs. Arthur Brodie (Catherine Green '35), a son, Morley Armour.

Marriages

In England on September 5. Rose Billingham '35 to John Dewhurst.

Gladys Penny to Laurie Chubb '40 in King Street Baptist Church, Hamilton, on October 24. Rev. R. J. Chubb '36 was best man, and Clifford McLaughlan '41 acted as one of the ushers.

On December 8. Dora Bronson '41-'42 to James M. Rae. R.C.N.V.R., in Peterborough.

In Lake Gospel Church, Hamilton, on April 3, Rev. Dixon A. Burns '16 officiated at the marriage of Tina Humenuk '41 and Robert Wade '39-'42. Ruth Reynolds '42 was maid of honour, Paul Beech '43 was best man, and Arthur McDowell '43 was an usher. The wedding music was played by Joyce Grundy '43, and the soloist was Leonard O'Neil '42.

Jessie L. Irwin '41 to Harvey L. Hogan in Slate River Baptist Church on April 14. Flight-Lieut. A. S. Roblin '34 officiated, and Wm. Brown '38 sang. The bride was given away by her sister, Mrs. A. S. Roblin (Grace Irwin '31-'32).

On May 1, Rev. J. Leonard Self '37 to Joan Louise Kennedy of Musquodoboit Harbour, N.S. Mr. Self has accepted a call to the Presbyterian church at Norval, Ont., to succeed Rev. Arthur Leggett '23.

Margaret Walton E.C. '41 to Eric Godfrey E.C. '43 on May 1 in Forward Baptist Church, Toronto. Marcelle Godfrey E.C. '43 was a bridesmaid.

Rev. F. G. Vesey officiated at the marriage of Margaret Barney '43 to W. Roy Harrison '41 in St. John's Evangelical Church, Toronto, on May 8. The bride was attended by Viola Little '41; Doris Swartzentruber '44 played the wedding music, and Marion McLeod '44 was the soloist.

On May 15 at Briscoe St. Baptist Church, London, Ruth Melitzer '40 to Wm. Alexander Morrison E.C. '42-'43. Mrs. Chas. Snyder (Ruth Edwards '39-'40) was soloist.

Deaths

Lila Russell '05 on December 22 at Highgate, Ontario.

Mrs. Homera Homer-Dixon, who attended the College for a short time before going out to Indo-China as an honorary missionary nearly fifteen years ago, died at Saigon in that land in December.

William McKenzie '34, in Toronto on May 24.

Personals

Jean Pyper '26, Reg.N., has returned for her third term of service to Bolivia under the Canadian Baptist Mission.

Henry G. Hawkins '40 was ordained on December 7 at Aurora Gospel Church into the ministry of the Associated Gospel Churches.

John Coulter '42 was ordained into the Baptist ministry at Faith Baptist Church on December 29. Rev. Robt. Gordon '38 preached the ordination sermon and gave the charge to the candidate.

Dr. Ernest E. Smith '23, who was chairman of the Department of Christian Education at the Northern Baptist Theological Seminary, Chicago, Ill. has been appointed chaplain with the United States Army.

Rev. John F. Holliday, B.A., '21 of Charlton Ave. Baptist Church, Hamilton, has recently been appointed to the Canadian Chaplain Service with the Pacific Command, having headquarters at Vancouver. Rev. J. N. Hepburn '31 of Fort Frances is chaplain with the R.C.A.F.

Emily Stewart '39 has graduated from the Stratford General Hospital.

-On May 12 Viola Little '41 and Stella Gingrich '39-'40 received graduation diplomas from the Salvation Army Grace Hospital, Toronto. Stella Gingrich gave the valedictory at the service. Natalie Gibbins '43 is entering the School of Nursing of the Grace Hospital in June.

Rev. F. Paul Erb '36 has been called to St. Paul's Evangelical Church, Mildmay, Ont., beginning his ministry there on May 23.

Joyce Swimmings '45 is doing deputation work for the U.C.T.S. Mission to Sailors during May and June.

The following students will be on the staff of the Toronto City Mission Fresh Air Camp at Bronte this summer: Mary Johnson '43, Dorothy Perkins '43, Phyllis Kalbfleisch '44 and William Lawrence '45.

John Culp '43 has been licensed to preach under the Evangelical Church, and has been appointed to the Rockingham Circuit in the Ottawa Valley.

Dorothy Carroll '43 has been sent out as a Bishop's Messenger to the Church of England Mission, Faust, Alta., on Lesser Slave Lake, which is a link between Edmonton and the Alaska Highway.

Philip Fraser '43 has been appointed to a mission field on Barrie Island (near Gore Bay, Manitoulin Island) under the United Church of Canada; George Hadley '43 to the Restigouche Valley under the Maritimes Convention of the United Baptist Church; James Green '44 to Alton, Ontario, under the Regular Baptist Church.

Margaret Gegeny '45 is serving for the summer at Walkaw Hungarian Baptist Church, Sask. She received a scholarship from the Young Ladies Mission Circles of Ontario East of the Baptist Convention of Ontario and Quebec.

Miss Ruth Troyer E.C. '40 has completed her language studies and is now settled at Yellamanchili, in the Canadian Baptist Mission to the Telegus, India.

Dr. Sarah Cook '15 is in charge of the Hospital at Vuyyuru, India. On account of the invasion threat, all Indian doctors, who came from some distance, were called home, leaving Miss Cook and one helper to carry on throughout the intense summer heat. Dr. Cook is planning repairs and an extension to her hospital and dispensary.

The following mission fields are being filled by Bible College students: under the Presbyterian Mission Board—Mary Nichol '43—Lousana, Alta.; Ellen Ross '44—Winnipegosis, Man.; Alvin McIntosh '43—Marion Bridge, N.S. Under the Baptist Home Mission Board—Frank Anthony '40—Barwick and Emo; John Mair '42—Capreol; Howie Mitchell '44—Dorion Station; Gordon Woodcock '39—Fort Erie; Leonard O'Neil '42—Guelph Christie St.; Marion Barr '42—Kipling; Agnes Lee '43—New Toronto; Robt. Cochran '39—Port Arthur, Scandinavian; Wm. Leaton '39—Strathaven and Leith.

THE ANNUAL ALUMNI BASKET PICNIC
will be held in Area No. 10, Hanlan's Point, on
Saturday, June 19, at 2.30

Bring your lunch

All present and former students and friends are cordially invited

Toronto Branch Alumni Executive: Pres., Jos. Flavelle '29-'30; Vice-Pres., John Montgomery '38; Secretary, Eleanor Loveday '42; Asst. Secy., Margaret Vanderbent E.C. '40; Treasurer, Lillian Read '40; Social Convener, Dorothy Palmer '38.

Dr. E. S. Fish, who was a student here about '09-'10 while taking his medical course before going out to China under the China Inland Mission, has been home on furlough for some time. He and Mrs. Fish are leaving shortly for a leper hospital in Hawaii for the duration of the war.

Ruth Hall '43 and Joyce Swimmings '45 will be doing Canadian Sunday School Mission work in Western Canada during July and August.

Laurence K. Chubb '40 received his B.A. degree at McMaster University Convocation on May 17. Malcolm F. Morden '39 and James Taylor '40 graduated from the English Theology Course.

Elmer Hobbs and Gladys Cruickshank, both of '42, received diplomas from the Missionary Medical Insti-

tute, Toronto, at the graduating exercises on May 26.

Arthur E. England, B.A., '38 was ordained on November 26 in the Selkirk Baptist Church. On November 28 at a special convocation at McMaster University Mr. England received his B.D. degree.

Regular Summer Services

TUESDAY—8 p.m., Prayer Meeting in the Girls' Common Room, Main Building. All students and friends are cordially invited to attend.

FRIDAY—8 p.m., Yonge Street Mission. The students remaining in town for the summer conduct this service and will be glad to have the assistance of any friends of the College.

SUNDAY—10 a.m., The visitation in Toronto General Hospital is carried on throughout the entire year, and the students responsible for the work in the various wards during summer months require additional helpers. These services are under the direction of the Evening Class Cabinet.

TORONTO BIBLE COLLEGE WEEK at CANADIAN KESWICK CONFERENCE

Ferndale, Muskoka

August 28 to September 4, 1943

Rate \$12.00; Registration Fee \$1.00

Members of the Bible College Faculty will be among the speakers. Make your reservation early on the form below and please mark the envelope "Reunion Week".

APPLICATION BLANK

**TORONTO BIBLE COLLEGE,
12-16 Spadina Road, Toronto.**

I desire to make reservation for Bible College Week at Canadian Keswick Conference, Ferndale, Muskoka, Aug. 28—Sept. 4, 1943.

Name.....

Address..... Telephone.....

For further information write or telephone Canadian Keswick Conference, 366 Bay Street, Toronto. EL. 0986.