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Number 1

Stand Fast in the Faith

Principal J. B. Rhodes

This is an injunction laid upon us in God's holy Word. In 1 Corinthians, 16: 13, we are enjoined to "stand fast in the faith." It is a summons to stability in the Christian life. If it was needed by the Church in Corinth that from the record was characterized by immature ideas of Christian principles, "by high religious enthusiasm yet low moral sensibilities," by fickle allegiance and irresolute purpose, is it not equally necessary in our day? There is an abundance of emotional enthusiasm in the expression of the religious life, yet there seems to be lacking that strength of conviction, that soundness of mind, that maturity of purpose, that clear understanding of the deep things of God's Word that used to be the marks of the evangelical experience. We tend to be satisfied with surface movements, especially if such movements furnish us with graphic statistics, but we are not so much concerned to deal with the deeper levels of the human personality. We tend to forget that the command of God's Word, as well as the preaching of our Lord and His apostles, demands of all men such repentance as constitutes a radical revolution in the life, its thought, its emotions and its will. More than once, as the Gospel records inform us, our Lord discouraged a shallow, superficial and sentimental proposal to follow Him. For He knew that from such a beginning could come only a half-hearted, irresolute and superficial discipleship. Our Lord claimed the whole man, in his entire being, allowing no room for a divided allegiance. Without this complete surrender to Him there could be no subsequent stability in the life.

Today it is easy for us to forget the stringent demands of the Gospel of Christ. It is easy to allow our Christian thinking to be coloured by the ways of the world. Without consciously realizing that we are doing so we may even adapt worldly-wise methods to the work of the Kingdom, and seek to promote the interests of the Gospel by high-pressure tactics that are a contradiction of our professed dependence upon the endowment and power of the Holy Spirit. The call comes to us, everyone, to "stand fast in the faith," to be stable in our daily life, to maintain an undeviating course in our Christian service, to preserve intact the high loyalties of our faith, to resist the pressure of the world that becomes increasingly insidious.

For fifty-eight years the Toronto Bible College has made it its purpose both to stand firmly for the faith once-for-all delivered, and also to stand fast in the faith. By the mercy of God we have been enabled to hold unwaveringly on our Divinely-appointed way and to do our God-given task. Our supreme aim through all these years has been, by God's help, to establish young people in the truth of God's Word, to open up to them that Word in its full compass, to encourage them by precept and example to "let the Word of Christ dwell in them richly." That is still our supreme aim. To fulfil it we require to observe the Divine imperative, "Have faith in God." We need also to preserve the proper proportions in our Christian witness. And as well we must remember that there are no short cuts to success in any sphere, and therefore we must be ready to take the time and trouble to give our students a thorough preparation for their Christian life and service. As indicative of the way in which the Toronto Bible College has sought to meet these requirements of its distinctive ministry we publish in this issue of "The Recorder" some special articles; that by Dr. McNicol, "The Divine Imperative," was written at a time when, as today, the world-outlook humanly speaking was extremely dark. We reproduce it from an earlier issue of "The Recorder." The Divine call comes to us today as it came then, "Have faith in God." It is a message for the times. Two of the articles, the one by Miss Jane Scott and the other by Miss Emma Sullivan, illustrate the emphasis T.B.C. has always placed upon the Missionary Commission. They show us how the course of training both prepares for Missionary service and inculcates the Missionary spirit in daily Christian living. The article by Mr. Ernest Shildrick was written when he was still our Director of Music. In it we see, as it were, behind the scenes, and realize that the high standards that characterized the T.B.C. ministry of music in Mr. Shildrick's day were attained through intensive and thorough training given to our students by a master in the choral art.

So long as the Toronto Bible College continues to serve the Christian Church, by the will of God, may we not resolve that our stability of purpose shall be made continuously evident as we "stand fast in the faith," as we hold forth the Word of Life, and as we give, so far as in us lies, unremitting diligence and painstaking care to the training of Christian young people for the Master's service.

THE ANNUAL COMMUNION SERVICE

of the College will be held on

SUNDAY, APRIL 27th, at 11.00 A.M.

in the Assembly Hall

You are cordially invited to attend

The Divine Imperative - "Have Faith in God"

Dr. John McNicol, Principal Emeritus

The utterance of these words by our Lord was intended to have, and must have had, a steadying effect on His little band of followers. As for the first time they had witnessed the judicial manifestation of His power in the withering of the fig tree, which must have seemed to be strangely out of keeping with the unvarying experience of blessing and mercy which hitherto had characterized His daily life. Without giving Peter any explanation of the act, or of the reasons lying back of it, He commanded him and his fellow disciples to "have faith in God."

We are passing through days just now when many believers like Peter are bewildered at what they see, and fain would have an explanation for their happening, but none is given, and in its absence we are driven back on this command of our Lord.

The question then is: Can we be commanded to have faith? Men expect to be addressed in the subjunctive, not the imperative mood, in matters of religion, and ordinarily this is the case. There are many dark pages in the history of the Christian church where the imperative mood was adopted and insisted on. It depends, however, on what we understand by the command. If it means the mental acceptance of certain formulated statements of doctrine, many sincere and honest people will say they cannot obey such a command—but evidently this was not what our Lord meant. Faith in God is larger than any mental effort to define either His being, or the character of faith. We notice the Apostle speaks of faith as an experience of the heart, rather than of the mind. "With the heart man believeth." "An evil heart of unbelief." It is getting down to the centre of our being, and having that adjusted to the character and government of God, whether or not we can explain or understand that government.

If God is not worthy of our trust and confidence when everything seems to go wrong, it makes little difference whether or not we have faith in Him when everything seems to go right. Faith is the eye of the soul that seeks for and discovers the light of God in the midst of surrounding darkness—it is the hand that reaches out and takes hold on the Divine Leader in the rough places of life and refuses to be turned aside. One great reason why the Bible holds its place in the world today, after all the vicissitudes through which it has come down to us, is because it not only gives us such a revelation of God as is worthy of the fullest faith of the soul, but it also gives us the account of men like ourselves who had faith in God in the face of conditions as bad as and worse than anything through which we are called to pass. Instances of this fact are too numerous to need citation; let one suffice. It is that of the prophet Habakkuk, in the midst of national and social conditions, dark and perplexing in the extreme (Chap. 1: 1-4). He steadies himself and his friends by the assurance that "the just shall live by faith" (Chap. 2: 4), and is able to look out through the darkness of his time and see the day when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Chap. 2: 14), and then with a prayer that the Lord would "revive His work in the midst of the years" (Chap. 3: 2) he closes with this triumphant testimony of faith, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Surely that is what it means to obey the Divine imperative: "Have faith in God." It is a command for the times.

A T.B.C. Grad Looks At Missions In Retrospect and Prospect

Jane Scott, '15

(Religious Editor, The Globe & Mail)

The missionary program always has had a central place in the teaching and prayer program of the Toronto Bible College. The purpose of the founder, Dr. Elmore Harris, and his successors has been to develop in the student, a world-wide vision, and then to prepare the student to become a missionary in whatsoever sphere he or she may be, after graduation.

That the purpose of the founder and his successor has been accomplished, there can be no doubt. Looking back almost forty years this writer recalls, with deep satisfaction, the thorough-going program of missionary teaching and missionary devotion instilled in the students in the years 1913-1915.

The Student Volunteer Movement was then in its heyday, and many students had offered themselves for missionary service at home or abroad. Study groups were an important feature of T.B.C. training in those days, and students met to study such biographies as: The Black-bearded Barbarian, The White Man of Uganda, David Livingstone, Carey, Judson, A Thousand Miles of Miracles, Hudson Taylor, Moffat and David Brainerd.

Hand in hand with study went prayer, and serious-minded students followed the example of their predecessors and spent afternoons and morning hours in prayer. The Tuesday mid-morning sessions were times of challenge as we listened to the first-hand reports of returned missionaries. The atmosphere of T.B.C. was charged with the missionary spirit and many farewells were said to classmates, some of whom laid down their lives on foreign soil. Among these were Helen Millar, who was bitten by a snake in Africa, and Sadie Lethbridge who died in China.

The farewells were always times of personal heart-stirring, the student body stood on the old Union Station platform singing such songs as: "Speed Away, Speed Away on your mission of light" and "If to go or stay I may tell the story, Use me, Lord, only use me."

It was the last named hymn which made the deepest impression on me as I bade farewell to one outgoing missionary after another. As the years went by, it became more and more evident that I would never get to Africa. But the message of the hymn came back time and again, and always I rededicated myself to God with the words—"If to go or stay I may tell the story, Use me Lord, only use me."

Here is the crux of the whole missionary program. Every Christian man and woman ought to be a missionary volunteer; his or her heart ought to take in the whole world, as the heart and the plan of his Master did. There ought to be consecration to the task of evangelizing the world, but there ought also to be submission to the plan and purpose of God, and a readiness to serve anywhere that circumstances beyond our control keep us. There must be preparation for witness at home or abroad, and this is the kind of preparation the Toronto Bible College has been making possible for fifty-eight years.

The world-wide missionary program has extended itself into many new fields of service. Early in 1914 Arthur Houghton, then a student at T.B.C., went to India to pioneer in agricultural missionary service. This was an entirely new approach to the missionary problems of India. Agricultural programs have since become established in many parts of the world, where Christian natives are taught ways and means of bettering their conditions as they progress in the Christian way of life.

The world needs consecrated farmers, consecrated writers and consecrated doctors and nurses and needlewomen to carry the Christian Gospel into the shops, offices, rural districts and homes of our nation, and the missionary program that fails to equip men and women to become witnesses in every situation thrust upon them by the circumstances of life, is inadequate. It was, we believe, the purpose of Christ to leaven the whole lump of humanity with the purifying, saving knowledge of Christ, and this can only be accomplished as Christian men and women become carriers-of-the-virus of Christianity. This writer's experience has produced much evidence of the truth of these statements. Adventuring with Christ in business, can become a missionary program of a very high order. It can bring satisfaction to the man or woman who has been thwarted in his plans to witness in a foreign land, and it can bring salvation to many people who would not enter a church to hear the Gospel of Christ proclaimed. It is the place where personal contacts may be used for God, and have been used for God, and of God.

The world at large is closing its doors to foreign missionaries. They are being systematically removed from China. In India the indigenous Church is gradually taking the reins of government and the missionaries are accepting the new rule as an indication that the native Church is not only ready to accept responsibility but is ready to become a missionary Church among its own people. The program of evangelism is now a native responsibility. This condition of things will undoubtedly spread in other mission fields, as more natives become Christians and are educated to take responsibility.

At a time when foreign mission doors are closing, the terrible godlessness of our civilized countries is on the increase. This condition raises a new challenge to graduates of the Toronto Bible College and members of the Christian Church everywhere. There never was a time when consecrated men and women were more needed to leaven society than today. The opportunity for Christian witness in the secular field is unprecedented. Well-trained consecrated young people may find a wide field of mission work in almost every sphere of modern society.

To the young men and women now in training at T.B.C. we would say: "Make your missionary motto this: 'If to go or stay I may tell the story, Use me Lord, only use me'." God will take you at your word, but be prepared to go if the way opens up for service farther afield!

Brantford Alumni Branch, February 2, 1952

Eleanor Loveday, '42, Retiring Secretary

The College film "Into All the World" was shown at a recent meeting of the Brantford Alumni group, when about thirty graduates and friends gathered at the I.O.O.F. Temple for an evening of fellowship.

Led by our President, Steve Robinson, '38, we sang several of the well-known College favourites from the Sankey hymn book. Then followed the reading of Psalm 103 and a season of prayer, silent and audible.

When Rev. Denzill Raymer, Alumni Secretary, showed the film, it was good to see friends of former years on the screen, and to realize that each time this picture is presented Mr. Raymer has an opportunity to challenge Christian young people to prepare for the Lord's service in a Bible-centred, missionary-minded school like the Toronto Bible College.

A T.B.C. Grad Appraises the College Course

Emma Sullivan, '36, C.I.M., Shanghai

(Address given on Alumni Day, February 12th, 1952)

My three years at T.B.C. were, I think, the richest and happiest I've known—socially, mentally and spiritually. The years 1933 to 1936 were notable in many ways. For our class of '36 the pace was set by that of '35 and there were strong links of service and friendship between the two. The "Gateway" had its birth in those years. The graduation anthems still bring inspiration to me whenever I hear the music or come across the words in Scripture—"Sing, O heavens, for the Lord hath comforted His people," "Glorious is Thy Name," "Round the throne of God eternal." King George V died, and Mr. Hyde stirred our hearts with a memorable message. None of us will forget the night when Knox College conferred a doctor's degree on Principal McNicol.

These were some of the highlights, occasions for the expression of our joy and fellowship, but not the inspiration of it. The secret of the experience that came to us at T.B.C. lay much deeper. All the lectures, and all the fellowship of faculty and students contributed to it, but the heart and soul of it, to me, was the morning hours spent "Thinking through the Bible."

My sister and I came to College together. We were from a Christian home from a spiritual church, had always been active in Christian work, thought we knew our Bibles pretty well, enjoyed Keswick Convention and many other high Christian privileges; but when we came to T.B.C. we found an atmosphere that was entirely new to us. The Bible became a new book; our salvation was invested with a glory and simplicity and profoundness that somehow we had not understood before; we saw how the Holy Spirit could unite the minds and direct the work of groups as well as of individuals; the Second Coming of Christ had a deeper significance; we began to see something of the Divine philosophy of history; and behind this present scheme of things we caught a glimpse of the real though unseen world of reality, where the Throne is set in heaven. We use these words to try to convey just a little of the great truths that gripped us. My sister once said she felt her soul was opening in this atmosphere like a rose in a fragrant conservatory. For both of us truly those years were a gateway to a new experience for heart and mind and spirit. For her the road from the gateway has led already into the perfect light of God's presence.

And had all this any practical value when we left these halls? Yes indeed. From our study, our service, our fellowship together at T.B.C. our class came to the conviction that "Our God is able." And in the years since we have been proving that over and over again, in different ways, and in deeper ways, and in circumstances we had never dreamed of when we chose this theme for our class motto.

I can't tell you all the ways in which the lessons learned at T.B.C. have proved themselves on the field, but I would like to mention a few ways in which the Word of God has met my need.

Missionary life cuts us off from familiar standards, it would be easy to let down, to slacken; but "Our God is able to keep you from falling." There is rather the constant demand for self surrender, as Paul puts it in 1 Thess. 2: 8, "we were willing to have imparted not the Gospel only but our own souls also."

Missionary life cuts us off from the familiar sources of inspiration and fellowship. But in a new way we realize we are not alone, "The eternal God is thy refuge," thy dwelling place.

Missionary life brings us fellow-workers of different nationalities, different outlooks and attitudes, and misunderstandings could easily arise. At T.B.C. we learned the true basis of fellowship, "All one in Christ Jesus," and though there are diversities of gifts and operations, "it is the same Lord which worketh all and in all."

Missionary life demands that we live among people of a strange language and strange customs; and in the process of learning the language and adapting ourselves to a new way of living there are many occasions for darkness and discouragement. But "we look not at the things which are seen, but at the things which are not seen, which are eternal," and we find the inward man "renewed day by day." Our God is able to make all grace abound so that having His sufficiency in all things we may abound unto every good work.

Missionary life brings us into times of mental strain and physical danger, but "Our God is able to deliver." "The beloved of the Lord shall dwell in safety by Him," "Thou wilt keep him in perfect peace whose mind is stayed on Thee," "In quietness and confidence shall be your strength."

Missionary life brings us right into Satan's strongholds, and there are times when his hold on the minds and hearts of the people seems relentless. Of all the lessons learned in T.B.C. days there is none that came with deeper conviction than the assurance of the ultimate triumph of God's purpose of redemption. We were enabled to lift our eyes above the earthly struggle to the time when "They shall see the glory of the Lord and the excellency of our God . . . All the ends of the earth shall see the salvation of our God."

For these and all the demands of missionary life we have proved that "Our God is able," that He is true to the revelation of Himself in His Word.

It is the Word of God that gives us wisdom for every problem; it is the Word of God that gives grace and strength and patience for every testing; it is the Word of God that garrisons heart and mind in strain and danger; it is the Word of God that points the way to personal victory; it is the Word of God that gives us our message; that shows the principles on which our work should be carried on; It is the Word of God we must plant in the hearts of those we serve; it will sustain them when they are cut off from human aid and faced with all the wiles of the devil; It is the Word of God that assures us of the glorious triumph of His purpose.

Thank God that the Bible is made central in T.B.C. teaching. It is with this Word of Life in our hands and the Living Word in our hearts that we go forth to fulfil our commission, expressed in Psa. 145: 12—

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom."

THE ANNUAL ALUMNI SUPPER

Wednesday evening, April 30th

at 6.00 o'clock

Charge: .75 Cents

Singing With Grace

Ernest Shildrick

"Swans sing before they die—
'Twere no bad thing
Did certain persons die before they sing."

Almost everyone sings; some badly, some passably, few artistically. Singing is such a soul-thrilling, lung-filling function that it is deplorable that the neighbor can't always agree with the singer as to its beauty. The human ear must accustom itself at a very tender age—I should guess during the first few years of life—to the vagaries of our musical scale, a man-made, arbitrary succession of sounds, with which men are still tinkering. Many non-singing people ("Monotones," is the technical name) have been found to have mothers similarly afflicted, and of course, were unable to assimilate the scale except with real difficulty later in life.

Artistic singing would then appear to be somewhat rarer than the common or garden variety. What is artistic singing? The following definition recently came to light and was "any interpretation so good that the singer can be forgotten." The singer of a song stands as the unifier of the efforts of the writer and of the composer. He must have the viewpoint first, of the poet—determine what pictures and emotions he wishes to convey in his verses, then after careful survey of the musical score, see if it is adequate in its climaxes, hastenings and retards; if its quiet spots and its accompanying instrumental score are to the purpose. The satisfying combination of noble verse with equally noble music is the never-ending quest of any good singer. He must find such scores and then interpret them. During his life-time such success will be rare indeed.

Let us not forget that the discovery of great voices has usually been accidental! Some one with tonal discernment hears a young voice and lays a friendly hand on the singer's shoulder, before the latter is even aware that he has other than the makings of an ordinary voice. But how is that singer to know that the adviser is not just another well-wisher filled with good intentions and not much else; someone trying to make him happy? He must seek an expert's advice. Must I then not sing if I am untaught? Foolish question. Most of the world's solo singing has been done by untutored folk, and who are we to call a halt? The world, in the last twenty years, has however become discriminating beyond the dreams of any of us—the finest from the world's best has been piped into our homes by radio, and the amateurs have suffered by comparison. If you must sing, then, do it for your own pleasure or for the joy of those who love you despite your faults—better still, have them sing with you, you'll feel safer from the taunts of your grandchildren.

This recent enlargement of the critical faculty is working in two ways, first by regrettably discouraging those who would sing for their own pleasure, and secondly, and more fortunately, by encouraging earlier recognition of signs of promise in the voices of the young.

The Church, I believe, has never been sufficiently thanked for having—up to now—started most of our great singers on the road to success. The great pity has been that church choirs are a mixed boon and misery to the young singer. He learns to read music and becomes used to the art of choral ensemble—he gets a smattering of the work of conducting, goes to Church more regularly than he otherwise might, but he frequently collects many bad vocal habits. Loud singing is a dangerous pastime until such time as the parts of the vocal equipment have been properly correlated, and loud singing is common in many churches.

Continuous singing of either alto or bass, and keeping the voice at persistently low levels, is harmful—very, especially to the young and to even the profoundest senior voices. The tenor often does lasting harm to his untutored voice when he should be functioning easily. These vocal wrong-doings may handicap a fine voice for life. But how is one to know he can sing, unless he sings? The schools are finding the answer, in part anyway. One recalls shudderingly the great volume of tone demanded of young children of a former day, during public choral performances. That is, happily, a thing of the past. The search now is for beauty, sweetness, shadings and diction, rather than mighty climaxes from tender throats. The instructors seems to be more and more alive to the presence of individual ability, and our young soloists, in many cases now, have never served an apprenticeship in a church choir.

It is my belief that many of earth's finest voices have never come to fruition. Nature seems so wastefully bountiful with so many beautiful things, does she not? Think how rare the vocally great of the present and past have been, compared with the myriads who sing ineffectively, and the hosts who never lift up their voices even were there some to hear! Think of the Melbas, the Tetrzzinis and the Schumann-Heinks of the Centuries — drudge-pens of labor; the de Reszkes, the Plancons, the Johnsons and the Melchioris of the road gang, the slave mart and the rice field! Beautiful voices like beautiful flowers are sometimes "born to . . . waste their sweetness on the desert air." To help their possibilities they must be heard, trained and appreciated—but such opportunity and recognition is rare indeed!

Let us suppose then that the young singer becomes aware of his possibilities—more pitfalls! I venture to say that many teachers of today would find it tough going to pass a vocal examination. Their age of course, might make it difficult for them to sing the arias required, but many who have never sung themselves are prepared to show you how. Tuition of tone production is based on the knowledge of scientific findings regarding the mechanism of the voice. Inasmuch as few voices come to a teacher undamaged in one or several ways, the teacher should be able to diagnose the trouble and to point out its method of correction. It is an intricate succession of resonators with which man is equipped for tone, beginning with the hollows in the upper facial bone structure and continuing into those of the nose, throat, mouth, windpipe, bronchial tubes and chest. His vocal chords—could they but be made to function elsewhere than in the larynx, out in open space—would give forth a barely audible hum of no particular quality or interest. Vibrating where they do, the resonance chambers take up the work of magnification and enormously add to the beauty and size of the primary sounds from this strange, small pair of self-adjusting vocal bands. The presence of large quantities of mucous in the head cavities, as during a cold, blankets the resonance chambers and makes the voice "feel dead" even in speech. The other type of deadness in the voice known as Laryngitis is owing to an engorged condition or inflammation, hindering the vocal cords from vibrating, sometimes completely.

The wise teacher refers to the mechanics of voice production as little as possible during corrective work. Perhaps it is the back of the tongue that drops too low during a certain vowel, or it may be that the same organ will not rise to its proper place during emission of a quite different vowel. In the first case the forward "carrying power" of the tone has been impaired and must be restored (example "ah"), in the latter much brilliant over-tone has disappeared which elevation of the tongue will restore (example "ee"). These are but a few of the many vocal problems to be solved and the solution is not to be found in any treatises I have seen. Unfortunately vocal clinics are among the rareties of the ages.

Another problem of the student arises from his lack of imagination. He must have the flexibility of a mental gymnast, if he would open a world of make-believe for others. His mental agility may be sorely taxed during this voice-corrective period. The type of sound he has been used to making may be vetoed flatly by his teacher, in spite of which, and the fact that more sonorous, better sounding tone has been demonstrated and substituted, the singer veers back to the inferior one from force of habit. Why? Well, first he may honestly but wrongly think he has succeeded in bettering it, and is continuing to do so; secondly he may have damaged some part so that it cannot give, continuously, the service demanded. It takes a keenly imaginative pupil to grasp and retain new production ideas.

Another discouraging factor is the inability of a student to hear his own voice in perspective, as can the listener. The latter hears the former's tones in terms totally different from the young singer's. The teacher functions here by showing, through imitation, the faultiness of the singer's judgment. About the only thing the singer has at this time to reassure him is his easier and more sonorous new-found tone—it may even sound ridiculous to him and still be perfectly right. Imagine yourself a teacher, looking a singer in the eye and telling him, "Now, the most nasal sound you can make here, will not likely be sufficiently so!" You are saying, "Kindly cast your own impressions out of doors, you don't know much about this." It takes patience on the part of the teacher and much credulity on the part of the student to pass the especial *Pons Asinorum* of the tenor voice; the relaxation of the soft palate for top notes.

Singer and public speaker share alike the pitfalls of inadequate diction—the singer declaims according to a specified sound-track, and the orator formulates, so to speak, his own. Diction for each concerns use of both vowel and consonant. The vowel is for the singer his melody medium; the consonant, on the other hand, makes specific speech of, and beats meaning into these musical sounds, but constitutes, however, another of the pitfalls of the amateur. The absence of the final consonant of any syllable, the fluid instead of the rolled "r", the phonic values in "v", "the" (thine) the scores of other essentials to perfect diction in song, so easily omitted by the young singer, but so readily missed by the veriest lay-listener, unable though he be to specify just what is lacking, necessitate a never-ending quest for weak spots.

On a visit to a British Song Writer's home near Hastings, in pre-war days, we sang some of her songs, the composer graciously accompanying. In a confidential mood she posed the following: "You come to us speaking in this strange (we hadn't been conscious of it up to then) American fashion, but when you sing, you enunciate exactly as we do—won't you please explain?"

We stated that she had possibly overlooked the fact that diction in song operates according to certain unwritten but rigid world standards that permit of no variation; also that the veriest tyro regards the taking of any liberties with real disapproval.

The matter of one's breath control in song bears the same relevance to good tone production as does the proper mastery of muscular control of the violin bow. We all know to what ends violin players go to perfect the action of wrist, arm, shoulder and side. The singer's concern during inhalation is to restore the elasticity of the diaphragmatic area that has been working under definite and sometimes very heavy pressure. During exhalation the tiny stream of air passing out under pressure from the lungs and engaging the vocal cords, may be likened to the moving bow of the violin engaging its strings. Any rigidity of neck muscles

may interfere with the tuning facility of the vocal cords, as may indeed any rigidity anywhere in the body or limbs. The nervous vocalist may sometimes sing sharp and with poor tone-quality, because he failed to inhale quickly, deeply and relaxingly, when the last intake was made. Needful as is the presence of fresh air to the lungs of a singer, I would place the function of the intaken air in stretching tired respiratory muscles, as more important, speaking from the singing angle.

Another breath function of tremendous import to the young singer is the soothing restorative value of deep and complete inhalation at times of nervous stress and possible rigidity.

The constant danger of throat infection is a bugbear to many a singer. The larynx, the container of vocal cords, seems so ready to become inflamed, and the cords themselves engorged on such slight occasion, that it becomes imperative for a singer to watch his diet and to observe the necessity of ample body warmth and rest considerably more than the lay person.

I cannot close this paper without expressing appreciation of what radio is doing for the world of song. We despise, at times, the flood of noisy nuisance it purveys, both vocal and instrumental, but thank goodness, these may be turned off at will, our daily program consulted, and a heaven of musical glory enjoyed frequently in the comfort of our own homes, without expense, transportation costs, the worry of ticket purchase, or waiting-in-line. The fruitage of radio, plus adequate training in appreciation and emulation in our schools, by means of fine records and good teachers, is daily more apparent over all Canada. All this promises well for the vocal future of our country.

The Graduation Exercises of the Fifty-Eighth Session

will be held at the University of Toronto Arena
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Bedford Rd. car stop

THURSDAY EVENING, MAY 1st, at 8.00 p.m.

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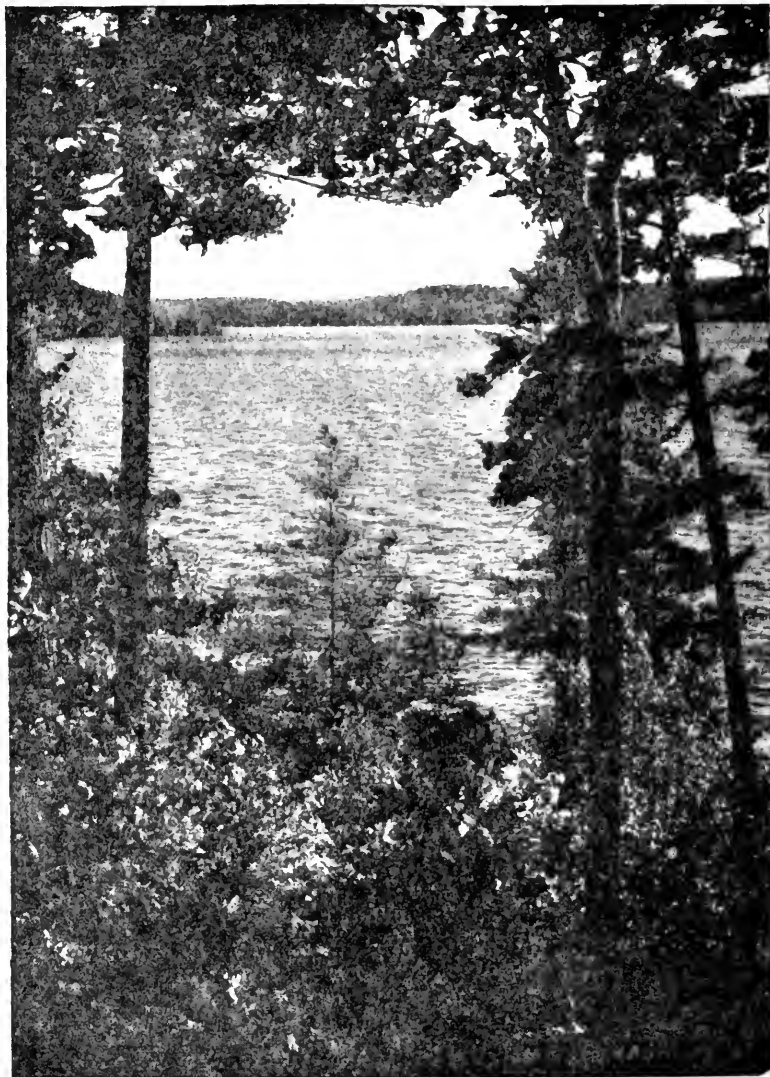
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For Folder of Price Rates and Programme.

Alumni Branch Roll Call

During the year since the publications of the names of officers of the Alumni Branches in the March Recorder, 1951, each Branch has been active in its own sphere. Three new Branches have been formed. The following introduces current alumni executive members and officers of local branches.

GENERAL ALUMNI EXECUTIVE

Honorary Presidents: Mrs. J. T. Taylor, '98; Mr. Charles T. Hargrave, E.C., '23.

President: Rev. William W. Tyler, '36.

Vice-Presidents: Miss Minnie Pitman, '13; Mr. H. H. Lane, E.C., '30; Rev. Gibson Brown, '35.

Councillors: Rev. Donald Timpany, '32; Mr. Percy Willamett, '34; Mr. Arthur Hodgins, E.C., '38; Rev. Harry Percy, '39; Mrs. Alex Deans, '42; Rev. William Crump, '49.

Non-graduate Representatives: Mr. E. A. Sullivan, '20-'22; Miss Nora Gray, '31-'33.

Ex-officio Member: Principal, Dr. J. B. Rhodes.

Secretary-Treasurer: Rev. Denzill Raymer, '40.

Secretary: Miss Sylvia Smith, '45.

ALUMNI BRANCHES IN ONTARIO AND QUEBEC

Bay of Quinte

President: Mr. Andrew Donald, '42-'43, Consecon, Ontario.

Secretary: Mrs. Kenneth Dixon, '35, 223 West Moira Street, Belleville, Ontario.

Brantford

President: Mr. Stephen T. Robinson, '38, 121 Darling Street, Brantford, Ontario.

Secretary: Miss Ruth Wigle, '51, 124 Pearl Street, Brantford, Ontario.

Hamilton

President: Miss Lena Alger, '31, 50 Young Street, Hamilton, Ontario.

Secretary: Miss Marguerite Knechtel, '39, 198 Brucedale Avenue, Hamilton, Ontario.

Kitchener-Waterloo

President: Mr. Edmund Bauman, '32, 16 Dane Street, Kitchener, Ontario.

Secretary: Miss Ida Habermehl, '47, 16 Dane Street, Kitchener, Ontario.

Lakehead

President: Mrs. Tauno Kotanen, '47, RR. 1, Port Arthur, Ontario.

Secretary: Mrs. Edward Harbron, '41, 141 West Myles Street, Fort William, Ontario.

Montreal

President: Rev. Harold James, '40, 1281 Allard Avenue, Verdun, Quebec.

Secretary: Mrs. Walter Driver, '45, 1765 Depatie Street, Montreal 9, Quebec.

Niagara Peninsula

President: Rev. Cameron Orr, '38, 11 Welland Street, North, Thorold, Ont.

Secretary: Miss Kathryn Moyer, '38, 4 Geneva Street, St. Catharines, Ont.

Ottawa

President: Mr. William Harrington, '50, 1076 Wellington Street, Ottawa.
 Secretary: Miss Elva Bicum, '37, Apt. 2, 217 Pretoria Avenue, Ottawa.

Oxford County

President: Mrs. Gordon Bigham, '38, 243 Riddell Street, Woodstock, Ontario.
 Secretary: Mrs. Maurice Buckrell, '44, Burgessville, Ontario.

South Western Ontario

President: Mr. Harry Edwards, '51, 157 Wilson Avenue, St. Thomas.
 Secretary: Rev. Paul Storms, '46, 26 Arthur Avenue, St. Thomas.

Toronto

President: Mrs. Alex Deans, '42, Box 153, Bolton, Ontario.
 Acting Secretary: Miss Sylvia Smith, '45, 16 Madison Avenue, Toronto.

ALUMNI BRANCHES IN OTHER COUNTRIES**British**

President: Rev. Sidney Cooper, '15, 49 Rose Mount, Birkenhead, Cheshire, England.
 Secretary: Mrs. George Malcolm, '24, The Rectory, Swebston, Leicester, England.

Buffalo, U.S.A.

President: Rev. Larry Guillermin, '38, Cor. West Ferry and 19th Streets, Buffalo 13, New York.
 Secretary: Rev. Karl Goldberg, '42, 187 Saranac Avenue, Buffalo 16, New York.

India

Secretary: Miss Dorcas Tyers, '42, Bastie Civil Lines, United Provinces, India.

Brantford Alumni Branch, February 2, 1952

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During the business session the following officers were elected: Mr. Stephen Robinson, '38, President; Mr. Frank Phillips, '39, Vice-President; Miss Ruth Wigle, '51, Secretary; Mrs. Victor Thompson (Dorothy Loveday, '42), Social Convener.

At the conclusion of the meeting we retired to the Colonial Room where delicious refreshments were served by our host and hostess, Mr. and Mrs. Stephen Robinson.

T. B. C. Alumni Picnic

Once again the Toronto Bible College General Alumni Executive is planning for a regional picnic in the Hamilton area. Alumni and friends are invited to join us.

PLACE: DUNDAS DRIVING PARK

Dundas, Ontario

DATE: MAY 31st, at 2 P.M.

Bring Basket Supper

News of the T.B.C. Family

BIRTHS

To Mr. and Mrs. (Margaret Legate, '44) Edwin Kempling on May 11, a son, Lawrence.

On July 18, a daughter Donna Jean, to Mr. and Mrs. (Tressa Hill, '49) Currie Groff.

A daughter, Lois Bessie, on July 21, to Mr. and Mrs. (Mary MacLean, '37) Duncan Garrett.

To Rev. Fred, '42, and Mrs. Wilson, on August 7, a son, John Dale.

On November 22, a daughter, Grace Helene, to Mr. and Mrs. (Josephine Jerry, '46) Eric Beaton.

A son, David Bruce, on December 11, to Rev. and Mrs. (Jean, '45) Lawrence Yates.

To Rev. Gordon, '39, and Mrs. Woodcock on December 30, a daughter, Lois Ellen.

In Nigeria, on January 9, a daughter, Grace Anne to Rev. and Mrs. (Elsie Mathewson, '49) William Bell.

On January 12, to Rev. Donald, '48, and Mrs. (Doreen Wild, '44-'46) Wilkinson, a son, Harry David.

DEATHS

Mrs. George Reeve (Stella Marion Warring, '26) in November in Moncton, N.B.

Orin Curry, '39, on January 4, in Hamilton.

PERSONALS

Isabell Jack, '21, has returned to the Argentine under the Evangelical Union of South America.

Rev. Harold, '24, and Mrs. (Amy Marwood, '26) Dancy are on furlough from the Anglo Egyptian Sudan where they serve under the Sudan Interior Mission.

Rev. John Austin, '31, Rev. Gene Ayton, '34, and Rev. Hector, '38, and Mrs. (Esther Campbell, '35) Goodall arrived home from China on Christmas Eve. They had all served with the China Inland Mission.

Margaret Halliday, '31, is on furlough from the Kenya Colony where she serves under the Africa Inland Mission.

Olive Fynney, '31-'32, sailed from New York to England on January 23, en route to Malaya under the China Inland Mission.

Mary Nicol, E.C., '37-'38, is engaged in language study at Karazawa, Japan, working with the China Inland Mission.

Grace Wilson, '41, is on furlough from Africa where she has served under the South Africa General Mission.

Melita Vye, '43, is travelling Secretary for the Women's Home Mission Board of the United Baptist Convention of the Maritimes.

Helen Hall, '44, is studying at the St. Paul Bible Institute (Christian and Missionary Alliance) in Minnesota.

Phyllis Kalbfleisch, '44, has returned to Nigeria where she serves with the Sudan Interior Mission.

Edward Brotsky, '45, was ordained on September 9, at Bethel Baptist Church, Calgary. He is director of a radio ministry to the Jews, known as "The Hebrew Christian Hour," originating in Vancouver, B.C.

Rev. Dennis Hockaday, '45, has been appointed Director of Adult Activities at First Baptist Church, Yadkinville, North Carolina.

Mrs. Cyril Weller (Doris Leonard, '45) has arrived in Victoria, B.C., from China where she served under the China Inland Mission.

Doreen Kerr, '48, has arrived in France where she will serve under the European Evangelistic Crusade.

Irene Quick, '48, sailed from South Carolina on January 22, for Africa to serve with the South Africa General Mission.

Ruth Patterson, '48, has graduated from the Christian and Missionary Alliance Training Institute at Nyack, New York.

Ruth Tolley, '49, and Ellen Ross, '44, are serving with the Canadian Baptist Foreign Mission Board in Bolivia.

Kathryn Turner, '50, is studying medicine at the University of Toronto.

Patricia Hamilton, '51, and Jean Hill, '51, are in training at the Toronto General Hospital.

Thomas Swan, '52, has commenced his ministry at the Gospel Tabernacle, Toronto.

The Gateway Year Book of the College

The 1952 issue of "The Gateway" will be ready in April. As the publication is limited it is well to place your order early. The price is \$1.25 postpaid, and copies will be sent in the order that requests are received. Send your order, accompanied by a postal note, to:

The Treasurer of the Gateway,
16 Spadina Road, Toronto 4