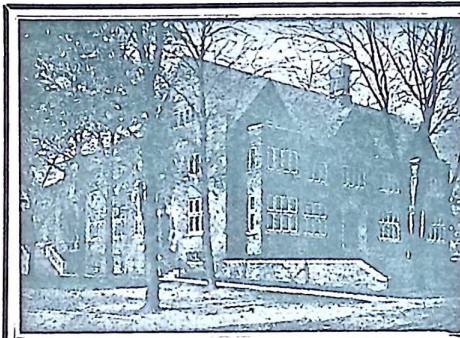


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Recorder (Toronto Bible College), 51, no. 4 (December 1945)

Cordial Christmas and New Year Greetings



Toronto Bible College RECORDER

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TORONTO, DECEMBER, 1945

Number 4

The Fifty-Second Session

WE have abundant cause for thanksgiving in this Fifty-Second Session of the College upon which we are now well launched. The hand of our God has been upon us for good and He has graciously shown us His favour.

We are able to report a larger number of new students both in Day and Evening classes: the increase in the enrolment of men is especially gratifying. Among the student body are Fourteen men and One woman who have come to us from the Armed services. Every province of the Dominion is represented in the College with the exception of Alberta and Prince Edward Island. In addition new students have come to us from Newfoundland, Bermuda, Michigan and Illinois.

Of themselves numbers are not a criterion of vitality and progress in the life of the College; the calibre and spirit of the students is all-important. Here also we are most encouraged. There is a keen interest shown in the work of the classroom by students who, through the experience of these war years, are more mature than we have always found. But their spirit is chiefly shown in response to the devotional emphasis of our life at T.B.C. It expresses itself in the various prayer meetings that are held from day to day by the students themselves as well as in the corporate devotional service on Tuesday mornings; and it manifests itself also in the deep interest shown in the challenge of World Missions.

This year in place of the monthly visit to Camp Borden the Ladies' Evangelistic Choir is filling engagements at various centres, within a radius of 100 miles of Toronto, in connection with the Crusade for Christ that the Baptist Church has entered upon. The services in which the Choir will take part are planned by the Baptist Men's Brotherhood. As well the Choir will participate in Sunday evening services in a large number of city Churches of various Communion. Unfortunately it is not possible to respond to all the requests that are received as they are more numerous than the Sundays of the session that are available.

May we ask all the friends and graduates of the College to uphold us constantly at the throne of grace. We are profoundly thankful for the volume of prayer that ascends on behalf of this work, for we are deeply conscious that it is not by might nor by power but by God's Spirit alone that the life and ministry of the Bible College can be effective.

The Christian Witness in a World of Uncertainty

Address delivered at Jubilee Alumni Conference, 1944,

By Rev. D. A. Burns, B.A., B.Th.

I

A few weeks ago, after I had decided upon my theme for this service, and after the allies began their rapid push through France, an evangelical minister of this city was discussing his work with me, and in the course of our conversation he said, "I do not know how or what to plan for this fall and winter. I am uncertain about my plans and do not know what is the best program for my church for the immediate future, in the light of present day happenings". Now my friend was not at all disturbed in his own personal faith. He is a firm believer in all the fundamentals of evangelical Christianity. But he was anxious to discover what he ought to do, if, for example, the war ended soon and suddenly, and many of his men were returned to civilian life. Or if, on the other hand, the war against Japan continues for some considerable time, how ought he then to proceed?

The problem is just as acute for the church as a whole as it is for this individual minister. Mission fields which have not been too greatly disturbed by the war, will probably be permitted to carry on in much the same way as they have been doing. But what are we going to do in Europe? And in the Far East? In India? In China? In Japan? In certain of the countries of South America? Will we be permitted by the new powers now in control in these areas to enter their lands and freely preach the Gospel? Will the peoples of these lands now wish to hear of the Gospel? Or, will we again require to fight for an entrance into countries, which, a few years ago, were considered open to the Gospel?

I have a friend who is a bank manager, with whom I was discussing this situation. He feels quite strongly that Europe will become wholly communistic after the war. He asserts that the dominant influence in Europe during the war has been Russian, and therefore, the Russian philosophy of life will very largely follow the expanding sphere of Russian influence. What is this going to mean for the re-entry of the Gospel into those lands? On the other hand, my friend feels that this continent (America) will drift into some form of Fascism. This, he feels, will be brought about by the amount of state control to which we have had to submit during the war. State control, of course, differs from Fascism; but fascism uses state control to secure its ends. Fascism is the authority of the state over the individual, his thinking and his conscience, to such an extent and in such a way that the state becomes God. If that should happen on this continent, how will it affect our Christian witness throughout the world? For if you subtracted British and American givings of money and men to the Foreign missionary enterprise, how much would you have left?

II

In addition to these elements of uncertainty, we confront the loose conceptions and glib talk about a new order in which so many people seem to trust. That which has held the discordant elements of the allied world together for 5 years IS WAR. But when the war is over what is to replace it as the cement of society? I have the utmost respect for men who honestly do all within their power for the uplift of their fellowmen. But such respect for honest human effort should not be permitted to lead us astray in our thinking.

Much of the talk about "a new order" results in obscuring to the minds of men and women—even Christian people—God's plan for the world. "Jesus began to preach, and to say, REPENT, FOR THE KINGDOM OF HEAVEN IS AT

HAND." The order of the words is significant . . . REPENT . . . For each of the modern ideologies has a teleological outlook and some of them invade the field of eschatology. They all promise that the end of the present democratic and financial orders will be followed by a new order which they would like us to believe will be "the kingdom of God". And the result is—that many good people are working for the accomplishment of something that never will be realized. The Kingdom of God is an issue from the will of God, not from the will of man. It is a new order which breaks in upon us from above. "Ye must be born from above". And it is said to be "at hand" because the unseen world may break in upon us at any time. WE DO NOT CONTROL THE LAWS THAT GOVERN THE MANIFESTATION OF THAT SPIRITUAL ORDER.

Moreover, repentance is the condition of entrance into this new order. For the Kingdom of God is a moral fellowship, and all who enter experience an inner change. Christianity would be easy for most people if a catalogue was made of the things we are not to do, and then, by avoiding these, we could be guaranteed our salvation. That would be to move from the ground of grace. But the sinner is justified by a sovereign act of God through the sacrifice of His Son, our Lord. For salvation is not dependent upon the original religious nature of man, nor on the capacities of his religious consciousness, nor upon his mystical experience. These grounds would yield nothing that could give a guilty sinner peace of mind. My peace of mind rests on the fact that God died to do something FOR me and lives to do something IN me. And the church requires to be summoned to return to this Biblical position in its witness. Repentance is man's answer to God's offer of salvation.

III

In the light, then, of all the prevailing conditions of uncertainty in the world, how shall we give our Christian witness? In his fine book entitled, "The Servant of the Word", Dr. H. H. Farmer tells us that during the last war a name was coined by French doctors for a disease which made its appearance in prison camps. They called it "BARBED WIRE SICKNESS". One of its symptoms was an appalling sense of the futility and meaninglessness of existence. No matter what camp activities were organized, or with what vigour they were prosecuted, nothing could quite banish from the mind the awareness of the barbed wire enclosure, the isolation from any task which might have real and lasting significance. It is this spirit that I try to bring to light in this message. I do not fear doubt. I do not fear criticism. I do not fear opposition. I do fear hopelessness. I do fear uncertainty.

I. I THINK THAT OUR WITNESS MUST BE BIBLICAL IN CHARACTER

Just after the last war, Studdert Kennedy gave us a book, which, as I recall, was an exposition of the creed, to which he gave the title, "Food For The Fed-Up". Well! In reality, the Bible is that food. This is the food for the fed-up of today. The Biblical conception of witnessing presents to us a man of God, clean-handed, pure-hearted, bringing a valid message from the living God. "Thus saith the Lord", is his unvarying approach. He may have some excellent thoughts of his own, but his only concern is to put forward the thoughts of his Lord. Herein lies the fundamental difference between a Gospel preacher and a mere orator or lecturer. It takes profound conviction to make a preacher, and rare consecration to make his preaching effective. Quoting again from "The Servant of the Word", the author states that "whoso saith Christianity saith preaching".

Much preaching of today does not contain the remotest suggestion that God has revealed Himself to man. The essential content of Christianity is not something which men, even of superlative intellectual and spiritual power, could ever discover

by the exercise of their own powers. (Farmer.) In a sense, we have had a fight to retain our Bibles, that is—to retain them as we evangelicals like to do. We have passed through a period of criticism of the Bible which left us, according to the critics, without an inspired revelation. But if we retain the Bible only in the letter; only in the outward form, and fail to recognize it as the living creative Word of God, we have not a great deal more than a book. It is the witness to the saving activity of God in the world. And in this sense especially, our witness must be increasingly Biblical in character. As the Word of God, the Bible has an authority over the hearts and minds of men that is possessed by no human document or word. But it must be acknowledged to be the Word of God. Let me illustrate. In the Scriptures the unity of the church of Christ is everywhere recognized. But how much does that doctrine mean to many people today, even people who confess to wholly believe the Bible? And this just brings home to us that we need to find a deeper way of believing the Bible than the easy going lip service of many modern believers.

There is a religious lawlessness in the world of our day which manifests itself in the tendency, oftentimes unconscious and unpremeditated, to sow schism in the church of Christ; to go off into corners in small groups on the ground of some ill founded petty grievance. And so we have a tremendous multiplication of groups in all churches who remind me of the social democrats, the social credits, the new democracy, the labour progressive in the body politic. And every minister and missionary has to deal with that spirit of lawlessness in the Church today. It is the failure to recognize objective authority in Christ and in His Word. Out of that ground Fascism springs—whether political or religious. It becomes a serious matter when our missionaries in Africa, India, China, South America are starved and limited and when the preaching of the Gospel throughout the world is hindered and held up by that kind of thing in the Church at home. And all because we will not take the New Testament attitude to the Church, and the attitude of the covenanters who said, "It was a terrible thing to rend the seamless robe of Christ". And it is a terrible thing.

But to break down the content of the word Biblical, for our present purpose, may I suggest to you that if our witness is Biblical:

(1) **It Will Be Evangelical**

I shall think of this more fully in a moment or two in another connection.

(2) **It Will Be Evangelistic**

There is a return in all communions today to the evangelistic note. Man must be summoned to repentance. A verdict in favour of Christ must be implicitly demanded by our preaching. Men must be more than good; they must be Christian and to be Christian, they must be converted. In over 15 years as Supt. of Student Activities, I have watched a change come over the churches. Churches that were cold, indifferent and unevangelistic have gradually come to ask for an evangelistic ministry. Churches of all communions that a few years ago would not have dreamed of asking the Evangelistic Choir for a service, now beg us to go.

And conversely, many of the missions and churches which then were warmly evangelistic have become dry, cold and doctrinaire. And all because they were proud of their evangelism and despised those churches that did not have it. They had the spirit of the elder brother. The younger brother—prodigal in his deeds. The older brother—prodigal in his disposition.

(3) **It Will Be Missionary**

The Bible fronts and confronts the world. No man can remain parochial in outlook who moves about in the atmosphere of the Word of God. Missionary

recruits were coming forward in decreasing numbers before the war. This continent provided about 1500 new missionaries each year but the flow dwindled to about 250. Missionary givings were shrinking noticeably, even in the pre-war prosperous times. The givings to missions by the Christian of this continent do not average one dollar per year per member.

And the fact is, that if we had spent more on missions we would not have had to spend as much on war. Ten years ago we could not give our tithe to God. It was too much. We contended it savoured of the law. Then came the war, and the Government came along and took 2 or 3 tithes from us, and we paid it. And we will be compelled to keep on paying it for generations. We did not give our sons to God, but we gave them for war.

The missionary program of the church takes its rise from, and derives its impetus from the Word of God. The gentleman who proposed a toast to a clean sword and a dirty Bible had the sense of proportion. There is a word that used to burn itself into the conscience of Christian people, the word "LOST"—lost in trespasses and sin—but which today hardly registers on the minds of Christian people. But — Men are lost. They are without God and without hope. The Bible is correct. But we have lost the sense of the world's lostness. It was said of William Carey that the secret of his missionary passion lay in the fact that "he felt the word world". And when Livingstone heard from the lips of Moffatt the story of the smoke rising from a thousand African huts where the name of Jesus was utterly unknown, he was moved—to weep? To give? No! He was moved to go. He felt the burden of the world's lostness. It is the Word of God that tells us of the lost condition of the world. Let us make our witness Scriptural, in the pulpit, in the home, in the school, in individual life. Then we shall be truly evangelical, evangelistic, missionary.

II. I THINK OUR MESSAGE MUST BE POSITIVE IN ITS CONTENT

There is a form of preaching which announces to the people all the things they must not believe and all the things they must not do—as if we were saved by our thoughts, or our good deeds. Most of us recognize that by the works of the law shall no flesh be justified; but many of us fail to realize that is also true of the thoughts of the law. There is no more salvation in good thoughts than there is in good deeds. All such preaching, even if it be called fundamental, rises from a misconception of the Gospel, and results in obstructing the great doctrine of the grace of God. For myself, I am preaching more and more upon the grace of God. For:

" 'Twas grace that wrote my name
 In life's eternal book;
 'Twas grace that gave me to the Lamb
 Who all my sorrows took."

The heart of the gospel is grace, and the heart of grace is the cross. Now in a world of uncertainty, it is a challenging thing to be positive and constructive. This was characteristically true of our Lord. In fact, this quality distinguished Him from others, for He taught as one having authority, and not as the Scribes. Of course, you say, He was what he taught. I do not see how a person's witness can be positive who is not what he teaches. There is an appalling ignorance of the content of Biblical revelation today. We cannot take it for granted that people know their Bible. And the church is responsible for making the message of God known, and must be charged with failure of her mission. Is there anything more positive than this? "Christ died for our sins". I Cor. 15: 3. Or this? "God was in Christ reconciling the world unto himself". II Cor. 5: 19. Or this? "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 3: 16. Or this? "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." II Tim. 1: 12. These statements are positive statements, and they are made in positive and uncompromising terms. For positive preaching must be positive not only in its utterance, but also in the content and import of its message.

More than 30 years ago Prof. P. T. Forsyth, in the Lyman Beecher Lectures on Preaching, spoke on the subject of "Positive Preaching and the Modern Mind". In his lectures, Dr. Forsyth stated that the first requisite for the ministry of the church is a theology, a faith which knows what it is about,—faith not only with an experience but with a content — not glow only but grasp, and mass and measure. "The preacher who is but feeling his way to a theology is but preparing to be a preacher, however eloquent he may become. He is called to expound a message, which, because it is eternal, far transcends his experience." And Dr. Forsyth points out that "experience is a thing of time, and to depend upon it (experience) for our preaching is to fail to be positive about eternity at all, and in a sense, is to be negative." And yet so much of our preaching today is preaching about our experience instead of being preaching growing out of the revelation of God in Christ. Of course, we ought as workers for Christ to have a genuine Christian experience—but we are not called to preach it.

Christian witness is a witness to the whole counsel of God. Recall Paul's charge to the elders at Ephesus, in which he states, "I have not shunned to declare unto you all the counsel of God." Acts 20: 27. And to the unruly church of Corinth Paul wrote, "For I determined not to know anything among you, save Jesus Christ and Him crucified." I Cor. 2: 2. Forsyth contends that our knowledge is a knowledge that comes by faith, and not by experience. "Add to your faith, virtue; and to virtue, knowledge." II Peter 1: 5. Parts of God's revelation even yet, I understand only by faith. There is a great danger in talking about our own experience, and not about the Lord. It leads to spiritual pride, and there are few sins so devastating, and few sins so hard to touch and remove. It brings us to the place where we say in attitude and thinking, if not in speech, "I AM HOLIER THAN THOU." And the most perfect Christian is not above the temptation to adopt this attitude, and the foulest sinner is not too low to do the same.

This unholy attitude reveals a brood of kindred faults. An uncharitable spirit is one of them. How easy it is to condemn others for sins to which we ourselves are not tempted! The holier than thou attitude reveals a tragic misconception of sin, and a blindness to one's own sins and mistakes, which, if clearly seen, would induce humility. Forsyth points out that the love of Christ was not merely affectional but rational and moral. Rational—in that it understood the total situation: moral — in that it was saving in character. It was not a feeling but a real act, central in history and critical for eternity. In this sense, then, we must be true to the great historical revelation of God in Christ, for that revelation is not primarily in my soul but in a fact which is in the chain of history. It is Christ and His Cross. It will be seen, then, that the Gospel comes down from God. It descends upon man and cuts across the face of anything and everything that suggests salvation by words, thoughts, deeds, programs or anything other than the Grace of God.

The Gospel saves us, holds us, keeps us. We do not hold or keep it. Preach:

The Word,
The Revealed Word,
The Atoning Word,
The Authoritative Word.

That is the preaching that is positive. A positive message must be linked to a positive utterance. We are concerned to pass on the thought of God. Preaching on the circumference of the Gospel and not on the heart of the Gospel is not positive; it is not true; it is unfair to God and unfair to the people to whom we preach.

III. IT MUST BE THOROUGH IN ITS PREPARATION

After all, we can scarcely prepare our message. What we do is to prepare ourselves. Preparation of the man is the difficult matter. Years ago I listened to a Christian doctor address a ministerial association. He said the most necessary and most difficult part of the preparation was preparation of the man. On the other hand, I know an outstanding minister of the Gospel in this country, and it is said of him that he will not accept an appointment unless he can discharge it perfectly. Everything he does is humanly perfect. But his perfection of preparation and mastery obtrudes itself in the delivery of the message. His preparation calls attention to himself — not to his message — not to Christ. "Preaching is truth through personality." The personality through which it passes must not hide the truth.

Perhaps most of us err in the opposite direction. Campbell Morgan refused to visit, to conduct funerals or weddings until after 1 each day. Alexander Whyte and John Henry Jowett were at their books by 6. The commentary of Barnes was written before breakfast. The man was prepared:

in prayer,
in attitude,
in response to the will of God.

I know from experience that after I have completed and written out my message, the real preparation only begins, that is, the preparation of me—the one who is to bear the witness.

IV. OUR WITNESS MUST BE TELEOLOGICAL IN ITS OUTLOOK

Earlier in this lecture I called attention to the fact which may have eluded your notice, that each of the modern ideologies is teleological in outlook. They promise a golden age to man. Their conception is, of course, entirely materialistic. They think that if they have much goods laid up for many days, they can say to their soul—eat—drink and be merry. But they are doomed to disappointment. And yet, does the fact that all these modern ideologies, discordant and dissimilar as they are in so many ways, meet at this point not say something to you and to me? It seems to me that the church of Jesus Christ needs to explore anew the entire Biblical teaching about the future. So much is said about it that is unworthy and so much more that is false, and so much more that obscures the important salient facts, that we require, for the sake of our age which is being lured by these false ideologies into accepting a false hope, to be sound, scriptural and fearless.

I am one who is greatly disturbed by that type of Christian testimony which asserts that God is going to save us in the future by following a certain program — a program which has been drawn up by man for God to follow. The world is full of program-makers for the future,—and a program to which if you refuse to subscribe, you are branded as a heretic. Well! I accept this Book from cover to cover. To me it is the inspired and sure and infallible word of God. From its pages God speaks to me. I expect to be saved by Christ in the future as in the present. But I refuse to accept as infallible a program of deductions from the Bible made by man. I said to a brother the other day—I'm sorry I cannot have fellowship with you any longer. You are not true to the Word of God. He is a fundamentalist.

But he was insisting that I believe that when Christ comes and the church is taken away that thereafter a Gospel of the Kingdom will be preached to the people who have already rejected the Gospel of the Grace of God and that people will be saved by that preaching of the Gospel of the Kingdom. And I said—I do not believe in a second chance. And he said—neither do I—but he did.

If we are scriptural we shall be evangelical. If we are scriptural we shall be teleological — God is going to bring this order of things to an end. But the end will be in keeping with the character of God, and the old evangelical doctrine envisioned a time of Bliss, and a time of Judgment. That is very simple — it is easily understood. The life of holiness and righteousness in Christ ended in bliss, and the life of sin and wickedness and Christ rejection ended in death. But these simple truths have been overlaid by the devices of men and the Kingdom of equity, righteousness, justice and holiness over which Christ will preside is obscured, and the kingdom of darkness and evil and judgment whose inmates obey not the truth is likewise obscured. I believe the Lord can return at any time. I believe in that time of bliss for the righteous and that time of judgment for the wicked which the Bible proclaims. But I refuse to leave these certainties of God's Word and to accept in their place a man-made scheme of things which imposes upon me the need of observing ages and dispensations, and demands that I follow a detailed program of events that is superimposed on the written Word of God.

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

On Thursday, December 20th, the Fall term of the
52nd session will close; the Spring term will open on
Monday, January 7th, at 9 a.m.

News of the T.B.C. Family

BIRTHS

To Mr., '36 and Mrs. (Harriette Ollivier, '36-'38) Clarence Bass on October 7, 1944, a son, Kenneth Lionel.

To Mr., '34, and Mrs. (Ethel Fidler, E.C.,) Gordon Johnson, on February 15, a daughter.

To Mr., '34, and Mrs. (Isabella Tilly, '36) John H. Wilson, a daughter, Susan Graham, in March, at Hanamakonda, Hyderabad State, South India.

To Mr., '29, and Mrs. (Viola Cherry, '30) Ralph Rumball on March 11 a daughter, Carolyn Ruth.

To Corporal, '35, and Mrs. (Ruth Tyers, '35) Fredrick Moulton, a daughter, Sheila May, on June 15.

To Mr., '39, and Mrs. (Gladys Mileson, '39) Frank Muir on July 14 a son, James Douglas, at Tali, Yunnan, China.

On August 21 to Mr., '39-'43, and Mrs. (Marjorie O'Brien, '43) Andrew Donald a son, Jonathan Herbert.

To Mr., '42, and Mrs. Karl Goldberg, on September 15, a daughter, Judith Carrell.

To Mr., '39, and Mrs. (Joy Robertson, '43) Harry Percy a son, David, on October 1, in Nigeria.

To Mr., P. G. '25, and Mrs. (Mary Snyder, '37), Elvin Snyder, at Carlos Casares, Argentina, twin daughters, Esther Marie and Edith Marie, on November 5, 1944.

To Mr., '39-'42, and Mrs. (Tina Humenuk, '41) Robert Wade, on November 5, a son, Robert Wilfred.

MARRIAGES

Selena Gamber, '23, to Rev. J. W. Shank, in January, 1942, while home on furlough from the Argentine.

Marjorie Trotter, to Willard Day, '43, on February 24, at Bethany Tabernacle, Peterborough, Ontario.

Gertrude Murray, '43, to Clarence Smallwood, in Toronto on August 4.

Lucille M. Carnes, to James W. Johnson, '41, on August 28, at Chetek, Wisconsin, U.S.A.

Betty Burnett, to Rev. Joseph Richardson, '38, on September 1, at Drummond Hill Presbyterian Church, Niagara Falls, Ontario.

Ida Brubacher, '22, to Enoch Bauman, on September 19, at Kitchener.

Mary Davis, '36, to Thomas Schauf, at Severn Bridge on September 22. Mae Brooks, '35, was bridesmaid.

Dorothy Carroll, '43, to Rev. Leslie Thomas, '37, on October 5, at St. Luke's-in-the-Garden, Bryon, Ontario.

Dorothy Loveday, '42 to Victor Thompson on October 6 at Central Baptist Church, Brantford.

Helen M. Stephen, '33, to R. Kelso Dodds, at Toronto on October 6. Ella Miller, '33, was bridesmaid and Margaret Halliday, '31, was soloist.

Irene Parker to Rev. Robert J. Chubb, '36, on September 23, in Hamilton, Ont.

Berna McCallum, to Rev. Maxwell Warne, '40, at Penticton, B.C., recently. Rev. Russel Self, '39, assisted.

Olive Peagam, '43, to L.Bdr. Albert Hogben, at Mount Albert, Ontario, recently.

Grace Terry, '34-'45, to William Butter, in St. John's Road Baptist Church, Toronto, on October 20. Rev. Alfred Burgess, '15, officiated.

Monica Lambert, '39, to Piper Allan McLeod Cameron, on November 17, near Oakville, Ont. Dr. McNicol officiated, and Lezetta Sheppard, '41, was maid of honor.

DEATHS

Jean Day, '38, at Brantford, on August 13.

Rev. H. W. Bower, '13, on September 13, for many years in the Baptist ministry; served for a time in the Toronto City Mission, and had lately retired.

John A. Henderson, '04, on September 15 at Toronto.

Mrs. Harder (Bernice Devitt, '11) on September 17 at Kitchener, Ontario.

PERSONALS

Rev. Harold K. Dancy, P.G., '25, is on furlough from Nigeria.

Mabel Davies, '28, is home from the Belgian Congo.

Mr., '28-'30, and Mrs. L. O. Dalby are on furlough from the Belgian Congo.

Kathleen McGarrie, '30, has returned to her work in Brazil.

Hilda McIlroy, '31, has arrived home from China after being interned under the Japanese for some time.

Bertha Belch, '32, is on furlough from the Belgian Congo.

Elsie Holden, '34, received the gold medal for highest general proficiency, and the award for surgical nursing at the Belleville General Hospital. She has since been serving at the Red Cross Hospital, New Liskeard, Ontario.

Kenneth Miles, '34, has been appointed pastor of the First Baptist Church in Wenatchie, Washington, U.S.A.

On October 7 Rev. DeLoss M. Scott, '34, was inducted as pastor of the National Tabernacle in Washington, D.C.

C. George Butcher, '35, is on furlough from Northern Rhodesia.

Rev. Stanley Young, '36, has accepted a call to the First Baptist Church, Dune-din, Florida, U.S.A.

Rev. and Mrs. (Eva Musser, '36) Roland Davies have returned to Brazil under the Unevangelized Fields Mission.

Florence Hough, '36, returned to her work in Brazil under the Unevangelized Fields Mission.

Edna Pridham, '35-'37, has gone to Nigeria under the United Missionary Society.

Aubrey R. Hancock, '35-'38, having completed his extramural studies with Knox College has been ordained by the Presbytery of Edmonton. He is serving St. Andrew's Presbyterian Church, Wainwright, Alberta, as an ordained missionary.

Rev. John Crook, '36, is with the United Church at Nipissing, Ontario.

Annie Soper, '36, has returned to her work in Peru under the Peruvian Inland Mission.

Edna Waterhouse, '37, is with the Baptist Mission at Sudbury, Ontario.

Louis deGroot, '38, received the B.A. degree from the University of Manitoba and entered Knox College, Toronto, in October.

Betty Laing, '38, has been freed from Japanese internment. She is in good health and is continuing with the work of the Door-of-Hope Mission in Shang-hai, China.

Rev. S. H. Cockburn, '39, received his B.A. from Georgetown College and B.D. from Southern Baptist Theological Seminary in Louisville. He is continuing post-graduate work.

Mrs. Samuel Black (Edna Bailey, '40) is on furlough from Jamaica.

Denzill Raymer, B.Sc., of '40, was ordained to the Gospel Ministry on October 29 at Ville la Salle, Montreal, where he is minister of the Gospel Church. The Rev. John W. Hadall, '31, was Moderator of the Council. The charge to the candidate was given by the Rev. C. S. Baggett, '27, and the charge to the church by the Rev. R. J. Chubb, '36. The Rev. George Darby, '31, preached the ordination sermon.

Harold Boadway, '40-'42, was ordained into the ministry of the Mennonite Church in Kitchener, Ontario, on September 23.

Gregers Gregerson, '40, is with the Neighbourhood Workers in Toronto.

Allan King, '40, is with the Home Bible Club movement.

Robert Mailey, '40, and Donald Day, '40, are studying at the Toronto Baptist Seminary.

Jane Minot, '40, is with the Women's Missionary Society Hospital of the United Church at Hearst, Ontario.

Mrs. David Woodward (Betty Gillman, '40) has arrived in India to take up work under the Worldwide Evangelization Crusade.

Phyllis Bouschard, '41, received her B.A. from St. Andrew's Theological College, Saskatoon, where she is resuming her studies.

Ellen Ross, '41-'43, is working with the Wycliffe Bible Translators in Peru, S.A.

Timothy Starr, '41-'44, is studying at the Northern Baptist Theological Seminary, Chicago, U.S.A.

Isobel Young, '41, is serving the Presbyterian Board at Estevan, Saskatchewan.

Ruth Hall, '42, is attending the Salvation Army Training School in Toronto.

Sybil Franklin, '42, has been appointed deaconess and city missionary at First Baptist Church, Sault Ste. Marie, Ontario.

Mrs. Alvin Porteous (Marion Barr, '42) is studying with her husband at the Southern Baptist Theological Seminary in Texas, U.S.A.

George Hadley, '43, was ordained on October 4 into the Ministry of the Baptist Church, at Westchester, N.S.

Agnes Lee, '43, while completing her missionary course at McMaster University, is assisting at the All People's Mission in Hamilton.

Chester Lewis, '43-'45, studying at Dalhousie University in Halifax, N.S.

Robert Arnott, '44, has been appointed assistant pastor of First Baptist Church, Calgary.

Helen Hall, '44, is taking a nurse's training at the General and Marine Hospital, Owen Sound, Ontario.

Jonathan Kenzie, '44, has been appointed pastor of the Regular Baptist Church in Belleville, Ontario.

Grace Matheson, '44, and Bessie Gaverluk, '45, are in training at the Hamilton General Hospital.

Archie Strutt, '44-'45, and Sidney Whitehouse, '44-'45, are continuing their studies at Gordon College, Boston, Massachusetts, U.S.A.

Addie Aylestock, '45, is in charge of a new Mission in Montreal under the B.M.E. Church.

Muriel Bamford, '45, is attending the United Church Missionary Training School in Toronto.

William Dickson, '45, has a charge under the Church of the Nazarene at Wetaskiwin, Alberta.

Reta Elston, '45, has joined the staff of the Mt. Elgin Residential School at Muncey, Ontario.

Winnie Flaxman, '45, has been appointed as the City Local Worker for the "Child for Christ Crusade" in Moose Jaw, Saskatchewan.

Dennis Hockaday, '45, is studying at McMaster University, Hamilton, Ont.

William Lawrence, '45, is studying at Sir George Williams Y.M.C.A. College, Montreal.

Doris Leonard, '45, is with the Inter-Varsity Christian Fellowship in Western Ontario.

Dorothy Wilson, '45, is attending Missionary Medical Institute in Toronto.

Eveline Robson, '45, is in charge of the New Canadian Baptist Mission at Brantford, Ontario.

Margaret Seabloom, '45, is deaconess for Bethany and Memorial Churches, Windsor, Ontario.

Lura Tyler, '45, has begun training in Woodstock General Hospital.

Rev. James W. Johnston, '41, received his B.A. from Greenville College, Illinois, and has been appointed pastor of First Free Methodist Church in Madison, Wisconsin, U.S.A.

Estelle Kjelson, '41, is attending the Salvation Army Training School in Toronto.

TORONTO BIBLE COLLEGE



Christmas
Music

MONDAY DECEMBER 17th, 8.00 p.m.

By Students of the

DAY CLASSES



TUESDAY DECEMBER 18th, 8.00 p.m.

By Students of the

EVENING CLASSES

Musical Director, Mr. Ernest Shildrick

Our readers and their friends are
invited to these Carol Services