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The Reaction to Our Answer

Principal J. B. Rhodes

No article that has been published in "The Recorder" has awakened greater interest or gone further afield than Dr. McNicol's article in the March issue of this year entitled, "Fundamental but Not Dispensational — an Answer to Criticism." Five thousand copies were printed and soon exhausted. A second issue of The Recorder had to be brought out, again of 5,000 copies. It, too, will shortly be exhausted, and already a third printing of the issue has been arranged for.

While the article was written simply to answer what we believe to have been unwarranted criticism of the Toronto Bible College, it has evidently met a need that has been felt among large numbers of evangelical Christians. For it made clear that it is possible — more than that, it is legitimate — to declare oneself a convinced Fundamentalist without thereby implying that one holds to the type of prophetic interpretation that is denominated Dispensationalism. Inability to accept Dispensationalism as a system of interpretation that is wholly consonant with the Reformed and evangelical view of Holy Scripture is by no means equivalent — as unhappily some Dispensationalists have assumed — to unwillingness to accept Scripture as the very Word of God and to affirm its plenary inspiration. On the contrary, it is precisely because we are convinced of the inalienable authority of the whole of the Scriptures; and because we believe that there is unfolded in them the one, unchangeable, and only plan of salvation; and because we are persuaded that only by faith in the redeeming grace of God is there hope of salvation — in this or any age — that we find ourselves unable to admit as consistent with the analogy of Scripture a method of interpretation that obscures, and carried to its logical issue "dislocates," the Divine procedure of redemption.

Our readers will be interested to learn of the reaction to Dr. McNicol's article. A large number of letters have reached us. A few, as we quite expected — and we appreciate our correspondents' frankness and friendliness in thus freely writing us — candidly disapproved of the article. Significantly enough, no one of these critics of the article made any attempt to meet or refute the actual arguments set forth within it. The overwhelming number of letters wholeheartedly approved and endorsed the article. They may be grouped in three categories: those coming from our own graduates; those coming from Faculty-members in Theological Seminaries; and those coming from other ministers and laymen. It

is obviously impossible to reproduce all of them in this issue of "The Recorder," but brief extracts from a few of these letters are given to indicate the nature of the general reaction to Dr. McNicol's article.

FROM OUR OWN GRADUATES:

Rev. Thos. Buckton, '13, Springfield, Ill.

"Here are heartiest congratulations for your article from one of your students of the class 1913 — over 30 years ago. You certainly cleared the air. Be encouraged that you did the right thing. I can use more copies to advantage. I'd love to see you again. You have had a good influence on my life, and gave me the right SET." (To Dr. McNicol.)

Rev. Sidney E. Cooper, '15, Worldwide Evangelization Crusade, London, S.E. 19

"I should like to thank you very much for your Answer to Criticism in the March Recorder. I am in full agreement with all that you have said there. For a number of years, I, too, followed the usual teaching of prophecy, the Futurist school, although I was never fully satisfied. The past few years, however, I have done what I never bothered to do before, to examine carefully the Historicist teaching, and now I see more clearly the place of the Papacy in the Scriptures. I believe that every missionary who goes to a R.C. country should clearly understand the Scriptural teaching concerning the Man of Sin, and how he is fulfilled in the Papal Church of Rome. I should like a few more copies of that Recorder if it is not too late to ask. Thank you once again for the T.B.C. fellowship, and all that you and the other teachers have meant to us in our years of service."

Rev. Arthur Leggett, '24, The Manse, Beauharnois, Quebec.

"I have just been reading your answer to criticism against the College, and I would like to tell you that I think it is a splendid article. Your answer is kindly but at the same time thoroughly effective. It seems to me that if the article could be printed in pamphlet form and widely distributed it would act as a wholesome tonic to sick Protestantism, and even be instrumental in warning Roman Catholics regarding the evils of the Papal system. I would like a few copies for distribution among friends."

Rev. H. C. Phillips, '28, Ruth Morton Memorial Baptist Church, Vancouver, B.C.

"You will be more than surprised to hear from me for I am not given to writing. My copy of The Recorder arrived this morning, and your article has stirred me into writing a few lines to you without delay. I am one of your students of days gone by, and like many others went to hear prophetic speakers while attending T.B.C., and purchased their books, and after graduating took certain courses of study. Thus I became somewhat informed on the theories of the dispensationalist. But there came a time when circumstances demanded me to produce some proof for the things that I so dogmatically proclaimed. It's a long story, but I thank the Lord for leading me out of the fog of dispensationalism into the light of the Gospel as it is in Christ. I just want to say "Thank you" for the article. I am ordering 50 copies of it to give to friends. We haven't always agreed with everything about T.B.C. — I suppose that is to be expected — but both my wife and I are indebted to the Lord for what He has done for us through the Toronto Bible College, and particularly through yourself. We thank the Lord upon very remembrance of you. (Addressed to Dr. McNicol.)"

Rev. Harold Chambers, '29, The Baptist Parsonage, Paisley, Ontario.

"I am very glad you have at last broken your long silence and shall do my best to spread your doctrines abroad. Your article proves what I have always maintained that T.B.C. is primarily a Bible College and not a centre of propaganda for prophetic notions. I hope you continue in health for a number of

years yet, and that your pen abides in strength. God bless you and every member of the staff of T.B.C."

Miss Ruth A. Penman, '39, The Christian Approach to the Jews, Philadelphia, Pa.

"In writing for 25 copies of the March issue of The Recorder, I thought I would take the opportunity of writing you a note of appreciation for your article. I have been watching for it and praying for its writing as I shall now continue to do for its acceptance, that God will use it to strengthen and unify Christians and make new friends and bring back old ones for our College."

FROM STAFF-MEMBERS OF THEOLOGICAL SEMINARIES:

Dr. Clarence Bouma, Professor, Calvin Seminary and Editor "Calvin Forum", Grand Rapids, Mich.

"I have just read with pleasure your statement on Dispensationalism and find myself in complete accord. You are doing the cause of truth a service by publishing this statement. It must be very disconcerting to be dubbed "Modernist" by those who are brethren in the faith by reason of one's not holding to the Dispensationalism which is in reality a departure from the teaching of the Word of God. It is refreshing to know there are a few Bible Schools that see the error of Dispensationalism. If you will send me 50 — or even 100 — copies of your leaflet, I will take care that they will be put to good use."

Dr. Bruce M. Metzger, Asst. Prof. of New Testament, Princeton Theological Seminary, N.J.

"Will you please send me a copy of The Recorder for March. I have read another's copy of this issue and would like to have a copy for my own files. Principal McNicol's article is excellent. Our book store manager would be interested in copies of this issue, should they be available in quantities. We could use at least 200 copies.

Dr. John C. Wenger, Professor of Systematic Theology, Goshen College, Goshen, Indiana.

"It may be of some interest to you that we of Goshen College have had some unhappy criticism because we do not teach the popular dispensational theology. But I am happy to report that in recent years the criticism seems to be on the decline. Articles such as yours will surely have a part in overcoming the opposition of those who ought to be our warmest supporters. You have well pointed out that a truly Reformation theology avoids the errors of both Dispensationalism and Modernism."

Dr. I. E. Burkhardt, Field Secy., Goshen College, Goshen, Indiana.

"I have just finished reading your article, An Answer to Criticism. This has been a most refreshing experience. I agree with your view of Scripture as a whole and with your reasons for rejecting dispensationalism. When we on the Goshen faculty tried to work back to the historic position of the Mennoites and also of the Apostles, we received the same kind of criticism as did you and your school. We have been fellow-sufferers with you. May God bless you, and give you strength to go on until He comes."

Dr. Rolf A. Syrdal, Prof. of Missions and New Testament Exegesis, Luther Theological Seminary, St. Paul, Minn.

"I wish to extend my hearty thank-you for the article on Dispensationalism. I liked your straightforward Bible-centered approach to the question, and the conclusions that you drew from your fine study. You have performed a distinct service for true Biblical evangelism."

FROM OTHERS:

Dr. J. R. Mutchmor, Secy., Board of Evangelism, The United Church of Canada.

"Though not a theologian I venture to comment favourably on your article in the March number of The Recorder. The argument that you present is one that the late Dr. Richard Davidson affirmed in more than one meeting of the United Church Commission on Christian Faith. More than once we listened to a similar statement from such men as Professor John Dow. You have rendered a necessary service in your clear concise article."

Dr. Hugh Thomson Kerr, Shadyside Presbyterian Church, Pittsburgh, Pa.

"I wish to thank you for your kindness in giving me the pamphlet by Dr. McNicol on Dispensationalism which I have read with much approval and interest. It should have a wide circulation in the U.S.A.

Mr. Wm. V. Williams, Sudan Interior Mission, Kafanchan, Nigeria.

"I was very pleased to read your article in the March issue of The Recorder, and although I am not a former student of the Toronto Bible College, yet I heartily concur with all the statements that you make as to the great harm that Dispensationalism has caused to modern Church history.

I have the privilege of belonging to a very small body of Brethren believers in Liverpool, who were criticized by many others in that city for identical beliefs. I am one of the insignificant members of the Body of Christ, but I make bold to send you this word of encouragement."

These letters, from which extracts have been taken, are typical of many others that came to the College, all of them alike unsolicited. They indicate the interest that has been aroused by our Principal-Emeritus' timely article and the support that it has received. We appreciate the thoughtfulness that lies behind them. In addition we have heard by word of mouth from still other graduates as well as from other ministers and laymen. We cannot recount the number of those who have expressed warm approval of the article and genuine satisfaction with its publication. Those who have spoken to us include Faculty-members of Canadian Theological Colleges, Missionaries on Home staffs and also on furlough, Ministers in Home charges, and Christian laymen. We have been much encouraged by this widespread evidence of goodwill towards the College. It is a cause of deep thankfulness to our heavenly Father, and we should like all our friends to join with us in praise and thanksgiving to His holy Name.

THE ANNUAL ALUMNI CONFERENCE

Will be held on Tuesday, September 17th

Afternoon Session at 4.00

Supper served at 5.45 (40 cts.)

Evening Session at 7.45

Graduates on furlough from Overseas Mission Fields will speak.

What Is the New Testament Hope?

Principal-Emeritus John McNicol, D.D.

(This article contains the substance of an address delivered in September, 1944, to the Montreal Branch of the Alumni Association.)

The New Testament is pervaded with the spirit of hope. But that hope was not what hope has come to mean among us today — a vague expectation that somehow things will turn out well. The hope of the early Christians was no such shallow optimism; it had a solid basis to rest upon. The word "hope" was often upon the lips of the Apostles. It occurs more than a score of times in the Epistles in connection with the Second Coming of the Lord. Even when it is used alone without any qualifying phrase, as in the expressions, "rejoicing in hope," and "we are saved by hope," the saintly and scholarly Bishop Moule thought that it has the same specific reference. The Apostle Paul sums up the ground for the Christian hope in these words to Titus (2: 11-13 R.V.): "The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ."

The system of prophetic teaching that prevails among us today has served one good purpose. It has called attention to the inspiring hope which filled the horizon of the early Church, and which has been so largely forgotten or ignored by the Church in later times. And yet, in another respect, this same teaching has so often misrepresented the very truth which it professes to stand for that the doctrine of the Second Coming has fallen into disrepute in large sections of the Christian Church.

A type of experience has been encouraged which resolves the hope of the Church into a personal and individual longing to escape death by being caught up to meet the Lord when He comes. A whole system of prophetic terms has been built up around the doctrine of the Second Coming, and we are presented with such confusing distinctions as these: the Church age and the Kingdom age, Christian truth and Jewish truth, the gospel of grace and the gospel of the Kingdom, the coming for the saints and the coming with the saints, a pre-tribulation rapture and a post-tribulation rapture. As a result, the simple New Testament truth of the Lord's return is lost in a bewildering maze of words and phrases that have no real meaning. It is no wonder that many earnest and thoughtful Christian people have come to discard the idea of the Second Coming altogether.

This ought not so to be. A doctrine that meant so much to the early Church, and helped it to plant Christianity triumphantly in the midst of the pagan, persecuting world of that day, should have some value for the Church of the present day. We should seek to find out what that value was. Wherein did their hope consist? What gave that early Church such staying power and enabled it to overcome the world? Whatever it may have been, that same quality is needed by the Church today more than ever before in all its history.

What we should have is a new approach, an approach that avoids extremes and takes the standpoint of the first Christian Church, viewing the coming of the Lord as the New Testament Christians did. To dismiss the whole subject, as one extreme does, by saying that the early Christians were mistaken in their hope is too easy a way of dealing with the question and evades the real issue. To draw up earthly programmes of future events, as another extreme does, is to materialize the spiritual world and miss the essential reality in Christianity.

There is no indication anywhere in the New Testament that the early Christians entertained the conception of a chart of future time as a result of the teaching of the Lord and His apostles about His Second Coming. Their true hope was of a different nature altogether. It was centred in the Lord Himself; it was His appearing they loved and longed for. In their attitude toward His return the New Testament saints were not merely looking into the future along the earthly level. They were standing face to face with the heavenly world into which their Master had gone and where He was now enthroned in glory. It is this feature of "the blessed hope," that accounts for that sense of the nearness of the Lord which pervaded the lives of the early Christians. It was His nearness in the unseen rather than His nearness in the future. Behind the curtain of that world the Lord was always "at hand."

It is significant that each of the three Greek words the apostles are fond of using to describe the event has this for its primary reference. These three terms are usually rendered by our words "coming," "appearing," and "revelation." The word "coming" is the most frequent one, and means literally, "presence." The term was used in that age for the visit of a provincial governor, and indicated the arrival of one who has been on his way and was expected. In the light of this, its significance as applied to the Lord's return is obvious. The word "appearing" means literally "a shining forth." It has reference to the glory of the Lord, which does not now appear but will shine out upon the world at His coming. It is used only by the apostle Paul, who never forgot the glory of the Damascus vision. The grandest of all the three words is "revelation," which means literally "an unveiling" or "uncovering." It is the word preferred by Peter, who always remembered what happened on the Mount of the Transfiguration. To the early Christians the Second Coming of the Lord was to be the unveiling of the One who was now hidden behind the cloud which had received Him out of their sight on the Mount of the Ascension. They faced the heavenly veil behind which their Master was waiting enthroned, knowing that out from that world of unseen realities He would come again to bring His Kingdom to its glorious triumph.

This event was always associated with the consummation of their own salvation. Salvation is regarded in three different ways in the New Testament. Sometimes it refers to the past, as a fact already assured at the moment when we put our faith in the Lord Jesus Christ. Sometimes it refers to the present, as a process going on continually while we are being sanctified. Sometimes it refers to the future, as a transaction to be accomplished at the return of the Lord. Paul uses the word in this sense in his letter to the Romans: "Now is our salvation nearer than when we first believed." Peter also uses it in the same sense when he describes his readers as: "Kept by the power of God through faith unto salvation ready to be revealed in the last time." The writer of Hebrews regards salvation as not completed till the Second Coming of Christ, for he writes: "Having been once offered to bear the sins of many, He shall appear a second time, apart from sin, to them that wait for Him, unto salvation."

In the meantime, it was the business of the disciples of Christ to bear witness to the fact that He had been in the world and had given His life a ransom for all. "This gospel of the kingdom," He told His apostles, "shall be preached in all the world for a witness unto all nations: and then shall the end come." This is the one condition on which the time of His return depends. It is only fair to the world that all nations and all races of men should be told the story of His first coming, and of the redemption which He accomplished then, that they might be given an opportunity of receiving Him. It is only fair to Him also, for the Church He is gathering out from the world to share His glory should be representative of all mankind. And so He waits till we have finished the task which He has

committed to us. We cannot tell when it will be accomplished, for we have no means of determining at what point of time the Gospel shall have been preached "in all the world for a witness unto all nations." Our one business is to go on with the work of spreading the Gospel throughout the world, and keep "looking for the blessed hope."

The true Christian attitude is illustrated by the apostle John in the closing words of his great Apocalypse. Visions of heavenly glory and millennial peace had passed before him. He had seen the new heavens and the new earth, "wherein dwelleth righteousness," and the holy city, New Jerusalem, whose "light was like unto a stone most precious." But at the end of it all, the longing of the aged apostle was not for these things. Greater than all these glories, dearer than all these dear things, was the Master Himself; and the prayer that rose from his heart as he closed his wondrous book was just this: "Lord Jesus, come Thyself."

Some fifty years ago there appeared in a New York paper a poem entitled "The Coming of His Feet," in which the author, an American minister, expressed in a peculiarly unique and effective way something of the mystic significance of the New Testament hope. Here are some of the verses:

In the crimson of the morning, in the whiteness of the noon,
 In the amber glory of the day's retreat.
 In the midnight robed in darkness, or the gleaming of the moon,
 I listen for the coming of His feet.

I have heard His weary footsteps on the sands of Galilee,
 On the temple's marble pavement, on the street,
 Worn with weight of sorrow faltering up the slopes of Calvary,
 The sorrow of the coming of His feet.

Sandalled not with shoon of silver, girded not with woven gold,
 Weighted not with shimmering gems and odours sweet,
 But white-robed and shod with glory in the Tabor light of old,
 The glory of the coming of His feet.

He is coming, O my spirit! with His everlasting peace,
 With His blessedness immortal and complete.
 He is coming, O my spirit! and His coming brings release.
 I listen for the coming of His feet.

THE 53rd SESSION OF THE COLLEGE WILL OPEN

TUESDAY, SEPTEMBER 17th, AT 10 A.M.

with a Devotional Service in the Assembly Hall.

Friends of the College are cordially invited to attend.

Inauguration of a Graduate Course

Another forward step in the development of the Bible College curriculum will be taken this autumn with the introduction of a Graduate Course. This is a step that has long been projected by the Faculty, but the outbreak of war rendered postponement of it necessary. We have received constant enquiries about it from our own graduates, however, and the time has now come, we believe, to initiate it. The course is planned with the interests of missionaries on furlough and ministers at home especially in mind.

The classes will be held in the afternoons, on days and at times that will be arranged to suit the convenience of those who enroll in the course. A number of different subjects are available this first year, but selection of the subjects actually to be given will be determined by the interest manifest in them and by the number who apply for any specific subject.

Announcement will be made at the Alumni Conference on the opening day of the session, September 17th, of the initial meeting when details relating to this course will be settled.

To Class Secretaries

From One of Your Number

Be not weary in well doing (Galatians 6: 9). Your labor is not in vain in the Lord (I Corinthians 15: 58).

We class secretaries have a definite ministry in connection with the members of our graduating years, and in relation to the College. In reality, we are the center of all class communication and the starting point for all class activities. In fact we may consider ourselves stay-at-home missionaries. The detail connected with compiling and mailing the class letter may, at times, seem unimportant and mundane. Nevertheless, this end of the work enables us to minister to those in home and foreign fields, and to those engaged in both secular and in Christian work. The letter we prepare fulfills two important purposes:

It keeps our class fellowship alive and active. It keeps those at home in touch with those who have gone into foreign missionary work, and missionaries are kept in contact with life at home. Then, too, the class as a whole is kept in touch with the College. The letter renews and deepens our interest in one another. "I'm so hungry for news of the class," said one member who graduated nearly twenty years ago. Another remarked, "But for the budget, we would be entirely out of touch with so many of our class."

It is a bureau of information to the College and staff. Its pages bring news of the graduates on their various fields of labor at home and abroad and, best of all, news of the power of the Gospel in the lives to whom the graduates minister. This knowledge enables all to pray fervently with an informed mind and heart for the need of the student, and also for those to whom he brings the Gospel Message.

And so, fellow secretaries, do not be discouraged. Let these facts leave you with a good supply of satisfaction that you are accomplishing a worthwhile work, and that "your labor is not in vain in the Lord." In faithfully sending forth the letter, you are fulfilling the injunction of 2 Timothy 2: 15 which portrays that "workman that needeth not to be ashamed."

J. R. H.

The Staff of the College would like to thank all our Class Secretaries for their labor of love in the interests of our world-wide T.B.C. fellowship.

Sessional Staff Additions

The Board of Governors is happy to announce that the regular Staff of the College will be assisted by three special lecturers during the session 1946-47.

Rev. Dr. John McLaurin, the well-known Baptist Mission Board Secretary, will again provide a special course of lectures in Missions. These will be given to the whole student body. Following upon last year's instructive and stimulating course they will be looked forward to with keen expectation.

Rev. C. Alvin Armstrong, B.A., one of our own graduates and Head Boy in 1935, will serve as part-time lecturer, taking certain Day class courses and also lecturing in the Evening classes on Tuesdays. Mr. Armstrong is completing his work for the Master's degree and expects to receive his M.A. from McMaster University this autumn. During the winter he will carry forward his studies in the Graduate School of the University of Toronto. He has been for some years Minister of the Sudbury Baptist Church, and is the summer supply preacher at Parkdale Baptist Church in this city.

Mr. Samuel Brownsberger is also one of our own graduates. He will give assistance in the Teacher Training Course on Thursday evenings. Mr. Brownsberger has been for a number of years on the Staff of the City Schools, serving as a Master of the Bruce School. He is therefore well qualified by his own successful experience in the Teaching profession to take part in Teacher Training classes. He is also affiliated with our Mennonite friends.

Still Another Alumni Branch Formed

On the evening of June 22nd, in the home of the Misses Gertrude, '35, and Grace, '37-'39, Curtis, St. Thomas, a number of Toronto Bible College graduates met to organize a branch of the Alumni Association for this district.

Rev. Frank Ward, '32, of West Lorne acted as chairman, and Rev. T. Birch, '34, of Shedden took charge of the devotional period. Miss Irene Watson, '38, of London, favored with a delightful solo.

Officers elected were: President, Miss Gertrude Curtis, St. Thomas; and Secretary-Treasurer, Miss Dorothy Patrick, '24, St. Thomas.

A second meeting was held on August 14th in the form of a picnic supper at Pinafore Park, with 25 graduates and friends in attendance.

It was decided at this meeting that our group be called The South Western Branch of the T.B.C. Alumni and that we have four meetings a year. Following supper a worship period was conducted by Rev. Frank Humphreys, '38, of Eden and Rev. W. T. Brown, '38, of Rodney. The next meeting will be held on October 21st, at the home of Rev. Frank and Mrs. Humphreys, Eden.

**THE EVENING CLASSES WILL OPEN ON THURSDAY,
SEPTEMBER 19th, AT 7.45**

Classes in the Teacher Training Course will be offered
on both Tuesday and Thursday evenings.

The Evening Class bulletin may be had on application.

A Teacher-Training Class Testimony



Dulcie Bell, '46

As I look back in retrospect over these three unforgettable years at Toronto Bible College, my feelings can only be adequately expressed in praise to God for leading me to this place, and thanksgiving for the privilege which has been ours, as students, to sit under such sound, faithful teaching. The great spiritual truths presented to us we have seen exemplified in our teachers, and it is our prayer that what we have heard may be quickened by the Spirit of God and woven into the very fabric of our lives.

One phase of our instruction which I have found specially valuable is the Teacher Training Course which runs concurrently with the regular course, and is complemented by special classes in Teaching Training every Thursday evening.

When I became a new person in Christ, and He opened my eyes to see His great love for me, I felt compelled to express this new-found joy to others, and longed for some avenue of service. This need has been met in the course of Teacher Training, and a field of service has been opened which seems to indicate God's leading for me in the future.

I wanted to teach a Sunday School class, but I had no idea as to how children should be taught, for I had not so much as gone through one Department of the Sunday School myself. I recall purchasing a book entitled, "You Can Teach", hoping this title applied to me.

In our Teacher Training Course we have studied every Department of the Sunday School from Cradle Roll to Adult Class in their various types of work and organization.

We have tried to recapture childhood and sought to understand the child's greatest interests, possibilities and difficulties at each stage of his development, and relate these things to the way in which we present Christ, the One who is the supreme need of every age.

During our course we had several visual aid demonstrations, including chalk talks and object lessons, and instructions in the use of flannelgraph, learning to make our own backgrounds.

Even story-telling was studied as an art. During one term, each Thursday we listened to a fellow-student telling a story, and then we had a free discussion upon it. On those occasions we seldom had a lecture.

One thing has been constantly impressed upon us, that is, a child is influenced far more by his teacher than by her words. Thus the teacher not only requires thorough lesson preparation but a preparation of herself.

A study of the young person and adult has proved valuable, not only in helping to understand others and their problems, but in coming to right judgments in our own lives.

This task of guiding young lives is a high and challenging one indeed, demanding a complete consecration and a close walk with the Master, for it is only as we learn of Him that we can teach and lead others into the way of life.

News of the T. B. C. Family

PERSONALS

Rev. William McLean, '25, was awarded the M.B.E. in the Dominion Day Honours List in recognition of his services to Merchant Seamen.

Mr. and Mrs. (Frances Cecil-Smith, '25) George Henderson have arrived in Scotland on furlough from China. Mr. and Mrs. Henderson spent two and a half years in a Japanese concentration camp.

Mr., '26, and Mrs. A. E. Toombs are home on furlough from India.

Rev., '27, Stanley Baggett, was transferred in May to Salina Bible College, Salina, Kansas.

Miranda Brown, '29, and Aileen Ratz, '29, have completed their course of study in U.S.A., receiving the degree of Bachelor of Religious Education.

Ella Hildebrand, '29, and Mrs. Lily Simpkins, '30, are on furlough from French Equatorial Africa.

Aileen Ratz, '29, has taken up work in a United Church in Halifax, Nova Scotia.

Mr. and Mrs. (Grace Weir, '33), Morris Rockness have left Toronto to return to China where they will be assisting in the offices of the China Inland Mission in Shanghai.

Mr., '34, and Mrs. Eugene Ayton are on furlough from China.

Evelyn Hawn, '35, is home on furlough from India.

Rev. C. C. Knapp, '35-'36, has accepted a call to become associate minister of Yorkminster Baptist Church, Toronto.

Emma Sullivan, '36, has returned to China where she will be assisting in the office of the China Inland Mission in Shanghai.

Mr., '37, and Mrs. George Kennedy are on furlough from Colombia, S.A.

Lawrence Mould, '37, was ordained into the ministry of the United Church of Canada at Westminster Central United Church, Toronto, on June 7.

Frances Longley, '37, has returned to her work in the Belgian Congo under the Unevangelized Fields Mission.

Dr., '35, and Mrs. Alex. Henderson are on furlough from South Africa.

Mr., '39, and Mrs. (Gladys Mileson, '39) Frank Muir are on furlough from China.

Elsie Anderson, '41, has joined the staff of the Infants' Hospital, Vancouver, B.C.

Mr., '41, and Mrs. (Marion Thomas, '42) Norman Buchanan left in June to take up work in Sherbrooke, Quebec, among the French Roman Catholics.

Mildred Goulding, '41, has just returned on furlough from Bolivia.

Edward Todd, '41, has returned home from the Philippines.

Estelle Kjelson, '41, was commissioned to the rank of Lieutenant in the Salvation Army on June 24, and is under appointment to the Far East.

Phyllis Dodds, '42, has arrived in Bolivia, where she will be working under the Bolivian Indian Mission.

Ruth Hall, '43, was commissioned to the rank of Lieutenant in the Salvation Army on June 24, and is stationed at Napanec, Ontario.

Thelma Wild, '43, and Iris Reeve, '44, have left for the Belgian Congo where they will be working under the Unevangelized Fields Mission.

James Green, '44, was ordained into the ministry of the Regular Baptist Church on June 10, in Benton Street Baptist Church, Kitchener, Ontario. He has been accepted by Mid-Missions for work in Jamaica.

Winnie Flaxman, '45, is working with the Canadian Sunday School Mission in New Brunswick; Margaret Petrie, '46, in Quebec; Grace McLean, '46, and Mrs. (Catherine Mullin, '46) Herbert Stewart in British Columbia.

The following scholarships and prizes have been awarded by McMaster University: Gilmour Memorial Scholarship in Theology—Gordon Woodcock, '39; Hoyes Lloyd Memorial Prize in Theology by reversion—Clifford McLaughlan, '41; William Craig Prize in Theology by reversion — Gordon Woodcock, '39; Dugald Brown Prize in Theology — John Mair, '42; Brien Scholarship in Arts—John Heal, '37.

BIRTHS

To Rev., '44, and Mrs. (Margaret Edwards, E. C., '39) George Simpson, on February 18, a son, Paul Stuart.

To Mr., '36, and Mrs. William J. Walker, a son, Donald Edward, on June 18, 1945.

On March 25, to Mr. and Mrs. (Elizabeth Johnston, '36) Walter Ismay, a son, Arnold Wilson.

To Mr., '41, and Mrs. Jack Naftel, a son, in April.

To Rev., '37, and Mrs. Ronald D. Harmer, a son, Paul Stanley, on May 27.

On May 4, to Mr. and Mrs. (Laura Marshall, '34) Willard Hamilton, a daughter, Helen Jean.

On June 1, to Rev., '44, and Mrs., '44, Clifford Snyder, a son, Clifford Arnold.

To Rev. '31, and Mrs. (Margery Howe, '31) Lewis J. Lake, on June 9, a son.

To Mr., '42-'44, and Mrs., '42-'43, James Eversfield, a daughter, Elizabeth Ruth, on June 19.

On July 15, to Mr., '46, and Mrs., '45, Floyd McReynolds, a son, Mark Ellsworth Floyd.

On July 21, to Mr., '40-'41, and Mrs. (Orma Crawford, '40-'41) Herbert Magee, a son, David Herbert.

To Mr. and Mrs. (Dorothy Shantz, '42) Roy Goodrich, on July 26, a daughter, Joyce Gloria.

On July 30, to Rev. '37, and Mrs. (Nancy Hughes, E.C.) Donald Love-day, a son, Robert John.

To Mr., '47, and Mrs. (Dorothy Brennan, E.C. '41) George Davison, a daughter, Barbara Lynne, on August 6.

To Mr. and Mrs. (Monica Lambert, '39) A. McLeod Cameron, a son, on August 10.

MARRIAGES

Mary Warren, E.C. '37, to Edward Hogg, on July 14, 1945, in the Church of Christ, Toronto. Flora Warren, E.C. '36, was bridesmaid.

Thelma Sanders, '43-'44, to Mr. Alfred W. Bampton, on May 25, in Sherbrooke Baptist Church.

Catherine Mullin, '46, to C. Herbert Stewart, on June 6, at Millerton, N.B.

Evelyn Brown, '38-'39, to Rev. R. D. Reid, on June 8, at Knox Church, Toronto. Mrs. Arthur Weaver (Melba Trombley, '35) was the soloist. Mr. and Mrs. Reid are with the Student Christian Movement, McGill University, Montreal.

Myrtle Dempster, '44, to Walter Loud, on June 21, at Roxbury, N.B.

Dorothy Sanda, '45, to Grant Sloss, '46, on June 29, at St. Thomas, Ontario. Rev. W. H. Yates, '12, officiated.

Margarer Geer to Wentworth Bell-smith, '47, on July 5, in Castlefield Baptist Church, Toronto.

Denalda Kirk, E.C., '44, to Gordon Kendall, on July 20, at Bracebridge, Ontario. Rev. D. A. Burns, '16, took part in the ceremony.

DEATHS

Dorothy Devine, '35-'36, on July 2, in Montreal, Quebec.