

Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Recorder (Toronto Bible College), 53, no. 4 (December 1947)

Cordial Christmas and New Year Greetings



Toronto Bible College RECORDER

16 Spadina Road
Toronto

Price Ten Cents
Per Annum

Volume 53

TORONTO, DECEMBER, 1947

Number 4

The Principles of T. B. C. Training

(The address delivered by Dr. John McNicol, Principal-Emeritus, at the opening of the College, September 16, 1947.)

This is the forty-fifth time I have been present at the opening of a session in the Toronto Bible College and have shared in the welcome given to a new class of students. Many changes have taken place across the years in our course of training as it has been expanded and strengthened from time to time. But through all these changes, one thing has remained the same, and that is the fundamental basis on which our methods of training proceed. These have been tried and proved by our Faculty year after year, and they are now firmly established in the system which the College has developed.

In one word, these methods are simply the practical application in our College life of the essential spiritual principles which we find in New Testament Christianity. It is these New Testament principles and the way we seek to work them out that Principal Rhodes has asked me to explain to you this morning. They may be all summed up under three great spiritual facts.

I

First, the Lordship of Jesus Christ. This stands out as the supreme truth in the New Testament. Everywhere throughout the New Testament Jesus Christ is Lord. This calls for personal surrender to Him on the part of all who believe on Him and take Him for their Saviour. In the Epistle to the Romans, Paul first gives an elaborate explanation of the way God wrought out salvation for men through Jesus Christ, and then he calls upon his readers on the ground of all that—"by the mercies of God"—to present their lives to Him (Rom. 12: 1). In his first letter to the Corinthians, he tells them that they are not their own, they have been bought with a price, they are Christ's (1 Cor. 6: 19-20; 3: 20). All this means that our faith in Christ as our Saviour should carry with it our complete surrender to Him as Lord of our lives. That is New Testament Christianity, the only kind of Christianity that is good enough to make any impression on the world.

This is the primary truth on which we stand—the Lordship of Jesus Christ. Many Christian homes have a motto on the wall which says: "Jesus Christ is the

Head of this house, the unseen Host at every meal, the silent Listener to every conversation." Well, Jesus Christ is the Head of this School. He moves unseen through our halls, and His presence is in every class room. We acknowledge His presence and His headship by personal surrender on the part of each of us, students and instructors alike, to His Lordship.

We assume, then, that all those who have been accepted as students and are entering the College today, have made that surrender too. This does not mean that you have made some public profession about it. The essential thing in our surrender to Christ is no outward demonstration at all, but a quiet and deliberate act of the will in our inmost soul. Have you all done that? If you have not done it before entering the College, you can do it now, while you sit there in your seats.

It is not necessary that we should know all that is involved in that act of surrender when we make it. What is required is that we should carry out the surrender we have made once for all in an attitude of continuous devotion to Christ. Then the significance of it will grow upon us as new areas of our lives are opened up to Him. It is a good practice to begin each new day, before we do anything else, by lifting up our hearts to Him in a renewal of our dedication, and by committing ourselves into His hands for that day's life and work. If we are true to our act of surrender and follow this practice constantly, then He takes charge of our lives, for He accepts what we commit to Him.

This will mean a number of things. For one thing it is the secret of sanctification. It means that He will keep searching and cleansing our lives day by day as we go on with our work—"cleansing the thoughts of our hearts by the inspiration of the Holy Spirit," as one of the prayers in the Church of England Prayer Book has it. Paul told the Philippians that he was sure God would go on perfecting the work He had begun in them when they were converted (Phil. 1: 6).

It also means that He will lead us day by day in the way of His will. Most of you, no doubt, have come here not knowing what your future is to be, and perhaps having no plan about it. He will take care of that if you are truly surrendered to Him. All you need to do is to take one step at a time as He leads you on and as you obey His leading. He will make the way before your face day by day, opening up your path as you go on with your course in the College. It is the Master's business to tell His servants what to do and to show them where to go, and He will ultimately lead you to the place He would have you fill and the work He would have you do. As the Lord of our surrendered lives, He bears the responsibility for us.

This then is the first essential spiritual principle you will find exemplified here. Jesus Christ is the Head of the College and all our work is carried on in His presence. It is pervaded with the atmosphere of prayer. Each school day begins with a prayer meeting before the lectures start, in which as many students as can come gather at 8 o'clock to wait upon the Lord. Here many a student has learned to pray, and has come to see the power that lies in united prayer. This morning prayer meeting goes back to the very beginning of the institution and has been maintained through all the years. From it has sprung the spirit of prayer which marks the College life and the activities of the whole student body.

II

The second spiritual principle of New Testament Christianity which we seek to exemplify here is the fellowship of the Spirit. When the Holy Spirit was poured down upon the disciples of the Lord on the Day of Pentecost the Christian Church was born. That descent of the Spirit was a transcendent event and it gave

the Church a supernatural character. The disciples found themselves bound together in a new kind of unity, and they enjoyed thereafter a new kind of fellowship which they had never known before.

It was not that they had organized themselves into a new society. The Church did not begin in that way. It was because something had happened to them. The Spirit of their risen and ascended Lord had come to enter their hearts and dwell in their midst. By His Spirit they had been baptized into one body, and they found themselves all one in Christ Jesus. His unseen presence among them was the secret of their unity, and they were manifestly conscious of it. This was an essential characteristic of the New Testament Church. The Apostle Paul urges the Ephesians to be careful "to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3). This spiritual fellowship, which we find in New Testament Christianity, is the kind of fellowship that we try to cultivate in our Bible College life.

The Christian Church today is divided into a great many sections. You students have come from many different churches, and you represent many denominations differing from one another in a great variety of ways. But not one of the things on which we differ belongs to the original spiritual character of the Church of the New Testament. Neither Episcopal ordination, nor Presbyterian polity, nor Congregational independence, nor the mode of baptism, nor the particular form of our creed, has anything whatever to do with the one significant thing that makes the Christian Church the Divine society which it is. That one significant thing is something common to all the churches. It is the presence of the Holy Spirit in the corporate life of the Church.

That is what we try to emphasize in the corporate life of this Bible College. In the light of that transcendent fact denominational differences fade out of sight. This does not mean that they are ignored, or that denominational loyalties are abandoned. Far from it; for we maintain that we should all be loyal to our own denominations and seek to serve our own churches first. But we also maintain that each of us should cultivate an intelligent and sympathetic understanding of other churches, and a genuine respect for all branches of the Church of Christ. The fellowship of the Spirit is no monopoly; it takes in all the saints of all the churches.

Thus we come to see that behind all the various churches is the one Universal Church of the living God. Each separate branch of the Church bears witness to some special aspect of the Christian faith and enjoys some special feature of the blessing of the Gospel. But no single church can bear witness to all there is in the Christian faith or experience all the fullness of the blessing of the Gospel of Christ.

Here in the Bible College, however, we are not limited by ecclesiastical divisions. We can share one another's experiences. The fellowship we enjoy transcends these barriers and is richer because of that—richer than the fellowship which any single one of our several denominations can provide. For my part I am a loyal Presbyterian, believing in the doctrines of the Presbyterian church and sharing in its work and worship. But the fellowship that I have enjoyed and shared with others all these years in the Toronto Bible College has meant far more to me than even the richest fellowship I have found in my own church.

When we thus recognize the presence of the Spirit in our corporate life and practise His presence in our fellowship together, then there grows upon us the sense of an unseen world of spiritual values, the world to which as Christians we really belong. We come to know what Paul meant when he told the Colossians that God had translated them into the kingdom of His dear Son (Col. 1: 13). That is the realm where the Holy Spirit operates and rules.

This material world which we see all around us and in which for the present we are living is not the real world: it has no abiding value. There is another world above and beyond this one, the world of the unseen verities. We look not at the things which are seen, says the Apostle (II Cor. 4: 18), but at the things which are not seen: for the things which are seen are temporal—they belong to time, and time is always passing away:—but the things which are not seen are eternal: they belong to eternity and eternity abides. As Christians we front that unseen world, and it is in the light of its eternal realities that we seek to maintain our fellowship here.

These are not merely doctrinal ideas; they are actually as real as Jesus Christ Himself. If the walls of this hall could be pushed back and we could see through into the world beyond, we should see our Lord at the centre of ultimate reality with all power in heaven and earth proceeding from Him. We should also see that we ourselves have a place in that world and belong to it. "Our citizenship," says Paul, "is in heaven" (Phil. 3: 20, R.V.): that is where we really live. "Ye are come unto Mount Zion," says the writer to the Hebrews, "and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first born who are enrolled in heaven" (Heb. 12: 22-23). We have entered that world, he means, and its spiritual inhabitants are all around us. It is the real seat of spiritual values and the true realm of spiritual fellowship.

This New Testament principle of the unity of the Spirit in Christian fellowship carries with it the leadership of the Spirit in any corporate group in which His presence dwells. We put this principle into practice in our system of training and in our methods of administration. Nothing is done among us by the vote of a majority. Everything we have to deal with and decide upon is considered in a common fellowship of thought and prayer until we arrive at unanimity about it. We believe that all the members of a Christian group seeking the mind of the Lord about some matter will be led to one accord if each member of the group, suppressing all self-interest, desires the will of the Lord done. It is the same Spirit who dwells in each of them, and He can lead them all to have one mind if they truly wait upon His leading.

This was the New Testament method. This comes to light in the account of the first Christian Council in Acts 15. They had met to deal with a serious question on which there was difference of opinion. After getting all the evidence they could about it, they reached a decision which they regarded as the mind of the Spirit because they had arrived at unanimity. Here is the way they record their decision: "It seemed good to us, having come to one accord"; and then they interpret their own judgment in these words: "It seemed good to the Holy Spirit and to us" (Acts 15: 25, 28).

On this corporate leadership of the Holy Spirit our system of student self-government has been established and built up. The various student activities are all organized in departments under a Cabinet chosen by the student body. The decisions of the Cabinet are reached only after they wait upon the Lord in prayer and thought and become of one mind. It is the same with every department down through all the organizations of the student body. The practice of this principle in the student activities year after year has created a radiant spirit in our College life, for the students find that it works. They are able to bear witness to the unseen leadership of the Spirit because of their own experience. They can carry with them a true sense of spiritual values when they go out into the work of the Lord in the world whether at home or abroad.

III

The third New Testament principle which we try to practise here is the personal freedom of the individual believer. One thing that has surprised many students coming to the College for the first time is the absence of specific rules and regulations. We do not impose laws to be obeyed: we inculcate principles to be followed.

This is in line with what we find in New Testament Christianity. By union with Jesus Christ believers are freed from the rule of law to walk in the liberty of the Spirit. In his letter to the Romans Paul explains how this has taken place, and how the ordinance of the law is now fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8: 4). In the Epistle to the Galatians he explains more fully this personal liberty which Christ gives to those who put their faith in Him, and towards the end of that Epistle he calls upon his readers to stand fast in "the liberty wherewith Christ hath made us free" (Gal. 5: 2).

But mind you, that does not mean liberty to do as we please, but liberty to walk in the Spirit of Christ and do as He pleases. In an earlier part of the same Epistle Paul says this: "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me" (Gal. 2: 20). What the Apostle means is that the liberty he enjoys is due to the fact of his union with Christ. He is now spiritually identified with Christ, and all that happened to Christ has spiritually happened to him. On the Cross of Christ his old self-life was put to death, and he was set free to walk in the power of Christ's resurrection. His new life is lived by dying to self and living by faith in the risen Christ.

This is the fundamental principle of practical Christianity. There is a deep and searching significance in the Master's statement: "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 12: 24). That must have startled His disciples when they heard it first, for a cross was made to die on. When a man carried a cross in Palestine in those days, he was going to be crucified upon it. Jesus meant that those who follow Him are to put self to death continually.

This is the secret of spiritual victory. The essence of sin does not consist in a conflict of two opposing tendencies in our nature, but in the very attitude of that nature, the enthroning of self in the centre of our being as the law of existence. That is the kind of self-life we get at our birth. Paul calls it "the natural man": it is the nature in which sin has its roots. Victory over sin comes by dying to this self-life of ours, and Christ enables us to do it by the virtue of His Cross. On the Cross He died to Himself, and by our surrender to Him we too die to self. And now we are to count our old self a dead thing. This is the way of the Cross. We not only emphasize this in our teaching here, but we also seek to work out its implications and to practise them in our methods.

One of the most important of these implications is spiritual liberty. We are free now to develop our God-given personalities in the power of the Spirit of Christ. To count your old self a dead thing is not to repress your personality, but rather to clear the way for its proper expression by the suppression of the pride and self-interest rooted in it. Then you are free to live out your own individual nature in dependence upon the Spirit of Christ. That is why we do not run you all into one mould and have you all come out on the same pattern. Our system of training provides for the development of all your natural gifts and the expression of all your personal characteristics, for these are to be used for the glory of God.

This spiritual liberty carries with it personal responsibility for self discipline. That is what we expect of those whom we accept and welcome as students of Toronto Bible College. It means that you are to practice the Christian principle of dying to self in your own individual lives and in your common fellowship together. There are other places where those can go who are not willing to respond to this method of ours and need the kind of discipline that is imposed by rule and law.

It may be said that our method of training involves taking a risk with our students. We admit that: but it is the same risk that the Lord Himself took with us when He gave us that liberty. Our experience through the years has proved that this spiritual liberty is rarely abused. And besides, it results in developing the finest kind of Christian character.

There are ominous signs in the world these days. This is perhaps the most critical period in the world's history. Some sane and discerning Christian leaders are sounding this solemn warning:—the world may be entering upon the last judgment. Our ordinary Christianity has not been good enough, has lacked the power, to make an impact upon the world and arrest its downward course. The world needs to be made aware of God, and only New Testament Christianity can do that. It behooves us then, as we begin this new session, to resolve to make the most of our lives for Christ's sake, that we may help to finish His work in the world and prepare for His coming Kingdom.

Christmas Music

Thursday, December 11th, at 8.00 p.m.

By Students of the
EVENING CLASSES

Thursday, December 18th, at 8.00 p.m.

By the Students of the
DAY CLASSES

You are cordially invited to these
Carol Services

CLASSES OF THE FALL TERM

will close

FRIDAY, DECEMBER 19th

THE SPRING TERM

will open

MONDAY, JANUARY 5th

Graduation Testimony



Kathleen Jones, E.C. '47

It was my privilege to be raised in a Christian home, and at the early age of seven I first took a definite stand for the Lord. From that time on, my love for the Saviour, who had done so much for me, grew, and as I reached my teens, my desire to serve Him grew too. While my sister was attending Toronto Bible College Evening Classes, I accompanied her to some of the lectures and prayer meetings, and also to the Christmas Carol Services. Thus I had a small taste of the joys of T. B. C., and began to look forward to the time when I could enroll as a student, for I was becoming more and more eager to have a deeper understanding of God's Word so that I might be better equipped to serve Him wherever He may lead me.

Looking forward to three years that lie so mysteriously ahead, it seems like a long, long time; but as I look back over the last three years, spent at Toronto Bible College, it is difficult to realize that they could pass so quickly. They have, indeed, been years filled with joy and pleasures.

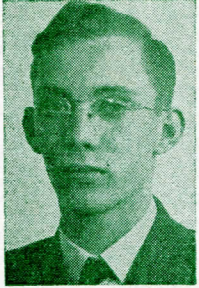
Here we have learned to think through the Bible, and have seen, from Genesis to Revelation, God's marvellous plan of Salvation for sinful man through our sinless Saviour, the Lord Jesus Christ. In my first year, I was thrilled with the teaching of Christian Doctrine, where we learned of the wonders of God's Omnipotence, and His Omnipresence: and with the teaching of Christian Evidences, where truths were unfolded to us concerning the numerous false cults of our day. Then, too, Paul's Epistles, have proved to be a revelation of the abundant Joy, abundant Love, and abundant Life that can be ours in and through Christ Jesus. In this, my third year, more wonders have come to light as we have studied the Work of the Holy Spirit in our lives; and as the Acts of the Apostles has been unfolded to us, telling not only of the History of the Early Church, but the thrilling stories of the first Missionaries for Christ. I shall not soon forget the lectures on the Life of Christ, for they have been a source of wonderful blessing to me. In these hours, spent in studying God's Word, the pages of my Bible have come into a new light, and my Lord and Saviour has become even more real to me, for I have come to "know" Him.

But not all my gains have come through the hours of study, for the precious hours of prayer have left me with the "Peace that passeth all understanding," not a human peace, attained by self-struggle, which rises and falls with the vicissitudes of life, but the Peace of Christ, which abides forever. It is an amazing privilege that we are able to have personal and intimate conversation with God, but it has not only been our talking to God, but, more especially, God talking to us, for we have truly felt His presence with us, and have heard His still small voice.

In these, and in the sweet fellowship with Christian young people, I have experienced a true Joy, that fully satisfies; and the glad memories will not soon fade.

It is difficult to tell fully just what these three years have meant to me, but through the experience I have found the words of David the Psalmist to be true. "Thou wilt show me the path of life; in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."

Testimonies from Teacher = Training Classes



Jim Hills, '47

It is not surprising that when I first came to the Toronto Bible College in the fall of 1944, I availed myself of the opportunity to attend the classes of the Teachers' Training Course, when one considers the part the Sunday School has played in the moulding of my life.

I had parents who insisted upon my attending Sunday School from my earliest years. I thank God for this. It was my faithfulness in attending each week which led me to the place where I accepted Jesus Christ as my own Saviour.

Well do I remember the afternoon when I asked Him to enter my life. A visiting evangelist had brought a message to our Sunday School in Kingston, from Matt. 7: 13, 14, and at the conclusion of that message I went forward, with a number of other boys, to another room, and there on my knees before Him, I asked Him to forgive me my sins and come into my heart.

Nor can I omit the mention of still another spiritual experience through which I passed on the first day of my College life. As we sang that hymn, "All to Jesus I Surrender," I was aware of Him taking me to the place of full surrender to His will for my life. What a blessed peace quieted my thrilled soul in those few sweet moments, to remain a lifetime!

Because of these experiences the desire was kindled within me to prepare myself as fully as possible for His service.

Those of you who attended the Teachers' Training Course know how practical it is. We studied modern methods of teaching the old message. We had demonstrations of chalk talk and flannelgraph work. We studied the particular problems of adolescence and adulthood and learned how to help solve these problems. Not only did we learn how best to lead an individual class, but we studied the organization and leadership of an entire school. How to tell a Bible story most effectively also formed part of our course, with many of the students demonstrating their method of story telling that we might constructively criticize their efforts. We brought our problems fresh from our young people's meetings and Bible clubs and there in the classroom we sought out the solutions.

During my College days, I have been engaged in Bible club and Sunday School work, being for some time the superintendent of a primary department, and have organized a junior choir in one of my churches. All my ministry, particularly my work amongst children, has been enriched through the lessons learned in this course. Knowing that the age of thirteen is the peak age for conversions has increased my desire to see children come to a saving knowledge of the Lord Jesus Christ.

As Samuel came to love God as a young boy, and David as a youth, so there are thousands of boys and girls and young people waiting to be led to Christ.

May He who hath loved us with an everlasting love be pleased to allow His servant the joy of pointing many such to the One Who died for them.

Paul in his exhortation to Timothy said, "We must study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth."

After entering T. B. C. as a student I was a little hesitant as to whether I should enrol in the Teacher Training Course. Having taught Sunday School and taken an active part in children's work before entering College, I thought this training unnecessary for me, but began attending the classes anyway.

This arrogant pride of mine was soon replaced by the realization that my knowledge of teaching, directing or dealing with children and young people was far from adequate. Instead of arrogance and pride, I feel a sense of awe at the vast field of knowledge a teacher must have in order to guide children both intellectually and spiritually.

In the first place, the teacher must know something about the growth and habits of child life, and so, in the class room, we were taken year by year through the various departments of the Sunday School and found that the teacher is dealing with life that requires to be moulded and properly influenced. Every child has a destiny to be accomplished and we can mould the child life by helping them form good habits and right character. The importance of the statement in Proverbs 22: 6, "Train up a child in the way he should go and when he is old he will not depart from it," was instilled in our minds. Ways and means of training the child were discussed and the importance of using the proper methods and having the right attitude were found to be essential, otherwise, the course of the life could not be directed into the proper channels. As Sunday School teachers it is our desire to make the truth so plain that the child will give heed to the guidance of the Holy Spirit.

Furthermore, young people today are turning their thoughts away from Christianity and the Church, and unless the Church captures the rising generation for Christ, it will die out altogether. Thus, the teacher's responsibility becomes even greater in view of the tremendous need and challenge.

What are we doing to help develop Christian character in the lives of the young with whom we come in contact? We need to develop within the Church sane, consecrated, young men and women who know God and His Word and who are devoted to the mission of Christ and His Church. This is the great need of our times. It cannot be realized by cheap programs or worldly methods. Only as young people are introduced to the abundant life in Christ can they come to realize God's plan for the world of today.

Into the abundant life of Christian living come many elements which send us to our knees in grateful thanks to our Heavenly Father for all His kindness. These three years spent at the Toronto Bible College have been memorable ones in which Christ has become a reality and an ever-present help as we have had the Word of God opened to us; and as we have realized the need of fully equipping ourselves by studying subjects that will develop our Christian character as well as help us lead others into the abundant life. For unless we ourselves live the abundant life we can never expect to introduce it to others. This is perhaps the greatest lesson I have learned in the Teacher Training Course and would challenge Christians today to "study to show themselves approved unto God."



Anne Humenuk, '47

The Early Days of T. B. C.

Address given by Rev. Dr. Valiant, September 26, 1947

(The first student to register at the opening of the Toronto Bible Training School 54 years ago.)

If I were to deliver a set address this morning it would be on the subject, "The Joy and Honour of the Christian Ministry and Missionary Service." I would then be able to speak from the depths of my heart on the experience of all these years spent in that service since beginning my course so long ago in the Toronto Missionary and Bible Training School, meeting in Walmer Road Baptist Church. I was rather encouraged this morning that when the Principal announced that I was a member of the first graduating class, some of the young ladies looked up into my face and said, "He's not that old surely!" How I wish my wife were here! I am forbidden by her to mention dates or years! But I thank the Lord that He has been so gracious to us.

Mr. Burns came very close to insulting me this morning when he intimated to me that I was to speak on the past generation. I think you will have to get some other speaker, because I do not belong yet to that generation! I have to thank the Lord for all of that.

I have been highly honoured, especially recently. The Sunday night before leaving home I had the great joy and privilege of baptizing my grandson, fourteen years of age. His father and mother and he have lived in a town where there was no Baptist church, his father being a specialist in school music, and so he has been looking forward to the privilege of having his grandfather baptize him, and I had that privilege on Sunday evening before leaving home.

After that service my treasurer came to me and he said, "Have you got enough money for this trip? 3,500 miles?" "I think I'll get by." "If you run short, wire me and I'll send you the money." I thought that was an honour too. We were starting on a trip to Minnesota, to one of the churches there, where a number of years ago in the leading of the Lord I helped them in a large building enterprise. Now they have come to their diamond anniversary and they agreed that I should come back at their expense to speak to them. I said to the pastor, "You have honoured me highly in calling me back some 1,400 miles to speak on this occasion." "We feel it is not a question of honouring you, but a question of your honouring the Church because this is your monument and will live in the work of the Lord long after you have gone."

On our way here we stopped at that beautiful city on the shores of Lake Ontario, the City of Hamilton, with its magnificent mountain! We come from Virginia where they have mountains, but I have never forgotten the Hamilton mountain. I called on the pastor of Trinity Baptist Church, and last Sunday evening I spoke in that church, the church that honoured me in licensing me to preach the gospel 53 years ago. Next Sunday evening I am going to speak in Olivet Baptist Church for Mr. Holland, the church in which I baptized my eldest sister, for I am the youngest member of the family, two years after I graduated from T. B. C. So it has been continual honour along the pathway. We praise God for His goodness in these recognitions, but I want to say to you that I feel most highly honoured in being able to stand on this platform, to look in your faces, and to realize that the hopes of those men who said that we needed a Bible Missionary Training School 54 years ago have been fulfilled. In faith they began

the work of the school in Walmer Road Baptist Church, and as I look back over the years and remember the goodness of the Lord to me in His service I praise God.

I started out to make music my life profession. I was taking pipe organ, but the Lord said, "No, I want you in the active ministry." So I went to my dear friend, Dr. Elmore Harris, the founder of the Bible Missionary Training School, and I said, "Dr. Harris, I feel that the Lord is calling me to the work of the Gospel ministry," and he turned and said, "Ed, I am glad to hear that. I had been hoping that I might hear it." "But you know I haven't got any money and I don't know what I am going to do about my preparation." And, good friend that he was, he said, "Don't worry about that. This fall we are starting a school for you," and he told me of the plan for opening the Bible and Missionary Training School. I had the honour of being the first student registered, as well as of belonging to the first graduating class. That school has developed to be the Toronto Bible College, something to thank God for.

During all the years, both in this country and in my own across the line, people have been carelessly, sometimes wantonly, turning away from God and from His Word. If I were going to bring a message along that line this morning I think I would use something that came to me last year when riding on the train in connection with my work. I put my hand in my pocket and felt a copy of John's Gospel and began turning over the pages and looking through it, and I read that first verse. I learned in this school where to place the emphasis in that verse, and I have found in my ministry that quite a number of ministers haven't learned that yet. Ever since then I have tried to place it where it belongs. "In the beginning was the Word, and the Word was with God, and the Word was God." This thought came to me: John's Gospel is dealing with the Word of God. Then I turned over the pages and found there some things that I didn't find in Matthew, Mark, and Luke, wonderful things, and there came this thought: John's Gospel presents the wonders of God. Then I turned again and read there of such teaching as this coming from the lips of our blessed Saviour, "I am the way, the truth, and the life," and the thought came: John's Gospel presents the way of God. And then I turned again and I found there that one day He was walking along the shores of Galilee and saw some men and said to them, "Follow me," and they left all and followed Him. I said, "John's Gospel presents the will of God, His will for me to follow." One of the religious leaders of our day, and I am not going to commit myself in saying that I agree with everything he writes, has given us this and I pass it on to you. He claims that Christianity can be best summed up in those two words of the Master, when He said, "Follow me."

When I was in Minnesota I did quite a bit of work among young people for the State Convention, serving as Director of their summer assembly for several years. We established a camp in the "Land of Ten Thousand Lakes" for the boys and girls. Every morning we had a meeting of the Faculty after breakfast to plan the day's work. Every night we had a camp fire. The camp was on "Agar Lake," a beautiful island in the centre, and the waters themselves beautifully blue. It was well named. I said to the members of the Faculty that morning, "Whom do you want to lead the camp fire tonight?" "You should lead it. This is the last camp fire this year." I said, "Thank you, I shall be glad to do that." There were some 80 or 100 boys at that camp. We went down to the lake shore, and they sat on the sands as I stood with my back toward the water. I said, "Men and boys, we have had a wonderful time here in this camp, and it has been a rich experience for all of us. I have wondered what I should say at this last camp fire session. All day some words have been ringing in my mind and touching my

heart," and I told them briefly of that experience on the shore of the Sea of Galilee and of Jesus walking by and turning to those men, saying, "Follow me." They followed Him. And I said, "Men and boys, I will tell you what I have been wondering. It is this. If Jesus Christ were to walk along the north shore of this little lake as we are assembled here on the shore in this our last service, and were to turn to us and say, 'Follow me,' what should we do?" I had no sooner gotten the words out of my mouth when a boy, 12, spoke out and said, "Dr. Valiant, we would follow Him, wouldn't we?" I said, "Would we? I have been wondering if we would," and the members of the Faculty and the boys of the group almost in one breath said, "Yes, we would follow Him; we would follow Him." Young men, young women, I don't know anything better than that in life. If I had a thousand lives to live I would want to live them following my Lord and Master.

Those old school days were great days. We didn't have the beautiful equipment that you have now. The Walmer Road Church was itself being built and they were building only the Educational Unit. We met downstairs in the large room and had small tables, each had his own chair and table, and we sat there for the session. But we had many delightful times in those sessions, I can tell you, and the experiences were rich, and the lectures given us were memorable. I remember that Rev. T. B. Hyde was one of our special lecturers, and it was from his lips that I listened to lectures on the Holy Spirit. I used to think he was a master in that doctrine. I still have a stock of notebooks, young men and women, which I would not sell for hundreds of dollars. I love to take them up and run through them. I have Dr. Harris' notes on Hebrews, Dr. Parsons' notes as well. He was then the pastor of Knox Presbyterian Church, and we had our regular teachers and lecturers as well. Those were great days, and, of course, as you have, we had regular sessions of prayer.

I can remember one of the students who heard the call of his Master for work across the seas, and who spent years in that service, and I remember him by this, that he always incorporated in every prayer that I heard him offer, "Lord, make us weak that we might be strong."

I hadn't been at school long before representatives of the Royce Avenue Baptist Church came to see me. I went home and mother said, "There are three men in the parlour that want to see you." They were three austere deacons of the Royce Avenue Baptist Church, bearded men, and for a young man like me they looked very severe and most austere, and I wondered what they wanted to see me for. "We heard that you are taking theology in the Bible and Missionary Training School and we need someone to help out in Royce Avenue." "I don't think you could stand it. I have only preached about two or three sermons in my life." "We know your family history and your background and we are reasonably sure that we could stand it," and I was highly honoured in serving as student pastor in that church.

Charlie Burrell had charge of the mission in the east end and he used to invite the students to come down and speak. I don't know whether you know anything about that section of the city in those days or not, but it wasn't anything like Walmer Road, I can assure you of that. One week he came to me and said, "I want you to go down and speak for us. They threw Higgins out last night." Higgins had a mild, soft voice, and he didn't have much enthusiasm. I fared a little better. Charlie went back to school the next day and said, "They threw Higgins out last week, and Valiant came down and spoke 45 minutes and they stood it!"

We had lots of good times and we enjoyed very much the work that we did, not only in the school but also in outside engagements. We had many good results in connection with those activities, not a few learned to know their Lord and others were built up in the faith.

And then the time came for that first graduation class—a great time! We looked forward to it. It meant a lot in the beginning of the school. It wasn't a large class, but it was an interesting class. Three of us went over the line. I am not speaking about scholastic ability or anything of that kind, but this imaginary boundary line between the United States and Canada.

Just before the close of school that year Dr. Stewart said, "I want to see you in my office." I went in and he said, "The Board has instructed me to give you the first choice of fields." There were a number of Canadian fields open and also one American field. Now this may seem strange to you. I am the only member of my family to feel this way about it. From my earliest recollections I felt I would like to work across the line. Dr. Stewart said, "Take until tomorrow to think it over." I did, and prayed about it. I said, "Dr. Stewart, I will take the American field," and so just about my birthday that year, in May, I started across the line to begin my ministry in North Dakota. My wife reminded me, "Remember you found me there." North Dakota was then known as the State of great white fields and beautiful girls. I got one of them! Lawrence Sirrell also crossed the line and went to Elmira, N.Y., and for a number of years did very effective work. Charlie Burrill was also a member of the graduating class. He too went across the line into Virginia, so that when I went down from the north to Virginia and he learned that I was there, he wrote to me and we began a correspondence that brought back memories of the old school. Charlie did most acceptable work, receiving the honorary degree of D.D. He passed on only last year.

And now I want to say to you, as one of the first graduates of this school, coming back after a number of years, that I praise God for His goodness and His leading, and for the way I have been permitted to associate with His people. I want to say that I will long remember this session, remember how I looked into your faces and met you here, and it will be an added inspiration to me as I go back to my work next week. May God bless you.

You will forget a good deal of what I have said, but do not forget that I have admonished you to heed the word of the Master when He said, "Follow me," whether it be to stay in Toronto, Hamilton, in Canada or the United States, or go to China or Africa or India. I want to say that if you are going to have the greatest satisfaction and joy in life you will find it only as you follow Him.

Dr. McNicol spoke briefly, thanking Dr. Valiant for his message. He said in part:

My mind has been running back to the time when Dr. Valiant was attending classes at the old Toronto Bible Missionary Training School in Walmer Road Church. I was then a student at Knox College down on Spadina Avenue, that old building that is encircled there, which is now used for the manufacture of penicillin: I had a room at the front of the building looking down the avenue. I could see every now and then the lecturers changing cars at College Street and Spadina Avenue. I remember seeing Mr. Hyde and Dr. Parsons, and they were coming from their homes in the city and the churches where they were ministering to the classes up here at Walmer Road Church. While Mr. Valiant was attending up here, I was attending down there. And here we are after these more than 50 years. I count it a high privilege to be here and to hear the testimony he has given us, and to know that the same Gospel, the same old Gospel, that we were

taught in my time, is being taught in a good many colleges, even though there are clouds over the horizon. We are thankful that here in this old institution we are still going on in the same way. The new students have had the privilege this morning of hearing a testimony from one who has been out on the firing lines, as to the way the Gospel can stand the test and strengthen one who has been in the fight. And so I am thankful this morning to have heard Dr. Valiant, thankful for the way the Lord has watched over this College and guided it ever since those great and good men gave it a true lead and built so well the foundation for the institution, in which I am proud still to serve under a new Principal, Mr. Rhodes.

CLASS LETTERS, 100% COMPLETE

Hearty congratulations to this year's Graduating Class! When their first class letter came out in October not a single member of the class was missing from it. This is a fine achievement, and we hope that Class '47 will keep up the good work. A word of commendation should be passed on to Miss Margaret Boal, the Class Secretary, whose diligent oversight of the class letter had not a little to do with this happy result.

Evening Class '46 has also something to be proud of. Not only was their letter complete, but they enjoy the distinction of being the first evening class to send out a class letter regularly. Perhaps other evening classes will follow their example. Congratulations to Miss Mary Ritchie, who undertakes a large share of the work involved.

News of the T.B.C. Family

PERSONALS

Rev. Alex Stein, '30, is pastor of the Gospel Church at Niagara Falls.

Rev. Elvin Snyder, '25, is on furlough from the Argentine.

John Austin, '31, is on furlough from China.

Robert Arnott, '44, won the A. E. Alexander Scholarship; Clifford McLaughlin, '41, the John MacNeill Memorial Scholarship; John Mair, '42, the Second Eugene Harris Prize at McMaster University.

The following appointments have been made by the Mennonite Brethren in Christ Church:—Arthur Walsh, '37, Kitchener; Percy Barley, '37, Gormley; Rev. Gordon Johnson, '33, Stayner; Harold Boadway, '40-'42, Listowel; Grant Sloss, '46, Stratford.

Rev. Fred Breckon, '34, is now minister at the Christian Congregational Church in Newmarket.

Rev. Alva Roblin, '34, has been made pastor of Silverthorne Baptist Church, Toronto.

Rev. Frank Rice, '35, has been appointed minister of First Avenue Baptist Church, Toronto.

Rev. John Crook, '36, has returned to China under the China Inland Mission.

Mr., '36, and Mrs. (Vera Bigham, '37) William Tyler are in charge of the China Inland Mission Home in Toronto, and Mr. Tyler has been appointed Associate Secretary-Treasurer of the Mission.

John Jefferey, E.C., '37, is serving in Dominica, British West Indies, under the Worldwide Evangelization Crusade.

Rev., '37, and Mrs. (Frances Woods, E.C., '37) George McAlpine are on furlough from Africa.

Frank Muir, '39, has taken charge of the Christian Congregational Church at Stouffville.

Mrs. Harold Holder (Willa Ross, '39) has returned from India and taken up residence in Savannah, Georgia.

Paul Beech, '43, received the Gilmour Memorial Scholarship at McMaster and is studying at Hartford Theological Seminary.

Stewart Dixon, '43, is teaching at the Ontario Agricultural College, Guelph.

Ronald Elliott, '43, is studying medicine at McGill University, Montreal.

The following have begun studies at McMaster University:—Caroline Newell, '43; Reta Elston, '45; Paul Burns, '46; and George Davison, '47.

Agnes Lee, '43, is now in charge of the New Toronto Baptist Mission.

Ferris Campbell, '44, has been appointed to Parson Memorial Mission, Ottawa, under the Baptist Home Mission Board.

Christine Makush, '44, is attending Western University at London.

Gertrude McLaughlin, '44, has been appointed east-end missionary for the Toronto City Mission.

Rev. Lorne Kenny, '44-'45, is on furlough from Egypt.

Roy Masseur, '40, was ordained into the ministry of the Baptist Church at Drumbo on September 18.

Rev. James Taylor, '40, has been made Moderator of the Thunder Bay Association of Regular Baptist Churches.

John Mair, '42, was ordained into the ministry of the Baptist Church at Hali-burton on September 17.

Charlie Einwechter, '44, Margaret English, '45, and Margaret Boal, '47, have been accepted by the Worldwide Evangelization Crusade for service in Africa.

Reginald Scott, '45, has been made pastor of the Fairbank Baptist Church, Toronto.

Dulcie Bell, '46, is attending Goshen College, Indiana.

Helen Smith, '46, is serving in the office of the Spanish Christian Mission, Toronto.

Horace Braden, '46, received first prize for Greek and Roman History from the University of Toronto.

Alice Gleason, '46, received the Greek award at McMaster University.

Mary Box, '47, is attending Houghton College, N.Y.

Mr., '47, and Mrs. (Helen Taylor, '46) Jake Friesen are in charge of the Scandinavian Alliance Mission at Breton, Alberta.

Mavis Keller, '47, has begun nurses' training at the Royal Victoria Hospital, Barrie.

Ruth Tofflemire, '47, is in training at Toronto East General Hospital.

Olive Coggins, '40, is on furlough from India.

Dorcas Tyers, '42, has been accepted for work in India under the Ceylon and India General Mission.

Audre Wormald, '42, has received her R.N. degree and has been awarded the prize for highest standing in psychiatry at the Ontario Hospital, Whitby.

BIRTHS

On April 11 at Picton, to Mr. and Mrs. (Ruth Wannamaker, '37-'38) Charles Margetson, a son, Brian Charles.

To Mr., '38, and Mrs. (Margaret Turnbull, '36-'37) George McDonald, a daughter, Flora Mae, on July 24.

To Mr., '41, and Mrs. (Marion Thomas, '42) Norman Buchanan, on August 13 at Sherbrooke, Quebec, a son, Wilfred Thomas.

To Mr. and Mrs. (Elsie Baerg, '43-'45) P. M. Loewen on August 24, a daughter, Janet Marie.

On September 10 at Princeton, N.J., to Mr. and Mrs., '45, Lawrence Yates, a daughter, Lorna Jean.

To Rev., '35-'36, '42-'43, and Mrs. George Davidson at Toronto on September 23, a son, Garth George.

To Mr. E. C., '44-'46, and Mrs. (Lorna Reeds, '39) Harley Iler, a daughter, Mary Elizabeth, on September 24.

To Mr. and Mrs. (Bernice Binks, '43) John Reid, a daughter, Sharon Janette, on September 5.

To Mr., E.C., '4-'4, and Mrs. Charles Speakman, a son, Mark Alan, on September 10.

To Mr. and Mrs. (Neta Reddick, '42) Edward Hoagland, at Wysox, Pennsylvania, on October 20, a daughter, Maybeth Agnes.

To Rev., '35, and Mrs. C. Alvin Armstrong on October 22 a son, Dennis James.

On October 15, to Mr., '46-'48, and Mrs. Emerson McDowell, a daughter, Margaret.

MARRIAGES

Noreen Nickleson, E.C., '46-'47, to Vernon McDormand, '49, on May 1 in the Church of Christ at West Lorne.

Lieut. Ruth Hall, '43, to James Clarke, on June 14.

Helen Dunning to Douglas Ropp, '49, on August 2 at Woodstock.

On August 5 at Strathclair, Manitoba, Irene Gamey, '44, to John McArthur.

Mary MacLean, '37, to Duncan Garrett (brother of Rev. Leslie Garrett, '19-'20) on August 9. Rev. Ronald Harmer, '37, performed the ceremony.

Hazel Wood to Ralph Humphries, '45-'46, on August 22.

Olive Bahry, E.C., '48, to Walter Zimmerman, '50, on August 23. Bertha Zimmerman, '44, was bridesmaid.

At Denver, Colorado, Ellen Anderson to William Lawrence, '45, on August 24.

On September 1, at Orillia, Mary Jamieson, '45, to Clair Clark. The College Trio, Elvie Engstrom, '45, Alice Gleason, '46, and Ferne Blair, '47, sang.

Verna Atkins, E.C., '46, to Frank Collacut in Avenue Road Church, Toronto, on September 6. Nellie Doig, '44, was one of the attendants.

Muriel Riley to Paul Beech, '43, at Wentworth Street Baptist Church, Hamilton, on September 6. Arthur McDowell, '43, was best man.

Rose Mannell, '45-'46, to Ralph Knowles at Tillsonburg on September 13.

Helen Kaiouzelous to Torrey Sneath, '42-'43, at High Park Baptist Church, Toronto, on September 19.

Helen Wells, E.C., '39, to Rev. W. G. Beattie in Saskatoon on November 5. Rev. Edwin Hope, E.C., '41, gave the bride away, and Mrs. Edwin Hope, E.C., '41, was bridesmaid. Rev. and Mrs. Beattie are serving under the Church of England at Hudson Bay, Saskatchewan.

DEATHS

William Matheson, '38, at Port Dover in August.