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The Perils of Ultra-Fundamentalism

Rev. John McNicol, D.D., Principal Emeritus

(The address given at the Morning service of the annual Day of Prayer, held Tuesday, February 1st, 1949.)

A short time ago, I came across this statement somewhere: "The allegiance of the individual Christian to his own church is secondary to his allegiance to the universal Church." Here in the Bible College we represent the universal Church. We are a kind of cross section of the universal Church. During the past generation the greatest peril to the cause of Christ in the universal Church came from Modernism. In the present generation it comes from Ultra-Fundamentalism. This is being pointed out by some of the wisest evangelical leaders. Two recent articles in fundamentalist papers have been courageous enough to do that. Let me give you a brief digest of them.

The first appeared in "His," the organ of the Inter-Varsity Christian Fellowship, under this heading, "Why Don't Fundamentalists Preach All the Gospel?" They leave out half the gospel, says the writer, the second half as stated in I John 3: 23: "This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, even as he gave us commandment." This note is struck again and again in the New Testament. For example, in II Peter 1: 5 we have this statement: "Add to your faith virtue;" and then a number of other graces are mentioned, ending up this way as the R.V. has it, "and to godliness love of the brethren, and to love of the brethren, love." We preach Christ as the Saviour as we must, but we give little emphasis to the mighty doctrine of love to one another, the second half of the gospel. No, we do not preach the gospel of love; we do not even practice it." So much for that article.

The other article appeared in "Moody Monthly" under this heading, "Beware of this Ism," with a sub-title as follows: "The greatest danger to present-day evangelicals is from within our own circle." The writer went on something like this: Satan's supreme effort towards weakening the Church and making it ineffective is to divide Christians from one another by causing what Paul calls "a schism in the body" (I Cor. 12: 25). Some of the divisions within the Church have been used to kindle new flames of evangelism. But the majority of our schisms have been due to petty quibbling over jots and tittles when we have forgotten Paul's admonition to "keep the unity of the Spirit in the bond of peace."

This was the trouble with the Corinthian church. The members were divided into cliques and Paul told them that they were carnal: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal . . . For whereas there is among you envying and strife, and divisions, are ye not carnal?" (I Cor. 3: 1, 3). What Paul meant by "carnal" was not, yielding to the lust of the flesh, but following self, making self the rule of their lives, even the rule of their church life. It was not the "flesh" as such that he had in mind, but "self." Drop off the H and turn the word around and you've got it. That was the kind of Christianity that Paul found in Corinth, and that is the kind of Christianity we Fundamentalists are developing. So says this article. Everywhere we see Christians and congregations that are sound enough, but of whom Paul would say, "Ye are yet carnal."

Now these are the two perils of Fundamentalism: preaching a gospel without love, and developing a carnally-minded kind of Christianity—a Christianity that is self-centred and complacent, not the New Testament kind that is pervaded by brotherly love and the fragrance of the presence of Christ. We have avoided the perils of Modernism in the Bible College: we must also avoid the perils of Fundamentalism. And so I should like to take two special texts this morning and try to explain their real meaning as we enter upon our day of prayer.

I

First, the exhortation of Jude "to contend earnestly for the faith which was once for all delivered unto the saints" (v. 3). Many Fundamentalists take this to mean that we should fight for our faith by going into controversy whenever we hear any false teaching. But read the next verse and you will see that Jude was not thinking of false teachers who denied the doctrines of Christianity, but of a class of men who had got into the Church and, to use Weymouth's phrase, were using the Gospel as "an excuse for immorality." They were nominal Christians who thought that since God saves us by His grace it does not matter what kind of lives we live.

It was Antinomianism Jude was attacking, and that was a very real danger in his day. These men perverted the very meaning of salvation, and in that sense they were denying the Saviour Himself. Jude insisted that Christians should stand for righteousness in the midst of an immoral world, and that when one is saved by the grace of God he should live a holy life. The Apostle Paul taught the same thing when he addressed his Roman readers as those that were "called to be saints" (Rom. 1: 7). That was the Gospel the Apostles preached in those days, and that was why the Christianity of the New Testament made such headway in the world. Any other kind would never have made any impact upon that corrupt old pagan world.

Contending for the faith, then, means standing for the truth that profession of faith in Christ involves loyalty to the Spirit of Christ. That is not the kind of spirit you find exhibited in most of our doctrinal controversies. We are not troubled today by Antinomianism, but there is another kind of danger to the Christian cause analogous to Antinomianism which is seriously weakening the Christian Church. The danger today is from those who want the credit of being Christians while they still live in the atmosphere of the world and follow its tastes and standards of judgment. They love the world and the things that are in the world, ignoring the warning John gives us in his First Epistle (2: 15-17). That kind of Christianity, the kind that does not overcome the world, is not good enough to make any real impact on the world.

The Christianity we find in the New Testament is very different. There we are told that according to the faith we profess we have been delivered out of this

present evil world (Gal. 1: 4), and have been translated into the Kingdom of God's dear Son (Col. 1: 13). According to our Lord Himself we are not of the world even as He was not of the world (John 17: 14). By the grace of God we have been born into another world and we should prove that by living in its atmosphere and carrying its aroma with us. All this is involved in what Jude meant by "contending for the faith." He would say to us today that if we should pervert the grace of God into an excuse for a worldly life we would be denying our Lord Jesus Christ.

II

The other text I want to speak about is Phil. 3: 10, where Paul tells us of the kind of life that he lived. His supreme aim was to know Jesus Christ: "That I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." Just as we ought to "contend for the faith" in the sense that Jude meant it, so we ought to seek to "know Jesus Christ" in the sense that Paul meant that. Notice that there were two poles round which Paul's Christian life revolved—the Resurrection of Christ and the Cross of Christ. Let us take the Cross first.

What did Paul mean by the fellowship of His sufferings and being made conformable to His death? He meant just dying to self. Jesus did not have to die as other men have to die. Speaking of His own life on one occasion, He declared, "No man taketh it from me, but I lay it down of myself" (John 10: 18). But while Jesus was not subject to death, yet He consented to die: He gave Himself to death. And He called upon His disciples to give themselves to death as He was doing. "If any man would come after me, let him deny himself"—let him put his own self-life to death—"and take up his cross and follow me." Now a cross was not something simply to carry, but something carried to die on. Jesus meant that His disciples should follow His way of living and each treat his own self-life as something that was to die.

What Paul meant, therefore, in this verse we are dealing with was that he was practising the way of life which Jesus had laid down for His disciples. It was thus he had fellowship with the sufferings of Christ and was being made conformable to His death. "I am crucified with Christ," He told the Galatians—I have gone through the Cross with Christ—"nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2: 20).

The Cross, then, meant for Paul continual dying to self. That is the real secret of victorious Christian living. The essence of sin does not consist in a conflict between 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. Therefore, if we are to get the victory over sin, the self in which sin has its seat must be put on the cross and kept there. This is the essential element in the practical Christianity which we find in the New Testament. The greatest teachers of the spiritual life throughout the history of the Church have all taught this truth. Let me tell you about two of them.

Blaise Pascal was an intellectual genius of the 17th century. He had mental powers such as have been given to few men and he became one of the most famous scientists of his age. At the same time he was using his mental powers in an earnest search for the knowledge of God. He knew all the philosophical arguments, but they left him cold. They gave him no sense of reality. One night as he was meditating on the Lord's last prayer and read the verse: "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent" (John 17: 3), it suddenly flashed upon him that God had revealed Himself in

Jesus Christ. He then opened his heart to Christ as He is presented in the Gospel, and at once he found the living God revealed. In Christ God had come home to his heart.

Pascal recorded his experience of that night in a few brief notes made at the time. They show that he was overwhelmed both with rapture and with sorrow—rapture because of the glory he found in Jesus Christ; shame and sorrow because he now saw his own life in the new light. It was not that he had been a sinful man in a worldly sense, but he had made self the centre of his being. After that his life was completely changed and the great scientist became known as a great saint.

He put down his thoughts from time to time, and they have been preserved and handed down to us. They reveal the secret of his remarkable life. It comes out in statements that appear again and again: "Self is to be hated. It makes itself the centre of everything. I will always hate it." He practised to the end of his days the kind of life that Paul meant, and so learned to have fellowship with Christ's sufferings and become conformable to His death. Pascal's "Thoughts," though written nearly 300 years ago, still remain one of the richest spiritual treasures of the Christian Church and have enriched and ennobled the lives of multitudes.

The English mystic William Law, who lived two hundred years ago, is another of the greatest teachers of the spiritual life in Christian history. He has been described by a high authority as "one of the most powerful and virile minds that the Church of England has ever produced." The last book he published was an earnest appeal to ministers to teach the death of self as the essential element in Christian life.

Law makes it plain that the denial of self which Christ requires of His disciples is vastly more than self-sacrifice. "Our salvation", he writes, "consists wholly in being saved from ourselves, or that which we are by nature. In the whole nature of things nothing could be this salvation to us but such a humility of God manifested in human nature as is beyond all expression. Self is the whole evil of fallen nature; self-denial is our capacity of being saved; humility is our saviour." He goes on to show that this salvation is accomplished only by the power of the Holy Spirit, and how the supreme business of the minister of the Gospel is to bring to pass the rebirth of the Spirit of God in the souls of men.

III

This brings us now to the other pole around which Paul's life revolved: "that I may know him and the power of his resurrection." Paul never forgot his Damascus vision, the vision of the glory of the risen Christ. We ought to have our Damascus vision. We do not make enough of the living Christ, the Christ who has gone through death and is now alive for evermore. It is not the Christ of the Gospels we should think most about, but the Christ who is risen and ascended. It is He who saves us—the living Christ. He is the Saviour we must give ourselves to if we are to die to self and live in the power of His resurrection.

Paul's mind was so much occupied with the Lord Jesus Christ that when he mentions His name in his letters he often goes off at a tangent to speak of His grace and His glory. He can hardly find language that is adequate to describe his conception of the unsearchable riches of Christ. He keeps telling his readers how much he thinks of the Lord Jesus Christ that they too may think of Him in the same way and always have the living Christ in mind. You see it was not some doctrinal statement that Paul was concerned about, but the ultimate reality behind all doctrine, the living Person of the Lord Himself. It is right and proper, of course, to hold correct doctrinal views about Jesus Christ, but they are only verbal statements to put on paper and can never bring us into personal touch with Him.

One of the last bits of advice that Paul gave to his young friend Timothy just before his martyrdom was this very thing—to keep the living Christ in mind. Writing from his Roman prison, he says, "Thou therefore, my son, be strong in the grace that is in Christ Jesus" (2 Tim. 2: 1). That takes us back to Jude again—the grace of God as revealed in the Gospel. Then a few verses farther on Paul tells Timothy how to be strong in this grace. The R.V. has the correct rendering: "Remember Jesus Christ, risen from the dead"; that is, always keep thinking about the risen and ascended Lord, bring Him to mind again and again. Our minds turn readily to those we love: do they turn as readily to Him whom having not yet seen we love? We should cultivate the habit of calling Him to mind and lifting up our hearts to Him in momentary prayer as we go on with our work. Then we find that He becomes to us, as Dr. Hudson Taylor used to say, "a living bright reality".

You see then how these two poles round which Paul's life revolved give us the pattern for genuine Christian life and for effective Christian service. The Cross and the Resurrection go together. Crucified with Christ, our self-life is to be put to death through His Cross. Risen with Christ, our new life is to spring from His Resurrection. This is the kind of Christianity that we should seek to exemplify in the fellowship and witness of the Bible College.

Let me close with an illustration of what I have been trying to say from the experience of a young Scottish minister, George H. C. MacGregor, who was one of the most widely used teachers of the deeper Christian life in Britain some fifty years ago. One summer he attended the Keswick Convention in England for the deepening of spiritual life, and his life went through a complete revolution. On the last night of the Convention he wrote to his sister as follows:

"The Convention is over now, and tomorrow we go back to the world. To say I have enjoyed it is to say nothing. To call it Heaven may seem hyperbole, but it is the best and shortest way of speaking of it. I fear I shall never be able to speak of it. The joy is unspeakable and full of glory. I have learned innumerable lessons, principally these: my own sinfulness and shortcoming. I have been searched through and through, and bared and exposed and scorched by God's searching Spirit. And then I have learned the unsearchableness of Christ. How Christ is magnified here, you can have no idea. I got such a view of the goodness of God today that it made me weep. I was completely broken down, and could not control myself, but had a fit of weeping. And I have learned the absolute necessity of obedience. Given obedience and faith, nothing is impossible. I have committed myself into God's hands and He has taken me, and life can never be the same again. It must be infinitely brighter than ever."

THE ANNUAL COMMUNION SERVICE

of the College will be held on

SUNDAY, APRIL 24, at 11.00 A.M.

in the Assembly Hall

Preacher: REV. C. A. ARMSTRONG

You are cordially invited to attend

The Bible School Movement and T. B. C.

Rev. C. A. Armstrong, M.A., Registrar

In this year of our Lord, 1949, there are many Bible schools throughout Canada, not to speak of those in the United States and other countries of the world. Some of these schools are conducted in church basements or in the more dignified units of the local church's Christian Education building, with the pastor and a few local men requisitioned by him acting as instructors. Other schools of the Bible are conducted in re-vamped houses, or in rambling institutes, with young people coming "across country" to prepare for a ministry which may be merely local but which they hope and pray may be more than local. Still other Bible schools are housed in buildings specially designed and equipped for work at the college level and to which are drawn from many points of the compass administrators, instructors and students with the highest qualifications.

But however housed, and whether the scope of vision is parochial, denominational or global, Bible schools are meeting a definite need. Long before 1894, the date of the founding of Canada's oldest Bible school, the Christian Church at large had been exposed to doctrines which undermined confidence in the Scriptures as the pure Word of God and which, in due time, produced the pathetic product of a biblically illiterate populace and a type of preacher who majored in "topic" rather than exposition. It was inevitable that the times should call forth a counteracting movement and that this movement should grow from strength to strength so long as the conditions which generated it should persist. The Toronto Bible Training School of 1894, and its continuation to this day as the Toronto Bible College, together with other Canadian schools of various names (we do not here speak of the U.S. schools, though they are part of the same general movement) represent a strong phalanx in a back-to-the-Bible movement which is of great concern to spiritual leaders who are directly involved in the world-wide tasks of evangelism and Christian education. One and all, the Bible schools stress the fact that what the Bible needs is not so much re-writing as re-reading.

Some graduates of Bible schools return by choice to their local churches, to strengthen the hands of believing pastors. Others go directly into home or overseas ministry. Still others go on to university. And now that here and there—as is the case at T.B.C.—a Bible school has succeeded in raising its academic standard high enough to enable it to do university work right on the premises, church and mission leaders are finding in such schools men and women to their liking—well trained in the academic sense, but spiritually and biblically equipped as well. With a sufficiently large number of such recruits the Church of Christ may be able to roll back the tide of liberal theology, while at the same time confronting the new generation with the doctrine of the Book of Books.

Why Toronto Bible College Has Been Eminently Successful

A half century for a Canadian institution is a long time; and when it is recognized that the Toronto Bible College was not only the original Canadian school of this kind, but that through successive decades, in peace and war, in prosperity and depression, it has held the even tenor of its way, notwithstanding the changing moods of the times, and that in its fifty-four years it has gone from strength to strength—there must be reasons. Some of these reasons are suggested below.

1. The College is conservative, yet not opposed to enquiry. The fact that it has not followed liberal theology is due not to ignorance, or prejudice, or stubborn "traditionalism", but to a defensible conviction that liberal theology has missed the road of truth.

2. Toronto Bible College is positive, yet not polemical. It has long maintained that the best defence of the "faith once delivered" is a clear and positive declaration of that Faith. Men schooled in Truth have always been better recognizers of heresy than those who are merely counselled against error.

3. The Toronto School is evangelistic, yet is not given to exalting methods above message. The message of the Gospel is eternal. Methods of presenting that Gospel may and do change. We do not quarrel with those who share our message but who employ different methods in its propagation.

4. T.B.C. in government is denominationally independent—being operated or controlled by no single denomination—but in fellowship it is interdenominational, not anti-church. There are schools which, openly or covertly, are dominated by a single denomination while professing to be operated by a neutral board; and there are schools which court favour with the various communions only for what they can derive from the latter in the way of recruits, financial support, and a field for proselytizing, while all the while declaring that these denominations are through and through apostate. In contrast to this attitude, we have learned that many believers can be found in the regular Christian churches with whom we can and do work happily for Kingdom ends.

5. The Toronto Bible College is co-operative alike with denominational and "faith" enterprises, yet it does not involve itself in the controversies which from time to time disturb the Christian community, nor is it carried away by modern fads, such as ultra-dispensationalism, no matter what majority these fads may enjoy among otherwise good evangelicals.

6. The College was wisely established in the heart of a cosmopolitan cross-section of humanity, so that day by day and week by week throughout the school session, as our students engage in work assigned in the Practical Work Department they are confronted with conditions akin to those which they are bound to meet after graduation. During the years of training, therefore, the students' world is not an artificial world such as he will never meet again once he is off the college campus, but it is the world as it actually exists, part pagan and part Christian, with each part attempting to convert the other. In the Toronto Bible College, there is a "separation unto the Lord," but each day of each session finds the student passing to and from school through the world with its ever-present need of ministry; and on evenings and week-ends young men and women who have been with their Lord on the mountain top are found with Christ in the valleys ministering to minds distressed.

7. The Toronto Bible College faculty is carefully picked, each full-time member representing a blend of personal faith and vision, university training, practical success in Christian ministry at home or abroad, and special success in the training and counselling of students. Each has his own special field and is able on that account to guide students in intensive as well as comprehensive work; yet each is attuned to the work of his fellow-teachers in other departments.

8. Within the Bible College there is a noticeable absence of the legalism which characterizes so many present-day schools. Principles, rather than rules and regulations, prevail at T.B.C. Yet licence does not result. Lives exposed to the Bible and an atmosphere of prayer expand into the "freedom which is in Christ," rather than contract into the legalistic righteousness of the Pharisees.

Three Outstanding Principles at T.B.C.

1. **A Bible-Centred Curriculum**—At the Toronto Bible College the entire Bible is thought through, with each verse, chapter and book related to the larger context of the whole. The vicious practice of appropriating texts as labels for doctrines arrived at externally is definitely discouraged, as is also that of dismembering texts in order to make them say what one might want them to say. Exegesis, not eisegesis, is the principle guiding all biblical study in this College. The fundamental Bible course, entitled "Thinking Through the Bible," is incorporated in all special courses that from time to time are given in the school; it consists of five hours a week for three years.

2. **The Leadership of the Holy Spirit**—In this Bible College decisions are not made by majority vote. The School moves forward day by day in an atmosphere of prayer, with each student, and each member of the Board, Faculty and Staff committed to the Lordship of Christ as revealed in the Scriptures. When there are dissenting voices, the minority is not overridden by the majority, but the matter is laid over while all persons concerned continue to seek the mind of the Lord. In this way zealots encounter delays, but when the body acts it is in loving unanimity. Thus the Bible College functions as a spiritual organism, and not merely as an institution.

3. **Student Self-Discipline**—It is expected of each student enrolled in Toronto Bible College that he has already surrendered his heart and life to Christ and that this initial commitment is renewed as a life attitude day by day. [Prospective students who do not personally acknowledge the Lordship of Christ can be accepted only as visitors, to be taught the way of salvation and the principle of self-surrender; they cannot enrol (or, as the case may be, continue) as bona fide students when this acknowledgment is lacking.] Each student is expected to live a self-disciplined Christian life. Upon this principle of individual self-discipline rests the system of student-government practised in the College; the students organize their own student life, appointing their own representatives to a student cabinet and accepting the guidance of such representatives in matters that concern the larger body.

And so, T.B.C. grows quietly and steadily, "like a tree planted by the rivers of water," its roots anchored deep in eternal verities, its branches reaching in all directions, and its fruit—a balanced ministry—ripening season by season under the sunshine of God's favour.

T. B. C. MONTREAL CAMPAIGN

From MAY 3rd - 15th

See Montreal Papers for List of Sunday Services

Teacher Training Classes and

Evening Evangelistic Meetings

Through Stouffville's Eyes

(The following testimonies speak for themselves. A group of Christian friends living in Stouffville and its vicinity tell of the blessing received through the T.B.C. Evangelistic Campaign.)

The blessing of the Lord fell upon our Stouffville district during the special week of meetings conducted by the Toronto Bible College students under the direction of Rev. D. A. Burns. The meetings were very largely attended and it was something new to see people having to be turned away owing to the churches being filled to capacity.

The messages in song by the choir, and the testimonies by the students, were much appreciated, and left a profound impression upon all who attended the meetings. Many feel that this evangelistic effort has meant a spiritual lift to our community. Some have stated that they cannot recall a time when the district was so much moved by the preaching of the Gospel.

We pray that God will bless the Toronto Bible College, and that He will continue to use the students who visited us. By their life and personal witness many found Christ as a personal Saviour.

We shall look forward to another visit from the Evangelistic Choir of T.B.C. at some future date.

Rev. Gibson W. Brown, '35.

Christian Church.

"The wheels of God grind slowly."

It is many years since ministers, and a few faithful followers in our town, began to dream of, and pray for, a spiritually united Stouffville. These dreams and prayers were brought to fruition in a wonderful way by the Bible College Campaign of November 28th to December 5th.

No one person will ever know the amount of earnest prayer, Christian grace and really hard work which were required to arrange and successfully conduct such a campaign, neither will any one person except our Lord Himself ever be able to estimate the amount of blessing derived from it. Everyone, from the children in the schools to the old folk, was spiritually enriched and many accepted Christ as Saviour.

As we listened to Spirit-filled messages from men of all denominations, as one church greeted another in Christian love, petty differences were forgotten, and we caught a glimpse of Christ's Church, of heaven itself.

Most especially would we pay tribute to the testimonies of the students, not only in the pulpit (where everyone agreed they were the best they had ever heard), but in our homes, where their happy sincere Christianity spoke louder than words.

Thank you, T.B.C., and may God's richest blessing be with you.

Bruce and Dorothy Johnson,

Baker Hill Baptist Church.

Now that the week of Evangelistic Services in Stouffville, conducted by the students of Toronto Bible College, is concluded, one sits back and reflects on their permanent contribution to the life of this community.

The sincerity of the students has left an indelible impression on all those with whom they came in contact. Those who were privileged to entertain them in their homes felt amply repaid by the warmth of their gratitude and their spiritual enthusiasm. As these consecrated students assembled night after night with one dominant purpose, one could not fail to be aware of the Divine Power that had reached out to Europe, the West Indies, Britain, the United States, and every Province of our own Dominion, bringing them to Toronto Bible College to train

for a fuller life of service. It was gratifying that among their number were several from this community.

Their personal contact in visiting the homes, their contribution to the nightly services in song, witness and prayer, supplemented by the powerful messages brought by outstanding leaders of the various denominations, have left a deep and lasting impression on the spiritual life of this community.

May God bless the Toronto Bible College!

Janet Brodie and Olive (Mrs. Ross) Winterstein,
Stouffville United Church.

It was a wonderful day, November 28th, 1948, when the Toronto Bible College choir arrived in Stouffville to sing the Songs of Zion and to preach the unsearchable riches of the Lord Jesus Christ. It will be a long time before we forget their stirring testimonies as they bore witness to the power of God in their lives — power to save and to keep and to transform.

The home visitation work by the students, and their visits to the public schools, were much appreciated. Because of these visits a number of the scholars accepted Christ as their Saviour and Lord. Eternity alone will reveal the full results of these sincere efforts put forth.

Each visiting minister seemed to have the right message, and each emphasized the necessity of the new birth and endeavoured to lead the people to a personal acceptance of Christ as their Saviour.

It is my own personal feeling, and many agree with me, that this evangelistic effort will have a far reaching effect upon our community. Our prayer is that many more, because of these meetings, will come to know Christ as Saviour.

I might say, too, that the way the students conducted themselves throughout the campaign brought back to our minds that verse of Scripture, "And the people took knowledge of them that they had been with Jesus."

Ira Rusnell, Town Constable,
Stouffville United Missionary Church.

To the readers of the Toronto Bible College Recorder we desire to make known our impressions of the recent campaign held in our town of Stouffville.

As a life-long resident in the Stouffville vicinity I can truthfully say that never before to my knowledge has there been such a spiritual impact made upon the hearts and minds of our people as the recent eight-day evangelistic campaign conducted by the Toronto Bible College. Night after night the churches were packed to capacity and on several occasions many were turned away. Old fashioned conviction permeated the atmosphere of the meetings and as a result many were led to a closer walk with God and a good number accepted Jesus Christ as their own personal Saviour.

I believe that the main factors that contributed to the success of these meetings were:

1. The prayerful co-operation of the churches of Stouffville and vicinity.
2. The sane and sensible leadership of the Rev. Dixon Burns and other members of the faculty of T.B.C.
3. The Word of the Lord was faithfully proclaimed. Jesus Christ was exalted as Saviour and Lord and the Holy Spirit was depended upon for results.

We at Stouffville are humbly thankful to God for the privilege of having such a group come to our town, and our prayer is that God may continue to bless the College that down through the years has prepared so many diligently to carry on the King's business.

A return visit to Stouffville would be most warmly welcomed

Charles H. Ratcliff,
2nd Markham Baptist Church.

Singing in Hospital Wards

Reuben Chappell, E.C., '26

(A Master Glassblower in the Dept. of Physics, U. of T., Mr. Chappel is a constant worker, together with our students, in the General Hospital.)

The privilege and importance of singing in hospital wards cannot be over-rated in its relationship to the whole plan of our work, and our purpose for being there.

It is of paramount importance, then, to see that every effort is made by those participating to give as near perfection as it is humanly possible to do.

What then are the chief things that we should bear in mind?

(1) **Harmony**, or, if singing alone—in perfect tune. Nothing irritates the nerves of even a healthy person more than a group—quartette or duet—singing out of tune. If you are singing in a quartette and you notice one of your number out of tune—singing the wrong tune—sing that person's part yourself, especially if it happens to be the soprano.

(2) **Practice**. It should be unnecessary to remark that wherever and whenever possible practice is most essential if good results are to be assured. In the eyes of the patients, when you enter a ward it may be that seven days of longing and hoping are wrapped up in keen expectation of "a meal of music" on which they will feed for another seven days. Our singing should be such that everyone will find in each hymn a rich blessing, a true comfort, and a message that will give courage and hope through the coming week.

3. **Expression**. The way we express the hymns can make or mar the impression we leave on our listeners. If you are dragging a hymn, singing too loud or too fast, don't blame the patients whom you see turning over in bed, with their backs to you, and pulling the covers up over their ears. That is their polite way of expressing their disapproval of your singing, and unfortunately they have to lie there and take it. (Remember quiet singing is always acceptable).

(4) **Enunciation**. It is better to over-emphasize your words than slur them together. If you think this is not important, notice the next time a group sings an unfamiliar piece, and if their enunciation is poor it will surprise you how few of the words you will understand. The following hymn is an excellent example of one where enunciation is essential to get the best from the message:

"Jesus, I am resting, resting, In the joy of what Thou art;
I am finding out the greatness of Thy loving heart;
Thou hast bid me gaze upon Thee, and Thy beauty fills my soul,
For, by Thy transforming power, Thou has made me whole."

(5) **Choice of hymns**. Choice of hymns is not just hurriedly looking over a hymn book and picking out at random any piece of music. Choice demands careful thought and consideration of the patients you will be singing to. Just because you know well, for instance—

"The Son of God goes forth to war, a kingly crown to gain;"
is no reason why you should inflict it upon your patients, because no doubt at that moment they are not particularly interested in kingly crowns.

Do not sing "Where is my wandering boy tonight?" It is liable to re-open old wounds. Wait till they are fully better.

(6) Repetition. Do not sing repetitious hymns. For instance—

"There's not a Friend like the lowly Jesus."

In one hymn, a single verse and chorus will require that you sing the same phrase eighteen times. There is nothing wrong with the message of the hymn, but to a sick person it can be very monotonous.

Again, in the choice of hymns, remember the weather plays a great part. If the weather is dull, the clouds heavy, if it is sunless or raining hard, you will not give your sick congregation any "buoyant lift" by singing hymns like "O God, our help in ages past," etc. Since it is a long metre piece of music, it must not be hurried, and therefore is not suitable for such a day. On such days, it is wise to remember Paul's advice to the Ephesian church when he said, "Singing and making melody in your hearts." Such hymns, then, as the following would be more readily acceptable:

"Sing them over again to me"

"When we walk with the Lord"

"All the way my Saviour leads me"

"The dear old story of a Saviour's love."

At least one hymn should be chosen that is based on or related to the speaker's message. This, however, is not so much for the patient's edification, although it ministers to that end, as to train us to use hymns to the best advantage in relation to our message.

In the choice of hymns, too, for use among sick folk, avoid those that stress the thought of death, or in which blood is the significant feature. If a person has been injured seriously on the street, no good first aid man would say to him, while dressing his wounds, "Cheer up, old man, you'll soon be dead."

(7) Type of Singing. Crooners have no place and no part in the plan of our work in the hospital, and will receive swift judgment from our leader. We can be dignified without formalism. We can be intensely sincere, an attitude which will win the attention and sympathy of the patients.

Where hymns have choruses, three verses are sufficient. Four verses are permissible where there is no chorus.

(8) Requests. You will sometimes get requests. Do not attempt a request number you do not know. Be frank and say you do not know it. Do not sing every piece they ask for. Some years ago, in my ward, when I asked for request numbers, one man asked for the "International," Communism's universal anthem. I said it is not in my book, but he insisted it was in every hymn book. I said, "Brother, it's not in mine!"

(9) Concentration. Concentrate on the message of each hymn and watch for the leader's cues.

If a doctor in street dress is entering the ward, finish the verse at any rate. If one is in the ward when you enter, wait until he leaves, or if he is there longer than five minutes, move on to the solarium of the ward, or go to another ward altogether.

If you notice that a hymn is upsetting a patient unduly, it is better to stop and choose another.

Some patients, through politeness, will not start eating their dinners while you are singing. Do not let their meals get cold, but tell them to eat, and humorously remark that you hope your singing will not spoil their appetite.

(10) Position. Quartettes should stand in a slightly semi-circular position in order to blend their voices, but any theatrical effect by close proximity is not to be commended. You are singing, remember, for the King of kings.

I have mentioned harmony, practice, expression, enunciation, choice, type of singing, requests, concentration and position. All these points are linked with each other and will give you in a general way some of the salient features which should govern our singing in places where life and death hold unceasing conflict for the souls of the patients we are privileged to sing to.

"Tell me the story softly, with earnest tones and grave;
Remember I'm the sinner, whom Jesus came to save.
Tell me the story always, if you would really be,
In any time of trouble, a comforter to me."

THE GRADUATION EXERCISES

of the

FIFTY-FIFTH SESSION

will be held at the University of Toronto Arena
Bloor Street West, near St. George
Bedford Rd. car stop

THURSDAY EVENING, APRIL 28, at 8.00 p.m.

Testimonies by Graduating Students

Music by the College Choir

Tickets may be secured by applying to the Secretary

Doors open at 6.15

7,000 Seats

Offering

The Gateway

Year Book of The College

We expect the 1949 issue of "The Gateway" will be off the press in April. It will be a well-illustrated and informative book.

As the publication is limited, we would advise members of the Alumni who desire a copy to secure it early. The price is \$1.00 postpaid, and copies will be sent in the order that requests have been received, as soon as the book is off the press. Send your order, accompanied by a postal note or cheque to: The Treasurer of the Gateway, 16 Spadina Road, Toronto 4.

Come Over and Help Us!

Rev. Douglas C. Percy, '36, Biliri Bible Training School, Nigeria

The doors of the Toronto Bible College opened wide, and the world trooped in.

Lithe Indians of South America, clutching images of their patron saints, moved with cat-like tread as they entered the building. Bland Orientals, hands firmly clasped in loose-sleeved gowns, moved with unemotional grace into the thronged halls. Humble coolies left their rickshaws and settled themselves into the darkening corners of the room holding aloft joss sticks and ancestral plaques. They sat silently, wondering, hoping.

Chanting Hindus, self effacing lower castes, arrogant Brahmins arrived in mighty force. The conglomerate mixtures of Europe: Slavs, Nordics, Galls, Romans, peasants and middle-class, all mingled in, clambering through the gateway.

Pagan Africans with their dangling demon charms; haughty Moslems clutching the Koran; little naked children, wide-eyed and fearful, all joined the throng that jostled and pushed into the building.

Eskimos, lumberjacks and the pathetic Indians of the great north-west, left parka and dog team as they filed self-consciously into the auditorium.

What means this parade of the nations? Not in flesh and blood were these varied peoples of the world seen. Not in foreign tongue and native dialect was their voice heard. But in spirit, in vision, in vivid portrayal, a panorama of the missionary enterprise was laid before the students during their annual missionary conference in February.

The **WORLD** entered Toronto Bible College. For a week the **WORLD** held sway. And it was the people of the **WORLD** who joined their voices into one great agonizing cry: "**COME OVER AND HELP US!**"

Through the lips of missionaries, from vivid portrayal on the screen, with discussion groups and literature displays, came the truth of the inspired words of Solomon: "Where there is no vision the people perish."

The Toronto Bible College has ever held before its students the claims of Christ for their lives, and the need of the world for their service. Into its curriculum is woven a study of Missions. From its devotions rises a prayer for Missions. During the year, ample opportunity is given for a vision of Missions. And from its ranks of graduates, flows a constant stream of men and women who have studied the problem, seen the need and responded to the call of the foreign mission field.

Did the Missionary Conference of 1949 accomplish anything? One cannot speak with authority of the things that pertain to the Holy Spirit alone. But, if one were to judge by outward signs, something was done in many a life and heart that will make a mighty impact on the foreign fields in the years to come.

One of the missionaries who took part in the discussions and round table conference, was paying his first visit to this side of the Atlantic. On being driven home when it was all finished, he could only repeat over and over again: "I've never seen anything like it! I've never been in anything like this before! What a thrill! What a challenge!"

The effort expended on the organized conference was well worthwhile. The Missionary Committee of T.B.C. planned the week of missions well. The Lord worked it out. Each meeting brought something home to a prepared heart. Every speaker seemed to have been selected and sent for "such a time as this."

Each night saw a different field represented in word and picture. On the Saturday, booths and display tables showed the crafts and cultures of the various countries. All the missions joined in a great afternoon of question and answer period, as prospective missionaries sought the solution to problems that arose in their minds.

Saturday evening the missionary banquet was held in the dining hall of the College. Representatives of many churches, most mission societies, and a large portion of the student body sat down to a feast of good things.

Perhaps the work had been done during the previous days. But it was at the Saturday night rally that the effort was brought to fruition. A round table discussion group of missionaries sought to outline the various practices and policies of their societies. Words of advice were given from their experience to the assembled student body who were anticipating service abroad.

It was the last half hour of the missionary conference. A short, stout man rose slowly to his feet to acknowledge his introduction. Leaning comfortably on the pulpit-desk, Dr. W. C. Smalley, pioneer missionary to western Canada for forty years and now Secretary of the Baptist Union for Western Canada, spoke to us. His message was informal. Laughter and tears, mirth and sobriety ran the gamut as from his experience and out of his heart he delivered his message. A spark was struck; an ember glowed and a fire was kindled. In response to a simple plea there thronged to the front, some two dozen young men and women in equal proportion. It was a dedication of life, a solidifying of purpose, a confirming of the resolve to fulfil the words of the Lord Jesus Christ: "ye shall be witnesses unto Me . . . unto the uttermost parts of the earth."

Into the teeming jungles and untamed wilderness of South America; across the Orient's vast areas; through India's inexhaustible reservoir of religions; into the heart of Europe's melting pot of humanity; reverberating through Africa's jumbled jungle, plain and desert has gone the answering cry of the students of T.B.C.—that gateway of service for Christ throughout the world:

"Can we whose souls are lighted, with wisdom from on high,
Can we to men benighted, the Lamp of Life deny?
Salvation, oh salvation! That message WE'LL proclaim,
Till each remotest nation, has heard Messiah's Name!"

The missionary speakers at this year's conference were: Rev. Thomas Lindores, '25, The New Testament Missionary Union, representing South America; the Rev. William Pape, China Inland Mission, The Orient; Rev. Clarence Bass, '36, Ceylon and India General Mission, representing India; Rev. Ken Adams, the Christian Literature Crusade of the W.E.C., representing Europe; Rev. Douglas Percy, '36, the Sudan Interior Mission, representing Africa; and Dr. W. C. Smalley, General Secretary, the Baptist Union of Western Canada, presenting a missionary challenge.

News of the T.B.C. Family

PERSONALS

Rev., '25 and Mrs. (Amy Marwood, '26) Harold Dancy have returned to their field in Africa under the Sudan Interior Mission.

Mrs. Ernest Frost (E.C., '28) has returned to Africa under the South Africa General Mission.

Julia Tipple, '26-'28, is training in one of the Deaconess Orders of the Anglican Church in England.

Mrs. Ewart Jones, '30, returned to South America under the New Testament Missionary Union.

Norman Parish, '36, has returned to his field in South America under the Colombian Evangelical Mission.

Capt., '39, and Mrs. (Betty Godfrey, '39-'40) Gordon Holmes have arrived in India to serve under the Salvation Army.

Rev. James Taylor, '40, has accepted the call of the Collingwood Baptist Church and will commence his new duties in April.

Rev. Harry Butler, '41, has accepted the call of the Regular Baptist Church in Chatham.

Ethel McIntyre, '43, is now serving in one of the Deaconess Orders of the Anglican Church in the Maritimes.

Bertha Zimmerman, '44, has arrived in Ethiopia and is serving under the Sudan Interior Mission.

Eileen Klein, '44, graduated as a Certified Nursing Assistant in Toronto in September.

Goldie Blakeney, '44, has arrived in Nigeria where she is serving under the Sudan Interior Mission.

Mrs. Cecil Hodgson (Margaret English, '45) arrived in Africa in December, under the Worldwide Evangelization Crusade.

Margaret L. Johnston (E.C., '46) is training at the Faith Mission Home.

Mrs. Fred Swartzendruber (Dulcie Bell, '46) has sailed for Puerto Rico under the Mennonite Board of Missions.

Ferne Blair, '47, is serving under the Canadian Sunday School Mission at Inglis, Manitoba.

Ethel Chernik, '47-'48, has arrived in Nigeria where she is serving under the Sudan Interior Mission.

Marie Wilcox, '48, is in training as a nurse in Fredericton, New Brunswick.

John Miller, '48, is attending the Baptist Seminary in Toronto.

Marion Salmon, '48, is training at Toronto East General Hospital.

Mildred Smith, '48, is working with the Toronto Jewish Mission.

Robert Russell, '48, was ordained on February 22 in the Cobourg Independent Baptist Church.

BIRTHS

To Mr. and Mrs. (Grace Douthwright, '40) Ora M. Douthwright, on

August 19th, a daughter, Etta Ruth. The classmates of Mrs. Douthwright will sympathize with her in the loss of her infant daughter on August 22nd.

To Mr., '36, and Mrs. (Helen Minkler, '38) Arnold Gillott, on August 26th, a daughter, Jo Ann Elizabeth.

To Mr. and Mrs. (Edna Thompson, '39) Ellis Lageer, on September 10th, a daughter, Nancy Ruth, at Owen Sound.

To Mr. and Mrs. (Mary McLean, '37) Duncan Garrett, on December 28th a daughter, Helen Mary.

To Mr., '41, and Mrs. (Marion Thomas, '42) Norman Buchanan, on December 30th, a son, Douglas Arthur.

To Mr., '46-'48, and Mrs. (Olive Bahry, E.C., '48) Walter Zimmerman, on January 4th, a daughter, Lois Ruth.

To Mr. and Mrs. (Elizabeth Naftel, '36) J. G. Gillan, on January 11th, a daughter, Jean Ellen.

To Mr., '49, and Mrs. (Gwen Wilkinson, '44-'46) Grant Wright, a son, Philip Leslie Grant in February.

MARRIAGES

Edith Watt, '20, to George Farring on November 15th, 1947, in the First Baptist Church, Orlando, Florida.

Hazel Walter, '36, to Jack McLaughlin on March 25th, 1948.

Ida Batchelor, '41, to Carson Henderson on August 31st at Zion United Church, The Ridge. Olga Whitmore, '43, was bridesmaid.

Hazel Gibbins, '44, to Edward William Roland-Hill on November 20th at Walmer Road Baptist Church. Natalia Gibbins, '43, was bridesmaid.

Dorothy Knaggs, '43, to Elmer Weaver on November 27th at Paris. Reverend Norman Brooks, '41, officiated.

Doris Leonard, '45, to Cyril Weller at Kunming, China, on January 14th.

DEATHS

Emma Lapp, '13, on December 30th in Toronto.

Ruby F. Kane, '45-'46, on January 13th, in St. Thomas. Rev. Paul Storms, '46, assisted at the funeral service.