

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), 57, no. 2 (June 1951)

987-014
FC-REC-4



Toronto Bible College RECORDER

16 Spadina Road
Toronto

Price Ten Cents
Per Annum

Volume 57

TORONTO, JUNE, 1951

Number 2

Graduating Exercises 1951

Rev. Andrew MacBeath

It is appropriate that the Graduating Exercises in connection with a Bible College should be held in an arena. Such a place links us back with the martyrs and confessors of the Faith in early Christian days. This arena, however, has neither sand nor lurking lions. It has no ancient aroma at all, but is thoroughly modern. Scene of ice hockey encounters in the winter, it is a reminder that our world is crazy on speed, and is a place of swiftly-changing fortunes and feverish partisanship. This place where men contend for the mastery carries the suggestion that conflict and spiritual warfare is the calling to which the graduates go forth. If they have opened and studied their Bible to any effect, that is what the young people now about to graduate have been led to expect.

Yet the Varsity Arena, during the summer and fall of the year, becomes a spacious auditorium — the favoured rendezvous of countless music-lovers, for it is here that orchestral and symphony concerts are held. This too is strangely appropriate, for music is a strong feature of Toronto Bible College — part of its triumphant note of testimony. On the programme for the evening, music and testimonies — apart from the giving of the diplomas — form the chief items.

But let me begin at the beginning and describe the Graduating Exercises for those who have never seen them. We enter the vast auditorium, and besides the great throng of people assembled we are aware of the Graduating Class motto inscribed in huge letters above the platform — "In Christ We Conquer." For a generation that is baffled and searching its heart about great world issues, a generation harassed too by the pressure of domestic and personal problems, the four words carry their own message of ringing, joyful certainty.

Friends of the College have assembled from far and near. Groups have travelled by coach from many outlying places. One hundred have come in from Uxbridge — the area in which the students held last November a two-weeks evangelistic campaign of house to house visitation and very fruitful Gospel services. There is such a warmth of friendly expectancy in the eyes and hearts of all these groups of visitors that the beholder becomes conscious of one special feature of T.B.C. — its warm family feeling. All who have graduated from this centre of spiritual influence have been forged and welded into a marvellous unity — they have been baptized by the Spirit's fire into a mutual esteem and interdependence

which is T.B.C.'s supreme spiritual secret. The Principal refers to the "T.B.C. family" in his words of welcome to the packed audience, and this — we instantly see — explains why it is that so great an auditorium can be filled. Well over 6,000 people are easily gathered when they come — as for instance the Uxbridge group does — because of the personal magnetism of the students, and the track of radiant testimony which they have left across the heart and memory of so many who gave them hospitality and came to love them as their own.

It is therefore with a subdued thrill of expectancy that the great assemblage waits for the hour to strike. Stewards are showing late arrivals to their seats. The platform seats are empty, and the high tiers on which the student choir will sit seem bare. The centre aisle has been kept clear and now on a sudden we see why. Between the speakers' platform and the choir stalls stand three grand pianos, and these now are struck in unison, with slow deliberation. The music is Goss's "Praise, My Soul, the King of Heaven." Down the centre aisle begins to move in solemn march a double line. The orderliness and quiet dignity of this procession as in slow ceremonial parade makes us catch our breath — in this arena of dashing speed. Something different is here. From north to south down the long aisle they move, a young lady and a young man leading, and then in pairs behind them young women all in long, white evening frocks. Over 200 of them, each couple spaced some distance from the next, they advance like priests to an altar. As they reach the flower-garlanded front of the platform, the double line divides to left and right, till eventually, one at each extremity of the wide platform, they mount — so slowly mount — the steps. The minutes pass. That long advancing line, mostly in white, but at intervals with pairs of men, impressive in dark clothes — comes on and ever on. Slow but not endless is the march, for soon we observe the formation into which the pattern weaves as more and more mount on to the choir seats and take their places — the men's dark suits have formed a wedge-shaped V and the girls in white to either side form something that resembles the Victory sign. Above them their class motto makes the meaning unmistakable — "In Christ We Conquer."

The platform party files on, and the National Anthem is sung. But, here again, something is different. The usual first verse is over, and now across the vast assembly float the words—

"Thy choicest gifts in store
On him be pleased to pour . . . "

A rich contralto voice as full and sure as Dame Clara Butt's sends that message forth as the first individual message of the evening. And it is for God's choicest gifts to be poured upon themselves that the graduates ask. All their friends ask it too, not only for His Majesty the King, but for every young ambassador for Christ that sings His Name.

What imparts this sense of intimacy? Have not the Graduating Class chosen Luther's hymn as their own? Yes, "A Mighty Fortress is Our God" — and the vigour and pulsation of its soul-steadying strains seem peculiarly apt for an age of tensions and alarms. Nevertheless we seem to be aware both of the wide world's need and of our Father's close access to the individual soul. That comes out anew in the hymn-anthem sung by the evangelistic choir and Mrs. Marion Newby — the soloist we already heard. This time the words that haunt the air like bird-song in a dew-freshened morning are these — "Dawns the sweet consciousness I am with Thee." God has taken the voice of that dowered member of our Staff and made it His.

Dr. Rhodes seemed delightfully the right man in the right place on each occasion when he moved to the loud-speaker, and great was the gratification of many at his return to the rostrum from which illness debarred him a year ago. His words of welcome struck the family note. The Scripture was read and prayer was offered by the Rev. Dixon Burns.

Next came the words of witness by the Graduating Students. First there were three girls — calm, competent, modest, in their long white robes — each wearing a crimson rose. No rigmarole of words, but a thoughtful message each had to give. There was a witness in the white and crimson of the colours, before a word was said. What the constraint of the love of Christ had come to mean for them — that was their theme. Each told how her steps had been ordered to this training school and what were some of the precious lessons she had learned there. A double trio of girls then sang, "There is a Green Hill" — for Calvary was in all our thoughts — and afterwards three male students gave their words of witness. The first and third were born in the West Indies, and the intermediate student was born in Shanghai, son of missionaries to China. Something direct as a spear aimed at a target was in their messages, and yet there was a richness of Gospel matter which made their words a feast for mind and heart. These six brief messages unveiled the love of God, the Cross of Christ, the Spirit's power and the great aching need of our poor world.

"Thy Way, Not Mine, O Lord" was rendered by the Male Quartet, and then the President — his face alight with the glow of God — moved forward to tell the company assembled for this 57th Graduation what the College aims at doing. Six hundred graduates are on the far-scattered mission fields of the world, and four hundred students have been enrolled this session in the Day and Evening Classes. What they contribute in fees is merely nominal and covers only 15% of the cost of training them. Quietly he leaves these facts with his hearers, and with no attempt at pressing for generous giving, he announces the offering.

After the Graduating Class hymn, which is now rendered, we reach what seems the climax of the evening's choral effort — Handel's Anthem — "And the Glory of the Lord." Cyril Redford has thrown as much vital energy into conducting this choir as a man may put into three ball games, and it is here that his crowning effort has been vindicated — and the untiring cooperation of his three skilled pianists ("brilliant" the music critic justly called them).

There follows the presentation of diplomas and certificates, and the Principal indicates where each student's home lies — New Brunswick, Nova Scotia, Barbados, Curacao, Montreal, far off Calgary, Massachusetts and Buffalo, some places in Quebec Province, as well as Toronto and the many towns of Ontario. Filing down to stand in front of the platform in an impressive triple line, holding their diplomas, the sixty graduates stand facing the platform and the choir, and the Rev. J. Charles Stern offers the dedicatory prayer. The Choral Blessing is sung by the choir and then all the audience joins in singing the College Hymn — "Help Me, O Lord, the God of My Salvation," and finally the Principal Emeritus, who next year enters on his 50th year of actual teaching, pronounces the Benediction.

Tensions relaxed, the students flow down to meet their countless friends and gather their bouquets. A young man tells me he has travelled over 100 miles to be present just as a tribute to a "swell Christian fellow" — one of the graduates alongside whom he once had the memorable privilege to work as a farm hand. That is what I feel most: this whole assemblage is brought here by many a human touch, and many a touch from the hand of God conveyed through human hearts.

An Increasing Ministry

Principal J. B. Rhodes



REV. D. A. BURNS

On September 1st of this year the Rev. Dixon A. Burns enters upon his new appointment as Superintendent of Home Missions for the Baptist Convention of Ontario and Quebec. At that time he will have completed 22 years' service with the Toronto Bible College. His active association with the College began in the days when T.B.C. stood on College Street, where the Banting Institute now stands. In all these years he has given unstintedly of his time and talents to the work of the College. His service has been characterized by boundless energy, buoyant enthusiasm, and outstanding directive ability.

During his regime as Superintendent of Student Activities the manifold Student Activity programme that we know today has been built up. The extent of our Practical

work is itself an evidence of the effectiveness of this phase of our student life. It has been in response to appeals from Churches and missions that we have engaged in so widespread a programme. The College does not thrust itself into such activities, but undertakes them in answer to outside appeals. Yet the very success of the programme creates a crucial problem, for, in recent years our students' practical work has been endangering the efficiency of their class-room work. The course we shall require to follow in coming years has been indicated by Mr. Burns himself, in his final report to the Board of Governors and Advisory Council of the College. "Looking back over the development of this work, it may be well to indicate, even to admit, that we have reached the saturation point in our capacity to expand to meet all the demands that are being made upon us for this type of ministry. It seems natural to conclude that we cannot expect our students to teach every Sunday in Sunday School; to be engaged in evangelism each Sunday through the choir or other groups; to be responsible for regular services in missions, factories and hospitals, and, at the same time, to maintain their required standard of study, while having, in the great majority of cases, to earn their living." To deal with this problem will be one of the Faculty's first responsibilities.

Mr. Burns has also been responsible for initiating and developing the fine system of Teacher Training in evidence at the College. He was one of the charter members, as representing the Toronto Bible College in that action, of the group of Christian educationalists who founded the Evangelical Teacher Training Association of North America. A large number of our Day class students, as well as some of our Evening class students, take advantage of the Teacher Training programme to secure during their course at T.B.C. the E.T.T.A. diploma with gold seal. These classes contribute a great deal to their effectiveness in various forms of practical Christian work, particularly in Sunday School and Young People's activities.

Mr. Burns, as well, has built up the extensive Alumni Association that flourishes today, with branches in towns and cities here at home, and in centres on the mission fields. A very commendable feature of his guidance of Alumni organization is seen in the systematic contributions made through the Alumni office to

the support of the College. These have been steadily increasing in recent years and evince the practical interest of many of our graduates in the continuing work of the school.

It really goes without saying that his colleagues on the Staff, as well as the student body and the entire T.B.C. fellowship, will sustain a severe loss when Mr. Burns takes up his new appointment. At the last social gathering of the term farewell was taken of Mr. Burns, and a presentation of travelling bags and a fitted lunch hamper in leather case was made to him on behalf of the Staff and Students. John Gray, Head Boy of the retiring Cabinet, read the illuminated address, and Tom Swan, Head Boy of the incoming Cabinet, presented the gifts. The Principal commended Mr. Burns to God's grace and blessing in prayer.

Yet, while fully appreciating our own loss, we cannot but rejoice in the enlarged opportunity of service opened up to our friend and associate. We recognize that, as the Secretary of Home Missions, his distinctive gifts will find occasion for an increasing ministry with some 200 churches under his supervision. We shall pray that God's blessing may rest upon him from the inception of his new work, always remembering that what is loss to us as a College will be gain to the work of God's Kingdom.

Although he will not be a T.B.C. Staff-member, Mr. Burns will always remain a T.B.C. Family member. The concluding paragraph of his report to Board and Council deserves to be the concluding paragraph here. "In laying down this office, and relinquishing the tasks that have been mine throughout these years, I trust that the changes in College life, especially in personnel, impending and necessary, will be for the strengthening and advancement of the work. Wherever I go on my multiplied travels, I shall still be a graduate of Toronto Bible College and hope to maintain my interest in its affairs and welfare, and to take the spirit, atmosphere and training of these years into the larger area of the evangelization of Canadian life."

Graduating Exercises 1951

Continued from page 3

Their hearts swelling with the joy of the occasion, students are reunited with parents, relatives, and friends, and the Rev. Dixon Burns who has watched this gathering grow through the 22 years of his energetic control of Student Activities and his administrative skill in organizing this large impressive festival, seems besieged with many hands that shake his, at this last Graduation before he leaves for his responsible task as Superintendent of Home Missions for the Baptist Convention of Ontario and Quebec.

Human contacts — yes, the gathering draws to its close with human contacts prominent again, and yet there stays with us as we move out into the wide street and into traffic that efficiently carries off the great throng by special city transportation arrangements, a sense that the stars look down on something that belongs beyond the bounds of time. God and His will expressed in yielded, dedicated lives — it is of Him we think. Seed corn in the hand of Christ these young folks are — to be sown in the dark furrows of the earth and bring a harvest to His glory "The field is the world" and because the reapers are the angels, we must hasten to the task. "I must work the works of Him that sent me while it is day. The night cometh when no man can work."

Thanking God for those young lives He has claimed, we turn homeward singing —

"Thy choicest gifts in store
On them be pleased to pour."

The Transfigured Life

Sermon Preached by Rev. D. A. Burns
T.B.C. Communion Service, April 29, 1951

Matthew 17: 1, 2—"And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart. And was transfigured before them."

Luke 9: 28—"And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, he became another person."

These statements are essentially arresting. No suggestion is made to the effect that Jesus desired transfiguration. It is nowhere suggested that He transfigured Himself. This is not an illustration of self-transfiguration. The narrative in Luke informs us that the Master went up into the mountain to pray, not especially to be transfigured, and as He prayed, He was transfigured — transfigured in prayer.

There are some things we do not seem to secure by seeking or searching. Holiness is not obtained in this way. Joy is not secured by seeking it as an end in itself. To search for these things in themselves, is the most certain way to miss them altogether. The world disfigures us — our character, our conduct, our influence. Prayer transfigures us — our character, our conduct, our influence. And this is the continuing process of the Christian life. As He kept on praying, He became another man. This is the suggestion of the original. It is certain, I feel, that if we, too, keep on praying, we shall be changed, transfigured.

This change in the appearance of our Lord has both puzzled and attracted me. The Saviour did not seek to be different from others. He sought no glory for Himself: nothing that would attract attention or make Him conspicuous. The transfiguration cannot be accounted for on that ground. Moreover, He was transfigured before them, clearly indicative of the fact that the transfiguration had a meaning and significance for the disciples, which they could not fail to recognize. Weymouth's translation of Matthew is — Moses and Elijah appeared to them, conversing with Him. It does not say the heavenly intelligences conversed with them. They saw and listened.

But, this morning, I am concerned, not to speak of Christ's transfiguration, but rather to use it as the basis for an analysis of the transfigured life, that life which is possible for all of us. I do not suggest that if we build into our characters the four qualities here found, we shall be certain thereby to end up with the transfigured life; any more than we can assemble a number of human limbs and end up with a living human organism; or any more than we can collect red paper petals and a green paper stem and end up with living roses. But we can take that indefinable fragrance; that life marked by the quality of transfiguration, and note its telling and winning characteristics. And to me, these characteristics are four in number.

I.

The Transfigured Life Does Not Deny The Cross — It is marked by the quality of sacrifice. Jesus had been trying to prepare His disciples for the Cross to which both He and they were going. Peter, upon a recent occasion, had undertaken to reprove the Lord for speaking about the Cross. The mention of it apparently brought disgust to and resentment from Peter. Matthew tells us that when Christ spoke about His approaching death and His coming resurrection, "Peter took him aside, and began taking him to task (Weymouth), saying 'Master, God forbid! This will not be your lot.'"

Six days after that (Matthew) or "about eight days after" according to Luke, Jesus takes Peter, John and James (Luke) or Peter, James and John (Matthew) into an high mountain. Peter is mentioned first in both records, although the order of the other two names varies. The Mount of Transfiguration was the confirmation of what He had said to them about the necessity of the Cross some six or seven days before. It was the Lord's way of setting Peter right about the Cross. Indeed, the weakness of humanity, and its basic resentment of the Cross are illustrated by contrasted statements from the lips of Peter. In Matthew 16: 22, when speaking about the Cross he says, "Be it far from thee, Lord!" but six days later in chapter 17: 4, ten verses later, he says, "Lord, it is good that we are here," (or, it is a good thing for You that we are here). "Let us build three abiding places, and live here for ever."

Is it not one of the great temptations to which life may become subjected — the temptation and tendency to circumvent the Cross; to take life as easy as we can, to make it as epicurean as possible? You will never reach the mission field or the ministry by that means. Transfiguration lies only by the way of Calvary. Just as, according to the story, the highlanders in a certain village in Scotland awoke to find all their peat fires out on a certain wintry morning, and had no way of re-lighting them, until they found a home on the top of a hill outside their village whose fire was burning brightly; so the church must climb the hill of Calvary to have her fires of devotion re-kindled. What is indispensable for the Redeemer is indispensable for the redeemed.

Must Jesus bear the Cross alone?
And all the world go free?

No! there's a Cross for everyone,
And there's a Cross for me.

II.

The Transfigured Life Does Not Decry the Attractiveness of Life — Life has a glory. It is attractive. According to Morrison, the transfiguration assured Jesus of the true greatness of His mission. We never doubt the greatness of the work which He accomplished: but do we ever wonder whether life for Him lost its attractiveness, its radiance, its zest? Do we ever wonder whether the jeers and taunts of friends and foes regarding the Cross; the suggestion of the devil to refuse and escape from it — ever bedimmed His life or blurred His vision? Well! in order to fortify the disciples against any such experience, Jesus revealed His future glory. The Kingdom came to them temporarily in that experience. They "sampled" the Kingdom of God on the Mount of Transfiguration.

The vision of their Master was a revelation to them of God's thought for Him. They were permitted to enter into possession of a truth, hitherto unknown to them. It was true He must die. It was true He must suffer. It was true He must be cruelly treated. It was true He must be crucified. But, it was also true that He was to be forever, what they now saw Him to be temporarily, and in all their future associations with the Master they were ever to remember what He was to become. I think we must recall that these men who saw Jesus transfigured before their very eyes, also saw Him in Gethsemane, when He sweat great drops of blood, and when with strong crying and tears He pleaded with God in an agony, Father, Father, if it be possible, let this cup pass from me. They would then be asking, "Can this be the Son of God? — the Messiah?" The transfiguration precluded that necessity.

When the day of Christ's trial came, they all forsook Him and fled. And Peter denied Him, consciously so, I feel. What would Peter have been like in Gethse-

mane and at the trial if he had not been on the Holy Mount? And what will we be like? But, thank God, the Cross does not end it all. The Cross is only the way to glory. And — the Cross is the only way to glory. And the glory is as real as the Cross.

III.

The Transfigured Life Does Not Dissipate or Dissolve The Mysterious Element In Life, the Clouds — Transfigured lives have crosses, and crowns and clouds. Honoré Willsie Morrow makes this clear in the life of Adoniram Judson. Read the life of F. B. Meyer with the story of his night on the hills near Keswick, England. The clouds only contributed to the glory of their lives — lives that were strikingly redolent of the life and fragrance of the transfigured Christ.

The Bible has much to say about clouds. There is a remarkable cloudland in the Scriptures. And here, it was a bright cloud which overshadowed them. Did you ever see a bright cloud? Have you ever had a bright cloud experience? We talk a great deal about dark clouds, and clouds for us are usually dark. They are trying and terrifying. I wonder, however, if they are calculated to do us as much harm as bright clouds, those things that allure us, things that we do not catalogue as clouds at all, bright things, easy things.

Do you not think that these clouds tend to hide some secret from our gaze and ken, just as the bright cloud on the Mount of Transfiguration hid secrets from the gaze of the disciples — secrets which they very much wished to know? There is always something fascinating about mystery. There is always a certain radiance about it. That is one of the elements of genuine Christianity. A true Christian never has all his problems solved. If he had, there would be no room for faith, and faith is just betting your life on God.

There is always a residuum of mystery in Christianity, and there are more clouds in the Bible than any other religious book in the world. Like Peter, James, and John, we too would fain question the heavenly visitors and examine their heavenly dress. We would like to become certain for ourselves, with the certainty of faith, not of sense. But like Jacob at Peniel, the angels of God that visit the soul of man, leave in the hush of dawn — they leave before daybreak. "Let me go, for the day breaketh" is their word of caution to us. Look at and examine the Incarnation! Ponder over the Atonement! Meditate upon the Resurrection! And just when you think you have a final and satisfying explanation of these great truths, a bright cloud settles down over them and leaves you again in the presence of profound mystery. But young people, when you come to that experience, as you will over and over again, remember you have been in the company of angels whose language to you is this, "Let me go, for the day breaketh," for we walk by faith and not by sight.

IV.

Finally, the Transfigured Life Does Not Depolarize the Unchanging Core at the Heart of All Good, That is, Christ — For the transfigured life has: 1. a cross, 2. a crown, 3. a cloud, 4. the Christ. For Jesus Christ Himself was within the cloud. He is in the cloud of loneliness when you are on your mission station: He is in the cloud of doubt and despair: He is in the cloud of death and promises to be with us always. The transfigured Saviour is always within.

You parents have found it to be so in all the experiences of life. Somewhere in the cloud, the Christ is hiding. The cloud was the mediating factor in our understanding of His ways. The Covenanters found it so at Tillietudlem and Bothwell,

Graduation Testimonies



JEAN HILL, '51

Toronto, the city of churches! This phrase is commonly used to express the Christian heritage of this great city. In view of such a statement it is possible to say that anyone in Toronto lacks an opportunity to hear the Gospel of Christ or to be challenged in some way by the claims which He makes on the lives of men? Yet how many have not responded to those claims! That was my experience until recent years. It was my privilege not only to live in this city of opportunity but also to be surrounded by Christian influences throughout my life. Yet it was not until near the close of my high school days that the head knowledge which I possessed drew from my heart a response of love and faith in Jesus Christ and only then did I recognize His claim on my life. I am convinced that even as I completed

my senior matriculation, took a further business course and entered the business world for a time that the Lord's restraining hand was upon my life; and during those years I gradually came to realize that I could but offer my life in service for Him. Thus I began my period of training at Toronto Bible College.

Here I have been confronted with the necessity of three things: a heart sincerely and deeply devoted to the Lord Jesus Christ; a mind educated and grounded in the Word of God and subjects relative to it; and a life consecrated and zealous in the service of Christ. I have discovered that a proper relationship of these three things is essential if I am to live a life truly pleasing to God.

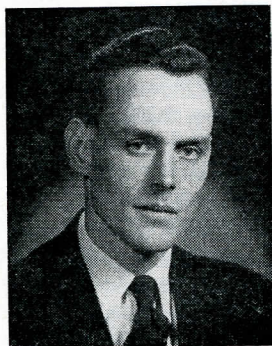
It was to gain a more thorough knowledge of the Bible that I first thought of attending Bible College. During these past years I feel that I have indeed had that very opportunity. It is of course but the beginning for not one of us is ever finished with the task of learning. But at T.B.C. our minds have truly been enriched. The Bible has been opened and expounded to us daily and I have gained a deeper understanding of the riches of the knowledge of Christ, and I have been thrilled with the great plan of redemption revealed within its pages. The study of subjects relative and complementary to the Word of God has channelled our minds in right thinking and has enabled us to interpret and appreciate the Scriptures more adequately. The intellectual basis of these past years of study will I know profit me greatly in the years to come.

Yet I have also come to realize that mere knowledge of Christian doctrines and Biblical subjects is not enough. There must be a consciousness of the presence of Christ in our lives. We were created to have fellowship with Him and I have learned that the secret of that fellowship is to recognize that He relives His life in us. My deepest need will ever be to know Him more fully who is revealed in the Word of God; not merely know about Him. The devotional life of the College — in our times of testimony and prayer fellowship — is in reality but a corporate expression of the communion and fellowship which each of us individually experiences with our living Saviour. It is within the walls of our beloved T.B.C. that I have begun to experience that sweet fellowship with Him who abides within.

But if I were to stop at this point would it not leave you with a sense of emptiness, something missing? The Saviour came not to be served but to serve —

and is not this our task also? In truth, the natural outgrowth of devotion to Christ and knowledge of His Word is the desire to serve Him that others may know Him. The various activities in which I have participated these past years — such as ministry in song and word in the hospital services, in mission services, in services of churches of all denominations, and again in personal house visitation — these have led me to realize that all men everywhere are objects of God's love, and regardless of their sphere of life they have spiritual needs which can only be met in Jesus Christ.

This well-balanced foundation in Christian training provided at Toronto Bible College has faced me with a tremendous responsibility. I cannot henceforth live as unto myself; in fact it is but reasonable that I should offer my life a living sacrifice to Him who gave His life for me. What then is to be the outcome of my days at T.B.C.? I can answer in terms of the response that I made to the challenge of our student Missionary Conference this year: "Here am I Lord, send me!"



CHRIS COSTERUS, '51

This night, six years ago, I was a prisoner in a Japanese concentration camp in North China. Although I had graduated from High School, I had no aim in life. I was only filling in time. I was somewhat tired of Christianity, the Church and reading the Bible — yet my inner consciousness told me that in these alone could I find hope and satisfaction. I knew it all — so I thought — for I had been brought up in the Chefoo Schools in China. Tonight, things are different, because my soul, once bound by spiritual ignorance, has found its full release in the knowledge of Jesus Christ.

I entered Toronto Bible College in order to gain more knowledge. I had already discerned the futility of trying to live without Jesus Christ, but the full significance of life with Him had not yet impressed and captured me. Theology became my favorite subject, and it was my ambition to fill my head with as much doctrine as possible. My attitude toward theology was that of the observer to the object of his observations — the impersonal attitude. To me it was not much more than a brainteasing science, and my personal Christian life and theology had not yet been correlated. Thus, my studies did not at first bring satisfaction to me; for theology, no matter how orthodox, cannot of itself meet the deepest needs and longings of our being.

Gradually the full significance of theology dawned upon me. It is different from other studies because, to be rightly understood, it must be applied to the life of the individual. God is infinitely more than any doctrinal statement we can formulate about Him. Jesus Christ is far more than the object of Christology to be dispassionately discussed. He is the Lord of Creation — He is the Author of Salvation — He is the Friend of sinners such as I. I learned this: to know Him, is to trust Him; to trust Him, is to obey Him; to obey Him, is to follow Him. Through theology one may know **about** Jesus Christ, but theology, as I was taught it in the Toronto Bible College, led me to **know** Jesus Christ in a living and personal relationship.

No longer do I need to live aimlessly, for I now have Jesus Christ, who to me is both the wisdom and the righteousness of God. Dissatisfaction is my lot no longer, for I have Jesus Christ, who is the Way, the Truth and the Life. He is the Bread of the Life and the only One in whom satisfaction can be found; and now in place of a meaningless existence — to me to live is Christ, and I count all things but loss that I may know Him. Tonight, I stand a prisoner of Jesus Christ, whose bonds are freedom and whose service is joy. I can only paraphrase the Apostle Paul — Oh! that I may **continue** to **KNOW** Him, and the power of His resurrection and the fellowship of His sufferings.

Hearty Congratulations!

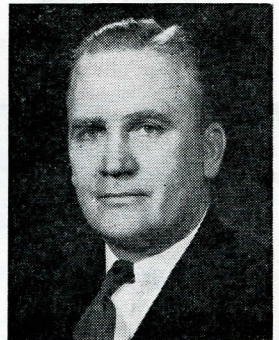


Dr. J. H. HUNTER

To Dr. J. H. Hunter, Editor, "The Evangelical Christian," and member of T.B.C. Board of Governors, on winning **FIRST PRIZE** in Zondervan's Second International Christian Fiction Contest. His prize-winning novel, "Thine is the Kingdom," is a timely story of the graphic threat of Communism to Christian civilization. This story of deep mystery, sweet romance and dark intrigue is set first in Moscow and then transferred to Toronto and the Muskoka Lakes. It is distinguished for "marvellous characterization and superb style" and also for "solid and strong spiritual emphasis."

To Rev. Douglas C. Percy, '36, S.I.M. Editorial Secretary in North America and Missionary Counsellor at T.B.C., on winning **SECOND PRIZE** in the same contest. "The Hidden Valley" is a missionary novel written in the midst of the scenes described. It is a tale of the secret Leopard Societies that still function in Africa; of black magic and true-to-life native experiences. It is woven around the life of a missionary, Peter Dunning, and that of his cynical medical friend, Dr. Bill McAdams. It delineates the triumph of the missionary enterprise and the winning of the doctor from cynicism to a yielded life.

Our T.B.C. family extends to our friends hearty congratulations on their notable success. We shall look forward with keen anticipation to the forthcoming publication of these books.

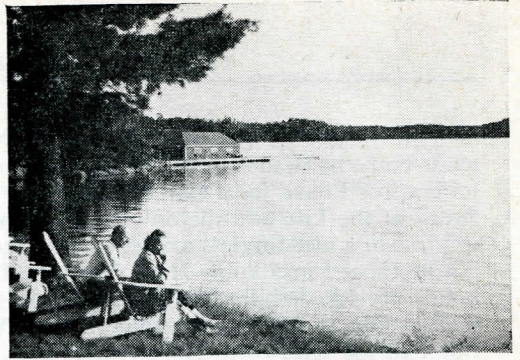


Rev. D. C. PERCY

T. B. C. Summer Camp

Glen Rocks on Lake Rosseau

August 18 to September 3



SPEAKERS

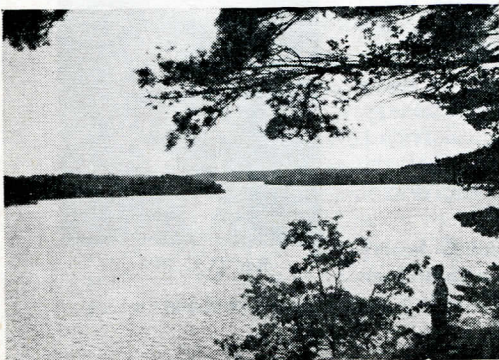
Dr. J. H. Hunter, member of the Board of Governors of the College
August 18 to 25

Rev. Andrew MacBeath, member of the Faculty
August 25 to September 3

REGISTER AT ONCE! FEE \$2.00

ACCOMMODATION AND RATES

East Lodge	Two Storey	Double rooms, \$22.00 per person One double room, 26.50 per person
Hillcrest	Two Storey	Double rooms, \$22.00 per person Rooms for three, \$20.00 per person
	Pinecrest	Double rooms, \$28.50 per person
One Storey,	Centre Hall	Double rooms, \$26.50 per person
Tower Cottage	One Storey	Double rooms, \$18.00 per person
Sleeping Porches		Dormitory Style, \$16.00 per person
Family Cottages		\$16.00 per week per cottage \$14.00 per week per person extra for meals



TRANSPORTATION

Bus — direct to Conference grounds
C.N. and C.P. railways and boat

(Private car via King's Highway, No. 11, to Bracebridge, continue north four miles, turn left at Lone Pine Cabins on Rosseau-Parry Sound Highway, then drive to Glen Rocks)

Private car transportation will be arranged through alumni office as far as possible. (RA. 8391 or RA. 5808)

Toronto Branch Alumni Activities

Reuben Chappell, E.C., '26, and Alex. Deans, '49

The activities of our T.B.C. Day and Evening Class students and some of our Graduates who minister to the patients of the Toronto General Hospital every Sunday morning throughout the year are not often recorded, nor do we hear much regarding what is accomplished by them. An instance has come to the attention of our Toronto Branch Alumni Executive which we would like to pass on to show that the efforts of our hospital workers are not entirely confined to the spiritual aspect of the patients' lives.

In January of this year, a young lady seventeen years of age came from the country for treatment at the hospital. Her condition was considered by the doctors to be very serious, and after two or three weeks called for the administering of an emergency series of blood transfusions, for which she was unable to pay. (It is expected, of course, that any blood used from the "bank" be replaced or paid for.)

The ward in which this girl was a patient is supervised by a Head Nurse who is a sincere Christian. The Sunday morning visitors that week included one of our Evening Class graduates. While talking with the Head Nurse, she acquainted him with the need for blood donors, and he immediately volunteered his blood before leaving the hospital. He in turn repeated the story to the other visitors, and twenty-two of them offered to donate their blood. The news continued to spread, and through the combined efforts of our hospital group, fifty-three voluntary blood donors responded. One lady doctor later stated that "it is an unheard-of thing to receive so many voluntary donations for any one patient." (To a doctor, this type of witness is tangible proof of the reality of the Gospel of Christ.)

Although the one for whom prayer was earnestly offered and blood freely given passed away, we believe this testimony will bear much fruit in days to come. A further evidence of Christian love was indicated when a spray of flowers was sent by the group of blood donors.

To those who carry on this important hospital work we say "thank you," and pray God's richest blessing upon your labours of love for Him. (By the way, Toronto Branch member, they will be happy to have your help at the hospital any Sunday morning during the summer while the students are away!)

The Transfigured Life

Continued from page 8

etc. The Israelites found it so on the march from Egypt during which time the cloud moved to protect and to guide them.

For the unchanging and eternal element in life is Christ Himself. God is the moral constant in anything permanent. Moses and Elijah have gone. They always will. They were great men, but they are gone. The bright clouds have gone. The heavens have resumed their normal appearance. The voice out of the heavens is silent. The vision is forgotten. And what remains? Jesus only! The same Jesus as before? Yes and no! You cannot go through the cloud and come out with the same Jesus as you entered. But "Jesus only" remains the perpetual companion of hungry souls for all future years. And some day we shall awaken in His likeness — the Cross behind, the crown forgotten, the clouds dissipated. And we shall be satisfied when we awaken with His likeness. That is the Gospel of the transfigured life — wiser than the philosophy of the wisest savant, the only beacon to sanity in this reeling, tottering world.

I was a boy in my early teens when my father was converted at a mission being conducted by a Brethren evangelist. He was under deep conviction for many days. We lived in the Upper Clyde Valley, near the great steel mills, that manufacture the plates built into our great ocean going vessels, dreadnoughts and cruisers. The refuse and rejected materials from the blast furnaces are taken out in small wagons and dumped. This rejected material formed several hills, called slag hills. They were located two or three miles from my home. My father spent several nights there alone with God, but could not find peace. At last, the fears, the questions, the doubts, the sins of the past, the apprehensions for the future were all given to God, and from the slag hill — I could take you to the very spot — he came back a transfigured man — with Jesus only. I recognized Him before. I knew Him after. Transformed by grace divine — The glory shall be Thine.

When we appear in yonder cloud
 With all the ransomed throng
 Then will we sing more sweet, more loud
 And Christ shall be our song.

News of the T.B.C. Family

BIRTHS

To Rev., '40, and Mrs. John Craig, on August 18, a son, Edward Alcott.

To Mr., '43, and Mrs. Philip Fraser, a daughter, Ruth Ann, on October 11.

A son, Dwight Colin, on January 11, to Mr. and Mrs. (Muriel Hatte, '50) Carman Franklin.

On January 15, a son, James Edward, to Rev., '36, and Mrs. Donald Bainard.

On January 16, a daughter, Marie Georgina, to Mr. and Mrs. (Jessie Irwin, '41) Harvey Hogan.

To Rev., '36, and Mrs. (Vera Big-ham, '37) William Tyler, on February 26, a son, John William Howard.

A son, David George, on March 15, to Mr. and Mrs. (Ruby Barnes, '36) George Wilkinson.

To Mr. and Mrs. (Andrey Wilkin-son, '43) Einer Berthelsen, on March 21, a daughter, Marilynn.

To Mr., '46-'48, and Mrs. (Janet Kerr, '49) Allan Hunter, on April 2, a son.

A son, Robert Earl, on April 4, to Mr., '50, and Mrs. (Pauline Rockwell, '49) Henry Bell.

At Addis Ababa on March 20, a daughter, Lorna Ruthanne, to Rev., '46,

and Mrs. (Connie McMullen, '47) Horace Braden.

On April 29, a son, Mark Anthony, to Mr., '50-'51, and Mrs. Robert Ley-land.

In the Belgian Congo in March, to Mr. and Mrs. (Iris Reeve, '44) Stanley Nicholls, a son, Allan George.

At Jamaica, on December 26, a daughter, to Rev., '44, and Mrs. James Green. We extend our sympathy to Mr. and Mrs. Green on the passing of their daughter the same day.

On May 6, to Mr., '39, and Mrs. (Margaret McGowan, '39) Cecil Black, a son, Peter Lawrence.

DEATHS

Harriet Thompson, '95-'96, on Sep-tember 19.

MARRIAGES

Marjorie Thompson, '48, to Charles Gardner, on November 18, at Winona Gospel Church. Anne Baker, '48, was bridesmaid.

On December 14, at Vancouver, B.C., Beatrice E. Kitchen, '34, to Winston Morris.

On December 25, Mary Zimmerman, '30, to Rudy John. Oscar Zimmerman, '33, was best man.

Leona Dunford, '52, to James Whiting, '52, on February 5. Rev. John Addison, '38, officiated, Ruth Rennicks, '52, and Albert Cook, '52, were the attendants.

Marguerite Barnhardt to Gordon Fish, '49, on March 24, at St. Thomas. Rev. D. Percy, '36, performed the ceremony, Roy Wallace, '49, was best man, and Mrs. Marion Crowley Newby, '50, was the soloist.

Anne Baker, '48, to Cornelius Pauls, on May 12, at Langstaffe Baptist Church. Rev. Albert Jones, E.C., '31, officiated, assisted by Rev. David Harris, '42. Mrs. David Harris (Ruth Baker, '42) was an attendant. Mrs. James Stewart (Ruth Barr, '46) played the wedding music, and Edna Hatwood, '42, was soloist.

Ruth Tofflemire, '47, to Rupert La Londe, on May 12, at Temple Baptist Church.

Joy Bond, '50-'51, to Gerald Coyle, '49-'51, on May 17.

PERSONALS

Rev. A. C. McCollum, '10, has been appointed to the honorary position of Canon of St. James Cathedral in Toronto, while he continues as rector of St. John's Anglican Church at York Mills.

Rev. A. A. Wilson, '13, is on furlough from Portuguese West Africa.

Rev. and Mrs. (Dorothy Wade, '23) George Bell are home from China.

Rev., '23, and Mrs. (Florence Walker, '23) Victory Veary returned to French Equatorial Africa where they serve under the Sudan United Mission.

Florence Luton, '24, is home from China.

Rev. W. W. Silverthorne, '24, is serving the Baptist Church at Blenheim.

David Rough, '25-'26, has returned to Nigeria, where he serves under the Sudan Interior Mission. Mrs. Rough (Nettie McDonald, '27) plans to follow later.

Rev. and Mrs. (Florence Bishop, '33) Bruce Eaton have accepted the call of

the Community Church, Community Beach, Hamilton.

Olive Ashton, '26, is serving in India under the Good Shepherd Agricultural Mission.

Grace Hine, '33, is serving under the Baptist Home Mission Board at Port Arthur.

Nellie Horne, '33, is on furlough from Brazil.

Dorothy Francklin, '34, is on furlough from Bolivia.

Rev. Edgar Burritt, '35, is serving the Baptist Church at Camrose, Alberta.

Mrs. Judson Merritt (Kathleen Henderson, '35) is on furlough from Southern Rhodesia.

Rev. John Crook, '36, is home from China.

Florence Hough, '36, returned to Brazil in the fall where she serves under the Unevangelized Fields Mission.

Mr. George McDonald, '38, is with the Canadian Forces in Korea. Mr. Andrew Scott, '45-'47, is enroute to Korea.

Rev. Joseph Richardson, '38, is on furlough from India.

Helen Dickson, '37-'38, has returned to Nigeria where she serves with the Sudan Interior Mission.

Rev. John Russell, '39, Home Director, and Rev. Robert Simpson, '32, Western Canada Representative of the Sudan United Mission, have returned home after spending several months making a tour of their mission fields in Africa.

Rev. John Craig, '40, is serving the Frankford Presbyterian Church, Philadelphia.

Rev., '40, and Mrs. (Marion McLeod, '44) Roy Massecar, are serving the First Presbyterian Church, New Paris, Ohio.

Rev. Thomas Northcott, '38-'39, '40-'41, has accepted the call of the Fourth Presbyterian Church of Trenton, New Jersey.

Anne Humenuk, '47, and Mavis Keller, '47, are studying in Portugal prior to going to Angola under the South Africa General Mission.

Rev. James Sutherland, '42, is serving the Presbyterian Church at Campbellville.

Ella Bone, '46, is serving with the Faith Mission in Vancouver.

Ruth Tofflemire, '47, received her R.N. degree in November.

Ruth Patterson, '48, is studying at the Missionary Training Institute at Nyack, New York.

Charles Long, '50, is en route to Africa where he will serve under the South Africa General Mission.

Mac Gould, '50, is enroute to Nigeria where she will serve under the Sudan Interior Mission.

Ellen Ross, '44, will teach at the Summer School of Linguistics in Toronto during May and June, and at Caronport, Saskatchewan during July and August.

Ted Boadway, '51, has a summer charge at Olds, Alberta, and William Tuck, '54, at Uren, Saskatchewan, under the Baptist Union of Western Canada.

Seymour Boyce, '51, is in charge of the Union Coloured Baptist Church, and assisting the pastor of the Chatham charge.

Ione Essery, '51, is working with Youth for Christ in Hamilton.

John Gray, '51, is assisting at Yonge Street Mission for the summer.

Lorraine Harbottle, '51, and Hazel Havelock, '52, are serving with the Canadian Sunday School Mission for the summer.

Rev. Alex Markham, '51, is engaged in missionary work for the summer under the British Methodist Episcopal Church.

Walter Beecham, '53, is serving at Shell Lake, Saskatchewan, under the United Church Home Mission Board.

Murray Richardson, '52, is studying at the Summer School of Linguistics, Caronport, Saskatchewan.

Magdalena Martin, '52, Viola Martin, '52, and Beatrice Habermehl, '53, are engaged in Daily Vacation Bible School

work for the summer with the Menno-nite Church.

Winnifred Wallace, '52, is engaged in mission work at Ingles House.

The following are serving under the Baptist Home Mission Board: Ted Clark, '52, continuing at Thistle town; Douglas Coombs, '52, for the summer at Dorion; Chris. Costerus, '51, for the summer at Avoca and Rivington; Robert Hetherington, '51, for the summer at Belle Ewart; and Ken Seburn, '53.

Gerald Coyle, '52, Alex McCombie, '52, Gerald Neal, '52, Howard Smith, '52, Bob Clubine, '52, and Charles Falconer, '53, are serving for the summer under the Home Mission Board of the Presbyterian Church.

Raymond Helston, '52, John Gray, '51, Dave Whitfield, '52, Jim Whiting, '52, Dorothy Axt, '52, Marguerite Caswell, '52, Jo Rogers, '52, and Marjorie Sutherland, '52, are studying at the Summer School of Linguistics.

Philip Collins, '52, is doing missionary work for the summer with the Shantymen's Christian Association.

Mary Cowling, '52, Jo Rogers, '52, and Jack Phillips, '53, are serving with the Toronto City Mission Camp at Bronte.

Beth Culbert, '52, will be doing Van work under the Church of England Home Mission Board in Northern Saskatchewan.

Elizabeth DeShane, '52, and Elsie Maki, '52, are serving with the Rural Life Mission for the summer.

David Fuller, '53, is serving with Railway Mission for the summer.

Pearl McNabb, '53, is serving for the summer with the Nathanael Institute Camp.

Vincent Woodhouse, '52, is engaged as a Children's Evangelist.

Mrs. Maud (Sweetman) Ricker, '13, has been appointed Resident Director of the Young Women's Christian Association in Seattle, Washington.