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Recorder (Toronto Bible College), 59, no. 3 (September 1953)

Toronto Bible College

RECORDER

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Sept, 1953.

DIAMOND JUBILEE CONFERENCE

MONDAY, SEPTEMBER 14 — SUNDAY, SEPTEMBER 20

Speakers are:

- DR. J. McNICOL, Acting Principal, T.B.C.;
- DR. H. W. FERRIN, President, Providence Bible Institute;
- DR. G. E. LADD, Professor, Fuller Theological Seminary;
- DR. O. J. SMITH, Pastor, People's Church, Toronto;
- REV. HARDING WOOD, London, England;
- REV. GERALD GREGSON, Wycliffe College;
- REV. A. G. MacBEATH, T.B.C.;
- REV. D. E. RAYMER, Secretary, T.B.C.;
- REV. C. A. ARMSTRONG, T.B.C.
- DR. J. H. HUNTER, Editor, "Evangelical Christian" Magazine;
- REV. S. L. BOEHMER, Pastor, Calvary Church, Toronto.

Morning and afternoon sessions at 9:00, 10:00, 11:00,
2:00 and 3:30 in T.B.C. Auditorium.

Evening sessions at 8:00 p.m. in Walmer Road Baptist Church.

ALL ARE WELCOME

Publication of TORONTO BIBLE COLLEGE
16 SPADINA ROAD, TORONTO 5



REV. J. B. RHODES, M.A., TH.D.
Principal, Toronto Bible College,
1946 - 1953.

"HE SERVED HIS GENERATION BY THE WILL OF GOD"

"**D**R. RHODES is gone!" — the phone call brought with it the shock of the unexpected — and yet it was not wholly so. For three years, Dr. J. B. Rhodes, Principal of Toronto Bible College, has suffered as few men are called upon to do, and in our hearts we knew he would not be with us long, save as the Lord undertook for him.

In early 1950 a serious condition took him from his classes to the Western Hospital in Toronto. There after much consultation, an almost hopeless operation was performed, and from which he never fully recovered. Few knew that he was given a few months, at the most a few years, to live. And few got behind the barrier that he threw up, to realize the depths of pain, the agony he suffered. Only close ones knew that for nearly two years he was unable to lie down to sleep. He dozed or slept, sitting up.

Most men, with the end looming so closely, would have given in or given way. Those who worked closely with him saw only how he intensified his work, pitting the power of a great mind and a godly faith against the encroachment of gradual enfeeblement of body.

We looked in amazement at what God could do despite every opposition that could be thrown against body and mind.

In these last years, his students commented on the lectures that were a joy to attend, and an enrichment to absorb. Often pausing while excruciating pain wracked a body already cadaverous and worn with disease, he merely hurdled the moment and went on with his work. It was almost awesome to see and hear him rising above his physical condition.

And now he is gone — a great mind, a great heart, and a great Christian.

Some time ago, he asked us to search out some of the outstanding factors that have made T.B.C. what it is. In one section that dealt with the men who have been the instruments of God, we wrote the following:

"For those who have been close to T.B.C., the transition from one Principal to another has been remarkably smooth. It is not easy to succeed as Principal, a man of Dr. McNicol's stature, to step into shoes that have been worn for nearly fifty years.

"But there seemed little enough to jar, as almost unobtrusively J. Bernard Rhodes, M.A., B.D., slipped into T.B.C. as part-time lecturer, then successively lecturer, vice-Principal and then Principal.

"The man who now leads T.B.C. into the Diamond Jubilee was carefully chosen and once again a T.B.C. pattern can be seen.

"Mr. Rhodes was born in China, son of C.I.M. missionaries. His early education was at the famed Chefoo School that has done such a remarkable job in educating the children of missionaries.

"From China, he came to Toronto, studying at the University of Toronto, where he graduated with honors in Philosophy in 1925, and received his M.A. degree the following year.

"He went to Princeton Seminary for a year, studying under those outstanding Biblical scholars Prof. Robert Dick Wilson and Prof. J. Gresham Machen. He completed his B.D. course at Knox College in Toronto, graduating at the head of his class.

"Not content with this, he combined post-graduate studies with his arduous work as Principal, and in 1949 he won the degree of Doctor of Theology, the highest degree obtainable in the field of Theology.

"In 1939 Dr. Rhodes came on the T.B.C. staff full-time, in 1943 was appointed vice-Principal, and in 1946 Principal. *Sept. 1/42*

"Dr. Rhodes has been eminently fitted for his task as Principal, having gifts of mind and heart that are necessary for such an institution. His work is too close to the present to permit proper evaluation in the "historical" sense, but his own approach to and estimate of T.B.C. were recorded in his own words in 1947:

"The Toronto Bible College is now well launched upon the second half-century of its history. As I have been thinking these past few weeks of the remarkable growth and consolidation of the College during the long and distinguished period of Dr. John McNicol's Principalship, I have been impressed with the singular work that he has wrought, under God, these forty years. I use the adjective 'singular' advisedly, for I am increasingly inclined to believe — and I wonder if you do not agree with me — that there is something here at T.B.C. that is unique. And that is my theme this evening, The Unique Character of our T.B.C. Heritage.

"Of course, there is a good deal that we share in common with all evangelical Bible Institutes. Our belief, for instance, in Holy Scriptures as the veritable Word of God, the only infallible rule of faith and practice, the product of plenary inspiration, 'for no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit'.

"We share with them, too, our faith in the Deity as well as the Humanity of our blessed Lord and Saviour — 'God of God, Light of Light, Very God of Very God, Begotten not Made, being of One Substance with the Father, by Whom all things were made.' Those few phrases from an ancient creed of the Church universal express more effectively and comprehensively our Christian conviction than you or I could state it in as many paragraphs.

"We also share in common with other Bible Schools our belief in the substitutionary death of Jesus Christ. 'In my place condemned He stood, Sealed my pardon with His blood; Hallelujah! What a Saviour!' But the fifth affirmation of our T.B.C. doctrinal basis, as you will see if you consult the Calendar, links together the Substitutionary Life, Death and Resurrection of our Lord. That is significant, as you will remember from your familiarity with Mr. McNicol's volume, 'The Christian Evangel'.

"We share with other Schools, as well, our faith in the absolute necessity of the Holy Spirit's work, if men who are 'dead in trespasses and sin' are ever to be born again; and if we, who already have been quickened into newness of life, are to be constantly sanctified and made meet for the Master's use.

"We also share with other Bible Institutes our conviction that the one and only hope for the world lies in the Second Coming of our Lord and Saviour; a Coming that we believe, on the basis of Scriptural teaching, will be pre-millennial. Furthermore, as we look for Christ's Return we find ourselves furnished with the most urgent and impelling motive to live a separated and consecrated life, 'for every one that hath this hope set on Him purifieth himself, even as He is pure' Indeed it is this blessed hope of our Lord's Second Advent, together with our awareness of the utter hopelessness and helplessness of those who are without God, that impels us to put evangelism in the very forefront of our Christian activity—an evangelism beginning in our immediate community but reaching out to the uttermost parts of the earth. So our missionary outlook here at T.B.C. not only encompasses this wide Dominion of Canada, but sweeps to 'earth's remotest bound'. It may be of interest to you as Alumni to know that last College year, at our Tuesday devotional services, seventeen missionaries addressed us. These were all in addition to the missionary speakers at the Wednesday morning missionary meetings. But in this emphasis on the primacy and urgency of evangelism and missions, again we do but share the zeal that inflames all evangelical Bible Institutes.

"These convictions that we possess in common with other Bible Schools—and I have taken time to mention only a number of them—are of course, fundamental. There is no justification for the existence of any Bible Institute that would depart from a single one of them. But the question I have been asking myself these past weeks is this: In what way is the life of T.B.C. unique, and what is it that gives to our testimony its distinctive character. For that it is distinctive is the witness that others bear to us. This fact was drawn to our attention in an interesting way last winter. There came to the College one morning, a missionary of a well-known society, who is not one of our graduates. He had recently returned from overseas service. He explained why he had sought out this place. 'While I was on the field'—he said—"I came into contact several times with T.B.C. graduates. I noticed in them and their fellowship something different. When I spoke to them about it they simply said, 'Oh, it's just the spirit of T.B.C.' There seemed to be something about those T.B.C. folk that was distinctive of them. And I determined when I came home on furlough that I would find out the secret for myself.' Was my missionary friend right or not? If so, what is it that distinguishes T.B.C., and what is the secret of it?

"As graduates of this College you do not need me to answer that question. You know as well as I do that whatever may be distinctive of this place is the

creation of the Holy Spirit. Our T.B.C. spirit is not a spirit that we generate by our enthusiasms and our camaraderie. Our T.B.C. fellowship is not just the fellowship of a group of young people with similar interests and similar aims. There is a Divine creativity manifest in the life, spirit and fellowship of this College. And we dare not say that in any spirit of boasting. Long ago, as Dr. McNicol has often told us—and I believe he had no small part in the decision then taken—the Board and the Staff of the College made it their resolve, so far as lay in their power, to provide in this College those conditions that appear in the account of the primitive Church described in the opening chapters of the Acts. They determined that corporately they would recognize and honour the leadership of the Holy Spirit, Who is the Divinely-appointed Administrator of all the things of Christ. Thus in all the development of the work throughout the years, in all the engagements of the class-room, in all the activities of the student body, this principle has been carefully and diligently observed. The guidance and the leading of the Holy Spirit has been constantly sought, and prompt and willing obedience given Him. That is how our T.B.C. fellowship has been created. And it is characterized, I believe, by two unmistakable marks.

‘First, by a joyous sense of freedom. That is only what the New Testament would lead us to expect where the Holy Spirit is recognized as the Administrator of Christian life and service. ‘Where the Spirit of the Lord is, there is liberty . . . For freedom, did Christ set us free.’ This is why we are averse to prescribing rules to govern the student body, and to drawing up regulations to cover details of their dress and behaviour. We prefer to leave the students corporately and individually to govern themselves under the guidance of God’s Spirit, in the light of God’s Word. This is essentially a spiritual principle, yet it is also a principal consonant with the highest educational precepts. For the purpose of all education is to inculcate an appreciation of the finest standards, and to develop the power of self-criticism and self-discipline. ‘The best education anyone receives’, it has been said, ‘is not that which others give him, but that which he gives himself’. It is this principle, lifted to the Christian plane, where the individual’s relationship to the Holy Spirit is recognized, that this College seeks to instil into the minds and hearts of all its students. It has further been said, that the true teacher is the one who enables his students to become independent of him. We desire to foster in our students the exercise of their own judgment and their own initiative; therefore, we are not concerned to keep them in leading-strings during their course, or to turn them out in a set mould when they graduate. We prefer that each should express his own God-given personality, and we allow to each the privilege of possessing his own convictions. The first mark of T.B.C. fellowship is its freedom.

“The second mark of our T.B.C. fellowship is its willingness to serve others in the spirit of Christian love. I could cite many instances—if there were time—of missionary leaders overseas and Church leaders at home, who have told us of the way in which our graduates have stepped into the breach when some emergency has developed, and disregarding their own comfort, have gladly ministered to others. Nothing gives us more profound satisfaction than to hear such glowing and sincere tributes to members of our T.B.C. family.

“It is the same spirit that characterizes our relationships as a College with all those who profess to be followers of our Lord and Saviour. In recent years the

criticism has not seldom been made that the College deals too kindly with those who are not as sound and fundamental as ourselves. In fact the charge of modernism that has been brought against the Toronto Bible College from time to time is based, not only on our unwillingness to teach dispensationalism, but also on this other supposed fault. I am sorry for those who make this complaint, especially when they are our own graduates, for it indicates that they have never quite understood the distinctive spirit of T.B.C. So long ago as 1910, addressing the graduating class of that year, Principal McNicol urged them to 'acquire the habit of looking on men and women with the eye of the Saviour'. That is why Dr. McNicol has never indulged in that practice, all too common in our day, of labelling Christian men — attaching neat little tags to them — and evaluating their life and work in reference to these tags. That is why he has maintained friendship with some to whom certain of his brethren scorn to show any kindness, scarce extending even common courtesy to them. And, for myself, I trust that the day will never come when this College will forget either the words or the example of Principal McNicol. May we always emulate his life-long practice, and in our turn 'acquire the habit of looking at ALL men and women with the eye of the Saviour'. Was it not the saintly Andrew Murray, who surely lived a devoted and separated life if any man has done so, who said: 'Hold all children of God, however perverse they may be, fervently dear'?

"One word more, and I am done. How may this distinctive character of T.B.C. life and fellowship be maintained? There is only one way—that we, who belong to our T.B.C. family, constantly remember that although free to enjoy the full liberty of the children of God, we are yet 'bondservants of Jesus Christ'. That is the only security of our Christian freedom. It requires of us constant watchfulness. Only as we exercise ourselves as the servants of Christ, 'doing the will of God from the heart,' constrained thereto by the love of Christ, can we walk in that freedom and manifest that love of which we have thought this evening. 'Heart union with Him who is Himself the Living Word of God, this only is Life, Liberty, Peace and Joy'."

Dr. Rhodes is still too close to us, to fully appraise life and work. But we unhesitatingly say that

"His life was gentle, and the elements so mixed in him

That all the world might rise and say "This was a man" . . ."

And David's epitaph might well be his, that "when he had served his generation by the will of God, he fell on sleep."

Now Joseph Bernard Rhodes rests from his labours, and his works do follow him.

The prayers of the whole Bible College family will be with Mrs. Elizabeth Rhodes as she faces the future. She is not alone, for round about and underneath are the everlasting arms. But our fellowship, friendship and prayers go out to her in increasing measure.

Mrs. Rhodes has been manifesting something of the power and the glory of the Christian faith during these days of upheaval and change. We salute her as her husband's faithful help-meet in the work of the Lord Jesus Christ, and in their ministry together at Toronto Bible College.

Funeral Service for

REV. J. B. RHODES, M.A., Th.D.

Principal, Toronto Bible College,

Knox Presbyterian Church, Toronto,

July 15, 1953.

DR. J. B. RHODES died on July 12th, 1953, in Fredericksburg, Va. Although distressed by a long and wasting illness, he continued to carry a heavy schedule of work, and a near-normal life.

At the time of his death, he was on a holiday motor tour in the States, accompanied by Mrs. Rhodes and two friends.

He was enjoying himself to the full, when he collapsed. He responded briefly to treatment in the hospital, but slipped away early on Sunday morning, July 12th. His death came suddenly, although not entirely unexpectedly.

The funeral service, attended by hundreds of students, graduates of T.B.C., and friends, was a tribute to a man loved and honoured.

The simple service was conducted by the Rev. J. C. Hay (Moderator East Toronto Presbytery), Rev. J. M. Laird (Moderator of Session, Knox Church), and Dr. John McNicol.

The service proceeded as follows:

Rev. J. C. Hay, quoting, "Blessed are they that mourn, for they shall be comforted," then led in prayer.

There followed the singing of the hymn paraphrasing Psalm 34.

Then Mr. Hay, on behalf of the East Toronto Presbytery, expressed the sympathy and assurance of prayer for the bereaved family.

He then read Psalm 23 and several passages of comfort and hope from the New Testament.

The Rev. J. M. Laird then led the large congregation in prayer.

Dr. John McNicol, Principal-emeritus of T.B.C., then spoke, and his message, produced verbatim, follows:

"I know that Dr. Rhodes would never want to be the subject of an eulogy. But it is only right that we should pay tribute to the life he lived among us, and to the legacy he has left amongst us that will be carried on by others in the years to come. Because he did have gifts and special attainments given to him which he used in the service of the Kingdom. And these gifts that he had, he laid on the altar. We could see that all around. Through his years in the University, and later in Knox College and in his pastorates, until we called him to the work of Toronto Bible College, I had noticed not only the unusual attainments that were his, but also the fact that in every step he took, he seemed to be seeking for the will of God. In the way he took, and in the steps he took, that was his one purpose in life — to use his life to the fulfillment of God's will for his life.

"He had a remarkable ability, and when he became a teacher at Toronto Bible College he proved himself an unrivaled teacher. Students have often told how he helped them, and used language that they could understand. The students who passed through the College under him, and who are now out on the different fields of the world, will carry with them something of his memory, and pass it on in their lives and their testimony.

"He has left behind a memory of a life that will be peculiarly unique of the gifts that were unusually fine, and an attitude of life that was always 'the will of God'. But more than that, he had a fine and high conception of the nature of the Christian Church, its supernatural quality, and the presence of the Lord Jesus Christ and the Holy Spirit. So he made this contribution in the years he put in at the Toronto Bible College.

"One can not estimate the effect of knowing him. In the contacts he had with the students when he used to meet them and answer their questions, the way he used to solve their problems and go into the details of the problems they had, all this was part of his gifts.

"Apart from his unique gifts, his unrivaled teaching ability, his contribution to the supernatural church, and his fine knowledge of the fundamental principles of the Christian faith, the real significance of his life was something different — the patient, courageous way in which he bore suffering. Not only a few years ago, but especially within these last few years, he was facing what he knew had to come, and doing it with such heroism and patient endurance that he gave a remarkable illustration of the way that the Christian should bear suffering, no matter where it comes from. Paul in Philippians tells us that Christ has given us not only the privilege of believing in Jesus Christ, but also to suffer for His sake. This applies to all kinds of suffering, for this is a way of witnessing for the Lord Jesus Christ, of showing what grace and strength is given to those who are called upon to suffer. For Dr. Rhodes, the Lord's grace was sufficient. The way he bore the suffering through the grace of Jesus Christ, and the way that he never complained, never told others what he was suffering; only his own dear wife knew.

"Dr. Rhodes could say, as the German poet said:

'Pain's furnace heat within me quivers,
 God's breath upon the flame doth blow,
 And all my heart in anguish shivers,
 And trembles in the fiery glow.
 But yet, I whisper, 'As God Will',
 And in His hottest fire, hold still.'

"Dr. Rhodes gave a wonderful example of what it meant to 'hold still in the furnace of suffering', and that is the witness he has left behind. I have watched him through these years, and have followed him from the time he was in Knox College, and then as a companion on the staff of the Toronto Bible College, and then succeeding me in the office of Principal, which office I had hoped he would hold for some time. He leaves behind a remarkable witness of what it means for a man to 'hold still' when the Lord asks him to pass through the 'furnace'. That will be a memory he has left behind, and it will be that, that the students of the Toronto Bible College who knew him, will tell others when they go out. It will be a help in this age of difficulty and trial and the unknown future, to know what one man did at any rate, 'holding still' in the face of affliction when he was called upon to suffer. He did his work so well and completely that we did not notice any change in it, but could see how much he was suffering.

"Our hearts go out in sympathy to those that suffer, the dear wife who has now lost a husband, and the mother who has now lost her only child, and yet they will know he is only 'on the other side', not far away, 'behind the veil', in the place where Jesus is. At the Mount of Olives something happened 'on the other side', He was seated on the Throne, and is there now. He is the centre of the fellowship of those who have gone before. While we cannot help but have our hearts go out in the deepest sympathy for those who have suffered, we would put our hearts towards the veil where Jesus Himself is.

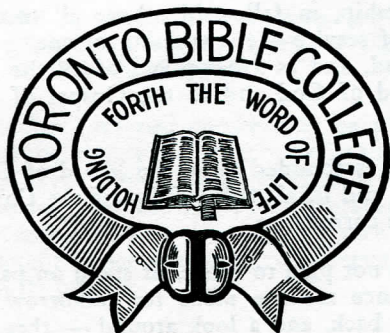
"Hearts will mourn, but we will not forget in the days which are to come, the legacy that Dr. Rhodes has left behind."

A second hymn, "Jerusalem the Golden" was then sung, and the benediction pronounced.

Honorary pall bearers included: Mr. W. Inrig, Mr. E. G. Baker, Mr. John Inglis, Mr. G. G. Richardson, Dr. J. M. Waters, Dr. A. E. Armstrong, Rev. A. G. MacBeath.

Active pall bearers were: Rev. C. A. Armstrong, Mr. C. B. Clinton, Mr. Cathcart, Rev. D. C. Percy, Rev. D. E. Raymer, Rev. W. Tyler.

The interment took place in Mt. Pleasant Cemetery, Toronto.



THREE SCORE YEARS

TORONTO Bible College is not just a building or group of buildings. It is not merely comprised of cold, lifeless brick and mortar.

Nor is it primarily the faculty, the men, who, with all their training and ability, all their deep devotion and spiritual insight work or worked here for God.

Nor is T.B.C. just an alumni scattered in far-flung foreign battlefields of 56 countries in the world. It is not the faithful pastor-shepherds ministering in Canada, U.S.A., Great Britain and Europe.

It is not even that prince in Israel, the man loved and revered by thousands of faithful saints of God: John McNicol.

One can point with pride at the building at 16 Spadina Road. But it is prone to decay, and some day will fall. The majority of men who meant much to the early days of the school have passed on, though their works do follow them. And graduates are prone to follow the same way, for "change and decay in all around I see".

What is Toronto Bible College? Historically it is the first and oldest Bible College in Canada. This is but a note of praise to God. To appropriately explain T.B.C., this only can be said: "It is one of those rare places where the eternally fresh presence of the Spirit of God hallows the buildings, equips the faculty, and moulds the lives of those who graduate to go, 'Holding Forth the Word of Life'."

Since 1894, this process has gone on, until now, at the Diamond Jubilee, one feels a sense of awe, and sounds a note of praise to the One who is loved and served, the Lord Jesus Christ.

Sixty years is not a ripe old age — but it is the age of maturity, of experience, of stability. Toronto Bible College is mature, experienced and stable. Toronto Bible College is sixty years of age — the Diamond Jubilee.

Maturity is a fitting cap for T.B.C. to wear. The College was born at a time of vital need, and growing up in the midst of all the controversy and confusion in the churches, it wisely held to the Bible as the Word of God, and the leadership of the Holy Spirit as the way God would work.

Experience in training, in leadership, in fellowship, have all combined to make T.B.C. outstanding in its field of service — the training of young men and women for service at home and abroad, and as a handmaid of all the Churches that have remained true to the Word of God and to the Gospel of the Lord Jesus Christ.

Stability has come, because T.B.C. is founded upon the Word of God. The Bible is not only central in the name and in all the activity of the College, but is the "regulating centre" of the entire curriculum.

At sixty years of age, T.B.C. does not plan to retire, or stand on past laurels and achievements. Growth and advance are the plans for tomorrow. At the Diamond Jubilee we pause for a look back, and a look around — then forward again. "Holding Forth the Word of Life" in the midst of rising darkness and the encroachment of evil in these critical, chaotic days. The story of T.B.C. has been difficult to write. It is an institution, not a personality. Yet it has a personality, a composite of mighty men of God, faithful students of the Word, a loyal Alumni, and a vine-covered building. But the best history of all is written in the hearts and by the deeds of men and women around the world, who rise up and call the School "blessed".

This and the following accounts of T.B.C. does not profess to be a complete history of the institution, nor a boastful account of its place in Christian service. It is rather sent out with the prayer that it will testify to the reality of the experience one can have with Jesus Christ in salvation, consecration and service. It would lay emphasis upon spiritual reality in a world of crass materialism, and to the great goodness of God, under Whose leadership the School came into being, and progressed to this hour. It would emphasize what has been the core of the School's teaching: "the inspired, infallible, blessed Bible is the Word of God, and its message must be preached in all the world for a witness".

Let us try to estimate the place and importance of such an institution as this in the cause of Christ in the land.

1. It gives the Bible its true place as the vitalizing centre in the scheme of Christian education. The Bible College has enlisted hundreds of people in the systematic, intelligent study of the Scriptures. A knowledge of the Word of God is here insisted on as the primary and essential equipment for Christian life and Christian service.

2. It magnifies the great living verities of the Christian faith. The teaching of this place gathers round the person of the Lord Jesus Christ Himself. It makes prominent the fundamental facts of His deity and incarnation, His vicarious atonement, His triumphant resurrection, His continuous intercession within the heavenly veil, and the prospect of His glorious appearing. To the students who come here, the Bible College aims to make Jesus Christ a great living reality, the supreme object of their devotion, the Sovereign Lord of their lives.

3. It emphasizes the presence and leadership of the Holy Spirit as the true principle of Christian unity. The students who have attended the Bible College during these years represent many denominations. Yet denominational distinctions sink out of sight in the sacred atmosphere of this place. The students of the Bible College know that they can be truly loyal to their own particular denominations, and at the same time recognize and honor the presence and work of the Holy Spirit in all other parts of the Christian Church, and in all other members of the body of Christ.

4. It illustrates and emphasizes the place of prayer and personal testimony as the essential elements of effective Christian service. The young men and women who come to the Bible College enter an atmosphere of prayer at once. They learn to understand what the ministry of prayer means in the work of Christ in the world by seeing what it does in their own lives while in College. They are also being brought to see the value of personal effort for individuals, and are being trained in its practice.

5. The Bible College has been raising up from the rank and file of the Churches, numbers of young men and women who were not being reached in any other way. It has been training them within these walls in the knowledge of the Bible, in the practice of prayer and personal work, and it has been sending them out into the working forces of the Church in the world. The students who have gone out from the Bible College are to be found in all departments of Christian service. The great majority of these men and women would not be occupying these places today if it had not been for the opportunities afforded them by such an institution as this.

The Toronto Bible College occupies an honorable place among several other similar institutions in North America. These Bible Institutes have sprung up as the result of certain spiritual movements going on under the surface of organized Christianity. They have been making important contributions to the life and work of the churches. They are called to fill a much larger place and do a still greater work in the future. At a Conference on World Evangelism and Vital Christianity, held in Chicago in February, 1919, it was decided that the time had come for an advance movement on the part of the Bible Institutes. If the Church was to fulfil its great task of making Christ known to the world, larger numbers of trained workers must be enlisted, both to carry the Gospel abroad and to supply the need at home. There are large numbers of young people who would be responsive to leadership in this direction, who are out of the reach of any other church agency, but who can be reached by the Bible Institutes. Battles are not won by officers alone; the real fighting force is in the rank and file. It is the rank and file of the Christian Church that the Bible Schools aim to reach and equip. It is surely wise and right in the true interests of the cause of Christ and in the best interests of the churches themselves, that this constituency should be thoroughly cultivated. It is this work the Toronto Bible College is endeavouring to do. That it may do it more thoroughly and efficiently, it makes its appeal to those who have the vision to see the need and the faith and courage to obey the call of the present hour in the great world conflict of Christianity.

A salute then to T.B.C. — sixty years of age. Then forward to the continuing battle, "until He comes".

T.B.C. GRADUATE HONORED

REV. GORDON MELLISH ('26), for 23 years a missionary to Liberia under Mid Missions, has been honoured by the Liberian Government.

President William B. S. Tubman presented a gold medal and scroll to Mr. Mellish at his station, conferring on him the title "Knight Commander of the Liberian Humane Order of African Redemption".

The College and Alumni congratulate Mr. and Mrs. Mellish on this recognition of selfless, consecrated missionary service in Liberia.

SUFFERINGS AND GLORY

Rev. Andrew MacBeath, M.A., B.D.



REV. ANDREW MacBEATH

Throughout the New Testament there runs an appeal to the heroic. As over against some samples of modern art which depict the Saviour in a somewhat effeminate manner, the portrait shown by Evangelists and Apostles is that of the Strong Son of God. As examples of the vivid delineation of Jesus Christ in the perfection of His manhood, there stand out particularly the Gospel written by Mark and the Epistle to the Hebrews. Throughout these two precious documents we see Jesus, and see Him all the time. In Mark's narrative we behold a Figure moving ever forward. He strides out swiftly, outdistancing His awed disciples on the road, as He steers His course towards Jerusalem. At other times His life is shown as one of incessant movement, and always He is in motion towards some one in desperate need. Every place he visits is a place He has to visit because some one there is in a desperate plight. And wherever He comes the needed relief is affected "straightway" or "immediately". This characteristic of Mark's Gospel has made a scholar describe it as "The Gospel of the mighty works of Jesus".

In comparison with Mark's emphasis on action and power in the Saviour's portrait, the Epistle to the Hebrews shows His strength in another way — by His submission to suffering. That is undoubtedly the harder of the two ways for anyone to choose. And the perfection for the task of being our Saviour which Jesus Christ exhibited lies in His readiness to pour out His soul unto death. To be our Redeemer, He had to be made perfect through suffering.

One interesting result of recent research by scholars into the situation of the early Church for which our New Testament was written is to confirm the impression that the immediate circle for which both Mark's Gospel and also the Epistle to the Hebrews were written was a community in Rome, and the Rome of virulent persecution. See therefore how graciously the Holy Spirit was nerving for heroism and martyrdom the servants of Christ in Nero's city, both before and during and after Nero's time, by putting in their hands such priceless writings! At a later date the Book of the Revelation was to take up the same incomparable task, steeling confessors of Christ to face the lion and the flame. But always, in the foreseeing and kind providence of God, always His Book will have a strange and perfect appropriateness to the needs of God's people as the years and the centuries unfold. "Blessed are ye when men shall revile you and persecute you. Rejoice and be exceedingly glad!" Thus it was that our Saviour had promised to His own most intimate friends that gift of elation and victory which was theirs in the Holy Spirit, and made the original Church invincible.

The Church at Rome, both the Gentiles for whom Mark was writing and the Hebrew Christians for whom the Epistle mentioned was penned, was thus a Church with a martyr outlook. In the year 49, Claudius had made it necessary for Jewish Christians to leave the imperial city. So we learn in Acts. There came to be a government discrimination as between Jews (who had imperial licence and protection in practising their ancestral religion) and Christians, who were now distinguished as being distinct from the Jews. It seems to have been a case of "misrepresentation and disparagement" becoming the lot of Jewish Christians in Rome. They were discriminated against, and their faith began to suffer, when they compared the "privilege and security enjoyed by Judaism under the Roman imperial administration." To meet the discouragement of this homeless and menacing situation, God raised up a writer of extreme insight and skill, and saw fit through this writer's Epistle to pass on across the centuries to us some of the most wonderful pages even in the entrancing library of Holy Writ. "Ye have not yet resisted unto blood." "Consider Him Who endured such contradiction of sinners." "They were stoned, they were sawn asunder." "Others have trial of cruel mockings and scourgings." "Wherefore lift up the hands which hang down, and the feeble knees. For here have we no continuing city, but we seek one to come." It all makes a thrilling catalogue of courage. It goes back to Abraham who "walked off the map", when he went forth not knowing whither he went. And it goes back to Moses, who threw away the succession to Egypt's throne because he esteemed the reproach of Christ greater riches than the treasures in Egypt.

God's Word is living and powerful. Christ's witnesses in turbulent places of the earth are proving this again in our time. They are steeled to resist the prince of this world and to outlive all his terrors because they read the precious pages which portray Jesus before their eyes. Gazing on Him, a man is prepared to face literally anything. The hymn-writer was not romancing, but was stating the plain truths of proved fact and history when he wrote concerning the name of Jesus that it "nerves the feeble arm for fight" and that "it takes the terror from the grave". That and far more happened when men and women braced themselves by repeating to their own hearts the fortifying words "We see not yet all things . . . but we see Jesus." That is what made them something extra, beyond what conquerors are.

Another line of study and meditation through the pages of the New Testament in pursuit of this thought of heroism, is to watch the career of our human examples in the faith — men like Peter and Stephen and Paul and lastly John. Illustration is all that is necessary, so the case of Paul must suffice. If the Epistle to the Hebrews had given us a portrait gallery of people who "out of weakness were made strong", it comes back immediately to our mind that Paul did not require to be dead before this was recognized as the outstanding feature of his life. During his lifetime he read the principle quite plainly. "When I am weak, then am I strong." "Not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty". Just stop and think, at this point. "Confound" is the right word. Even Bernard Shaw is one of the first to acknowledge it. The buoyant and irrepressible Christians did precisely that. When they were led out into the arena, they confounded the embattled might of Rome. They nonplussed emperors and high officials, and they left Roman centurions and guards bewildered. They had a secret that the wise did not know. They possessed a courage which outshone that of Marathon or Sparta. Theirs was a living Lord Who once was crucified by Roman soldiers, but was destined to see the pride of the eternal city crumble into dust while His Name would endure throughout all generations, till moons shall wax and wane no more.

"Weak things", yes, Paul was one of them, but he became an overcomer with a plus-more than a conqueror. But the heroism which is unfolded in Paul's career is not a heroism that escapes hardship. It is shown up as heroism because it goes through hardship to the last ounce, and in so doing transforms it. Too many Christians in our time are looking for marvellous exemption from suffering. They expect vindication at the moment when persecution is impending. They hope that all lions mouths will be closed, as they were in Daniel's case. But God has not promised this. He did not accomplish it in Paul's case. Maybe God achieved something better still when He allowed Paul and Silas with raw and bleeding backs to sing praises at midnight in a jail in Philippi. Certainly God allowed the stones to hurt Stephen's body, but the martyr's eye saw the Son of man standing at God's right hand, so he transcended pain. That may be a greater victory than deliverance would have been.

We need therefore to read with fresh eyes what Paul says about afflictions and necessities, adversities and scourgings and shipwreck. Let us not ask for exemption from these, even though Satan quotes Scripture to try and prove that we need never suffer. The wheedling tones which tell us we can avoid pain are not the tones of Jesus. Read again the central section of Mark's Gospel, and the Saviour's repeated claim for renunciation, for throwing away life instead of hoarding it. Or read again Paul's glorious Second Epistle to the Corinthians, especially in Chapters 4, 6 and 11. Then look in the mirror and say to yourself, "And do you hope to get by"?

"As dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things". We have mistaken the Apostle's meaning when we imagined that there was exemption for us. We have supposed that Christ's call was of the nature of a fairy story, when all the time it is a battle song, that nerves

us even to resist unto blood. There is, of course, the supernatural transformation in the soul — that is God's victory. But the victory is God's simply because His saints and heroes took the viewpoint of "not accepting deliverance" when there was an easier way out. When our Saviour asked of His followers that they should each take up his cross, He meant them to be ready to embrace a criminal's doom, though quite unmerited. But He imparted to His followers a strange ability — the ability not to squeal. He gave them His own amazing capacity to rejoice and be exceeding glad.

Martyrdom may or may not be expected of us in our time, but how gratifying to our Saviour it would be if the "spirit of glory" were to rest upon us — that spirit of glory which Peter in his Epistle declares to be the authentic mark of those who, by welcoming the sufferings of Christ, prove that they have been Divinely prepared to become partakers of Christ's glory. The one essential is that we shall go right through with Christ.

*When Dr. Rhodes asked me to write four articles for future copies of the Recorder, I little expected that the first would draw inspiration from our late Principal's own heroic and silent witness to his triumphant Lord—A. McB.

MARITIME JOURNAL

Rev. D. E. Raymer, B.A.Sc.

The Maritime Provinces at last! A long-anticipated extension tour was realized through the four-week period, Wednesday, May 13th to Wednesday, June 10th. Twenty-nine not soon-to-be-forgotten days were passed by the writer and his wife visiting the T.B.C. family in the sea-girt provinces. In answer to a March letter of enquiry, an encouraging stream of replies returned with promise of hearty reception and open-door opportunities.

In those weeks, thirty-six services were held in twenty-seven communities; fifteen in New Brunswick, ten in Nova Scotia and two in Prince Edward Island. Thirty-one graduates and former students and friends from Grand Manan, N.B., to Brookfield, P.E.I. contrived to make this possible. In addition to the distance between Ontario and New Brunswick, 2,600 miles were traversed within the Maritimes. Memory recalls a perfect panorama of beautiful land and seascapes, historic place names and warm-hearted hospitality.



REV. D. E. RAYMER

New Brunswick is Canada's unspoiled Province, with 28,000 square miles of which 80% is forested land. The majestic Saint John River, as a great highway, sweeps through its broad-shouldered valley to its mouth where the old Loyalist city of Saint John straddles its banks. On its middle reaches, rural villages cling to its shores and there T.B.C. graduates serve their Lord and bear their witness. In the Saint John city park, proudly placed, the statue of Sir Leonard Tilley, Father of Confederation, and maternal grandfather of our own College Mother, Mrs. John McNicol, reminds us that he was also a Lieutenant-Governor of this Province. History credits to him the honour of giving to Canada the name "Dominion" borrowing from the Psalms, "He shall have dominion from sea to sea, and from the river to the ends of the earth".

Highway No. 2 through lovely Hampton to Moncton winds beside the Kennebecasis River amid farming lands and spired white churches. Seven miles out of Moncton, the curious Magnetic Hill seems to defy gravity. Your car in neutral, with power shut off, begins to coast up hill. For us, however, the chief interest remains that this district has sent students to us, and here some now labour for the Lord.

Northward through the east coast country, Highway No. 11 leads to the Miramichi River. Long farms run down to the river, somewhat reminiscent of French Canada. At their front door is an abundance of famous Miramichi salmon and tender shad; at the rear in the forest, deer and bear roam unconfined. In a series of communities, Whitney, Sunny Corner and Dooktown, each blessed with a faithful minister of the Gospel, an ardent T.B.C. graduate serves as a lay worker within the local church.

Sunny Corner has had its own unique Summer Bible School for 17 years. Having an annual enrolment of 150 boys and girls, it is complete with doctrinal statement, teaching staff of eighteen, registrar's office and printed examination papers. Its Principal for the last seven years succeeding at his passing her husband, is a T.B.C. graduate of 1928.

Grand Manan and Whitehead; islands 14 miles out in the Bay of Fundy. Grand Manan with its excellent road system, rugged cliffs 100 to 400 feet high, and warm communal life is home base for sturdy commercial fishing fleets. More T.B.C. grads have returned home to these islands to witness in church and community. One of them arranged for us the showing of a College film to 100 senior high school students during school hours. What an opportunity!

Nova Scotia, it has been said, is the beginning of America. Its highway signs read like leaves from the history books: Champlain's Habitation, and Annapolis Royal, Grand Pré and Windsor, Halifax and Louisburg. Its beauty is photogenic. One hundred miles of Annapolis Valley apple trees in full blossom on a brilliant day in May, is a panorama of indescribable loveliness. No point in Nova Scotia is farther than fifty miles from the sea. Consequently the royal blue salt water

tumbling onto black rock and white sand make seascapes unforgettable at each turn in the road. Variety in colourful scenery and picturesque occupation is the enticement in Canada's Ocean Playground.

More of the T.B.C. family live here. Down along the South Shore in Shelburne Country is a group of pastors in the fishing communities. From Yarmouth to Picton others serve in the ministry, as missionary or deaconess, while the important ministry to the sailors in Halifax has been entrusted by the Lord to two more a husband and wife.

Prince Edward Island is the Garden Province. In early June, its trim fields roll towards the horizon like a huge quilt with alternate square patches of tender spring-green and brick-red soil, each bordered with a black-green spruce hedge-rows. While our visit with the Islanders lasted for a brief week-end, the same friendliness and hospitality of the mainland was abundantly evident. How we rejoiced to learn later that an application was received in the College a week following from a young man, encouraged both by his minister and by the visit.

What a variety of congregations! What an evidence of interest! The pattern for the mid-week services became well defined. Following an introductory welcome by the minister, ample time was afforded to relate the story of T.B.C. At the very first service in East Florenceville, N.B., we were asked to project both College films: "Toward Better Christians" and "Into All the World". Thus from the outset, the Maritimes showed themselves friendly to a full program. One congregation of some two hundred, on the Sunday evening in P.E.I. listened to a sermon and remained, almost to a man, to watch two full-length films. (This, we think, is an outstanding example of indomitable perseverance.)

The after-service contacts were many, when College literature was distributed in large quantities. Young people asked seriously concerning T.B.C. training, living accommodation and costs.

In retrospect we have cause for much thanksgiving over the ministry of our T.B.C. family. About one-half of the total were visited and each in his sphere is bearing his witness for the Lord earnestly and well. Confronted by the same spiritual laziness and lassitude, which is the curse of our times, their purpose to preach the living Christ is answering. Amidst discouragements are triumphs and they sow better than they know.

Many opportunities for fellowship in the privacy of the homes of graduates and others was a happy feature of the tour. Their warm-hearted concern for the welfare and future ministry of the College was heartening and many a thoughtful suggestion was advanced. Strangely enough, their recommendations were strikingly unanimous and this is to assure them that what they said has not been forgotten. At the first meeting of the Board of the College following the return of the travellers, a report of all these things was respectfully submitted.

CHRISTIAN EDUCATIONAL INSTITUTIONS AND THE CHURCH BUDGET

Rev. S. L. Bochmer, Calvary Church, Toronto

IT HAS long been established that "the Church that is not a missionary Church will soon be a missing Church". Without exception, so far as we know, the strong, virile Churches are those whose vision is world-wide.

And, in the development of such a missionary program, these Churches have showed great and understandable concern with respect to the caliber of the young people whom they are presently to support in missionary causes throughout the world. Such prospects must be carefully screened in the initial stages, and then faithfully trained in the subsequent years of study. Furthermore, these Churches have been very particular as to the mission societies under whose direction their young people are to minister. And all this is as it should be. We have every right to expect that those who would serve the Lord be both suited to and trained for this, the greatest of all tasks.

But now, unfortunately, the average evangelical Church has not gone beyond this point. Little or no thought is given to the financial problems that confront such training schools as Toronto Bible College in their effort to equip young people for Christian service. The average Church assumes that such institutions should be in a position to finance as they go, or to balance their own budgets. Such was the attitude of the writer and that of his own Church. But suddenly we woke up and became alert to the fact that unless Bible-believing and Bible-loving Churches placed Christian schools on their budgets, there would soon be no such institutions. The large denominations support their schools to the extent of multiplied thousands of dollars annually. Generally speaking, unless these Churches recognize their responsibility by spontaneously meeting their proportionate share, they are assessed forthwith.

We, of the evangelical position, have no time for modernism in any shape or form. We do all in our power to direct our young people away from modernistic institutions, and toward safe and reliable schools such as Toronto Bible College. How good it is for us to know that no taint of any kind will mar a student's days at T.B.C. The impress left upon him will be there forever. Praise God for such an assurance!

Such being the case, this plea goes forth to all like-minded Pastors, and Boards, and Churches, to seriously face up to this challenge. If Toronto Bible College is good enough to train your young people, it is worthy of your regular and continued support. The writer stresses this urgency with added conviction now that his Church has subscribed to the above principle, and that to a considerable degree. Let us, as evangelicals, do all in our power to keep the Gospel light burning brightly. Surely here is one of our greatest opportunities!

NEWS OF THE T.B.C. FAMILY

PERSONALS

Rev. Harold Dancy, '24, has gone to Liberia under the Sudan Interior Mission.

Joan Howell, '36, is not on furlough as announced in the June Recorder.

Rev. Ronald Harmer, '37, has accepted the call of the Centre Street Baptist Church in St. Thomas.

Edith Seager, '37, has arrived in India where she is serving with the Worldwide Evangelization Crusade.

Rev. Harold, '40, and Mrs. (Grace Whatley, '40) James, began their ministry in the Independent Baptist Church at Fenelon Falls in July.

Douglas Berck, '42, is working with the Rural Life Mission at Geraldton.

Margaret Ogilvie, '44, has completed her studies in Belgium and England and has begun work with the Worldwide Evangelization Crusade in the Belgian Congo.

Kenneth Nesbitt, '50, was inducted into the ministry of the Lakeview Christian and Missionary Alliance Church in January.

Mr. John, '50, and Mrs. (Joyce Beattie, '50) Robinson are serving the United Church at Frobisher, Saskatchewan.

Dr. Arthur, M.V., '48-'51, and Mrs. (Verna Stowe, M.V., '48-'51) Johnston are studying in Costa Rica preparatory to work in Equador with the Voice of the Andes.

Doreen Barrie, '45, has resumed her work in French Equatorial Africa with the S.U.M.

"Jo" Stevens has begun work with the "African Challenge" Newspaper of the S.I.M. in Nigeria.

Jessie McDonald, '52, is in Brandon, Manitoba, with the Presbyterian Church assisting in the establishment of new missions.

Dr. Alex Henderson, '35, of the South Africa General Mission in Angola, came home for furlough in June.

BIRTHS

Karla Christine went to live last October with Mr. Hardy, '50, and Mrs. (Dorothy Masecar, '48) Worden, at the age of five months, sister for Margaret Helen, also adopted.

To Rev. Grant and Mrs. (Ruth Rennicks, '49-'51) Noland, on May 24th at Marshall, Missouri, a son, Grant Duart MacLean.

A son, Arthur James, on May 31 in Ottawa, to Mr. James and Mrs. (Phyllis Boswell, '44) Younger.

On June 8, a son, Neil Edward, to Mr. Allan, '50, and Mrs. (Monica Lambert, '39) Cameron.

At Orange, California on June 10, to Rev. Floyd, '46, and Mrs. (Hazel McReynolds, '45) a daughter, Esther Trudy Lyn.

To Mr. Max and Mrs. (Marjory Adams, '40) Promney, on June 27, a daughter, Patricia Linda.

A daughter, Sharon Elizabeth, to Mr. Fred, '49, and Mrs. Gould, on June 30, at Morton, Ontario.

To Mr. Jack, '54, and Mrs. Hancock, on July 22, a daughter, Barbara Ellen.

At Toronto, on July 10, to Mr. James, '52, and Mrs. (Leona Dunford, '49-'51) Whiting, a daughter, Brenda Louise.

At Toronto on June 21st, to Mr. Ronald and Mrs. (Erla Abbott, '49-'51) Hartman, a daughter, Susan Roberta.

DEATHS

Frank Blain, '11, at Fort William. Rev. Gordon Bastedo, '39, took part in the funeral service.

Mrs. Albert Davis, E.C., '43-'44, on June 11.

Jas. A. Oliver, father of Ruth Oliver of the T.B.C. staff, on August 5, at Gormely, Ont.

Theodore Hill, '29-'30, in August at Burgessville, Ont.

MARRIAGES

Roland McCormick, '50, to Laura Burpee, on May 28th in the United Baptist Church at Grand Falls, New Brunswick.

Mrs. Charles Patterson, '19-'20, to Patrick Jordan on May 30th at Beamsville.

In Forward Baptist Church, Toronto, on June 19, Doreen McKeag, '53, to Gordon Carter.

On June 20th, in the United Baptist Church, Gunningsville, New Brunswick, Lois Berry, '53, to Philip Collins, '52. Mr. Douglas, '49-'52, and Mrs. (Lila Smith, '49-'52) Sloan were attendants.

On June 22, at Bauchi, Northern Nigeria, Mae Gould, '50, to George Beacham.