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Recorder (Toronto Bible College), 60, no. 3 (September 1954)

Toronto Bible College

RECORDER

Price 10c — Vol. 60, No. 3

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Publication of TORONTO BIBLE COLLEGE
16 SPADINA ROAD, TORONTO 4

AS THE TRUTH IS IN JESUS

Principal E. L. Simmonds



Principal E. L. Simmonds,
M.A., B.D.

FOR a full sixty years Canada's first Bible College has been seeking, by the grace of God, to further the extension of Christ's Kingdom upon earth. For sixty years the College has enjoyed the blessing of God and now, as the sixty-first year begins, graduates of the College are proclaiming the good news of salvation through faith in Christ in no less than forty-one countries of the world.

Throughout the last ten decades the good hand of our God has been apparent upon us, as He has raised up men of spiritual power to fill the necessary position in the teaching and administrative realms. He has seen fit to lead young men and women to the College that they might, beneath its roof, be trained to live "well pleasing in His sight." For these things we thank God and ascribe all glory to His name.

With such a history behind us we look forward with confidence and expectation. We believe that we can pray, with regard to the future of the Toronto Bible College, "Father, glorify Thy name," and we believe also that the God who has been with us in the past will answer, "I have both glorified it and will glorify it again."

As we look ahead, let us see, first of all,

WHAT WE POSSESS:

(Our doctrinal basis)

Our doctrinal basis is embodied in the Articles of Incorporation. There is no vagueness, no spirit of compromise, in the "declaration of those things which are most surely believed among us."

Our first statement is one of faith in the Bible. We are convinced that, unless we have unwavering assurance in the Old and New Testaments as the Word of God, then we have no stable foundation at all. At Toronto Bible College we inscribe across the entire canonical scriptures, "THUS SAITH THE LORD."

We believe also in the deity of our Lord Jesus Christ. The One of Whom the Scriptures testify is no mere man. By His miraculous birth, His sinless life, His atoning death, His glorious resurrection and ascension, He is "declared to be the Son of God with power." His deeds, His words, His wisdom, His heart of infinite compassion, can be explained on the basis of no solely human origin. He told us Himself Who He was and is, "He that hath seen Me hath seen the Father." We make our faith in Him articulate in the words of Thomas, "My Lord and my God."

The doctrine of the Trinity stands next. Humbling to the mind of man, showing most clearly the finiteness of human reason, this is nevertheless a doctrine

that is most comforting to the regenerate soul. The Father Who made me and loves me, the Son Who died for me and saves me, the Holy Spirit Who indwells and sanctifies me: of These we affirm, with the Creed of St. Athanasius, "the Father is God, the Son God, the Holy Ghost God; And yet there are not three Gods, but one God."

From the Word of God and the Nature of God, we turn to the sad doctrine of the Fall of Man. "God hath made man upright, but they have sought out many inventions"; "they provoked Him to anger with their inventions." Instead of God's fellowship, for which he was intended, man merits God's judicial wrath. Sin has so infected man's entire being that no remedy is effective but a new nature; man must be "born again . . . by the Word of God which liveth and abideth forever."

From this dark cloud shines the silver lining of Christ's Atonement. Here is revealed the amazing fact that God loved the fallen world, that Christ took the sin of mankind upon Himself, that free forgiveness is available to those who will accept the Saviour Who, as their substitute, died to propitiate the judicial anger of God. Each one may appropriate for himself "the Son of God Who loved me and gave Himself for me."

How is the blessing to be obtained? By faith alone, faith which depends solely upon the merits of Jesus Christ. This great Pauline truth, obscured in the Middle Ages, rediscovered at the time of the Reformation, is the primary emphasis of the evangelical message today. In response to our faith, the holy God "hath made us accepted in the beloved"; for "we are justified by faith."

There is more involved in the evangel, however, than a mere acceptance. When, negatively, sin has been removed by Christ's atoning blood, there comes, positively, regeneration by the Holy Spirit. Instead of being "dead in trespasses and sins," the believer is "alive unto God"; instead of being "of your father the devil," the believer is incorporated among those who are able to say "we are the children of God."

The same Spirit Who enables us to cry "Abba, Father," becomes also the Spirit of our sanctification. God, who did predestinate us "to be conformed to the image of His Son," produces this conformation by the Holy Spirit by whose agency we are "changed into the same image from glory to glory." At the return of Christ the process of transformation will be complete and "we shall be like Him for we shall see Him as He is."

The second coming of Christ — this is the grand climax towards which the course of human history is tending. In these days, when the feeling is so, so strong that, unless he is restrained by some exterior power, man will destroy himself, it is good to remember that the final event in history is determined by God and not man. Christ will return, not only to make "the kingdoms of this world . . . become the kingdom of our Lord and of His Christ," but also to raise from the dead the bodies of believers that they "may be fashioned like unto His glorious body."

Christ will come as Judge. The unseen, spiritual separation that now distinguishes believer from unbeliever will become overt. The sentences will be pronounced: "Come ye blessed of My Father, inherit the kingdom." . . . "Depart from

Me, ye cursed, into everlasting fire." "And so shall we ever be with the Lord" in the "new heavens and . . . new earth wherein dwelleth righteousness."

Such is our doctrine at Toronto Bible College. It is a faith to live by, a faith to proclaim, a faith in which to die, in which to rise again to life eternal.

WHAT WE POSSESS:

(Our Corporate Life)

Growing out of this body of doctrine is a fellowship of the Spirit which is experienced in the community life of the College. This "unity of the Spirit" is believed to be an essential part of the good news: it is the undoing of the separating effects of sin. At the beginning of the creation, not only were God and man in fellowship together, but so also were man and man. Adam and his wife knew no dividing until sin sundered their spiritual unity.

"For this purpose the Son of God was manifested that He might destroy the works of the devil." One of these works to be destroyed is this rupture in human relationships. Christ prayed "that they all may be one; as Thou Father art in Me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me." Unity among believers is one necessary evidence that they are believers.

One way in which this unity is expressed in the College is in connection with decisions that have to be made. No plans are adopted, no purposes formulated, by the political principle of majority vote. Matters are considered thoughtfully, and especially prayerfully, until all concerned are of one mind. It is believed that, since all Christians are indwelt by the Holy Spirit, they can be brought to "be of one mind" by the same Spirit, provided each is free from the domination of self-will. The objective is that we may all "be perfectly joined together in the same mind and in the same judgment."

WHAT WE DESIRE FOR THE FUTURE:

We have so much at Toronto Bible College; what can we need more? The members of the Board of Governors, the Advisory Council, the Faculty and Staff, are all believers in the Saviour. The Student Body is composed, likewise, of those who have put their trust in Christ. The doctrinal basis we believe to be sound. We do experience the corporate leading of the Holy Spirit. What can we want more?

As we consider these matters we may be tempted to spiritual pride. "Let him that thinketh he standeth take heed lest he fall." It is possible to lose the guidance of the Holy Spirit; it is possible "to hold the truth in unrighteousness." We believe that we have the truth, but do we have the truth "as the truth is in Jesus?"

"As the truth is in Jesus." In Him the truth was incarnate. He lived it. So must we.

We must accept and apply not only those scriptures which give us sound doctrine and spiritual encouragement, but also those which discipline our lives, mortify our natural desires, and speak death to the self life. We must number ourselves among those who are blessed because they "hunger and thirst after righteousness." We shall indeed "hunger and thirst after righteousness" if we listen with attention to the command "Be ye therefore perfect, even as your Father who is in heaven is perfect." We shall resist the temptation to water down the meaning of this word "perfect," if we heed this other command, "Be ye holy, for I am holy." To be holy as God is holy was required under the old covenant; so today the righteousness of the law must "be fulfilled in us who walk not after the flesh, but after the Spirit."

Perhaps it should be said here that we are not advocating any heretical doctrine of sinless perfection. We are not preaching any doctrine: we are seeking to lay our lives alongside the standard of God's Word, to see where we fall short, and then to "go on unto perfection."

This "perfection" will involve us in relationships of love. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." In the presence of God we must ask ourselves, "Do I?". We must also "love the brethren." "By this shall all men know that ye are My disciples if ye have love one to another." This will include not only the mutual love, the reciprocal love, which is such a source of joy and strength in the Christian life, but also the love that loves the unlovely without thought of return. "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved."

As we seek to have God's will fulfilled in our lives we shall need to be characterized by a great joy. "Strengthened with all might according to His glorious power unto all patience and longsuffering with joyfulness." Human nature finds it hard to reach the level of patience and long-suffering; we must go on to the joyfulness. We must be able to emulate those who "took joyfully the spoiling of your goods" and to follow in the steps of him who said, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake."

At Toronto Bible College we desire to fulfill the function of watchmen, accepting the responsibility for the eternal destiny of our fellowmen (Ezek. 3: 17-21; 33:1-9). We must be able to say, with Paul "I am pure from the blood of all men." This will involve obedience to our Lord's invitation, "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me." "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

As we consider the standards that God has laid down for us in His Word, we must cry, "Who is sufficient for these things?". We must also learn to say, "Our sufficiency is of God Who hath made us able ministers of the new testament."

Down through the history of God's people, both in Bible times and since, it is the men of God who have made the progress of the church possible and noticeable. It was Noah's righteousness that made possible a new start for man when "the earth . . . was corrupt before God and the earth was filled with violence." It was Abraham whose long-tried, unflinching faith and self-sacrificing devotion to the Lord brought blessing to "all the nations of the earth." It was Joseph's refusal to cherish harsh thoughts of his brothers, to compromise with evil, to give up when all was against him, that delivered the people of God from famine and brought blessing to many peoples. David's rich fellowship with God, expressed in the Psalms; Paul's burning concern for his mission churches, embodied in his Epistles; these will be of untold value to man, even to the end of time.

Men of God — that is what we want to be at Toronto Bible College; that is what we want to produce. We can make no greater gift to the world, no greater gift to the Son of God to Whom we owe all, than to send out into the fields ripe to the harvest, men and women who have been crucified with Christ, but who live, because Christ lives in them. We long to train branches that will abide in the Vine and bring forth much fruit; to cultivate corns of wheat that will fall into the ground and die, that they may bring forth much fruit.

How can this be accomplished?? "Our God . . . is able." "Ask and ye shall receive." This issue of the Recorder will be read by those to whom the Bible College is dear. More important, it will be read by those to whom the Lord and His cause are dear. "Brethren, pray for us."

As we mentioned earlier, it is observable that spiritual advance has occurred whenever there have been individuals thoroughly devoted to the cause of God. It is equally true, that, behind the exploits of the spiritual giant there was a great volume of believing, persevering prayer. Our Lord Himself found it necessary, as Man, to spend even whole nights in prayer. Samuel felt that it would be a sin to cease to pray for his people (I Sam. 12:23) and the Apostle Paul, who prayed without ceasing for his converts (Rom. 1:9; I Thess. 1:3; 2:13), exhorts us to "Pray without ceasing."

The promises are great. "I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father Who is in heaven." Where are two who will agree to pray for God's rich blessing on Toronto Bible College? "I say unto you, What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." Two things are necessary, faith and prayer. Four questions arise — do you desire? do you pray? do you believe? do you receive? "This is the confidence that we have in Him that, if we ask anything according to His will He heareth us, and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

What lies ahead for the Bible College? The power of God is infinite; He can use the College mightily; He will use it mightily — if we ask. The future success of the College depends upon those who will pray for it; its failure will lie at the door of those who neglect to pray for it. Let us all bear up the College before "Him Who is able to do exceeding abundantly above all that we ask or think," in order that we may proclaim the truth "as the truth is in Jesus."

THE BIBLE IN THE WORLD

by Dr. John McNicol, Principal-Emeritus



Principal-Emeritus J. McNicol,
B.A., B.D., D.D.

THE present year, 1954, is notable as marking the third Jubilee of the British and Foreign Bible Society. The celebration of this event has brought the Bible into public notice in the world more prominently than has ever happened before. The Annual Meeting of the Society held in London last May was attended by representative men from thirty countries of the world. At the same time the world's most outstanding newspaper, "The Times," published a special and elaborate edition made up entirely of articles about the Bible. This Jubilee celebration is being observed in Canada too, where it is being made the occasion of "A Recall to the Bible." All across the country a large poster is on display with a Bible in the centre and bearing these words: "The World Needs The Word of God."

The Bible Society had a unique and romantic origin 150 years ago. A little Welsh girl named Mary Jones, whose parents were too poor to have a Bible of their own, when she was learning to read, used to walk two miles to the nearest house where she knew there was a Bible, that she might read it there. But all the time she longed to have a Bible of her own. She saved up her pennies for six long years till she got enough money to buy one.

Then she set out one bright spring morning to walk over the hills to the nearest town where Bibles were sold, and it was twenty-five miles away. She took off her shoes that she might not wear them out on the rough roads. When she arrived in the evening, weary and foot-sore, she was told that all the Bibles had been sold long ago. Then she broke down and sobbed as if her heart would break. When the kindly man who sold the Bibles learned her story, he took out his own Bible and gave it to her. Next morning he sent her rejoicing on her homeward way.

The story of Mary Jones and her Bible was told some time later at a meeting of the Religious Tract Society in London, and the suggestion was being considered that because of the dearth of Bibles in Wales a Society should be founded for the purpose of supplying the Welsh people with Bibles in their own tongue. Then one of the members broke in with this question: "If a Society for Wales, why not for the whole world?" It was this inspired remark that led to the formation of the British and Foreign Bible Society on March 7th, 1804. Its purpose was stated to be, "for the wider circulation of the Scriptures without note or comment."

This was the first time that such a Society was ever thought of. Its founders were men of daring faith. Napoleon Bonaparte had recently brought all Europe under his iron sway, and he was then watching across the channel for an opportunity to invade England. The naval battle of Trafalgar had not yet been fought, and Waterloo was still eleven years away. But it was not long before the faith of the founders was so amply justified that the missionary work of the churches could no

longer have been carried on without the active co-operation of the British and Foreign Bible Society. They supplied the Scriptures which the churches used in their mission fields.

During the 150 years that have passed since the first Bible Society was formed, similar Societies have been organized in different countries. Now there are twenty-two of them, all co-operating for the same common purpose under what is known as "The United Bible Societies," and all seeking to put the Word of God into the languages of the world. In 1804 there were only thirty-eight full translations of the Bible. The whole Bible now exists in 200 languages, the New Testament in 260 more, and some book or books of the Bible in an additional 600. As a result of the work of the Bible Societies, the Word of the Living God and the Gospel of the Lord Jesus Christ is now within the reach of four-fifths of the population of the world.

This does not mean, however, four-fifths of the languages of the world, for there are many minor languages spoken by small numbers of people, some of which have not yet been reduced to writing. For the translations which it publishes the Bible Society depends mainly on the missionaries who are familiar with the tongues of the people among whom they work. This is the case mainly in Africa where new languages are captured nearly every year. Several of our T.B.C. graduates who are missionaries there have produced translations which have been published by the British and Foreign Bible Society.

Special Alumni Notice

With the opening of T.B.C. for the new Session, there are four meetings that all Alumni and Friends of the College are urged to attend:

TUESDAY, SEPTEMBER 21, 1954

Morning Session — 10.00 a.m. — School opens.

Afternoon Session — 4.15 p.m. — Alumni Association Annual Business Meeting and Election of Officers.

Reception Supper* — 6.00 p.m. — For Principal and Mrs. Simmonds.

Evening Session — 8.00 p.m. — Public Installation Service of Principal E. L. Simmonds, M.A., B.D.

ALL INVITED.

* Price of Supper — 75c.

THE IMPORTANCE OF CHRISTIAN THEOLOGY TO-DAY

by Rev. T. R. Maxwell, M.A., M.Th.



Rev. T. R. Maxwell,
M.A., M.Th.,
teacher of Systematic
Theology, etc.

THERE is no more fascinating way of studying the Scriptures than through the eyes of the theologians. When Jesus after His resurrection opened the understanding of the disciples that they might understand the Scriptures, He was emphasizing the necessity to clear thinking as one aspect of men's relationship to Himself. It is unfortunate that theology is so under a cloud at the present time that even the appearance of the word "theology" at the head of an article is often considered an invitation by the Christian to move on to something more expository and devotional in nature. For it is largely a matter of understanding the relationship of the Bible to theology and appreciating the

difference between them in terms of the purpose and method of each.

In more technical language "theology" is literally "the science of God," and deals in a comprehensive way with "God's essential being and His relationship to the universe, as set forth in the Holy Scripture." Its purpose for the Christian is to set forth the Christian faith in such a way as to meet the needs of each generation for a basic formulation of Christian truth. In accomplishing this task it cannot become a rigid system of doctrine, although it has often distorted its own objective, and in becoming static, lost touch with the real problems of a succeeding generation. In so doing it has lost sight of the fact, that while the foundation does not change, for it rests upon the revelation of God in His Son and the Scriptures, the constantly changing historical situation does demand fresh and pertinent restatements of these truths. A living theology is always the Holy Spirit expressing Himself through the minds of believers.

THEOLOGY AND THE BIBLE

No major doctrine of the Bible is exhaustively treated in a single context of Scripture. Therein lies the necessity for a Christian theology, to express in an orderly way the facts of the Scriptures and the internal relationships between them which clarify their meaning. Christian theology harnesses the human reason with which God has endowed us because the very constitution of our minds demands order and unity. It is true that some Christians are repelled by the difference between the Biblical presentation of truth and the rational ordering of the same facts in a book on theology. Should this be so? A gifted preacher of a century ago, Dr. Thomas Guthrie, was fond of illustrating the difference between the Biblical records and theology by comparing the Scriptures to Nature, with her rich profusion of trees and plants and flowers scattered through woods and fields and mountains, by tiny brooks and sparkling streams. It is the order of life, for Nature has her own order which to the mind of man appears to be "ordered disorder." The Scriptures too have their bountiful profusion of spiritual truths

revealed through the personalities and events which flow in the "ordered disorder" of life through the pages of the Bible. In contrast, theology is like a well-cultivated garden, its trees and plants and flowers arranged in orderly rows, carefully selected and grouped according to species.

There is always an element of artificiality about a garden because man has changed the order of Nature. He must select from Nature what he desires, arrange what is gathered in the ways most appropriate to its own character and growth, and cultivate to keep down weeds and pests. One likewise finds an element of artificiality in the arrangement of Scripture truth in theology in comparison with the spontaneous reality of the Scriptures. Yet, just as the botanist and gardener could never have plumbed the secrets of Nature and gained understanding of plant life without the selection and arrangement we call a garden, so the theologian has an important role to play in the intellectual ordering and understanding of the truths of the spiritual life. It is not too much to say that the Christian cannot fully understand the teaching of the Bible without Christian theology. Nor can he discriminate between truth and error unless he has determined by careful study of the whole teaching of Scripture just what God's Word has to say on a particular subject. We are exhorted by the Apostle Paul to so study "rightly dividing the word of truth."

THEOLOGY AND SPIRITUAL EXPERIENCE

When C. S. Lewis began to write in his own inimitable way about theology, his friends informed him that "the ordinary reader does not want theology; give him plain, practical religion." Lewis replied that he did not think the ordinary reader such a fool; any man who wants to think about God at all would like to have the clearest and the most accurate ideas about Him which are available. In essence, theology is simply serious and realistic thinking about God and man, and their relationships in the universe. For those who have no use for the "neat little formulas and dogmas" about God which one finds in a book on theology, he used a vivid illustration. There is quite a difference in experience between standing upon the beach and watching the Atlantic combers thunder at one's feet in roaring spray, or standing on the heaving deck of a ship in the teeth of a north Atlantic gale, with the salt spray flying and mountainous waves cascading along the deck and down the scuppers, . . . and . . . gazing at a chart or map of the Atlantic. There is simply no comparison in experience; but does one, therefore, consider the chart or map of no value? No, he points out, because there are two things of importance to remember about the chart. Firstly, that it is based upon what hundreds and thousands of people have found out by sailing the real Atlantic—so that it is the concentrated product or essential knowledge gleaned from much real experience. Secondly, if one wants to get to some definite place in or on the Atlantic, the chart or map is a necessity, for it shows how to get there.

Similarly one cannot compare the wonderful living experience of salvation and guidance and blessing from God with theology, without realizing that a vast gulf yawns between them. Nevertheless theology, like the chart or map, is the product of hundreds of people who have experienced the joys of salvation and the Christian life, and is, therefore, the product of the truth of God's Word wrought out in the crucible of actual living. It provides a standard by which the individual experiences of believers can be compared with the normal spiritual experiences

enshrined in the pages of Scripture and in the life of the Church through the centuries. The two disciples on the road to Emmaus looked back on their walk and conversation with Jesus with the emphasis upon what they had experienced: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures." It is important to note the last phrase, for it was while Jesus was illuminating their minds concerning Himself that their hearts were thrilled by the power of His presence. In speaking at a recent conference where there were quite a number of young Christians, the subject was the Person and Work of Christ. The outstanding impression of these young Christians was the tremendous riches and variety of the subject and its potentialities for their own lives far beyond what they had already experienced individually. Christian theology provides a way by which the Christian can enlarge the boundaries of his own fellowship with God and deepen and vitalize his life in Christ. In this way theology, as an expression of corporate experience, becomes a practical necessity in some form for every believer: "knowing this first, that no prophecy of the Scripture is of any private interpretation." Without the understanding which comes from the study of the systematically arranged doctrines of Christianity, one is liable not only to fall prey to false teaching, but also to be content with an inadequate experience of what life in Christ can be.

THEOLOGY AND LIFE TODAY

One has only to focus his eyes upon the moving panorama of crucial events in our world today to appreciate the value of a "living" theology. In the spiritual as well as the so-called "secular" realm, we have come to the end of an era and embarked upon a new one of startling dimensions. Not that the old is completely dead, or the new finally arrived. But the old blatant optimism is strangely quiet. A healthy note of realism regarding man's own abilities and potentialities pervades the world of politics, of economics, of science, as well as of religion. Leading thinkers have realized the inadequacies of the human philosophies of the last century or so, as a foundation for the culture and civilization of the western world. The alternative of Communism has proved itself to be only another road to slavery. Yet men must find a substitute for crumbling foundations.

The Church of Jesus Christ finds itself facing an unprecedented opportunity of re-affirming the revelation of God in Jesus Christ and the Scriptures as providing the only stable principles of life for humanity today. Christians are contributing much under the guidance of the Holy Spirit of what is needed in these critical days to bring men face to face with the only true solution, Jesus Christ, in all His adequacy for every problem of living. But on the practical level are we doing it as effectively as we might? Do men today see in our witness to the crucified and risen Saviour the basic ingredients of life which when taken seriously can shape the direction of things to come? We do preach the Gospel, and when preached in New Testament terms it has all its ancient power. We have our denominations, our churches, our missionary societies and other organizations dealing with the various aspects of the life of man. But do we have such a grasp of the Gospel, our message, in terms of its underlying principles as a basis for all of life, that we can explain to the expert as well as the average man on the street, the implications of the Christian faith for life in the twentieth century?

The fact that Dr. Billy Graham has, by the grace of God, been used to draw such a tremendous response from millions of people, shows that men everywhere

THEOLOGY AND HISTORY

are interested to-day in a message which carries with it spiritual power and a coherent view of life as a whole. It is important to notice that Dr. Graham's messages have been almost without exception centred around the great central themes of the Christian faith: God and man; sin and salvation; Christ and the Cross; regeneration and repentance; the Holy Spirit and Victorious Living. Does this not indicate in some measure that the heart and soul of the need of men to-day is met by an adequate exposition in the power of the Holy Spirit of the great central truths of the Christian faith? Yet we must not forget that the many converts need to be integrated within the fellowship of the Church as "living stones," established and built up in the faith. In the history of the Christian Church a good deal of the responsibility for both of these tasks has rested upon an adequate Christian theology whose basic task has been to set forth the Christian faith in such a way as to meet the needs of each generation for a basic formulation of Christian truth in terms of its own problems. From this ground-work, the evangelist and the preacher or pastor press on to make the application in the life of the individual of salvation in Jesus Christ and its consequences for daily living.

If theology hasn't done an adequate job, or has so lost itself in arid and impractical theorizing that it has little or no prestige in the Church, it soon becomes apparent. The necessary ground work of serious thinking is lacking, so the presentation of the Gospel becomes thin and emotional, and the message of the Christian inadequate to challenge and penetrate the thinking and living of the world. A strong and vital interest in theology has meant in history a strong and vital Church; while a weak and indifferent theology or a preoccupation with things experiential to the exclusion of things doctrinal, has issued in a weak and ineffective Church. If the testimony of history is true, we have here one explanation of the plight of Christianity to-day. For the era which is passing has been characterized by precisely that defect — either an indifference to theology which has risen at times to a positive resistance to things doctrinal, or a basis for theology which is completely divorced from the authority of the Scriptures. As a result not only does the communications barrier wall off the communist world from the democratic west, it also shuts out the average Christian from his secularized contemporary. A generation is hungering and thirsting for the real solution to its problems.

THEOLOGY AND THE FUTURE

The great epochs of sacred history such as the early centuries of the Church, the Reformation, the Wesleyan Revival, and the Great Awakening in America, were times when a vital Christian theology flourished. There is no doubt that signs abound on every hand of a re-awakening to-day to the message of the Scriptures, and Christian theology has felt the stimulating impact of this trend. Man's deepest spiritual nature and experience demand an adequate theology; right living depends upon right thinking; the increasing complexity of modern living requires definite principles instead of vague generalities; so the crying need of our day is Bible-based Christ-centred theology permeating the minds and lives of the people of God. It is our purpose at Toronto Bible College to seek to meet this need, not only in our regular teaching programme, but with timely articles from the pens of various contributors, aimed at a clear understanding of our Christian faith as it faces the world of our day.

GRADUATION TESTIMONIES

Varsity Arena, April, 1954

AUDREY ELLIOT ('54)



IF you were to come to my home in Calgary, you would marvel at the sight of the fertile Bow Valley, the rolling foothills and beyond these the majestic Canadian Rockies. From early childhood these sights have impressed me of a great God of power, but at the age of seven God so ordained that I should experience a new kind of power—power that cancels sin through the shed blood of God's Own Son—Jesus Christ. For many years after this experience I knew that Christ had an irresistible claim on my life which I could not explain nor escape. Thus it was that an undefinable longing to use the medium of nursing to His glory in India has continually been before me.

To be a missionary means that you must carry a message; but a Christian missionary carries the message of Christ. I knew this well, but there were many problems and difficulties that perplexed me about the Christian life. Thus the Lord opened the door to Toronto Bible College and has mightily used this College to lead me to find the answers to these questions. In our course in Thinking Through the Bible and other co-related subjects, we have gone to the very heart of Christianity—Christ. Amazingly, the Bible has become a living book applicable to all daily needs.

The vine lives by clinging to the branch. As Christ and His Word live in me, then His power will be able to flow through me. My life is hid with Christ in God. As I abide in Him—He will abide in me. This has proved to be a staying influence in my life.

We have stood amazed as we watched the hand of God shaping and moulding the hearts and lives of our fellow students, and the hearts and lives of others at the Toronto General Hospital, in our Sunday School classes, and at Yonge Street, Scott and Jewish Missions.

Yes, our God is a great God—a great God of power. I know of the power of God in my life. I want you to know of the power of God in your life, you—and the people of India. But as I go forth I know that He goeth before me and guideth in all my ways.



THE natural and proper desire of everyone is to have a full and satisfying life. Three years ago, life for me was very good. My home was here in rural Ontario, and after High School I returned to the farm I loved. Also I had been a Christian since childhood and had grown up in the fellowship of God's people. But disturbing thoughts began to trouble me: perhaps farming wasn't what God had planned for me, and in staying there I might be missing the best for my life. So, seeking to know the Lord's will more fully, I came to Toronto Bible College.

My knowledge of the Bible was comparable to that of most young Christians, but it was soon evident that my knowledge of the Christ revealed in the Bible was meagre and inadequate. I had known Jesus Christ as my Saviour, but that was really all; God the Father was One Who, while He loved me, didn't appeal as a Father in the true sense of being vitally concerned about every detail of my life; and the Holy Spirit was Someone about Whom very little was known.

But during these past three years the Tri-une God, in each of His different Persons and works, has been revealed as a Living God to me in a way previously unknown. The Father is now a father indeed, not willing to withhold any good thing from those who walk uprightly. Chastening at times but only because He loves me, giving unexpected joys and pleasures which are in nowise deserved.

Jesus now, in addition to being the One Who died in my place and because of my sins, is a Friend Who sticketh closer than a brother. He has travelled this way before me, and understands perfectly every joy or trial which comes. Nothing is too small to take to Him. I can never go too often, and regardless of the circumstances, the promise that He hears, is always true.

The Holy Spirit instead of being a stranger, has become the Comforter Who was sent to guide us into all truth, Who dwells within and makes possible the doing of the Father's will.

This new realization of God was a gradual experience. The entrance of God's Word giveth light, and it was as the Bible was opened to me morning by morning that I began to appreciate the abundant life which was mine as a Christian. Then the devotion of the consecrated men and women who comprise the Faculty and Staff of the College, and also the example of many of my fellow students influenced my spiritual growth in Christ. Prayer meetings became not a drudgery but a joy, and a means of spiritual enrichment which perfectly supplemented private devotions.

I have found that a Christian is one who is like Christ, one who has the love of Christ within him, who has the mind and attitudes of Christ. We only become like Him by abiding in Him, we can only abide in Him as we love and are obedient to Him. Obedience is frequently difficult, we so often find self still strong, but anything that is worthwhile always costs something, and the Christian life is, as Jesus promised, life abundant.

Worries that life is passing me by have gone now, God's way is fully satisfying. Tomorrow is as unknown to the Christian as to anyone else, but as I stand at the close of this another phase of my life, and look forward with anticipation to see the way God will guide in the future, I know His promise is true, "Lo I am with you always — go ye therefore".

AUDREY HANNA ('54)

"FOR I DO ALWAYS THOSE THINGS THAT PLEASE HIM." We find these words of Christ in John 8: 29. The Lord Jesus Christ could truthfully say this, because in His life here on earth, He sought ALWAYS not to do His own will, but the will of the Father Who sent Him.



God's Word shows that we too are to live that we may be able to say, with Christ, "I DO ALWAYS THOSE THINGS THAT PLEASE HIM". To-night I can say this is my one aim and purpose in life; but it was not always so.

Five years ago, realizing the need of further training to teach my Sunday School class, I visited the Evening Classes of the Toronto Bible College. Being a member of a Church, and taking an active part in the work of the Church, I thought I was a Christian. On coming in contact, however, with the Christian young people I met here, it did not take me long to realize they had something I did not possess. Actually they had a Friend Who to me was a stranger — the Lord Jesus Christ.

Having been brought up in the Sunday School and Church, I knew ABOUT Christ, and had a good "head knowledge" of the Bible and its teaching. I knew that Christ had died for the sins of the world, but had not yet realized that He died for ME. Then began a search for the truth, until one night in an evangelistic service, I realized I was a sinner and needed a Saviour. For God's Word says, "*ALL have sinned and come short of the glory of God*", and "*the wages of sin is death*". How glorious that it also says, "*God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life*". That night I accepted God's free gift of salvation, and took the Lord Jesus Christ as my own personal Saviour. Since then my one aim and purpose has been to "DO ALWAYS THOSE THINGS THAT PLEASE HIM".

One of the ways to "PLEASE HIM" is by presenting our bodies "a living sacrifice", so I gave my life, my body, my ALL to Him. After spending a year and a half in the Evening Classes, in September, 1951, I enrolled in the Day Classes of the College to train for Christian service wherever the Lord should lead, since true love expresses itself in service.

Words are inadequate to express what my training here has meant, and time does not permit me to go into detail, so I shall mention only that which has meant most — the study of God's Word. The Word of God is central at T.B.C., or, as Dr. McNicol has said, "it is the regulating centre" of all the work of the School.

We who graduate to-night have had the privilege, for the past three years, of "thinking through the Bible" with the Rev. Andrew MacBeath. Through Mr. MacBeath's vivid interpretation, the Word of God came alive to me, and the Bible is now no longer dull and uninteresting, but a very living, practical Book. Many precious lessons have been learned, and frequently I have been amazed to find that the passage we were studying met so perfectly and adequately my need at the moment. Often God has spoken to me through the lives of the Old Testament men, the life of Christ, or the life of Paul.

We have spent three years "thinking through the Bible", but my appetite has only been "whetted", and as I graduate my purpose is to continue to study to show myself approved unto God, as a workman that needeth not to be ashamed — another way to PLEASE HIM Whom I love.

As we have studied the working of God down through the ages, we have seen that He is intimately concerned with individuals, and has planned and provided for their lives. Likewise, as we leave College, we are confident that He has a plan and a purpose for OUR individual lives, and will work it out according to His own will and pleasure.

For the future, I claim God's promise in Psalm 32: 8, "*I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye,*" and my earnest prayer is that I might be able to truthfully say, with Christ, "I DO ALWAYS THOSE THINGS THAT PLEASE HIM".

ALUMNI NEWS

PERSONALS

Compiled by Sylvia Smith, '45

Mrs. Leslie Wilton (E.C.) came home in June from India, where she has been working with the Canadian Baptist Mission Board.

Rev. Leslie Garrett, '19-'20, has joined the Northern Canada Evangelical Mission.

Rev. Harold Dancy, '25, of the Sudan Interior Mission, has returned from Liberia to join Mrs. Dancy (Amy Marwood, '26) on furlough.

Jean Pyper, '26, of the Canadian Baptist Mission Board, is en route home from Bolivia.

Rev. George Rice, '30, and Rev. Leslie Cockram, '41, of the New Testament Missionary Union, are in England on their way home for furlough from Brazil.

Rev. John, '34, and Mrs. (Ella Tilley, '36) Wilson are on furlough from their work in India with International Missions Inc.

Evelyn Hawn, '35, has returned to India under the Canadian Baptist Board.

Rev. Allister Morrison, '36, is serving the Dartmouth Presbyterian Church in Halifax, Nova Scotia.

Rev. Jack, '38, and Mrs. (Madge Edgson, '38-'39) Brotherton of the Sudan United Mission are on furlough from French Equatorial Africa.

Rev. Emil, '38, and Mrs. Gaverluk are Evangelists with the American Baptist Convention, working in Oregon and Washington States.

Rev. Arthur Barros, '38-'39, left his work in Brazel in July to join Mrs. Barros (Rose Stephens, '23, and P.G. '54) on furlough.

Rev. John Craig, '40, became pastor of Central Presbyterian Church in Houston, Texas, in June.

Rev. Norman, '41, and Mrs. (Frances Knaggs, '41) Brooks are at the Coulson Avenue Baptist Church in Sault Ste. Marie.

Mildred Seary, '41, of the Evangelical Union of South America, has returned to her work in Bolivia.

Capt. Estelle Kjelson, '41, of the Salvation Army, has returned to Java

Rev. Edward, '41, and Mrs. Todd have recently taken up work among the Filipinos in Hawaii.

Doric Lane, '44, has returned to her work in Liberia with Mid Missions.

Ralph Humphries, '45-'46, graduated from McMaster University in the Diploma Course of Theology, and was ordained in Monck Baptist Church on June 22. Rev. D. A. Burns, '16, gave the charge to the Church.

Minnie Orser, '47, completed nurse's training at Victoria Public Hospital, Hartland, New Brunswick, and received her R.N. in the fall of 1953.

Lucinda Martin, '47, received the degree of B.Sc. in Nursing in June at Eastern Mennonite College, Virginia.

Mavis Keller, '47, of the South Africa General Mission, is on furlough from Angola.

Ines Watson (E.C. '47) graduated from the Leadership Training Course at McMaster University and has been appointed Associate Field Secretary in Eastern Ontario and Quebec.

Jessie Wright, '48, of the Sudan Interior Mission, is on furlough from Nigeria.

Lucinda Snyder, '48, sailed for Germany in July to resume her work with the Mennonite Mission Board.

Mr. William and Mrs. (Elsie Mathewson, '49) Bell of the Sudan Interior Mission have returned to their work in Nigeria.

Roland McCormick, '50, graduated from Gordon College on June 7th.

Ted Boadway, '51, has received his B.A. from McMaster University.

Rev. Harry, '51, and Mrs. (Una, '48-'51) Edwards have accepted a call to Hope Baptist Church, London.

Ronald Patterson, '52, won the W. J. H. Brown Scholarship for Greek II at Central Baptist Seminary.

Beverley Clark, '52, Katharine Prowse, '53, and Jack Phillips, '53, attended the Toronto Institute of Linguistics.

Winnifred Wallace, '52, graduated from the Leadership Training Course at McMaster University. She has been part worker at Montreal during the summer, and returns to Toronto in September to work among New Canadians.

Lenore Sharpe, '53, won the Alumni Scholarship for General Proficiency in First Year, and the Scholarship in Old and New Testament awarded by the Firestone Unit of the W.A., Kingsway Lambton Church, at the United Church Deaconess Training School. She has served a summer mission field at Archer-ville, Saskatchewan.

Katharine Prowse, '53, sailed in July to take up work in Nigeria with the Sudan Interior Mission.

George Boyce, '48-'52, was ordained into the ministry of the British Methodist Episcopal Church on February 24. He was presented by Rev. Alex Markham, '51, and Rev. George Crawford, '32, preached the ordination sermon. Rev. Boyce has taken over pastoral duties at Beth-Emmanuel Church, London.

Marjorie Knaap, '52-'53, has been commissioned as Pro. Lieut. in the Salvation Army and posted at Morrisburg.

The following have been serving the Home Mission Board of the Baptist Convention during the summer months: Bruce Duff, '54, at Eagle River, and Bill Tuck, '54, at Bentinck and Glenelg.

MARRIAGES

In Bombay, India, Lillian Dodham, '49, to John Gray, '51, on February 8.

On May 22 in St. Clair Baptist Church, Isobel Flemming, '53, to William Murray. Bernice Ariss, '54, was bridesmaid; Ray Helston, '52, was best man; and Helen Beattie, '53, was soloist.

In Alderwood Baptist Church on June 12, Betty Medley, '54, to Ted Boadway, '51. Rev. George Medley, '25, officiated, and Rev. Harold Boadway, '40-'42, assisted. Barbara Mann, '54, was maid-of-honour.

Marguerite Caswell, '52, to Leonard Trueman at Forward Baptist Church on June 26th. Rev. William Tyler, '36, officiated. Edna Eade, '52, and Marion Harrison, E.C. '48, were bridesmaids. Norman McPhaden, '52, and James Annett, '52, were ushers.

At Collingwood on June 29, Ruth Jensen, '54, to Harold Whitehead, '53. Rev. James Taylor, '40, officiated, and Jack Phillips, '53, was best man.

Elizabeth DeShane, '52, to Lloyd Batten at Little Britain on July 3. Isabel Hancock, '53, was soloist.

Joyce Knights, '54, to Cyprian Marzec on June 12th in Maple Baptist Church. Beatrice Habermehl, '53, was maid of honour.

BIRTHS

On March 29 to Mr. Tilman, '50-'53, and Mrs. (Janet Mills, '51-'53) Martin, a daughter, Deborah Irene.

On May 26 to Mr. Ernie (E. C. '54) and Mrs. Elise (E.C. '51-'52) Bartram, a son, John Charles.

A son, David George, on June 5 to Mr. Murray, '52, and Mrs. (Evelyn, '50-'51) Richardson.

To Mr. Vincent and Mrs. (Helen Wickware, '42) Thiele at Kitchener on June 11, a son, Jon Iner.

On June 18 to Rev. Andrew H., '39, and Mrs. (Isabel Robinson, '41) McKenzie, a daughter, Bonnie Jean.

To Mr. Elmer, '42, and Mrs. (Hattie Huebner, '48) Hobbs on December 1, 1952, a son, Roy Albert, and on June 28, 1954, a daughter, Esther Elaine.

At Noblesville, Indiana, to Rev. Allan, '47-'48, and Mrs. (Janet Kerr, '49) Hunter, a daughter, Shelagh Scott, on June 29.

DEATHS

Mrs. Charles Bray (Amy Margaret Smith, '17) at Three Hills, Alberta, on May 31.

Entered at Ottawa as Second Class Matter. Published quarterly.