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Toronto Bible College

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Publication of TORONTO BIBLE COLLEGE
16 SPADINA ROAD, TORONTO 4

NEW THINGS AT
T. B. C.!! (SEE PAGE 8)



EDITORIAL

WITH this issue of the Recorder, Toronto Bible College continues to present significant articles that we feel are vital for today.

We would call particular attention to three articles that appear herein.

"Wanted: Trained Christian Workers" (Page 10) has been reprinted through the courtesy of Christian Life magazine, because we feel it points up a woeful lack of men and women who are sound in the faith, firmly established on the rock of the inspired, infallible Word of God, and trained and skilful in the particular work to which God has called them.

When the Archbishop of Canterbury was interviewed by some reporters regarding his view of Communism, Dr. Fisher said: "There are two kinds of people in the modern world who know what they are after. One, quite frankly is the Communist. The other, equally frankly, is the convinced Christian. . . . The rest of the world are amiable non-entities. . ."

Today the "convinced Christian" is needed: Convinced that the Bible is the Word of God; convinced that Jesus Christ, crucified, risen and coming again is the only hope for the world; convinced that the blood-bought child of God is His representative, His ambassador, His witness to that world; and convinced that the "Gospel is the power of God unto salvation to everyone that believeth."

This brings us to the second article of significance, "Sure Success for Soul Winners." (Page 3). This was written by Principal Simmonds who knows by experience whereof he writes.

For such training in the skilful use of the "sword of the spirit, which is the Word of God" in winning souls for Jesus Christ, Toronto Bible College was raised up. Sixty-one years of experience in teaching and training; sixty-one years of a Bible-centred, deeply spiritual course, have seen thousands go out from the College into the highways and byways, to reach men and women with the Gospel.

With increasing demands for such "trained Christian workers" T.B.C. has been improving its courses and the school continues to add "New Things at T.B.C." (Page 8) careful to build on its tried and sure foundation.

We are particularly concerned that young men and women, saved and desirous of serving the Lord Jesus Christ wherever He should place them, should read this issue of the Recorder. If you know of some Christian young people who might be interested in reading it, and of investing their lives for Him, we would be happy to send extra copies for distribution; or if preferred, send us the name and address, and we will send a copy directly.

We only pray that in this critical day, there will be many more Trained Christian Workers for this great task of serving the Lord Jesus Christ at home or abroad.



SURE SUCCESS FOR SOUL WINNERS

Principal E. L. Simmonds



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

WHEN the Lord Jesus was hanging upon the cross, just before He dismissed His Spirit, He said, "It is finished." He meant that, by His substitutionary death, He had paid the penalty for the sin of all mankind and that there was henceforth no barrier to the reconciling of a holy God with sinful man. After He was risen from the dead He spoke to those who believed in Him, who by faith had appropriated the salvation that He had died to provide, and He said to them, "Go ye into all the world and preach the gospel to every creature." (Mk. 16: 15).

Here then, we have the Christian's task: to proclaim the good news to every creature, that in Jesus Christ there is salvation from sin, everlasting life, and adoption into the family of the eternal God. What will happen when we tell others of this good news? Can we expect that any will believe and be saved? Can we be sure of success as we seek to win souls?

There are those who say "*We must do the best we can and leave the results to God.*" In this attitude it is implied that God either may, or may not, let souls be saved as His servants minister the Word of Life. It is even conceivable, from this point of view, that only a very small proportion of those who seek to win their fellow-men to Christ might be successful, perhaps only one in a hundred, or one in a thousand. Can God's Word give us any guidance in this matter?

The Commission

In the first place we can learn much from the terms of the commission that the Lord gave, and gives, to His disciples. In Mark's Gospel we have the story of the call of the first two disciples:

"Now as He walked by the sea of Galilee he saw Simon and Andrew his brother casting a net into the sea; for they were fishers. And Jesus said unto them, Come ye after Me and I will make you to become fishers of men." (Mark 1: 16, 17).

Simon and Andrew were men who really caught fish; they made their living that way. When Jesus told them that they were going to be fishers of men, surely they would think in terms of parallel success, not only fishing for men but catching them also.

This assumption is further borne out by the story in Luke 5: 1-11. Here the Lord Jesus, after having used Peter's boat as a pulpit, told Peter to launch out and let down his nets. Peter had just finished an unfruitful night's work and obeyed rather unwillingly, letting down only one net. This soon became so full of fish that it was tearing apart and help had to be summoned to secure the haul of fish. The astonished disciples were then told, "*Fear not; from henceforth thou shalt catch men.*" With this miraculous draught of fishes in mind surely to "*catch men*" cannot mean merely trying; surely it must promise success.

The Nature of the Task.

Encouragement to expect success arises also from the very nature of the work of the soul-winner because it is the very work that Christ Himself came to do. Our Lord's own statement of the reason for His incarnation appears in Luke 19: 10, "*The Son of Man has come to seek and to save that which was lost.*" The task of the disciple is the same as that of the Master: "*As My Father hath sent Me, even so send I you.*" (John 20: 21).

This sending is referred to specifically in Mark 16: 15, "*Go ye into all the world and preach the gospel to every creature.*" The very next verse speaks of the results of the preaching: "*He that believeth . . . he that believeth not.*" We are nowhere promised that ALL to whom we witness will believe, but we are here given reason to be assured that SOME will. Our Lord's Word speaks of this again in John 15: 20, "*If they have persecuted Me, they will also persecute you; if they have kept My saying they will keep yours also.*" Two things He promises us here — persecution and success in soul-winning. We seldom fail to expect the persecution, but we often forget that, just as certainly, men will keep our "sayings" to the salvation of their souls.

The Means Used.

The confidence of the soul-winner grows more sure when he considers the means he is going to use to bring others to faith in Christ. "*Faith cometh by hearing and hearing by the Word of God.*" (Rom. 10: 17). The Christian's task is to bring the lost to a knowledge of the Word of God, and this, in turn, is the means that God uses to bring men to Himself. Those who become children of God through faith in Christ Jesus are spoken of as "*being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever.*" (I Peter 1: 23).

Since it is therefore "the Word of God" that the soul-winner is to use as he seeks to catch men for the kingdom of heaven, can he be assured that he has a good instrument? One of the greatest of the Old Testament prophets has God's answer to this question for us:

"As the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall My Word be that goeth forth out of My mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 10, 11).

God here compares His Word to the moisture that brings the farmer his crops. Man, since at least the days of Moses, has proved by irrigation that water will make the desert blossom as the rose, and God uses this certain fact from nature to assure us that, as we preach and teach and converse the Word, it will bring us a harvest of decisions for Christ. We have, in God's Word, a means guaranteed by God Himself to produce the desired result.

The Life Standard.

At about this point a question may arise: how is it, if success in soul-winning is so certain, that many Christians are not active in bringing their friends to a saving knowledge of the Lord Jesus? There are several possible answers to this question, but probably the most basic is to be found in a consideration of the kind of life a man must live if he is to be successful as a soul-winner. In John 15 the Lord Jesus speaks of a life lived in unbroken fellowship with Himself. So close, indeed, does He intend His own to be to Him that He speaks of Himself as a vine, and the believers as branches.

In this life of unity and intimacy the Vine supplies everything that the branch requires. The branch, furthermore, is enabled, by that very supply, to produce the fruit that is the only reason for its existence. The branch is there in the Vine, not just to be secure, not to grow large and luxuriant, not to be beautiful, but to bear fruit. "*He that abideth in Me and I in him, the same bringeth forth much fruit.*" (v. 5).

What is this "fruit" that the branch is expected to bear? Is it the fruit of Christian character, the "love, joy, peace" of Gal. 5: 22? No, that is "the fruit of the Spirit," not the "fruit" of the branch. It is true that the one who abides in Christ does have the "fruit of the Spirit" — the Christ-like life; but the "fruit" to which Christ refers in the parable of the vine is something else. This latter fruit appears also in John 12: 24.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

The "*fruit*" that the grain of wheat produces by its death is, not Christian character but, other grains of wheat. These other grains have the same life that the first grain had, and they have obtained the life from the same place, from the Lord Jesus Who said, "*I am the . . . life.*" The first grain had this life in Christ his Saviour, and God used his ministry to make him a means of bringing life to others, a means of bringing them to Christ Who is Life, of making them into living grains of wheat destined for God's heavenly barn. (Matt. 13: 30).

Abiding in Christ.

The abiding life, then, the life that dies to self, is the life that brings others from death to life. A branch that does not bear this fruit is regarded as having failed to fulfil its function, as having forfeited its right to be regarded as a branch. "*Every branch in Me that beareth not fruit He [God the Father, the "husband-man"] taketh away.*" (vs. 2). These are solemn words of warning, but they are

followed by words of comfort and encouragement, "every branch that beareth fruit, He purgeth it that it may bring forth more fruit." (v. 2). When we start winning men and women to Christ, God cleanses us that we may bring more to Him.

As we continue to abide in Christ so we come to bear much fruit. This it is that glorifies our heavenly Father, and this it is which justifies our claim to be our Lord's disciples. "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." (v. 8). This fruit-bearing was the purpose for which we were chosen by God:

"Ye have not chosen Me, but I have chosen you, and ordained (appointed) you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in My name, He may give it you." (v. 16).

May God give us grace to use the promise about prayer in the latter part of this verse as a basis for fervent petition that we may bring forth the fruit that we are, according to the former part of the verse, appointed to bear. As we pray the prayer, and live the life, and believe the promises, God will indeed enable us to glorify His name as we "bear much fruit," fruit that will "remain" for all eternity.

According to Your Faith.

One of the world's best-known soul-winners, C. H. Spurgeon, tells us of the part an expectant faith will play in this matter of saving the lost:

"You must have great faith in the Word of God if you are to be winners of souls to those who hear it. You must also believe in the power of that message to save people. You may have heard the story of one of our first students who came to me and said, 'I have been preaching now for some months and I do not think I have had a single conversion.' I said to him, 'And do you expect that the Lord is going to bless you and save souls every time you open your mouth?' 'No, sir,' he replied. 'Well then,' I said, 'that is why you do not get souls saved. If you had believed, the Lord would have given the blessing.'" (The Soul Winner, by C. H. Spurgeon, pp. 56, 57).

This same expectant faith was one of the characteristics of John Wesley. Two quotations from Volume I of the Everyman "Journal of the Rev. John Wesley" will show this clearly:

"I went to Baldwin Street, and expounded as it came in course, the fourth chapter of the Acts. We then called upon God to confirm His Word." (p. 186).

The Journal goes on to relate that immediately three persons came under deep conviction of sin and, calling upon God for salvation, were soon rejoicing in assurance of forgiveness of sin. The Scripture upon which Wesley based his prayer was Mark 16: 20, "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Another similar reference is found on p. 188 of the Journal:

"In the evening I was again pressed in spirit to declare that 'Christ gave himself a ransom for all.' And almost before we called upon Him to set to His seal, He answered."

John Wesley's prayer was based on the words of John 3: 33, and God here again answered his expectant faith by granting the blessing of salvation among his hearers.

Dedication of Purpose.

Spurgeon and Wesley, two of God's spiritual giants of old, were great soul-winners. Are all Christians expected to win souls in anything like a similar way? Our Lord says,

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest." (Luke 10: 2).

When men like Spurgeon, Wesley, Moody, Finney went into the field, our Lord's Word proved to be true; it was indeed a harvest field. Is the field the same today? The experience of Dr. Billy Graham proves that there is still vast reaping to be done.

If the fields "are white already to harvest" as our Lord says they are (John 4: 35) then any failure to reap must be laid at the feet of the labourers. It must be that we do not believe Him, or are not prepared to obey.

"Behold the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear; But your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." (Isa. 59: 1, 2).

May God give us grace to get on with this work of soul-winning in expectation of faith, in holiness of living, in assurance of success, not looking for results, but looking to God for results.

HONOUR FOR T. B. C. GRADS

REV. Kenneth ('20) and Mrs. ('37-'38) Prior, missionaries of the Church Missionary Society in Nigeria, have both received the degree of Doctor of Laws, Honoris Causa, from the University of Alberta, for their work in helping under-privileged Africans. Rev. and Mrs. Prior are presently spending a brief time in England on their way back to Nigeria.

NEW THINGS AT T.B.C. !

TORONTO BIBLE COLLEGE has the BIBLE in the centre of its name, in the centre of all its teaching, and seeks to maintain that the Bible as "the regulating centre" of its purpose and activity.

The world need today calls for men and women "mighty in the Scriptures" for the Bible alone has the message to meet that need.

T.B.C. continues to attempt to meet this need, and will not, cannot, by the grace of God, deviate from it one iota.

To maintain and increase the effectiveness of T.B.C. training, some new things are being added. After years of discussion and prayer the College is moving towards a

RESIDENCE SCHOOL.

The problem of room and board has grown too complex in the City of Toronto, and preparation is being made to have rooms available for a number of women students in the fall of 1955. Preparations are being made to adapt the upper floors of the South Building into dormitories to accommodate some 30 students. As funds and equipment are available this accommodation will be increased.

We would ask our friends to PRAY for this forward step, and if the Lord should so lay it on your heart, to GIVE towards equipment and maintenance. As can well be imagined, no little amount of equipment and money will be necessary to provide a home-like atmosphere for our Christian girls-in-training.

Also projected for a beginning in the fall of 1955 is a special course leading to the

BACHELOR OF THEOLOGY DEGREE.

The College has long been praying and seeking the will of God in this vital step forward. Application has been made for Letters Patent within our Charter, and these being granted in the next few weeks, we anticipate branching out into this new venture this coming September.

The course will be open for those who know Christ as Saviour, have secured their Grade XIII standing, are of good Christian character, and seek a Bible-centred training in preparation for the Lord's work. Complete information will be available in the near future. But we would emphasize that:

TORONTO BIBLE COLLEGE

will continue as heretofore, providing Preparatory School (two years) for those without sufficient High School standing; and the

BIBLE COLLEGE DIPLOMA COURSE

with its GENERAL, MISSIONARY, PASTOR'S and CHRISTIAN EDUCATION OPTIONS.

EVENING CLASSES

will also continue on Tuesday and Thursday evenings, with emphasis on training for the layman who seeks to serve the Lord more efficiently in his home Church.

HAMILTON EVENING CLASSES

which have been so successful for the past three years, will also be continued, meeting every Monday night at 7.30. Detailed information may be obtained by writing the Alumni Office of the College.

Pray for these **NEW THINGS** at T.B.C. Stand with us in support and interest.

NEW THINGS? Yes! But the old T.B.C. remains the same, exhorting students to "Let the Word of Christ dwell in you richly in all wisdom," and then sending them out, "Holding forth the Word of Life."

T. B. C. ANNUAL COMMUNION SERVICE

SUNDAY, APRIL 24th, 1955

AT 11.00 A.M.

IN THE COLLEGE AUDITORIUM

ALUMNI, FRIENDS AND GENERAL PUBLIC
ARE ALL CORDIALLY INVITED TO ATTEND.

The following article, reprinted from Christian Life magazine, should be read prayerfully and carefully by every professing Christian, young or old. It emphasizes the need for training in such an institution as Toronto Bible College.

In the last issue of the Recorder we carried an article "The Crisis in Education" by Thomas R. Maxwell, M.A., M.Th. The following article is a good corollary to it. Toronto Bible College specializes in training men and women for Christian service at home and abroad; in mission fields, pastorates, professions or so-called "secular" work.

The Bible-centred curriculum, devotional atmosphere, emphasis on the leadership of the Holy Spirit, scholarship that is spiritual, and high standards for academic and practical work, all combine to TRAIN AND EQUIP CHRISTIAN WORKERS FOR EVERY FIELD OF ENDEAVOUR.

PRAY ABOUT A 3 OR 4 YEAR COURSE AT T.B.C. WE WOULD BE GLAD TO COUNSEL AND PRAY WITH YOU.

PHONE OR WRITE

TORONTO BIBLE COLLEGE

16 SPADINA ROAD, TORONTO

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WANTED: TRAINED CHRISTIAN WORKERS *

By Leslie and Bernice Flynn

Despite urgent calls for trained workers, vacancies still exist in Christian organizations and skilled professions.

A Missionary on emergency medical leave flew home to a large American city. Suffering from a nervous breakdown, he wished to consult a Christian psychiatrist. He learned that in that metropolitan area only one Christian psychiatrist had a practice. And he was so busy he didn't have time to give the extended treatment the missionary needed.

In all the United States today, competent Christian psychiatrists total a handful. With mental illness on the increase and Christians not exempt from psychoses, the likelihood is that more and more believers will stand in need of skilled help. Naturally, no Christian wishes to put his case in the hands of a psychiatrist whose basic philosophy runs counter to Bible teaching. Yet, where will believers go unless young people train for this wide-open field?

This is just one of dozens of specialized areas in which trained Christian personnel are urgently needed. A survey of Christian colleges, radio stations, Bible institutes, seminaries, publishing houses, missionary societies and evangelical agencies indicates the desperate plea for skilled Christian workers the country over.

Surveys of Christian high school students and students in Christian colleges showed that the dire need for trained workers will not be remedied by the next crop of graduates. Biggest need seemed to be a high standard for vocational training; planning for the future was sadly lacking.

Christian Life readers who were surveyed indicated a desire for more training and a wish that they had geared their ambitions to further the Gospel.

It was obvious that Christian young people need vocational guidance on a spiritual level to acquaint them with possibilities for Christian service and to spur their ambitions to greater heights for the Lord.

Meanwhile, Christian organizations are seeking qualified workers, and vacancies in highly specialized professions are readily apparent.

A national youth organization wanted someone to head its vast advertising program. One of the country's largest Christian institutions needed some copywriters. Both of these outfits ran down every lead for months before they found anyone they felt was qualified enough to approach.

One Bible institute constantly searches for professorial talent. Its president says, "Folks are always volunteering, but most applicants lack thorough training in their chosen field." The same school could use two or three field men right now, who have the prime requisites of spirituality, personality and effective, non-pressuring salesmanship.

Christian schools seem agreed that qualified librarians are at a premium. One looked around months for an assistant librarian recently.

A foreign missionary official listed, among growing needs, missionaries with special training. Some of the particular specialties were script writing for radio programs, documentary and teaching movies; bookkeeping for the enormously increased red tape in international life and governments' increasing tendency to examine records of philanthropic organizations; and technical skills to operate power plants, tape recorders and inter-station radio sets.

One publishing house reports that its art department has been trying for months to locate one or two qualified artists to add to its staff, but though applicants have been many, none has been of sufficiently high caliber. Another printing house says, "There is a great need for Christian executives, accountants and salesmen."

Few Christians have mastered the technique of producing Christian movies or TV programs. In a day when public schools are pushing visual aids to the limit, few Christian authorities are available to demonstrate and handle these media.

Strange as it may seem, clerical help is scarce. Stenographers are worth their weight in gold. The depression-born generation is now embarking on the workaday world and since the birthrate was low in the thirties, the present pool of workers is low. But one Christian personnel manager points out that this is only part of the picture. Secular companies are holding out powerful attractions. Some offices have air-conditioning, electric typewriters in colour, lush decorating, free vitamins, free lunches, background music, free tennis lessons. What Christian organization can compete with such lures?

Granted that many Christians prefer work in a secular outfit because of greater material benefit, this does not explain our dearth of Christian workers in all fields. Key leaders point out important causes. If these factors can be remedied, we would be on our way to a much larger supply of trained Christian workers.

The anti-intellectual attitude of fundamentalism in general has militated against the training necessary for leadership in many professions. One good-sized evangelical church once advertised a debate in its youth society on the proposition, "Resolved that a Christian should avoid going to college." Preachers have warned of the danger of losing one's faith in higher education and have decried warnings against too much knowledge. As a result, many fundamental churches have few of their constituency go off to college.

"Moody never went to college," people point out. Yet, significantly, Moody and others who didn't go were often the ones who started schools where young people could more effectively prepare. The Bible school movement is to be congratulated for its accreditation program and emphasis on higher standards of teaching. Yet when one Bible school lifted its educational level, large numbers of its supporting constituency objected, assuming that spirituality and scholarship are mutually exclusive.

Much modern fundamental preaching depends on forceful personality, evangelistic zeal or graphic stories to get results. Little appeal is made to the mind. This is just the opposite of Paul's method. He spent much time in his epistles proving his point before making his application. A university man, he believed that God's revelation was addressed to the organ God had given for its reception, the mind.

Historians agree that John Wesley saved England from a revolution similar to that which blood-bathed France. Yet Wesley was an Oxford scholar. His Methodist preachers who moved England were not ignoramuses any more than Paul. Fourteen came from Oxford, several of them with academic honors. Twelve came from Cambridge.

Recently, however, a friend of Inter-Varsity Fellowship wrote from England that few young men could be found in that country to be nominated for three principalships, recently fallen vacant at three evangelical colleges. Likewise, certain junior offices were doled out to liberals because of lack of educated evangelicals. A committee that tried to unearth a top-rate principal for a proposed Bible college failed because no adequately trained evangelical was available.

Strangely enough, the same Christians who cheerfully contribute to missions give only a trickle of cash to support the Christian schools that train the missionaries. With bewildering illogic, they somehow fail to see that without education supplied by Christian colleges and seminaries these missionaries would be poorly equipped.

One wise pastor on entering a new parish told his official board, "You are now a debtor to the Christian schools I attended. This church should now include them in its missionary budget." Seeing the point, the officials gladly listed the schools in its benevolent giving. (Italics, ours. Ed.)

The artificial division made between full-time and part-time Christian work has deterred young people from training for many specialized fields. Appeals are made by pastors, missionaries and youth leaders for dedication to "full-time" service, meaning the pastorate or mission field. Other callings are not given the

glamour of so-called "full-time" work. Young people who do not attend Christian schools to prepare for pulpit or foreign field are somehow lumped in a lower category of consecration.

One church had a service flag with stars for every young person training in Christian schools for "full-time" service, whereas the fellows and girls studying to be Christian doctors or lawyers or nurses in secular schools received no recognition. When one fellow after a couple of years in a Bible school informed his home church he felt no call to the ministry but did have a definite conviction to major in science, he was looked upon as a backslider. Yet today the same fellow is happy in his God-chosen profession, has contributed to a harmonious understanding between the Bible and science, and teaches part-time in a Christian college.

In reality, every Christian should serve the Lord "full-time." He may have to spend several hours a day earning his bread. But Paul was no less in "full-time" service because he often spent a few hours a day tent-making to pay for his own keep.

One editor complains, "People often feel called to be a pastor, but no one feels called to write Sunday School lessons."

Sometimes both faculty and students at Christian schools by their attitude toward office help and maintenance men give the impression their work ranks far beneath that of teaching. Yet, without all working together, each in his specialized place, Christian schools could not exist.

Moody Bible Institute puts the matter very pointedly, "Everyone isn't called to be a preacher or a missionary. Yet every person in Christian work — whether stenographer, accountant, engineer, scientist, copywriter, teacher, janitor or in any one of many other classifications — is truly in full-time service. Each makes a valuable contribution to the cause of Christ. At Moody we have more than 400 full-time employees — and every one is doing business for God. They make it possible for others to prepare for the ministry, mission field, Christian education or a ministry of music."

The superficiality of Christians in meeting many problems of today has discouraged intensive training in many professions. Glibly quoting, "Christ is the answer to all of men's needs," hasn't proven incentive for Christian youth to devote their energies to some particular field like social welfare. One professor in a well-known Christian college asserts, "The need for Christian social workers merits a complete article of its own. The field is wide open, for the evangelical world hardly seems aware this phase of opportunity exists. Two years of professional training beyond college are required. Such areas as child welfare, adoption agencies, individual case work, marriage counselling, therapeutic group work and the courts are in great need of workers. Christians, if properly trained, may secure positions in secular agencies both private and government, and openings are now available with Christian agencies. Christians could very well be employed as probation officers, policewomen and in city welfare department."

In our city courts Catholic priests usually appear in behalf of juvenile delinquents. Often a rabbi comes, but rarely a Protestant clergyman. Only in the last year has an evangelical welfare society been established in New York City.

Work among female outcasts is virtually nil in our big cities. Practically no female rescue missions exist. One was recently organized in Brooklyn, the only one in the entire New York City area.

Commented one leader, "This is a Christian missionary enterprise that should have started years ago. But where are qualified workers?"

A pastor in the east wished to offer a course to his young married couples on "Marriage and the Family." After two years of search for a qualified teacher, he wrote the sociology department of one of our leading Christian colleges. A professor who had recently entered the field replied, "Since teaching in this subject, I have become aware of the dearth in qualified Christians in marriage counselling."

Music departments in Christian colleges mention the need for more teachers with deep appreciation of music as a vehicle for the worship of God. Says one talented professor, "I have found few Christians willing to go through the rigors of years of intensive preparation necessary to become thoroughly trained musicians. Nor do they possess the high musical ideals that respected authorities in the music world maintain. I do not understand why we should not strive to give the Lord our best in this field as well as any other. We badly need Christian musicians of integrity. The Gospel has been rendered grievous harm in the eyes of the world by the shoddy music heard so often in evangelical circles today. I have seen cultured, intelligent musicians sneer at the Gospel because of the music they associate with it."

Even in lines to which they feel called, Christian youth wish to hurry through, short-cut fashion. The registrar of one Christian college sighed, "What do you tell students who come and say, 'I just want to get through as fast as possible and take as few extra subjects as possible so I can hurry up and preach the Gospel?'" Many who take a brief course of schooling often return for more education after a few disillusioned years in active warfare, soon seeing the inadequacy of slipshod, superficial training.

God never places a premium on ignorance. Christians must awake to the need for people who can intellectually grapple with the complex problems of the day, encourage young people to train comprehensively for every sphere of Christian work — not just the so-called "full-time" pastorate and mission field — and stand behind Christian institutions of higher learning in their efforts to raise academic standards and scholarship. Then will emerge capable Christian leaders who have studied to show themselves approved unto God, workmen that need not to be ashamed.

* (Reprinted by permission from CHRISTIAN LIFE Magazine, Copyright, September, 1954, Sunday Magazine, Inc., 434 S. Wabash Ave., Chicago 5, Illinois).

SIXTY-FIRST GRADUATION SERVICE

of

TORONTO BIBLE COLLEGE

Thursday, April 28, 1955, 8.00 p.m.

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VACATION IN '55 WITH T.B.C. STAFF AND ALUMNI

BIBLE STUDY — PRAYER FELLOWSHIP

RECREATION — GOOD FOOD

Your T.B.C. ALUMNI CALENDAR

Sat., March 19th &

Sun., March 20th - Choir Engagements in Kitchener-Waterloo Area.

Sat., April 2nd to

Mon., April 4th - Choir Engagements in Montreal.

Sun., April 24th,

11.00 a.m. - - - Annual Communion Service, T.B.C. Auditorium.

Wed., April 27th,

6.00 p.m. - - - Supper for Class of '55. Alumni are welcome.

Thur., April 28th,

8.00 p.m. - - - Graduation Exercises in Varsity Arena.

Sat., June 5th - - - Regional Picnic at Queenston Heights.

Sat., Aug. 27th to

Mon., Sept. 5th - - Glen Rocks Conference.

MEMO TO T.B.C. ALUMNI!

The T.B.C. Alumni Office would appreciate receiving news of any alumnus that should be included in these columns. Particularly we would appreciate changes of address, but also send in any news items that would be of interest to our T.B.C. family: births, marriages, deaths, change of work, or sphere of Christian activity.

Thus we can keep in touch with all, pray for one another, and know the tie that binds us together in Christ Jesus.

PERSONALS

Rev. Roy Cook, '31, has accepted a call to William Street Baptist Church, Chatham, where his duties began in December.

Rev. John Hadall, '31, is filling a term as President of the Associated Gospel Churches of Canada.

Rev. William McBride, '35-'36, has been appointed Superintendent of Missions for the Synod of British Columbia by the Presbyterian Church in Canada, his duties began in February.

John McDowall, '37, was ordained under the auspices of the Fellowship of Evangelical Baptist Churches in Canada on December 2 at Parkdale Baptist Church, Ottawa. The ordination sermon was preached by Rev. George McAlpine, E.C., '37.

Rev. Robert Gordon, '37, has resigned from Oakwood Baptist Church to become Canadian Secretary for the British Syrian Mission.

Rev. William Glenn, '42, is now pastor of Blenheim Baptist Church.

Rev. Henry Hawkins, '40, has been appointed Deputation Secretary for the Eastern States for the South Africa General Mission.

Rev. Benjamin Gearo, '45, has commenced his new duties at Dresden, serving the Union Baptist Church.

Gordon Fish, '49, is attending United College of the University of Manitoba.

Dorothy MacMillan, '51, is doing mission work at Noranda, Quebec, with the Fellowship of Evangelical Baptists.

Dorothy Duncan, '51, began nurses' training in Toronto General Hospital in September.

Harry Edwards, '51, was ordained under the auspices of the Fellowship of Evangelical Baptist Churches in Canada on November 16 at Hope Baptist Church, London. Rev. Glen Wardell, '13, was Moderator.

Jane Almas, '54, began nurses' training in Hamilton General Hospital in January.

MARRIAGES

On May 22, Bernice Lawrence, '53, to Cecil McIvor. Adele Radke, '53, was bridesmaid.

Bernice Comber, '47, to Barclay Smith on August 21 in First Avenue Baptist Church.

In Davenport Presbyterian Church on November 13, Marion Salmon, '48, to William R. Mills.

At Saadat Manzil, Pakistan, on December 2, Elsie Hopkins, '51, to Hugh Gordon. Mr. and Mrs. Gordon are working with the W.E.C.

On January 12 in Angola, Anne Humenuk, '47, to Walter Gammon. Mr. and Mrs. Gammon plan to work with Christian Missions in Many Lands in Portuguese West Africa.

At Addis Ababa, Ethiopia, on January 14, Agnes Houston, '49-'50, to Bruce Hall. Mr. and Mrs. Hall serve with the S.I.M.

DEATHS

Mrs. Edward Hogg (Mary Warren, E.C. '37) in Toronto, on December 12.

Mary McMillan, '34, at Bancroft on December 29.

BIRTHS

In Japan in April, 1954, to Rev. Donald, '42, and Mrs. (Dr.) Powell, a chosen daughter, Mary Beth, at the age of 1½ years.

To Mr. Ronald and Mrs. (Erla Abbott, '49-'51) Hartman, on September 27, a son, Ronald Bruce.

On October 10, to Mr. James and Mrs. (Ruth Barr, '46) Stewart, a son, David James.

In Vancouver, B.C., on October 16, to Rev. James and Mrs. (Lilyan Brandon, '48) Scorgie, a daughter, Ruth Ann.

In French West Africa, on November 2, to Rev. George and Mrs. (Mae Gould, '50) Beacham, a son, Stephen George.

At Princeton, New Jersey, on November 9, to Mr. James, '47, and Mrs. (Ruth Rask, '46) Hills, a son, James Bernard.

To Mr. Jacob, '57, and Mrs. (Agnes, '53-'54) Dick, a son, David Paul, on November 14.

At Ottawa, on November 15, to Mr. Maxym and Mrs. (Nellie Gaverluk, '52) Lysack, a son, Michael David.

On November 28, a daughter, Sharon Elaine, to Mr. Wilfred, '55, and Mrs. Desy.

To Rev. Robert and Mrs. (Jean Hill, '51) Holmes, a daughter, Nancy Elizabeth, on December 4, in Ottawa.

In Japan, on December 11, to Mr. Donaldson and Mrs. (Margaret Boal, '47) Wilson, a daughter, Mary.

A daughter, Sandra, on December 14, in London, to Mr. George, '48-'52, and Mrs. Boyce.

On December 20, to Mr. Leo and Mrs. (Elsie Maki, '53) Nikkila, a daughter, Sandra Helmi Eriika.

A son, James Philip, to Rev. Paul, '52, and Mrs. Martin, on December 23.

To Rev. Ernest, '50, and Mrs. (Marion Slighte, E.C. '49) Nullmeyer, a chosen son, Barry Ernest, in December, at the age of 5 days.

OVERSEAS

Mrs. John Hall (Maude Whan, '17) has resumed her work with the S.I.M. in Nigeria.

Mr. Hubert, '26, and Mrs. Fisher sailed the end of October to continue their work in Japan with the C.I.M. (O.M.F.).

Rev. Gordon, '26, and Mrs. (Catherine Hartley, '27) Mellish, returned in January to their work in Liberia with Mid-Missions.

Elizabeth Laing, '38, is on furlough from Malaya where she has been serving the C.I.M. (O.M.F.).

Elizabeth Webb, '41, of the S.I.M., is on furlough from Nigeria.

Mrs. George James (Viola Little, '41) has returned to the Belgian Congo under the Women's Missionary Society of Regular Baptists of Canada.

Rev. James Sutherland, '42, has begun work in Formosa under the Presbyterian Foreign Mission Board.

Rev. Donald, '42, and Mrs. (Dr.) Powell, have completed 2 years of study at Osaka. Rev. Powell has been designated to work among Koreans in the Korean Church of Japan, and Dr. Powell to the new Presbyterian (Southern) Hospital.

Gladys MacLean, '44, has taken up work in India with the A.B.W.E.

Mr. Kenneth and Mrs. (Barbara Phillips, '47) Budge, are working in Malaya with the C.I.M. (O.M.F.).

Mr. Donaldson and Mrs. (Margaret Boal, '47) Wilson, sailed on September 17 to begin work in Japan with the W.E.C., with whom they served previously in Liberia.

Jessie Wright, '48, left in February to return to her work with the S.I.M. in Nigeria.

Shirley Abbott, '51, sailed from Seattle in February to begin work in the Philippines with the W.B.T.

Dr. Gordon, M.V. '51, and Mrs. (Mary Locke, M.V. '51) Gray, are completing language study in Singapore, and have been designated to South Thailand by the C.I.M. (O.M.F.).

Dr. Patrick, M.V. '52, and Mrs. (Patricia Stewart, '50) McCarthy, sailed in February to begin work in Tripoli with the N.A.M.

Rodger Tedford, '54, sailed from New York on January 26, to take up work in India with the C.I.G.M.

Mr. Kenneth, '52-'54, and Mrs. (Mary, '52-'53) Robinson, left February 17 to begin work at the Niger Press, Nigeria, under the S.I.M.

Grace Woodcock ('40) is home on sick leave from Bolivia where she serves with the B.I.M.

KEY TO MISSIONS

A.B.W.E.—Association of Baptists for World Evangelism.

B.I.M.—Bolivian Indian Mission.

C.I.G.M.—Ceylon and India General Mission.

C.I.M. (O.M.F.)—China Inland Mission (Overseas Missionary Fellowship).

N.A.M.—North Africa Mission.

S.I.M.—Sudan Interior Mission.

W.B.T.—Wycliffe Bible Translators.

W.E.C.—Worldwide Evangelization Crusade.

ALUMNI BRANCH ROLL CALL

GENERAL ALUMNI EXECUTIVE

Honorary Presidents: Mrs. J. T. Taylor, '98, Mr. Charles Hargrave, E.C. '23.
President: Rev. William Tyler, '36.
Vice-Presidents: Miss Minnie Pitman, '13, Mr. H. H. Lane, E.C., '30.
Councillors: Mr. Arthur Hodgins, E.C., '38, Rev. Laurie Chubb, '40, Miss Gertrude Simon, '40, Mr. Alex Deans, '49, Mr. Len Jones, '53.
Non-Graduate Representatives: Mr. E. A. Sullivan, '20-'22, Miss Nora Gray, '31-'33, Mr. Max Promney, '40-'42.
Missionary Representative: Mrs. Elvin Harbottle, '49.
Secretary-Treasurer: Rev. Denzill E. Raymer, '40.

ALUMNI BRANCHES IN ONTARIO AND QUEBEC

Bay of Quinte—President: Mr. Andrew Donald, '42-'43, Consecon.
Secretary: Mrs. Kenneth Dixon, '35, 223 West Moira St., Belleville.
Brantford—President: Mr. Frank Phillips, '39, R.R. 1, Paris.
Secretary: Miss Jean Cairns, '45, R.R. 1, Cainsville.
Hamilton—President: Mrs. Lloyd Ogilvie, E.C., '40, 99 Weir St., South
Secretary: Miss Marguerite Knechtel, '39, 198 Bruceedale Avenue.
Kitchener-Waterloo—President: Rev. Paul Martin, '52, Hawkesville.
Secretary: Miss Hannah Snider, '34, R.R. 1, Waterloo.
Lakehead—President: Miss Eleanor Moyer, '42, Box 392, Fort William.
Secretary: Mrs. John Harvey, '28, 701 Red River Road, Port Arthur.
Montreal—President: Mr. Wrennie Bryant, '49, 1270 Argyle Ave., Apt. 4, Verdun.
Secretary: Miss Eleanor Welby, '50, 714 Beatty Avenue, Verdun.
Niagara Peninsula—President: Rev. Hector Goodall, '38, Fitch St., Welland.
Secretary: Miss Florence Cheese, '37-'38, 11A Columbia Ave., St. Catharines.
Ottawa—President: Mr. William Harrington, '50, 335 Goulburn Cresc., Apt. 6.
Secretary: Miss Elva Bicum, '37, 74 Renfrew Ave.
Owen Sound—Secretary: Mrs. Tom Gamble, Chatsworth.
Oxford County—President: Mrs. Maurice Buckrell, '44, Burgessville.
Secretary: Miss Marguerite Hill, '52, R.R. 2, Burgessville.
South-Western Ontario (London-St. Thomas)—Secretary: Miss Sophie Davis, '24, R.R. 7, London.
Toronto—President: Rev. William Crump, '49, 39 Winston Ave.
Recording Secretary: Mrs. Arthur Hodgins, '36, 76 Erie St., Downsview P.O.
Corresponding Secretary: Miss Margaret Clark, '50, 178 Albany Ave.

ALUMNI BRANCHES IN OTHER COUNTRIES

Britain—Secretary: Mrs. George Malcolm, '24, The Rectory, Swepston, Leicester, England.
India—Secretary: Miss Dorcas Tyers, '42, Bastie, Gonda District, U.P., India.
Southern California—President: Mr. Edward Baillie, '42, 1839 S. Alta Vista, Monrovia.
Secretary: Mrs. William Tinney, E.C., '49, 504 N. Catalina Avenue, Pasadena 4.

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