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" INTO TEMPTATION "

Principal E. L. Simmonds



MARTIN LUTHER is reported to have said, "Three things make a divine — prayer, meditation and temptation." To two of these, prayer and meditation, we give considerable attention, the third one is less often made a subject of study. When we read the Gospels, however, we come upon the matter of temptation quite early. In the life of our Lord, temptation came at the very beginning of His public manifestation and it had to do with the whole conduct of His ministry. A study of our Lord's temptation will help to show that Luther's words were correct and that

temptation does play an important part in the life of the Christian.

WHAT IS TEMPTATION?

At the outset it may be well to consider — what is temptation? There is a story of a boy who was gazing longingly at a display of apples outside a fruit store. The proprietor noticed the boy's intent observation of the apples and coming to the door he said sharply, "*I know what you're doing, you are trying to steal some of my apples.*" "No, sir," said the boy, "*I'm trying not to.*"

This illustrates what we usually mean by temptation: a clear choice between what is obviously right and what is just as definitely wrong. This kind of temptation does come to some people, to the undefined "man-in-the-street," but it would be no problem to us, we do not steal, and neither would it have been a problem to the Lord Jesus. Temptation that succeeds in turning Christians from the path of righteousness is so subtle that it is not recognized as temptation at all.

Before investigating the temptations themselves, it will be well to look at the One Who was tempted. Matthew's account begins with the word "*Then*" (4:1). He places the temptation immediately after the baptism of our Lord and the connection is important. Temptations are always relevant to the circumstances and situation of the person who experiences them.

In His baptism, Jesus of Nazareth came "*to fulfil all righteousness.*" He identified Himself with sinful men and women who were seeking to get right with God. He took the risk that people might misunderstand and think that He, too, had sins to repent of (there was probably only the one man, John, who knew that Jesus needed no baptism of repentance) in order to begin to manifest the whole purpose of the incarnation.

CHRIST WAS TEMPTED

God acknowledged the dedication to service of the Man by proclaiming Him to be His Son, and by giving Him, as a man, the Holy Spirit so that He might be divinely equipped for His ministry. The Holy Spirit then did what seems a strange thing: led Him *"into the wilderness to be tempted of the devil"* (Matt. 4:1). The Holy Spirit took the initiative, there was no waiting for the devil to attack, no defensive preparations to resist his approach. The Holy Spirit took the initiative because He was sure of success, because He was going to defeat the forces of evil and win a victory. It is good to know that God in us is always ready and able to put Satan to rout.

But now, back to the temptations: how did Satan actually strike? The man, Jesus, had just dedicated Himself to God's service for the salvation of mankind. He had to think out the principles and methods of His operation. What was to be His ultimate goal? — His own conquest and capture of the world for God. How was He going to carry it out? — by manifesting the power of God in His daily life so that man would see the power and believe. What was to be His personal role? — He was to live among men as the incarnate Son of God.

I.

These were the principles; how were they to be carried out? Here Satan came along with some practical advice: *"If Thou be the Son of God, command that these stones be made bread."* (Matt. 4:3). What was wrong with that suggestion? In the first place it is no sin to eat, eating is entirely innocent. It is the way that God ordained for the sustaining of man's life and He has provided both the food and the appetite that enjoys it. Then again, it was the wise thing to do. Jesus had been fasting for nearly six weeks. If He did not eat soon He would die of starvation. The only sensible thing would be to meet this urgent need. Once again, *"Since Thou art the Son of God"* (the "if" does not imply doubt, it expresses a positive truth) it is entirely unfitting that You should be in this dire condition: alone, starving, only the wild beasts around (Mark 1:13); You had better restore conditions to normal and be, in Your present circumstances, what You are in fact, the eternal Son of God.

This is temptation — it is innocent, has no connection with right and wrong, it is necessary, wise, fitting, it is solicitous of the well-being of the one to whom it comes. Surely *"Satan himself is transformed into an angel of light."* (2 Cor. 11:14).

Wherein lies the evil of this temptation? Had Jesus responded to it there would have been two results. The first would have been that His relationship with God would have been broken. God had led Him into this situation: God would lead Him out, since He was in God's will. To supply His own need would signify lack of faith that God would, or could, supply His need and *"whatsoever is not of faith is sin"* (Rom. 14:23). Adam and Eve had failed here. They took, themselves, what God was said to be withholding, their opportunity to be "as gods" (Gen. 3:5). Jesus of Nazareth, the Second Adam, refused to relinquish His trust. Seeking first the kingdom of God He knew that all physical and material needs would be supplied (Matt. 6:33).

The second result of acceptance of the suggestion of Satan would have been the defeat of the whole purpose of the incarnation. Jesus was truly man, just as truly as we are. If we were starving we could not turn stones into bread to save our lives. Had He done so He would no longer have been one of us, not "*in all points tempted like as we are*" (Heb. 4:15), not "*in all things . . . made like unto His brethren*" (Heb. 4:17).

Jesus saw the snare. He knew that, as a man, He had physical needs that could not be denied, but He also knew that, equally as a man, He had a greater need, the necessity of a right relationship with God. "*Man shall not live by bread alone,*" — to live by bread alone is to be animal, not truly man — "*but by every word that proceedeth out of the mouth of God.*"

This temptation recurred often during Christ's ministry, not only to meet His own physical need but also that of His fellow-men. The temptation had come to Him when He was desperately hungry and His deeply sympathetic nature could feel the similar need of others. Twice it is recorded that He fed hungry multitudes and on one of these occasions the satisfied people tempted Him by seeking to make Him King by force (John 6:15). Those who minister to the needs of men today can win their allegiance, but can they save their souls? The missionary who is doctor, teacher, agriculturist, faces today the same temptation, needs to practice the same principle, "*man shall not live by bread alone.*"

It occurred again in a personal form for Jesus when, having told the disciples of His coming death, He was admonished by Peter, "*this shall not be unto Thee*" (Matt. 16:22). It is the temptation to be and endure only what is befitting to one's position, to maintain necessary dignity, something that the Christian worker has to consider. Sin comes in only when consideration for self prevents fulfilment of the will of God. It is not God's intention that His servants be dishonoured, but honour is to come, not by our seeking, but by His granting; "*them that honour Me, I will honour.*" (1. Sam. 2:30).

Satan did not give up because of his defeat. At the very end of Jesus' life he was still at Him. "*If Thou be the Son of God, come down from the cross.*" (Matt. 27:40). "*If He be the King of Israel, let Him now come down from the cross and we will believe Him.*" (Matt. 27:42). It was a most horrible mockery that the Son of God should be hanging there, an object of scorn and contempt, even of bitter hatred. "Come down." Here was the supreme opportunity to prove that He was what He really was, but again Jesus referred, not to His own human desires, but to the will of God for Him.

II.

In the second temptation the devil shows a change of tactics. The first temptation, and its variform repetitions, was to insufficient trust, the second was to too much trust. The first temptation called for failure to exercise faith where God had given evidence of His will, the second called for faith where God had made no revelation of His will, and faith, in such cases, is not faith, but presumption.

"*Cast Thyself down.*" Here was an element from the first temptation, to transcend human limitations. This time, however, instead of God being ignored, He was to be involved as a partner: "*He shall give His angels charge concerning Thee.*"

What was the purpose of this temptation? In the first one, Jesus was thinking about His own role in His ministry. Here His mind is upon the people. How was He going to approach them, how win their allegiance, how show them that He was indeed the long-awaited, God-sent, Messiah of the Law and the Prophets?

Satan had his suggestion. "*The devil taketh Him up into the holy city.*" The public ministry must begin, of course, in Jerusalem. This was the historic centre of the religion of God's people and here naturally the Messiah must be manifested. (Is this the reason why the Wise Men sought the infant King of the Jews (Matt. 2:1) in Jerusalem?).

Then he "*setteth Him on a pinnacle of the temple.*" The very house of God would, of necessity, be the scene of the first appearance of the Anointed One. "The Lord, Whom ye seek, shall suddenly come to His temple." (Mal. 3:1). And He must come in such a way that all men would know, beyond a shadow of a doubt, that this was He. The worshipping multitudes in the temple court would be stirred to their very depths as the lone figure leapt from the lofty height to be saved from sure destruction by the attendant angels of God.

The only difficulty was that a man would be using God for his own ends. We are not here to ask God to bless and further *our* plans, but rather to say, "*What saith my Lord unto His servant?*" (Josh. 5:14). Our function is to obey, to do those "*good works which God hath before ordained that we should walk in them.*" (Eph. 2:10).

Jesus not only refused to tempt the Lord His God, but He also refused to sweep men off their feet by the spectacular. He would never work a miracle of ostentation (Herod "hoped to have seen some miracle done by Him" (Luke 23:8), and the rulers of the Jews were always clamouring for a sign (Matt. 12:39; 16:4), His were miracles of teaching or of mercy. His method was to urge men to count the cost (Luke 14:28, 33), to show them the difficulties of discipleship (Luke 9:57-62), rather than to by-pass their reason and compel their admiration by magical display. The kingdom among men will grow gradually, almost imperceptibly (Mark 4:28).

III.

When we come to temptation number three there seems to be very little temptation about it. Surely no one, except the mentally unbalanced or morally depraved, would think for a moment of worshipping the devil. The answer to this objection would appear in the method in which the Lord had the temptation recorded. In the first two temptations He shows us the apparently innocent way in which solicitation to evil first appears and He leaves it to us to figure out where the sin really lies. In the third temptation He does the opposite: He gives us the distilled wickedness and leaves us to think back to the way in which this suggestion to dethrone God would first be made.

Remember that this temptation concerns the final objectives of Jesus' ministry. All workers for God need to have a clear picture of what they are after. Jesus came to found a kingdom which would include all kingdoms and make them God's Kingdom (Dan. 2:44; Rev. 11:15). Jesus' problem was, how to accomplish this end.

As He pondered "*the devil, taking Him up into a high mountain, showed unto Him all the kingdoms of the world in a moment of time, and the devil said unto Him, All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will give it*" (Luke 4:5, 6). The world which Jesus came to win had already delivered its allegiance to Satan. Satan offered it to Jesus, provided that he, Satan, retained the ultimate supremacy.

We have already seen that Satan's methods could result in the winning of the world: men whose physical needs were supplied insisted on making King the One Who supplied those needs (John 6:15). Jesus knew that the power of the world would be exercised against anyone who failed to take Satan's way (Luke 4:28, 29) and that no quarter would be given Him. Satan promised easy success, no Gethsemane, no Calvary. Which is easier, to take the way of suffering and of lonely death, or the way of success and triumph with the acclaiming shouts of men? Our own hearts will tell us whether this is a real temptation or not.

CHRIST THE CONQUEROR

Jesus, the Man of Nazareth, conquered the Adversary. How did He do it? The answer is simple — as a man, He was dead to self. In each of the temptations there was a place for Him to provide something for Himself, the supply of His physical needs, the allegiance of men, the kingdoms of the world. In each case He hesitated to take what was offered until He had checked with God. Temptation could not entice Him because He had made it the determining principle of His life to practise always "*not My will but Thine be done.*" His answers from Scripture did not come because He had learned verses by heart and had a good memory; they came because He had made the Word of God the basis of His life. The way of victory is, for Him as for us, the way of the Cross.

* * *

NOTE: *In this study the order of the temptations in Matthew's Gospel has been followed. This is the logical order, rising from the lesser to the greater, ending with the ultimate goal of Christ's ministry. Luke's order is the practical one. He passes from physical need to the final triumph and then ends with the immediate inauguration of the public ministry, the first step towards the grand climax.*

* * * * *

COLLEGE OPENING

TUESDAY, SEPTEMBER 18, 1956

COLLEGE OPENING

Alumni and Friends of T.B.C. are Invited to Attend the Opening Session for 1956-'57. Join With the Students in This Service of Praise, Thanksgiving and Dedication at 10 a.m.

Principal E. L. Simmonds and Members of the Faculty Will Take Part, With the President and Co-President of the Student Cabinet.

The Christian Public is Cordially Invited to Attend With the Students, the Faculty and Board of Governors for This Occasion.

DR. JOHN McNICOL

The family and friends of T.B.C. will be interested in knowing that Dr. McNicol continues to show marked improvement, and by the time you receive this copy of the Recorder, he should be again on the active list, although somewhat limited.

The June Recorder had already gone to press when Dr. McNicol fell and broke his hip (in mid-May), and some of his friends and "family" may not have heard of the accident. He was taken to Mt. Sinai Hospital, where he has been resting as comfortably as possible under the circumstances. An operation on his hip, and the insertion of a pin has made it possible for him to sit up and be much easier.

Dr. McNicol has been moved to a convalescent home, where he will continue to receive proper care and treatment. (This is being written the end of July.)

Pray for our beloved Principal-Emeritus, and for Mrs. McNicol, that the Lord will undertake in all the stresses and strains of this time.

Write the McNicols. They still love to hear from the College family, and your letter would be a joy to them.

Letters can be addressed: 88 Lowther Ave., or sent to the Bible College.

A MODERN MISSIONARY MUST - LINGUISTICS

Rev. T. R. Maxwell

THE greatest barrier to effective communication of the Gospel on the Mission Field is an inadequate grasp of the native language. When servants of God cannot tell men in their own tongue, in their own idiom, in their own cultural setting, of the unsearchable riches of Christ, they miss the absolute imperative of the Great Commission, "Go ye. . ."

Toronto Bible College has a tremendous privilege in sharing in the development of a potent means of training missionaries to be more effective in this task — through the Toronto Institute of Linguistics. T.I.L., as the Institute is usually termed, moves in during the month of June, when T.B.C. students are busy with summer work, and in four intensive weeks trains missionaries and candidates to become more efficient ambassadors of Christ. Well over two hundred men and women have gone out with its training to the fields of the world. Their praises of the course have echoed back to the Mission Boards and Societies with the result that the effective outreach of the Institute grows each year.

Unique — for there is no other linguistic school quite like it on the continent — T.I.L. fulfils to a greater degree than any of the more specialized linguistic schools, the needs of the majority of the missionaries going overseas. The course is not planned for those who go to primitive tribes where the language must be reduced to writing, nor for missionaries expecting to do extensive translation work, both of which require specialized training. Instead it is geared to the needs of the vast majority of outgoing missionaries who will be working where the language has already been reduced to writing, where a literature may be in existence, and where the Bible may be already in the language of the people.

T.I.L. is deliberately practical, consisting largely of instruction and drill in "what to do" and "how to do it" in learning a new language. The basic concepts of what a language is, and how it works, are stressed at T.I.L., but more important still are the extensive drill sessions in small groups which ensure the understanding of these principles. Language is not isolated from the larger context of customs and cultures of the native peoples, but is integrated with lectures on the broader aspects of communication such as the psychological response of native peoples to the presentation of the Gospel and what it demands of the missionary in preparation and approach. There is also the anthropological factor which involves an adequate knowledge of the background of the native culture for effective communication of God's truth.

Specific examples of the typical problems encountered by missionaries in attempting to learn foreign languages, were furnished by practising simple conversation in the Cree Indian Language of Moose Factory, northern Ontario, and in Vietnamese, an Indo-Chinese tone language from Viet Nam. Accuracy in reproduction of sounds was ensured by the use of tape recorders, each of which used tapes prepared by natives speaking their own language. A trained linguist was in

charge of each small group, guiding and correcting, developing a technique which could be applied to any language in any part of the world. As one missionary who had just completed a five year term in the Philippine Islands testified at the closing exercises; if he had received such training before going to the field it would have saved months, even years, of frustration and failure, in gaining proficiency in the native tongue.

Enrolment in T.I.L. for 1956 almost doubled that of 1955, with 73 missionaries and candidates enrolled for the course. This increasing consciousness of the importance of basic linguistic training for outgoing missionaries brought students from Mission Boards and Societies who had never participated before, bringing the number of participating mission agencies up to twenty-one. They are headed for such far-flung overseas fields as, the far east: Philippine Islands, Japan, Formosa, Korea, Indo-China. India, Pakistan; Africa: Congo, Angola, Nigeria, Northern Rhodesia, Kenya, Tanganyika; the near east: Iraq, Lebanon, Ethiopia; South America: Bolivia, Argentina, Haiti; and the Canadian Arctic. Toronto Bible College is indeed privileged to augment her missionary outreach by sharing in the training of these servants of our Lord.

Forty-seven of the students hailed from Canada, twenty-six from the United States. This enrolment presented a serious problem in staffing, as trained linguists are scarce, and drill groups must be kept small, or their whole purpose is nullified. The Institute again owes much to its Honourary President, Dr. Eugene A. Nida, Secretary of Translations for the American Bible Society, and his assistant, Dr. William A. Smalley, Principal of the Institute, for procuring highly competent staff. Dr. C. Douglas Ellis was very kindly released by the Anglican Board of Missions from his work at Port Albany, Hudson's Bay, to prepare the drills in Cree and teach at the Institute; Mr. William Gage came from the Department of Linguistics, Cornell University; Miss Margaret Hoffman, a trained Linguist, came from Biblical Seminary, New York; Professor Jeanes of the French Department, Victoria College, Toronto, and Rev. Robert Henry, a student with previous linguistic training, assisted with group drills. The intensive work and inspiring example of this able staff was greatly appreciated by the students.

The friends and supporters of Toronto Bible College will be glad to know how their prayers and gifts for the College also make possible this wider missionary outreach of the Toronto Institute of Linguistics. T.B.C. supplied the facilities and administration which made the Institute possible. Rhodes Residence was filled to capacity, and meals were served in the College dining-room. Baby-sitting provision for the thirteen children who came with their parents was also supplied on the grounds. Student committees organized the daily chapel services which proved a source of rich blessing, and fostered a warm spiritual fellowship among representatives of many denominations. They also looked after such menial tasks as cleaning, dish washing, etc. So grateful were the students for the good meals served by Miss Grace Koch and Miss Joyce Reid that special gifts were presented in appreciation. The closing exercises were the finest we have yet enjoyed, with a large attendance of mission representatives and the public. Some of this was doubtless due to the excellent coverage by our local newspapers, but more is due to the awakening consciousness that here is a new channel of service for our Lord and Saviour Jesus Christ.



Missionary Outreach

TORONTO BIBLE COLLEGE

ON the inside of these pages, the **MISSIONARY OUTREACH** of the Toronto Bible College is dramatically set forth. What can be more dramatic, in the real sense of the word, than the response of Christian men and women to the challenge of a **WORLD WITHOUT CHRIST**? It is the drama of young people, constrained by the love of Christ to "preach the Gospel, not where Christ is named".

In the simple record of the names of missionaries of the Cross, the history of the Church is written. Here is the dynamic of the Gospel; here is the reality of dedication to Christ; here is adventuring with God; here is an additional "Acts of the Apostles," a tale that is being written in the records of heaven.

Do you **PRAY**? Then pray for these, whose names are before you. They are at the battle front, and must have prayer support.

Are you **CHALLENGED** by this record of consecrated lives? Perhaps the Lord is speaking to you. Do you say with Paul: "Lord, what wilt thou have me to do?"

The names found overleaf, are those of T.B.C. graduates, many of whom had their eyes opened to behold "fields, white already to harvest" while taking the course. Others found their missionary vision was encouraged and strengthened as they studied the Word of God with its tremendous missionary message, and were faced with the necessity of obeying Christ's last command to His disciples.

Now they are serving around the world, with interdenominational and denominational societies, some independently. Together, they feel this way:

"Can we, whose souls are lighted with wisdom from on high,
Can we, to men benighted, the lamp of life deny?
Salvation, oh salvation, that message we'll proclaim,
'Till every tribe and nation has heard of Jesus' Name!"

Toronto Bible College "Grads" Circle the Globe



AFRICA: East

Rev. and Mrs. H. Braden (Ethiopia)
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Miss A. Bachert (Colombia)
Mr. and Mrs. A. Barros (Brazil)
Mrs. R. D. Burns (Bolivia)
Miss E. A. Callander (Brazil)
Rev. A. Cameron (Honduras)
Rev. H. S. Cockburn (Argentina)
Rev. L. S. Cockram (Brazil)
Miss M. Cressman (Argentina)
Mrs. R. Davies (Brazil)
Miss R. Edwards (Ecuador)
Mr. and Mrs. A. Ethernon (Argentina)
Mrs. B. G. Fay (Argentina)
Miss D. Franklin (Bolivia)
Mr. G. Franklin (Costa Rica)
Mr. and Mrs. H. A. Gerrard (Argentina)
Miss E. Good (Argentina)
Miss M. Goulding (Bolivia)
Rev. and Mrs. V. Griffin (Paraguay)
Mr. R. Hines (Colombia)
Miss N. Horne (Brazil)
Miss F. Hough (Brazil)
Mrs. W. Ismay (Argentina)
Miss I. Jack (Argentina)
Miss Y. Jelinek (Bolivia)
Dr. and Mrs. A. Johnston (Ecuador)
Mrs. E. Jones (Argentina)
Miss E. Kane (Venezuela)
Mr. and Mrs. G. Kennedy (Colombia)
Rev. E. C. Knechtel (Brazil)
Rev. T. Lindores (Brazil)
Mrs. A. Mason (Argentina)
Rev. F. Melbourne (Honduras)
Mr. and Mrs. G. Neal (Guatemala)
Rev. J. Orr (Brazil)
Miss D. Palmer (Brazil)
Rev. N. Parish (Guatemala)
Mrs. W. Payne (Argentina)
Miss I. Peterman (Bolivia)
Mrs. D. Phillips (Bolivia)

Mr. R. Powell (Argentina)
Miss J. Pyper (Bolivia)
Miss J. Quick (Brazil)
Mr. and Mrs. A. Reoch (Br. Guiana)
Rev. G. Rice (Argentina)
Miss E. Ross (Peru)
Miss M. Rowell (Honduras)
Miss M. E. Seary (Bolivia)
Mrs. J. W. Shank (Argentina)
Miss O. A. Shell (Peru)
Mrs. D. Snyder (Puerto Rico)
Mr. and Mrs. E. Snyder (Puerto Rico)
Miss A. G. Soper (Peru)
Miss G. Woodcock (Bolivia)
Mrs. A. Wormald (Bolivia)
Mr. and Mrs. H. Worsfold (Costa Rica)

OCEANIA AND PHILIPPINES

Miss S. Abbott (Manila)
Miss M. Ashby (Formosa)
Miss M. Barham (P.I.)
Mrs. A. E. Beard (Formosa)
Mrs. D. Bentley-Taylor (Java)
Mr. S. Best (Japan)
Mr. H. E. Fisher (Japan)
Mrs. R. Glazier (Manila)
Miss H. Hall (Indonesia)
Capt. Estelle Kjelson (Indonesia)
Miss R. MacLeod (Formosa)
Mr. and Mrs. D. Mitton (Guadeloupe)
Mrs. D. Morris (Japan)
Rev. and Mrs. F. Muir (Japan)
Rev. D. H. Powell (Japan)
Rev. A. Beulah Rediker (Japan)
Rev. J. Sutherland (Formosa)
Miss D. Thorp (Japan)
Rev. E. Todd (Hawaii Is.)
Rev. E. Torjeson (Formosa)
Mrs. C. Weller (P.I.)
Mrs. D. Wilson (Japan)
Miss R. Young (Japan)

WEST INDIES

Miss P. Bright (Jamaica)
Miss C. Dancy (Haiti)
Mrs. J. P. Eustace (St. Vincent)
Rev. J. T. Green (Jamaica)
Miss B. L. Hanson (Jamaica)
Miss A. J. Howell (Dominica)
Mr. J. Jeffrey (Dominica)
Mr. J. Knight (Jamaica)

NORTH AMERICA:

(Home Staff for Foreign Missions)

Rev. J. Bell (C.I.M., Toronto)
Rev. and Mrs. M. Billester
(Russian Miss. Soc., U.S.A.)
Rev. and Mrs. H. K. Dancy (S.I.M., Toronto)
Mr. and Mrs. V. Gibson (S.I.M., Toronto)
Rev. E. Hancox (W.E.C., U.S.A.)
Rev. H. Hawkins (S.A.G.M., U.S.A.)
Rev. R. Hughes (S.A.G.M., Sask.)
Rev. and Mrs. R. Oliver (S.I.M., Toronto)
Rev. and Mrs. D. C. Percy (S.I.M., Toronto)
Rev. and Mrs. J. O. Percy (S.I.M., U.S.A.)
Dr. and Mrs. K. Pryor (B.O.M., West. Can.)
Rev. J. Russell (S.U.M., Toronto)
Rev. and Mrs. W. Tyler (C.I.M., Toronto)

WHY NOT YOU?

THE CHALLENGE OF THE WORLD WITHOUT CHRIST CALLS FOR VOLUNTEERS!

*"A volunteer for Jesus, a soldier true,
Others have enlisted, why not you?
Jesus is our Captain, we will never fear,
Come! And be enlisted as a volunteer!"*

Thus a simple chorus goes, and its message is still true, the call still rings out, the peoples of the world still wait.

T.B.C. rejoices in helping to equip the volunteers who are willing to go: to train them in the use of the "sword of the Spirit which is the Word of God;" in the practical training and discipline so vital for victory and success in the Lord's work; to help prepare, spiritually and mentally, for the great task of preaching "the Gospel to every creature;" to help men and women to "do the work of an evangelist, make full proof their ministry."

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Write today for a prospectus and information regarding our Missionary Course*. Included are lectures on Missionary Principles and Practice; Non-Christian Religions; Bible Basis of Missions; Linguistics (summer course); plus Missionary Meetings and Conferences; Missionary Prayer Meetings and Study Groups; a Missionary Counsellor on the staff to assist students; a Missionary Library with scores of vital volumes on Missions.

T.B.C. CAN HELP YOU

If you feel the Lord would have you train for Christian service, we would be happy to hear from you and counsel with you. Please write to:

TORONTO BIBLE COLLEGE

16 Spadina Rd. - Toronto 4, Ontario

Telephone: WALnut 2-1582

* * * * *

* Our complete curriculum includes: Missionary, Pastors, Christian Education, General and B.Th. Courses.

GRADUATION TESTIMONY

Hector Massey, '56



Hector Massey

TONIGHT as I stand here, my heart is filled with gratitude and praise to God for His grace and guiding hand in my life. He has done great things for me whereof I am glad. I join with the Psalmist when he said, "For as the heaven is high above the earth, so great is His mercy toward them that fear Him."

I was born in Jamaica, British West Indies. My parents were members of the Baptist Church, and at a very early age I was taken there. The spirit and atmosphere of church deeply affected me, and I can still hear the pealing of the church bells and see the interested faces of the worshippers. I grew up with a great desire to know God and His Word, and the early impressions of church and the family altar greatly influenced my conversion.

Before I was seven years of age, I was put in the care of my grandmother. She was an intensely godly woman and a great believer in the family altar. She told me fascinating stories from the Bible, and taught me how to pray, and her teaching has followed me down through the years which, to me, is an unmistakable evidence of God's preparatory grace.

In spite of these early influences, when I reached High School I dropped the idea of Church-going, and devoted myself to sports and the fleeting things of life. God did not drop me, however, and His Providential love became visible, when during the latter part of my High School days I was boarded with a Christian lady. She is a devoted and faithful church member, and one who also observed the family altar every morning. The godly influence of her home resulted, in my last year in High School, not only in my conversion but also in that of her two sons.

My conversion was not the result of a sudden realization of my lostness, but rather the climax of a continuous and effective work of the Spirit over many years.

Although a change had been brought about in my life, I still had a difficult time with the stubborn old nature. I became restless and dissatisfied, and after a few months went back into the world. This brought disappointment to my friends, regret to my own heart, and I feel sure, sorrow to God also.

In my backslidden state God repeatedly spoke to me, sometimes by friends, at other times by the inner Voice of the Spirit, or again through circumstances. I remember on one occasion diving in the Rio Grande when the river was in partial flood, and being trapped between two stones with a strong current against me. For a few moments I thought this was the end, but God wonderfully enabled me to escape with only a scratch on my chest. This incident, among other things, made me do some serious thinking, and in July of 1950, I dedicated my life completely to the Lord. The Lord then gave me a desire to study His Word and soon after opened up opportunities for Christian witness.

Though employed with the Government, I was able to witness and conduct services in many places on the Island during my spare time. This travelling made me very conscious of the widespread spiritual need and I felt constrained to do more about it. I made this a matter of serious prayer, and after two years God definitely showed me His will. This is how it happened. James Green, a graduate of Toronto Bible College who is ministering in Jamaica, preached one Saturday night at Kingston Y.F.C. After the conclusion of the service I had a talk with him pertaining to the ministry, and he recommended T.B.C. to me, and promised to approach the Registrar on my behalf. This he did, and after prayerful correspondence with the College I was accepted, and registered in September of 1953.

The three years I have spent at T.B.C. have been three of the most glorious years of my life. The Christian fellowship, the academic studies, and the practical work have vitally increased my faith.

One of the things which makes the College unique is our extended field of practical activities. A student in his three years of studies covers almost every aspect of practical work, and thus has the opportunity to put into practice many of the things learned in the classroom. For three years I have done hospital visitation, and during that time I have seen a number of souls saved and many others blessed and encouraged. This service is greatly appreciated by the patients. About four weeks ago, after a group of us had taken a service in one ward, a young lad invited us to his ward to hold a service there as well. This we did, and the patients thanked us heartily. God has a message for the sick and sorrowful, and I thank Him that at T.B.C. we have the opportunity to proclaim this message.

I feel this is the day when God is calling for prepared workers for the fields white unto harvest, and so I am planning on returning to Jamaica to declare again there the "unsearchable riches of Jesus Christ."

GRADUATION TESTIMONY

VIVIENNE ROSE '56



Vivienne Rose

I do praise the Lord for the opportunity of bringing my testimony to you this evening.

As a little girl, the Lord was very real to me and one of my most precious possessions was a big Children's Bible which my parents gave to me when I was 11 years old. But unfortunately, I cannot remember ever hearing anyone say that Jesus died for my sins on the Cross, and I must receive Him as my own Saviour. Because I did not make a definite decision to follow Christ, I drifted farther and farther away from Him.

Although I wandered away from the Lord during my early teens, I am sure He was concerned about me during those difficult years. I can look back now and see how He used many different people and circumstances to lead me to Himself. When I was 17 years old I went to a little Church on University Avenue with

some friends. A Toronto Bible College student was preaching that day and the Lord really spoke to me through the message. Almost at the same time, I became friendly with a Christian girl who was in my class at High School. Her prayers, and those of many T.B.C. students, were answered a few months later when I accepted Christ as my Saviour and consecrated my life to Him. I shall never forget the Sunday evening I openly confessed Christ through Baptism. I knew at that time that I had been buried with Christ and risen again to walk in newness of life with Him.

Almost from the moment of my conversion I knew the Lord wanted me to train for full-time Christian service. It wasn't difficult to know where to go for such training because, as far as I knew at that time, Toronto Bible College was the only Bible School which existed.

After graduation from High School, I had determined to start Bible School immediately. God, however, revealed to me that this was not His will and I can remember spending several hours in prayer one night pleading with the Lord to let me begin right away. I had quite a battle before I could tell the Lord that I was willing to wait if that was His will. The Lord taught me a lesson that night that I have never forgotten — that it is just as bad to run ahead of His will as it is to stay behind. The loving purpose of God in this delay was made clear by His providing me with a wonderful position in a Christian office. When, a year later, God showed me that the time had come to enter T.B.C., I was able to work part-time in this same office and thus finance the entire 3 years of my studies.

These past 3 years have been some of the most enjoyable of my life. The daily classes, the fellowship of Christian friends, the happy times of fun and — yes, even times of examinations and hard work have all added to the blessings received day by day. One of the greatest joys of all has been to study God's Word in its entirety and hear Him speak through its pages.

As I think back over the events of the past years, what stands out most clearly in my mind is the challenge I received from our Missionary Conference last February. Up until that time, I knew that Jesus' last command to His disciples was to go into all the world and preach the Gospel to everyone. I had told the Lord that I was willing to go to the mission field if He wanted me to, but somehow I just couldn't believe that He *would* ever want me to go. At this Conference I realized that Christ's command was to me as much as to any other of His disciples. I realized too, for the first time, what it really means to belong to Him who "loved me and give Himself for me."

The recent martyrdom of those 5 missionaries in South America has increased my desire to go and tell those who have never heard, about the love of Jesus. Our Graduating Class Motto, "Be thou faithful unto death," has become all the more precious to me because of the example set down by these faithful servants of Christ.

I feel that the Lord would have me serve Him in hospital work on the overseas field and for that purpose I plan to take a course in nursing.

My most earnest prayer for the future is that the Lord will keep me in the very centre of His will. I have learned this past year that no matter where I am or what I am doing, if I am in His will I am happy and contented. There is a joy and peace in doing the Lord's work which cannot be found in doing anything else. I am resting now in the promise that if I am "faithful unto death" I shall one day receive that glorious Crown of Eternal Life and shall live forevermore with Jesus Christ, my Lord and my Saviour.

— VIVIENNE ROSE.

"MY ADVENTURES WITH GOD"

By Miss M. Jane Scott, '15

AS an outstanding Canadian Journalist, Jane Scott has had a wide influence, both through her newspaper column "Adventures With God," and her many speaking appointments, where she has ever exalted the Lord Jesus Christ.

Miss Scott's writings are now to be published in book form, this fall, and we heartily recommend it to our readers.

Dr. Billy Graham has written the foreword to "My Adventures With God," and in it he says:

"Too few journalists have the gift of weaving an intricate, artful, spiritual thread into the fabric of their writing. Jane Scott is one who can. Sincerely and sensitively she places Christ at the center of her reportorial work, and without being preachy leaves the reader, not only informed and entertained, but refreshed and challenged.

"My Adventures With God" is good literature, but even more, it is good testimony. It is a good lesson on how one can be spiritual without being stuffy, how one can suffer without being embittered, and how one can be an out-and-out Christian without losing touch with the world of time and sense.

The note of sincerity which characterizes her writing is the fruit of a well-ordered, disciplined life. Prevented by circumstances from realizing the fulfillment of her first plans and dreams, she has accepted God's plan for her life. Though weaker persons might have flinched under such chastening, she terms it: My Great Adventure With God.

There is no trace of cynicism in Miss Scott's writing. Her obvious love for children, her splendid emphasis on man's inherent need for God, and her warm, human touch, reveal emotional and spiritual maturity.

Our prayer is that, through the reading of these pages, many will come to know the Christ she faithfully serves and ardently loves, and that in knowing Him they too might discover life's great adventure."

BILLY GRAHAM

T.B.C. is happy to have had a small share in Miss Scott's training in spiritual things. Now the fruit of that training will help others. Be sure to get "My Adventures With God" (it will be available at most book stores), and share it with your friends. It will be a real blessing.

D. C. P.

CALLING EVERY ALUMNUS !

ALUMNI HOME COMING

SATURDAY, SEPTEMBER 22, 1956

Every Member of the T.B.C. Alumni Association is Urged to
Attend This Alumni Day at the College.

1:30 P.M. — REGISTRATION BEGINS

2 P.M. — PROGRAMME IN THE COLLEGE AUDITORIUM

Bible Hour with Principal Simmonds

Prayer Time

Discussion Period

4:30 P.M. — VOLLEY BALL — ALUMNI vs. THIRD CLASS

6:30 P.M. — BANQUET SPACE adequate for all to have class reunions
at Walmer Rd. Baptist Church. Reservations must be
made in advance through class secretaries or alumni
office. Phone WALnut 2-1582.

8 P.M. — PROGRAMME

Welcome back from England for Mr. and Mrs. Raymer.
Messages and Pictures.

**ALL THE FRIENDS OF THE COLLEGE WILL BE WELCOME
AT THE EVENING SERVICE**

ALUMNI NEWS

Compiled by Sylvia Smith, '45

CORRECTION

Rev. Robert Gordon, '38, is serving Forward Baptist Church, Galt (*not* Calvary Baptist Church, Guelph) and at the same time continuing as Secretary of the British Syrian Mission.

PERSONALS

Benjamin Gomme, '28, has been granted a layman's licence to preach from James Street Baptist Church, Hamilton, in recognition of his work with the Baptist Brotherhood.

Bryant Smith, '50, received the B.D. degree from McMaster University. In June he was ordained into the ministry of the Baptist Convention of Ontario and Quebec in the Southampton Baptist Church where he is pastor.

On June 4 Henry Bell, '50, received the B.A., and Th.B. degrees from Providence-Barrington Bible College. He is continuing as pastor of Maple Root Baptist Church, Coventry, Rhode Island.

Rev. Don Rogers ('32-'33, '34-'35) has been appointed Director, Great Lakes Region of the National Assoc. of Evangelicals.

BIRTHS

To Mr. Ben and Mrs. (Ruth Tatt, E.C. '53) Dean on July 2, 1955, a son, David Malcolm.

At Providence, R.I., on November 8, a son, William Paul to Mr. Henry, '50, and Mrs. (Polly Rockwell, '49) Bell.

In Paris, France, on March 30, a son, Robert David to Mr. David, '52, and Mrs. (Kathleen Wilson, '53) Whitefield.

To Mr. John, '52, and Mrs. (Eunice Farmer, '52) Miller at Collingwood on May 10 a daughter, Valerie Lynn.

At Marshall, Missouri, U.S.A., on May 22, to Rev. Grant and Mrs. (Ruth Rennicks, '49-'51) Noland, a son, Patrick James.

On May 22, to Mr. Ronald, '52, and Mrs. (Patricia Hamilton, '51) Patterson, a daughter Catherine Anne.

A daughter, Catherine Ann, on May 30, to Mr. Kenneth, E.C. '51, and Mrs. (Gwen Kirk, E.C. '51) Griese.

A son, Peter Edward, on June 5 to Mr. Fred, '49, and Mrs. Gould of Port Arthur.

To Mr. Kerr and Mrs. (Grace Self, E.C. '49) Thomson at Lethbridge, Alberta on June 11, a son, Clive James.

On June 13, 1955, to Mr. William and Mrs. (Isobel Peters, '51) Burgher, a son, John William.

On June 16 in Iowa to Mr. Bill, '49, and Mrs. Rogers, a son, David Alan.

A daughter, Donna Lee, to Rev. Albert, '42, and Mrs. (Marjorie Lee, '42-'45) Kime on June 23.

To Rev. Wentworth, '47, and Mrs. Bellsmith at Mount Forest on July 9, a son, Paul Jonathan.

DEATHS

Rev. W. A. Hunter, '00, at Port Arthur on May 20.

Denise Suzanne Martin, 5 month old daughter of Mr. Tilman, '50-'53, and Mrs. (Janet Mills, '51-'53) Martin, on June 18 at Waterloo. Denise was strangled when her sweater caught on an upholstery tack as she fell over the end of her carriage.

MARRIAGES

In England on March 3, Gladys Law, '41-'42, to William Norman.

In Beulah Baptist Church on May 4, Mrs. John Fryer (Isobel McIntosh, E.C. '51) to Norman Binns. Rev. Arthur Bateson, '34, officiated.

Nina Hetherington (E.C. '53-'55) to Baumber Berndt, '56, in the United Apostolic Church on June 2. Robert Hetherington, '51, was an usher.

On June 16 at Guadaloupe, F.W.I., Shirley Janes, '54, to David Mitton, '55. Both are with the West Indies Mission.

In St. Paul's United Church, Preston, on June 16, Carmen Malcolm, '55, to Iner Robinson, '55. Best man was Douglas Robinson, '50-'51; Wilfred Desy, '55, and Fred Allan, '55, were ushers; and Marilyn Panke, '55, was soloist. Mr. and Mrs. Robinson sailed in July to serve with the S.I.M. in the Sudan.

On June 19, Mary Knight to Charles Long, '50 (S.A.G.M., Nyasaland) in England. Mr. and Mrs. Long will come to Canada for the balance of their furlough.

At Toronto Bible College on June 23, Daphne Swaby to Kenneth Smith, '55. Rev. E. L. Simmonds officiated, assisted by Rev. C. A. Armstrong, '35. Hector Massey, '56, was best man; Viola Norford, '57, played the wedding music; and Douglas Sherwood, '57, was the soloist.

Barbara Mann, '54, to Willard Hambruff in Calvary Gospel Church on June 23. Mrs. Alex McNally (Ruth Wild, '54) was bridesmaid.

Entered at Ottawa as Second Class Matter. Published quarter