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RECORDER



Toronto Bible College

Editorial

66th SESSION BEGINS

For more than six decades T.B.C. has been training and sending forth men and women to preach the Gospel in all the world. In September, 1959, the College will begin its 66th session, with an increased enrolment and a greater challenge than ever. The world population is exploding: another 40 years will see an estimated 6 billion people, as against the present 2½ billion. The population challenge to the Christian church is without parallel, for these multitudes are souls for whom Christ died. Pray for Toronto Bible College, which has been raised up of God for the work of training labourers for the harvest fields of the world. Ask the Lord to send us more students for the increasing task; ask Him for more prayer warriors in the task; pray for the provision the Lord can make, through His people, for the work here, and for advances as He leads.

EVANGELISM

For several years, T.B.C. has accepted invitations to hold evangelistic campaigns in various parts of Ontario and in Montreal. This is not only a time of training, but is a time of fruitful evangelism, for many have been saved and churches quickened spiritually. Now the Faculty has made a move to establish this as part of the T.B.C. outreach. For one week each November, classes will be suspended and the whole school will engage in "Operation Evangelism" which will include a complete religious census and visitation of the district, or town; daily children's meetings; women's and young people's rallies, and evening evangelistic services. This year (Nov. 15-22) T.B.C. has accepted an invitation to hold such a campaign in the new (3,500 homes) subdivision of Maryvale and O'Connor Hills, just to the east of Toronto. The campaign will be centred in Maryvale Bible Church, whose newly called pastor, Rev. John Moran, is a graduate of 1940. Our next issue of the Recorder will carry stories and pictures of the campaign. Pray now, for the Lord's blessing during Nov. 15-22.

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"A Spiritual Clinic"



PRINCIPAL E. L. SIMMONDS, M.A., B.D.

In this day of fear and frustration, it is necessary for the Christian to know where the secret of victory lies. Mr. J. Oswald Sanders has performed a splendid service in writing "A SPIRITUAL CLINIC". The book is published by Moody Press, and costs \$2.75.

The Principal of T.B.C., Rev. E. L. Simmonds, here gives a glimpse into this book that should be in the hands of all Christians. Those who must counsel with discouraged and defeated Christians will find a wealth of material for their work.

THIS BOOK will do two things for the one who reads it: it will give him a hunger and thirst for righteousness, and a deep desire to be of more use in the Master's service.

Mr. J. Oswald Sanders, General Director of the China Inland Mission, has written a book which is both practical and spiritual. It covers two major areas, Christian experience and Christian service, half of the book being devoted to each.

The first chapter strikes a modern note: "Overcoming Tension and Strain". Mr. Sanders points out that a certain amount of tension is inevitable in life; even Christ Himself experienced it:

"One rendering of the words of our Lord in Luke 12:50 is, 'What tension I suffer until it is all over!' The fulfillment of the will of God involved Him in tension." (p. 10)

When this tension develops into destructive strain, however, there are definite contributory factors which the Christian, by the grace of God, can detect and overcome. Dr. J. Hudson Taylor, founder of the China Inland Mission, achieved victory in this realm:

"As to work, mine was never so plentiful, so responsible or so difficult; *but the weight and strain are all gone.*"

Mr. Sanders goes on to deal with the "Transformation of the Mind" and, after pointing out that "the mind of man is the battleground on which every moral and spiritual battle is fought", he shows what Scripture means when it states that "we have the mind of Christ":

"Is not the supreme work of the Holy Spirit to reproduce in the yielded believer the inner disposition of Christ? What is the fruit of the Spirit (Gal. 5:22, 23) but the mind of Christ? As we willingly consent to the crucifixion of the earthly mind and purposefully yield to the sanctifying influences of the Holy Spirit, He will perform the

miracle. Our minds will be transformed in ever-increasing degree by the renewing of the Holy Spirit." (p. 25)

Several of the chapters of "A Spiritual Clinic" are expositions of Biblical passages, and II Corinthians 12 is opened up around the twin ideas of the thorn and the third heaven in a section on "The Purpose of Suffering". A luminous phrase occurs here: "God's fire never hurts His saints — it makes them." (p. 31)

The Book of Hosea is the background of the chapter on "Spiritual Decline and Recovery". Half-baked Ephraim (Hos. 7:8), with his gray hairs upon him, is like some of us:

"overdeveloped in some respects, but deficient in others. . . . It is a common temptation to overdo some forms of work which we like, but to neglect hidden and less congenial tasks." (p. 43)

Those who resemble Ephraim are reminded that the fire under the unturned cake still burns, and that God has promised freshness (14:5), fragrance (14:7), and fruitfulness (14:8).

A few gems culled from Chapter 7, "The Holy Spirit and our Handicaps", which deals with Romans 8, will show what rich things are stored up here:

"Our disabilities and handicaps need not limit our usefulness. We are not doomed to limp along doing our poor best, hardly daring to hope that the future can be better than the past. There is deliverance from all our temperamental and psychological problems. This is the optimistic and satisfying thesis of Paul the missionary in Romans 8." (p. 57) "The characteristic of the sons of God is that they are led by the Spirit of God, and *sons* here indicates not *children*, but those who share the rank, character, likeness, and privilege of their Father." (p. 62) "The consistent teaching of this glorious chapter is that every

drawback or disability under which we may labour is more than offset by the inworking of the Holy Spirit." (p. 63)

Other chapters in the first half of the book deal with such matters as how a Christian, particularly one young in the faith, can tell what things may or may not be done, what places may or may not be visited. Mr. Sanders has some good principles for the answering of these questions (chapter 10). Can the retention of money, which should be given to the Lord, have a bad effect on the spiritual life of the Christian? The matter of our giving to God is dealt with in an illuminating way (chapter 9). What part does man play, what is God's role, in the sanctification of the Christian? "Two essential aspects of victorious living" are outlined in Chapter 8. Is it possible to have a too-sensitive conscience? Can such a thing be a hindrance in the Christian life? Chapter 6 has an interesting and profitable discussion of this problem.

In the second half of the book Mr. Sanders deals with Christian service, and the first chapter, "Conditions of Spiritual Leadership", stresses both the need for, and the qualification of, spiritual leaders. He says, regarding the need:

"There has always been a dearth of leaders of the right calibre, whether it be in secular or sacred realms. In the Scriptures God is frequently represented as searching for a man of a certain type." (p. 87)

A prayerful reading of this book, with a sincere purpose of putting into practice the spiritual lessons that it presents, would do much to meet the lack of outstanding men of God that faces the Church of Christ today.

One of the requirements in a leader is "God-Sanctioned Ambition" (title of chapter 12), the sort of thing that Carey expressed in his motto: "Attempt great

things for God. Expect great things from God." A false humility that would shrink from the big task is rebuked:

"God does not want all His children filling only the small places of life. He requires those who will serve Him loyally and glorify Him in great positions of responsibility." (p. 103)

A couple of chapters are devoted to the subject of victory over our spiritual foe, the Devil. In an exposition of Revelation 12, emphasis is placed on the weapons whereby Satan may be defeated: "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." A further weapon is presented in the chapter entitled "The Art of Praying with Authority" (one of the outstanding chapters of the book), in which Mr. Sanders says:

"When we find ourselves involved in a situation for which our human power is totally inadequate, it is for us, making use of Christ's authority, to claim the victory He won on the cross, and to maintain the stand of faith until the victory becomes manifest. Is this not what the apostle meant by fighting the fight of faith?" (p. 118)

"It was the discovery of this aggressive aspect of prayer which turned defeat into victory in the experience of the apostle to the Lisu people of Southwest China, Mr. James O. Fraser." (p. 113)

The book goes on to speak of "The Strategic Use of Time" and "What Constitutes a Missionary Call?", reaching its climax in a study of Caleb, the old man who chose to conquer mountains filled with giants.

It is a good book for the Christian, young, old or middle-aged; and it will help, without fail, to make its reader more "well-pleasing unto the Lord".

COLLEGE OPENING

Monday, September 14, 1959

*The 1959-'60 session of T.B.C. will begin on
September 14th, 10:00 A.M. - 11:30 A.M.*

Principal E. L. Simmonds

*and members of the Faculty will take part
in the Opening Service.*

*The President and Co-President of the
Student Cabinet will welcome the
returning and new students.*

*Alumni and friends of T.B.C. are cordially
invited to attend this opening service
of Praise, Prayer and Dedication.*

"We are Certain"

(A Translation of Romans 8:28)



REV. JOHN HONEYMAN, B.A., M.TH.

It is not an exaggeration to state, in terms of the "comfort" passages of the Bible, that the 28th verse of Romans, Chapter 8, is the most frequently quoted verse of the Word of God.

Ever since it was read, first by the Christians at Rome, and subsequently by believers in every land, it has proven a substantial source of confidence and comfort for God's people.

It would be difficult, if not impossible, to find a mature Christian who has not turned, and repeatedly, to this verse in time of material, physical, or spiritual distress. It has turned the tables of expectancy; it has thwarted seemingly certain heart-hurt; and it has made staunch and steadfast many an otherwise frightened and faltering soul.

Despite all of this, many students of the Word may be interested to learn that this particular verse can sustain a completely different translation than that of the Authorized Version. It may be rendered in this way: "For we know that He (God) works out everything for

good to those who love God and are then called according to His purpose".

The explanation for this difference is that, in Greek, a neuter plural noun (which in this case is "panta"—"all things"—and which may be either the subject or the object of the verb) may have its verb in the singular. Here the verb is "sunergei", which is the third person singular, present, indicative active of sunergeo, which means "to co-operate with".

While it is strictly in keeping with correct Greek to read this plural noun "panta" as the subject of the singular verb, and thus give the Authorized Version translation, this translator is prone to view the noun as the object, rather than the subject of the verb, and thus translate the sentence, "Moreover, we know that for those who love God, for those who are the called ones according to His purpose, He makes all things 'co-operate' (or 'work together') for good".

I stress this translation for the reason that there is a vague sort of fatalism involved in the Authorized Version translation. Many unredeemed men and women have employed this verse in a nebulous sort of way to express their expectation that, somehow, fortuitous circumstances would eventually arrange themselves in an orderly and pleasing array. This "belief" is in no wise to be found in Romans 8:28, or indeed, in any other part of Scripture. C. H. Dodd presents the thought in these succinct words: "*No doubt many readers will regret the loss of a text which expresses the truth in a form so congenial to the 'modern mind', which thinks so much of the universe as an orderly system of laws, and likes to believe that 'it will all come right in the end'. But we must be quite clear that this is not the attitude of Paul or of any other New Testament writer. He has just told us that the creation is expectant of deliverance from the thralldom of decay; but that is not because he finds in it any inherent tendency to get better and better, until it arrives at the*

*..... one far-off divine event
To which the whole creation moves'.*"

The Christian's confidence in God's providential care and constant help has its roots in the Old Testament. The classic example of the Old Testament believer's assurance that God overrules everything for good is the word of Joseph to his brothers: "*As for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive.*" (Gen. 50:20)

Paul's "we know" (oidamen) means to know by the knowledge of faith, and not by intellectual inquiry. It is that profound cognition of faith which takes as its sure foundation the absolutely trustworthy guarantee of God as assured in His character and Word. This concurrence of "all things" under God is an insoluble mystery, not only to the unbeliever but also to the believer; however, the benefits to the faithful, derived through confidence in its truth, have certified and justified belief in this doctrine.

The two-fold description of those for whom God makes everything work together, bears scrutiny. We note that Paul rarely speaks of the love (agape) of man for God: this emphasis is rather Johannine than Pauline. Indeed, the only passages in which Paul employs this attribute of man with reference to God are I Corinthians 2:9, in which we read about "*the things which God has prepared for them that love Him*"; and I Corinthians 8:3, which reads, "*If any man loves God, the same has been known of God*".

The word "agape" which Paul here uses for "love" signifies an affection which has its source in God, and is exercised always for the highest good of others. Thus the use here suggests a service for God which has the honour and glory of God as its highest aim.

The word "called" (kletoi) in the New Testament Epistles, always implies that those who were "called" had heard and had submitted to the redeeming grace of God in Christ. Of course, these "called" ones were called only according to the "purpose" or "previously arranged setting-forth" (pro-thesis) of God. This calling "purpose-wise" (Moule) is two-fold: first, it was a purpose regarding the called ones' salvation; and then, it was a purpose regarding the called ones' service. These are bound together inseparably: because we are saved, we serve. Paul in this context would add these words: "*Yea, even in the most trying and frustrating circumstances, since nothing can separate us from the love of God in Christ Jesus (by Whom comes our salvation), let nothing cause us to deviate from the course of true service for Him*".

In this context the verb "sunergeo" which, as already stated, means "to cooperate with" or "to work with", along with the adjective "panta" (all), which is used in our rendering as the object of the verb, strongly indicates the all-inclusive regard of God for His children. The "panta" (all) refers to "every event of life, but especially, as the context requires, those which are adverse" (Al-

Continued on page nine

Bible College Training

The June, 1959 issue of Christian Life Magazine, carries a comprehensive article under the title "THE WORLD OF BIBLE EDUCATION" to show the many facets of the Christian education and Christian service training programme as seen in Bible Colleges, Institutes, Seminaries and Christian Universities.

The coverage is designed to help young people define the types of Christian Education, and to "uncover the purpose, development and ministry of Bible College and Bible Institute education".

Out of the mass of excellent material came one observation that is challenging: "During the past 25 years, at least one-half of all Protestant missionaries from the U.S. and Canada, who have entered foreign missions work—and a sizeable percentage of Christian workers . . . received part or all of their preparation in a Bible College or Institute." For this, we thank God for the privilege and the opportunity.

Toronto Bible College has been in this work for 66 years, and its graduates serve around the world. Surely such Colleges have "come to the kingdom for such a time as this". Between 1882 and 1894, Nyack Missionary College (1882); Moody Bible Institute (1886) and Toronto Bible College (1894) all began the work that was to press the great

forward missionary movements. Since then more than 200 schools have joined in this great effort.

"Today, the schools which began to train 'irregulars' and 'gap' men, have won a tremendous victory for Jesus Christ. Bible College education has been more than textbooks, curriculum and classrooms. Woven into the lessons have been intercessory prayer, effective Bible study techniques, sacrificial giving, victorious living."

And these are the types of men and women who have gone out "holding forth the Word of Life" to a needy world. In this new world of the last half of the 20th century, we stand ready to train for service, those who love the Lord Jesus Christ and the souls of men. With courses that are deeply spiritual and of high academic standards, T.B.C. offers training for Missionaries, Pastors, Christian Education workers, leading to diplomas and B.Th. and B.D. degrees.

For young people who would surrender to the claims of Christ, and who seek thorough Bible training, T.B.C. may be the place of the Lord's choosing. We invite correspondence or personal interviews. Make your life count, for

*"Only one life, 'twill soon be past,
Only what's done for Christ, will last."
D.C.P.*

Continued from page eight

ford). The words "for good" (eis agathon) may be translated "with a view to every good", and signifies the fulfilment of "the purpose" of "the love of God which is in Christ Jesus".

Surely, Paul is here indulging in a warranted glorying; he is exulting in the sovereign concern of God for His own who are in the midst of dire circumstances. Because God in Christ has

proven Himself and His gracious promises so evidently for the apostle, he is certain that the same God in Christ will do likewise for every believer.

This is the glorious confidence of Christ's own: "We are certain (by faith) that He (God) works out everything for eventual good, for those who love God and are the effectually called ones according to His previously arranged setting forth".

Training, That Serves Now!

Toronto Bible College has the unique distinction of combining high academic courses with strong spiritual and Scriptural content. Work is not confined to the classroom, but has its outreach in personal evangelism which, during the past school year, saw 224 people come to a saving knowledge of the Lord Jesus Christ.

Some of the stories that students tell are patterned after the Acts of the Apostles, when the people expected God to work through them, and He did.

For example: Two of our students had attended the evening service at Knox Presbyterian Church. The evening being fine, they decided to stroll along Bloor Street to meditate, and assimilate the goodly spiritual fare that Dr. Fitch had laid before them.

As they walked, a woman approached them to ask if they had attended Peoples Church that night. She seemed so distraught that the two students paused to enquire as to her unexpected question.

Dr. Paul Smith had been preaching on the sin against the Holy Spirit, and this woman knew nothing of His work in the believer's heart and life. Godly wisdom was given to speak to her of the Spirit's presence and power for the Christian.

After parting from their new friend, the two students continued their stroll, wondering at the ways of God, when another woman approached them. *"Were you two ladies at Trinity Church tonight?"* she enquired. On receiving a negative reply, she told of hearing a sermon on "The Robe", and how a man became a Christian and died a martyr's death.

"What do you mean, a Christian?" asked one of the students, seeking an opportunity to witness for Christ.

And from there, for several blocks, the discussion continued. At the corner of Bathurst and Bloor Streets, the woman accepted Christ as Saviour, simply but sincerely putting her trust in Him.

Then she walked back with the students, asking questions to find how she could witness effectively to a friend.

Another male student had become interested in the "One by One Band" (See Recorder, Sept. 1958), and felt constrained to pray for a friend who had constantly repelled his witness.

It was a Tuesday night when, in a great exercise of soul, he pled with the Lord for his friend's salvation.

Towards the end of the week he received word from Barrie, Ontario, telling him how, on the previous Tuesday, his friend has been brought under deep conviction of sin, and had accepted Christ as Saviour.

Another word comes from the wife of a graduate serving in a church in British Columbia . . . *"Many people come for help, and he has been able to lead some to the Lord. One young chap he led to the Lord is showing growth in grace, and is attending church and young people's regularly. Another man, a victim of alcohol, seems to be standing firm in his conversion too."*

"My, how thankful we are for our training at T.B.C. People comment on things that have become second nature to us. My husband gave a lecture to the Sunday School teachers on personal work. It was all so new to them, but we had soaked it up at T.B.C., and during the Billy Graham Crusade in Toronto. We thank God for T.B.C. and for the blessings in service now."

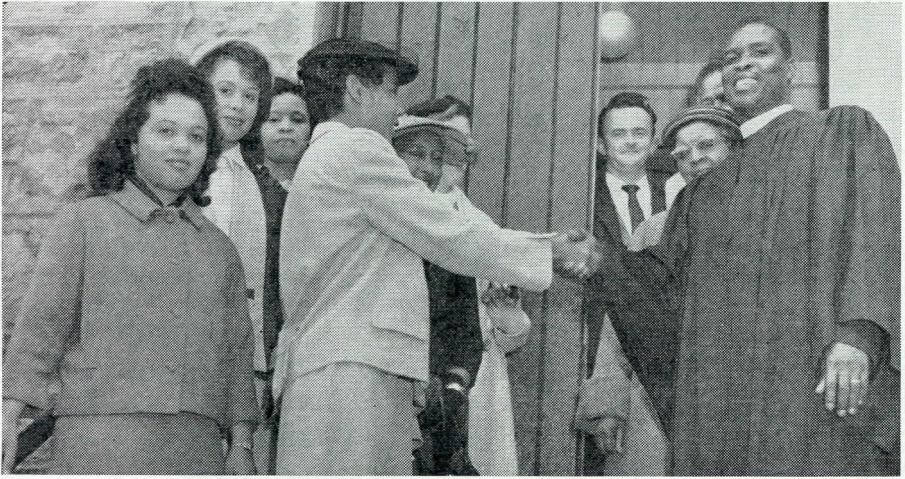
Toronto Bible College is a soul-winning centre, whose training equips mind and heart for the task of world evangelization.

ALL ONE IN CHRIST

A Report on Religion

BY AUBREY WICE

Religion Editor, Toronto Telegram (Reproduced with Permission)



Rev. R. H. Blackwood, T.B.C. Grad., shakes hands with his parishioners.

“Here is an integration lesson—in reverse! In Guelph, whites are integrating with Negroes. This is a battle for survival of a Negro church founded 78 years ago.

“About the greatest thing a coloured person can possess, next to good health,

is freedom, so well before the turn of the century there was a great migration northward. Most of these Negroes settled in western Ontario, and a good portion of them in Guelph.

“What they wanted was a better way of life, in a new land. But wherever

negroes are, they must have a worship centre, where they can sing their wonderful songs about the Lord Jesus Christ, and listen to His word.

"And so it was, a congregation of the British Methodist Episcopal Church was founded in Guelph, and eventually a church built that would seat 500.

"There were wonderful meetings in that church, as it flourished with the times. But of late, things have not been going too well.

"A trans-migration movement from Guelph to large industrial centres such as Hamilton, Buffalo and Toronto, has been underway, and the number of negroes has been greatly depleted.

"Strife in the congregation added to their woes, and when Rev. R. H. Blackwood was sent to win back the people and add others, he pretty well had to start at rock bottom.

"There were only two members, the church was in need of repair, and the parsonage even worse. So bad, in fact, he told me it will take \$6,000 to make it habitable.

"Mr. Blackwood is a young man, married, with a 19-month-old daughter. Not long out of Toronto Bible College, he was pastor at the B. M. E. Church on Shaw St., in Toronto for four years,

before being given this difficult task in Guelph.

"Naturally, there isn't money to pay his salary or living expenses, so he has taken a job as engineer's assistant with the Department of Highways in Toronto, and he goes to Guelph each weekend.

"From two, the membership has shot up to 25, and no longer does the colored tradition hold. The minister has his people out calling on doors, inviting white people to integrate with them.

"It is meeting with success, because some of the church board are white.

"Next thing is to fix up the church and then the parsonage. A \$10,000 rehabilitation campaign covering two years is in progress, and as the money comes in, work goes ahead."

EDITOR'S NOTE: We are including accounts of T.B.C. grads who are serving the Lord in unusual ways or circumstances, as they come to our attention. If any of our readers have an account such as the above, or similar to the account in the June, 1959 issue, "Dalai-Lama Meets the Christians", we would be happy to hear of it. Pictures would be particularly welcome.

Remember
» Toronto Bible College «
in Your Will

***F**OR many years T.B.C. has carried on Extension Classes, first in Montreal and then in Hamilton. In the latter city classes have been held every Monday night during the school year for the past 7 or 8 years. Here a comprehensive course of lectures, graded for the Sunday School teacher and Christian worker, has included Bible Studies, Devotional Subjects, Practical Work and Missions. Students represented most of the denominations in Hamilton, and have gone back into their churches to put into practice the things that they have learned.*

Several of these Extension Class students, constrained by the Holy Spirit, have entered into the regular course of the College in preparation for full-time Christian service.

At the end of the 1959 school year it was felt that the time had come to perform the same service in other communities. The idea was given content when an invitation was extended by the Sunday School Teachers Association of Uxbridge and Scott to some of the College faculty to speak at their annual convention. From this invitation grew a much broader plan to have Extension Classes for all who are interested, and on a much wider scale than would be possible at a two-day convention. Supporting the project is the Ministerial Association of Uxbridge, and commencing in September of this year, classes will be held in the Uxbridge Baptist Church.

Toronto Bible College is thankful to the Lord for this further service that it can render, in training men and women for the service of the Lord Jesus Christ at home or abroad. As you pray for T.B.C. pray for these classes, and the students who will be finding out what it means to "LET THE WORD OF CHRIST DWELL IN YOU RICHLY, IN ALL WISDOM".

We reproduce here some extracts from the attractive folder that has been printed for the Uxbridge Extension Classes. If you live in that area, why not join in this study of the Word of God, and the practical outworking of our faith in the Lord Jesus Christ?

TORONTO
BIBLE
COLLEGE



UXBRIDGE
Extension
CLASSES

T. B. C. Extension Classes

Purpose . . .

The Toronto Bible College Extension Classes are designed to assist Christian men and women in a study programme that will help equip them for Christian service in their own churches and communities. Bible Study and practical subjects make the Extension Classes helpful to Sunday School Teachers and other Christian Workers.

Courses . . .

The T.B.C. Extension Classes comprise six courses of twelve weeks (two courses a night) and include such subjects as: Studies in the Gospel of John; The Acts of the Apostles; The Life of David; Steps in the Christian Life; Great Words of Scripture and Teaching for Results. They will be an inspiration and a challenge to all who want to know more about the Bible and the Lord Jesus Christ.

Faculty . . .

Teachers will be members of the Toronto Bible College faculty, and will include:

REV. E. L. SIMMONDS,
REV. D. C. PERCY,
REV. W. CRUMP,
REV. J. HONEYMAN,
REV. T. R. MAXWELL,
REV. H. K. BRADEN.

Credits . . .

Each subject will be a unit for which credit will be given on successful completion of an examination. The Credit will be indicated by a seal on the certificate, which will be presented at the first graduation service, and additional seals will be added after each course. The six credits on the certificate will indicate successful completion of the course, and will lead to graduation from the Toronto Bible College Extension Classes.

Calendar . . .

The Extension Classes will begin with an evening of registration and orientation to the course on *Tuesday, Sept. 15th, 1959 at 8 p.m.* Orientation will include: Helps to Study, Outline of the Course, Introduction of the Faculty.
First Class: Tues. Sept. 22, 1959 at 7.30 p.m.
Last Class: Tues. Dec. 8, 1959
Examination: Tues. Dec. 15, 1959
Public Service and Presentation of Certificates: Date to be selected.

Place . . .

The Classes will be held at the Uxbridge Baptist Church each Tuesday evening 7.30 to 9.30 p.m.

Fees . . .

The fee each year (covering two subjects) will be \$5.00 payable to the Uxbridge Extension Class Treasurer on registration.

Courses . . .

1959
Studies in the Gospel of John
Rev. D. C. Percy
Teaching for Results
Rev. W. H. Crump

1960
Studies in the Acts of the
Apostles
Steps in the Christian Life

1961
Studies in the Life of David
Great Words of Scripture
Here is an opportunity for Christians to improve their knowledge of the Bible, and for Churches to increase the effectiveness of their Sunday School Staffs.

ALL ARE WELCOME

TORONTO BIBLE
COLLEGE

Canada's First Bible
College — Founded 1894

TRUE TO THE WORD OF
GOD:

STRONG IN MISSIONARY
EMPHASIS:

STEADFAST IN RELIANCE
UPON THE HOLY
SPIRIT.

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Missionary — Pastors' —
Christian Education —
B.Th. and B.D. Degrees.

For further information write:
The Registrar,

TORONTO BIBLE COLLEGE
16 Spadina Road, Toronto 4, Ontario

Books

Pastors, you should read . . .

MISSIONS ANNUAL, 1959

For the second successive year, the MISSIONS ANNUAL has been issued by the Interdenominational Foreign Missions Association.

This issue is dedicated to Pastors, and is full of vital and challenging information of the missionary task.

The lead article, written by Dr. William Culbertson, President of Moody Bible Institute, begins: *"The battle for the evangelization of the world is being lost."* Taken out of context, it sounds like defeatism, which it isn't. Dr. Culbertson goes on to speak of tremendous forward moves on the missionary front, **BUT THEY ARE NOT ENOUGH TO KEEP UP WITH THE WORLD POPULATION!** (See Editorial, page 1 of this issue.) Adds Dr. Culbertson: *"It is a simple matter of arithmetic, and it is a simple matter of devotion."*

He goes on to say: *"Who holds the key in this matter? Whatever can be said of the duties of others, when the final count is in, the man who must take the responsibility is the pastor of the local church. How great is his position, how influential his ministry."*

The rest of the material will inform and challenge the pastor or Christian worker. Articles on Missionary Casualties; The Secret of Missionary Success; Your Missionary on Furlough; How to Put on a Missionary Conference; Where are the Recruits? and many others, will give the pastor just what he needs for an intelligent, spiritual leadership on behalf of missions for his church

Copies of MISSIONS ANNUAL, 1959 are available at \$1.00 each from

I.F.M.A.,
308 W. 105th St.,
New York 25, N.Y.

Order copies now for yourself, your pastor and your church library.

PHILIPPIANS THROUGH THE REVELATION

An Expanded Translation

By Kenneth S. Wuest

Wm. B. Eerdmans Publishing Company. Price, \$3.50.

In this volume this eminent Greek scholar has completed his Expanded Translation of the Greek New Testament.

The object of the three volumes in this series, namely "to clarify the text of the Authorized Version by expanding the translation of its condensed phraseology" is completely achieved in this third volume.

THE OTHER SIDE OF ROME

By John B. Wilder

Zondervan Publishing House. Price, \$2.50.

With love and pity this writer reveals the "other side" of Roman Catholicism. Without vindictiveness he shows forth the glaring errors of this church.

The book (159 pages plus an extensive bibliography) is informative and very readable.

The subjects discussed are these:

Tradition; The Mass; Images; Indulgences;
The Pope; The Glitter and the Gleam;
Rome, Hearth and Heartbeat;
Prelude to Darkness.



MY THREE YEARS INSIDE RUSSIA

By "Comrade X"

Zondervan Publishing House. Price, \$2.00.

The heart-rending narrative of a German Christian who spent three years in infamous Russian prison camps in Siberia.

Here we see body, mind and soul tortured by the barbarity of the godless; yet withal, we see, besides, a faith and courage which stood firm and true in Christ.



Alumni News

On furlough

MISS CHARLOTTE DANCY, R.N., '36 (U.F.M.), from Haiti.

□

MR. '55 and MRS. (SHIRLEY JANES '54) DAVID MITTON (West Indies Mission), from French West Indies.

□

MRS. DAVID BENTLEY-TAYLOR (JESSIE MOORE '36) (C.I.M.-O.M.F.), from Indonesia.

□

MISS MURIEL BAMFORD '45 (United Church Overseas Mission Board), from India.

□

MISS IDA WHITE '49 (C.P.F.M.B.), from India.

□

MR. '52 and MRS. (KATHLEEN WILSON '53) DAVID WHITFIELD (S.U.M.), from French Equatorial Africa.

□

MISS RUTH PATRICK '54 (S.I.M.), from Nigeria.

□

MR. '54 and MRS. (HELEN MITCHELL '54) FRED GOULD (S.I.M.), from Nigeria.

□

MR. '54 and MRS. (MARILYN GIBLETT '54) RODGER TEDFORD (C.I.G.M.), from India (owing to Mr. Tedford's illness).

□

MR. '53 and MRS. JACK PHILLIPS (S.I.M.), from Nigeria.

□

MISS ELLEN CALLANDER '31 (E.U.S.A.), from Brazil.

□

MISS FRANCES QUINNEL '51 (S.A.G.M.), from Transvaal, South Africa.

To the field on service

MR. and MRS. (ELSIE MATHEWSON '49) WILLIAM BELL (S.I.M.) and their 3 children, to Nigeria.

MR. '53 and MRS. (LENORE SHARPE '53) WALTER BEECHAM to Korea, under the Overseas Mission Board of the United Church.

MISS KATHLEEN MacLEOD, Reg.N., '52, has been accepted by the S.I.M. for service in Ethiopia.

MR. '55-'56 and MRS. '55-'56 KENNETH ASKEY, who have been engaged in Youth Work in Northern Rhodesia, were recently accepted by the S.A.G.M. to work at Mukinge Hill, N. Rhodesia.

REV. EDWARD TODD '41, to Hawaii.

On the home front

REV. DIXON GORDON '32, has accepted a call to the pastorate of Queen Street Baptist Church, St. Catharines, in September.

REV. CLIFFORD P. VAN DUZEN '31, is Canadian Secretary of the Scripture Gift Mission. He commenced this ministry June 1st.

REV. ARTHUR BATESON '34, is Secretary in British Columbia for the Mission to Lepers.

REV. JOHN MORAN '40, has been called to the Maryvale Bible Church, Scarborough, Ontario.

REV. THEODORE BOADWAY '51, is taking further studies in Chicago, Ill.

REV. DOUGLAS V. COOMBS, B.A., B.D., '52, commenced his ministry at Emmanuel and Bunyan Baptist Churches, Sarnia, Ont., September 1st.

F/L LAWRENCE MOULD '37, is serving as Chaplain with the R.C.A.F. in Europe.

MR. TERRY AMIS, B.Th., '59, was ordained at the Peoples Church, Toronto, on June 12th. Rev. T. R. Maxwell preached the ordination sermon.

Births

To MR. '52 and MRS. NORMAN McPHADEN, a son, John Malcolm, on June 8th, at York Memorial Hospital, Newmarket, Ont.

□

To MR. '60 and MRS. ROY STUART, a daughter, Joy Elizabeth, on June 24th, in Toronto.

□

To REV. '58 and MRS. KENNYON EDWARDS, a son, at Queensway Hospital, Toronto, on May 27th.

□

To MR. '49 and MRS. (LORRAINE HARBOTTLE '51) GLEN NEWSON, a son, Jerry McKay, on May 12th.

□

To REV. '50 and MRS. (PAULINE ROCKWELL '49) HENRY BELL, a son, John Rockwell, on May 14th, in Coventry, R.I.

Marriages

MISS AUDREY ELLIOT, R.N. '54, to MR. BRUCE DUFF '54, on June 6, in Woodstock, Ontario. MR. GARTH DUFF '59, was best man.

□

MISS LUCINDA MARTIN '47, to Mr. Lorne Bolger, June 6, at Elmira Mennonite Church.

□

MISS SHIRLEY PHANENHOUR '57-'59, to MR. ROSS DAVIS '57-'59, on June 1, in Pembroke, Ontario. MR. GORDON GOODERHAM '60, was best man.

□

MISS JUNE HOLROD to MR. WILLIAM HEATH '55, at Delta Tabernacle, Hamilton, on May 23. MR. BRUCE DUFF '54, and MR. GARTH DUFF '59, were ushers.

□

MISS DORIS STURLEY '46, to MR. DONALD WILSON, on June 20, at the Avenue Road Church, Toronto, Ontario.

□

MISS JANET WOODCOCK, Sp. '59, to MR. GERALD JACKSON '59, on May 1, 1959, at the Delta Tabernacle, Hamilton. MISS LILLIAN NICHOLS, '60, was maid of honour; MR. KEITH DONALD '59, best man; — REV. WM. H. CRUMP '49, soloist; MR. ROSS DAVIS '57-'59, pianist.

Deaths

MISS RUTH STANDRING '36, on July 8, at Hamilton. Miss Standring was the Registrar of the T.B.C. Evening Classes in Hamilton. REV. W. TYLER '36, represented the College at the funeral.

□

REV. SIDNEY E. COOPER '15, on February 28, in England.

□

MISS NELLIE SCOTT '04, on June 21, in Toronto.

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Alumni Homecoming

September 14, 1959

6 - 10:30 p.m.

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