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*Recorder* (Toronto Bible College), 66, no. 3 (September 1960)



Toronto Bible College

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# RECORDER

Sept. 1960

BACK  
TO  
SCHOOL

# EDITORIAL

## COLLOQUIA

### MIRACLE AT THE FALLS

ONE would have to be very cold and lethargic, not to be moved by the events of July 11th at Niagara Falls. On that day a girl was snatched from the very brink of the Horseshoe Falls by two hands — one black, the other white. There was no segregation there!

At the same time, her brother was being lifted to the Maid of the Mist, snatched from the boiling maelstrom at the foot of the Falls over which he had plunged, clad only in bathing trunks and a life preserver.

Here were two miraculous escapes from the death-dealing, turbulent waters of the great cataract.

"One is tempted to ask to what purpose Roger was saved", says an editorial in the Toronto Telegram. "Is there a unique destiny in store for him?"

There is no answer to that question, of course, for one does not have the gift of foreseeing the future.

But that question poses another, for which there is an answer: "For what purpose is a sinner snatched from the very brink of hell, and saved by the redeeming work of the Lord Jesus Christ?"

To be "happy"? To have a sense of security, of peace? To be sure of a place in heaven? These are partial answers, of course, but certainly not the whole answer to the purpose of our salvation. The Epistle to the Hebrews speaks of "things that accompany salvation", and these might sum up the many-sided answer to the question.

We are saved to holiness of living, so that men might take knowledge of us, and know that we belong to the Lord Jesus Christ. That they might see our good works, and glorify our Father which is in heaven.

We are saved for the purpose of serving. The Christian who does not serve, knows little of the compassion and love of Christ. J. H. Bavinck in "The Impact of Christianity on the Non-Christian

World", says: "It is impossible to be a Christian in the fullest sense of the term, and leave the world about us to the destructive influences of sin."

Many Christians live out their lives on a routine level. Then comes a moment when a vision reveals the lost world, for "where there is no vision, the people perish". It is the lifting up of eyes to "look on fields white already to harvest".

We need a crisis experience that will shake us again. Not just the drama of a miracle at the Falls, but the true-life experience of knowing Jesus Christ and His forgiveness of sins, and the sense of high calling and purpose in His Divine will.

The flow of Niagara is mighty, and the epic of the two Woodward children will long be remembered and recalled. But there is nothing so compelling as men and women who are moved by the power of the Holy Spirit out into the current of His will. Snatched from eternal death; saved to serve: this is the personal, crisis drama of every Christian. This is the miracle that takes place in the heart, soul and life of the man or woman who truly meets Jesus Christ and rises up to serve Him.

### TRAGEDY IN THE CONGO

"We will stand around you 15 deep, and protect you" . . . this was the promise of a group of faithful Christian Congolese to their missionaries. In the midst of all the confusion and terror of "Independence" such action can only be attributed to one thing: the preaching of the Gospel that can change men and women and make them new creatures in Christ Jesus.

The few bright spots in a dark picture are from the areas where an evangelical witness has been maintained, and where a strong, indigenous church has been established.

One must have sympathy for the desire of those who want "a government of the people, by the people, for the people." It is to be hoped that those in positions of leadership will realize that "righteousness exalteth a nation, but sin is a reproach to any people."

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# What Is God Like?

(THE DOCTRINE OF THE TRINITY) —

PRINCIPAL E. L. SIMMONDS

TO almost everyone, at some time or another, comes the question, "What is God like?" The answer that the Church gives to this question is apt to appear far from satisfactory. It goes something like this: "*We worship one God in Trinity and the Trinity in Unity, for there is one Person of the Father, another of the Son, another of the Holy Spirit, but the Godhead of the Father and of the Son and of the Holy Spirit is all one. So the Father is God, the Son is God, the Holy Spirit is God, and yet there are not three Gods, but one God.*" (1)

To the average person this seems very hard to understand. He feels that his perfectly simple question has not been answered in the spirit in which it was asked. If he pursues the matter further and seeks an explanation of the answer he was given, he will be told something like this: "*The doctrine of the Trinity is perhaps the most mysterious and difficult doctrine that is presented to us in the entire range of Scripture*" (2); or like this: "*The doctrine of the Trinity has always bristled with difficulties and, therefore, it is no wonder that the Church in its attempts to formulate it was repeatedly tempted to rationalize it, and to give a construction of it which failed to do justice to the Scriptural data.*" (3)

This sort of explanation will lead the questioner to ask why it is that the Church demands of its members a belief in something which cannot be understood. He may be tempted to feel that such a demand is arbitrary and irrational, and that the belief should be repudiated immediately, or he may wonder why such a belief came to be held and why it is still held today.

The simple fact is that the Church must believe in the Trinity. If the Scriptures are indeed the true Word of God, and if "*Jesus Christ is come in the*

*flesh*" (2 John 7), then there is no other alternative but to believe in the Trinity. "*The doctrine of the Trinity is an expansion of the doctrine of Incarnation.*" (4)

How did the Church come to believe in the Trinity? It was not an easy belief to arrive at; indeed, almost four hundred years — the first four hundred years of the Church's history — were needed before this article of the faith was finally worked out. Many were the attempts that were made to understand and to formulate a doctrine of the nature of God, and time and again, by the guidance of the Holy Spirit, these early attempts were seen to be erroneous. The true doctrine of the Trinity was gradually formed by the negation of errors which were seen, in the light of Scripture, to be untrue to God's revelation of Himself.

To understand how the doctrine arose, we must go back to the Old Testament. The Hebrew people were taught that "*the Lord our God is one Lord*" (Deut. 6:4). God told them, at the beginning of the Ten Commandments: "*I am the Lord thy God. . . Thou shalt have no other gods but me.*" They were very slow to learn this lesson. Throughout the period of the Judges, for example, they kept forsaking the true God, Who made man, for the false gods which were made by man. When they forsook God He forsook them, and they fell a prey to invaders from the surrounding nations. The miseries of subjugation reminded them of their God and, returning to Him in repentance, they were forgiven. God raised them up a deliverer each time, and they soon were rejoicing in the one true God again. This process was repeated many times in the days of the judges, and in the days of the kings the apostasy became so bad that the whole nation was carried into exile. This severe treatment did, however, teach Israel the lesson and, after the return from exile, there was no more idolatry.

When we come to the disciples of our Lord Jesus Christ we must remember that they were Hebrews, steeped in the history of their people, and convinced above all else that their God was one God. At the first, Jesus of Nazareth was nothing more than a prophet, a good man. Gradually it was seen that this concept of Him was not adequate. One of the first to see that Jesus was more than a man was Nathanael who said to Him, "*Thou art the Son of God*" (John 1:49).

In His ministry Christ showed that He had authority beyond the human limit. When the paralysed man was brought to Him for healing, His primary concern was the man's spiritual condition: "*Son, thy sins be forgiven thee*" (Mark 2:5). The bystanders rightly questioned this word: "*Who can forgive sins, but God only?*" (v.7) The Lord Jesus proved, by the miracle in the physical realm, that He had power in the spiritual realm, and thus He demonstrated His deity.

The great climax of the disciples' realization of the nature of Christ is expressed in the words of Thomas: "*My Lord and my God*" (John 20:28). This was no easy statement for Thomas to make; he was a doubter by nature; he was, like all other Hebrews, convinced of the truth of the "one God" doctrine; but he was forced, as were the other disciples, by the sheer force of evidence, to the conclusion that Jesus of Nazareth was none other than God in the flesh. Thus they had reached the stage where there was God the Father and God the Son, and they had arrived there by the incontrovertible weight of individual and corporate experience.

These were the men who were present on the great day of Pentecost when the Holy Spirit came to indwell them and to transform them. They had read about the Spirit in their Bible, the Old Testament; they had heard Jesus talk about Him; now He had arrived, and the problem was: Who and what was He?

As early as the time of the fifth chapter of the Acts of the Apostles they had

found the answer. Peter, speaking to Ananias, refers to the latter's "lie to the Holy Ghost" as a lie "unto God" (vv. 3,4). This belief in the deity of the Holy Spirit runs all through the New Testament. In writing to the Corinthians, for example, Paul speaks of the corporate body of Christians as the temple of God, indwelt by the Holy Spirit (1 Cor. 3:16, 17). He makes the same claim for the individual Christian also (1 Cor. 6:19, 20). To make statements like these meant that, for St. Paul, the Hebrew Temple, the earthly abode of the one true God, found its equivalent in the individual or corporate Christian body, and the God of the material temple became the Holy Spirit of the bodily temple.

The early Church thus came to believe in the deity of three Persons of the Trinity, and yet they had not three gods, but one God. The Three are found together, yet separate, in the account of Christ's baptism: the voice of the Father, the person of the Son, and the dove-symbol of the Spirit (Mark 1:10,11). The Lord Jesus refers to the other Persons in, for example, John 15:26.

Today the Church retains its faith in the Trinity. Baptism, the rite of initiation into the Church, is usually in the three-fold Name, according to Matthew 28:19. The apostolic benediction, which so often speeds the worshippers as they leave the house of God, is trinitarian (2 Cor. 13:14).

Can we understand the Trinity? The answer is a very definite "no". This may seem, at first sight, to be a weakness but, on further thought, it becomes a strength. Suppose that it were possible for human, finite minds to understand God completely, what then? Man's mind would go on, beyond God, looking for new worlds to conquer. God would cease to be infinite, would cease indeed to be God. Today there are many things that we do not understand. There are still unsolved mysteries about space, time, electricity, human memory, the nature of light. Should it surprise us if the great almighty God is beyond our complete comprehension?

We cannot understand God, but the Trinitarian conception of Him is wonderfully satisfying to the human mind. What sort of a God do we need? There are perhaps three demands that we would make of God. In the first place He must be transcendent. By that we mean that He must be vast enough to have thought out, to have brought into being, and to maintain the stupendous universe that modern science has opened up to our understanding. We have such a one in the person of God the Father, "*who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see*" (1 Tim. 6:16). But such a God is too vast, almost too terrifying for our minds to ponder; certainly too totally "other" to have any possible relation with mortal man.

We need another type of God, one closer to man, one more within the capacities of our thinking, one more like ourselves and yet, of course, much greater and better than we are. We feel like echoing Job's cry, "*Oh that I knew where I might find Him, that I might come even to His seat*" (23:3). We need someone who might mediate for us with the great, transcendent God. The Trinity provides for this need in the Second Person: "*God was manifest in the flesh*" (1 Tim. 3:16). "*He that hath seen me hath seen the Father*" (John 14:9). "*There is one God, and one mediator between God and men, the man Christ Jesus*" (1 Tim. 2:5).

There comes another thought, however, and that concerns the historic Christ. He

was in the world once, nearly two thousand years ago. We need a God Who can be with us everywhere, at all times, not just once in human history. Again the Trinity has the answer: God the Holy Spirit. Our Lord said, "*It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you*" (John 16:7). "*I will pray the Father and he shall give you another Comforter, that he may abide with you forever*" (John 14:16). The amazing thing about the Holy Spirit is this, that when He is with us we have God with us — God the Father, God the Son, and God the Holy Spirit (John 14:23). Furthermore, God is with us, any of us, all of us who are His, at all times and in all places: "*where two or three are gathered together in my name, there am I in the midst of them*" (Matt. 18:20).

Why do we believe in the Trinity? We must do so for many reasons: God has thus revealed Himself in His word; men have thus apprehended Him in personal and corporate experience; such a God satisfies our intellect and enables us to see how we can indeed love the Lord our God with all our mind (Luke 10:28). "Whosoever will" may know the love of God the Father, the redemption of God the Son, and the indwelling of God the Holy Spirit, the three Persons, the one God.

Notes:

- (1) *Creed of St. Athanasius, fifth century.*
- (2) *Studies in Theology, L. Boettner, (p. 79.)*
- (3) *Systematic Theology, L. Berkhof, (p. 82.)*
- (4) *Principles of Theology, W. H. Griffith Thomas, (p. 22.)*

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## 67TH SESSION BEGINS

On September 12, 1960, the 67th Session of Toronto Bible College will begin at 9:45 a.m.

Alumni and friends are cordially invited to attend this service of dedication and inspiration. There will be a special message by Principal Simmonds.

# ALUMNI HOME-COMING

SEPTEMBER 12, 1960

All alumni members and friends of T.B.C. are urged to be on hand for this special day. This is the only notice that will be mailed to you.

## PROGRAMME

6 p.m. ALUMNI SUPPER. Price \$1.50.

(Please notify the Alumni Office by phone (WA 1-5808) or by letter if you will be present.)

7 p.m. OFFICIAL OPENING AND DEDICATION OF THE McNICOL LIBRARY.

Chairman: Mr. W Inrig, President.

Comment on the Library: Mr. J. G. Inglis, Chairman of Building Committee.

Cutting the Ribbon: Mrs. John McNicol.

Prayer of Dedication: Rev. L. M. Jones, President of the Alumni Association.

(The ceremony will take place at the western entrance to the McNicol Library.)

8 p.m. SERVICE IN COLLEGE AUDITORIUM.

Chairman: Rev. L. M. Jones, '53, President of Alumni Association

Song Leader: Rev. W. H. Crump, '49

Pianist: Mrs. D. C. Percy, '35

The service will include:

- A sketch of Dr. John McNicol's life, by Rev. W. Tyler, '36
- The unveiling of an oil painting of Dr. McNicol, presented to the library by the General Alumni Association
- An account of the Library and its function, by Rev. J. Honeyman
- A message by Principal E. L. Simmonds

PLAN TO ATTEND ONE OR ALL OF THESE SPECIAL EVENTS.

SIX

SEPTEMBER, 1960



# A Wider Ministry

**T.B.C.** is a training ground for Christian workers. The effectiveness of the training is felt in all parts of the world.

But the College also serves while it trains. Sunday Schools, Missions, Churches, Reformatories, and many other places use the students and faculty to help "preach the Gospel to every creature".

The work of the students, the chorale and the singing groups is well-known. We now take this opportunity to offer the services of the faculty to churches or Christian groups, particularly in areas within reasonable travelling distance from Toronto.

Is it a Missionary Conference? A Bible teaching ministry? A Young People's Retreat or meeting? Church services? A Summer Conference? On the faculty of T.B.C. are men who have had experience in different areas of Christian service, and whose ministry has been blessed of the Lord. If we can serve you, write to the one whom you would like to have, or write the Editor of the Recorder. It is sometimes possible to arrange for a music group to accompany them as well.

Just a reminder: Each of the men usually carries a full schedule of speaking appointments. Where possible, suggest an alternative date. Or better still, plan your meetings well in advance. Do let us know if we can help you in regular or special services.

**REV. E. L. SIMMONDS, M.A., B.D.**  
Principal, Toronto Bible College  
Denomination: Anglican



Mr. Simmonds' special ministry is in Bible teaching and the deeper Christian life. He has served several pastorates in Ontario before joining the faculty of Toronto Bible College. He is its fourth principal in 66 years.

**REV. J. HONEYMAN, B.A., M.Th.**  
Registrar at T.B.C.  
Denomination: Presbyterian



Mr. Honeyman is a specialist in New Testament Greek, and has an unusual Bible teaching ministry, digging nuggets of truth from that original Bible language. He has held several pastorates in Ontario; taught Greek at London Bible Institute; and has been Registrar at the College since 1957.

**REV. T. R. MAXWELL, M.A., M.Th.**

Dean of Students

Denomination: Presbyterian



Mr. Maxwell has worked on the staff of Inter-Varsity Christian Fellowship; served the Presbyterian Church as a missionary in British Guiana, and as a minister in churches in Ontario. He knows students well; and as a pastor can minister to the needs of the church.

**REV. D. C. PERCY**

Director of Missions

Denomination: Congregational-Christian Church



Mr. Percy graduated from the College in 1936, and after a brief home pastorate left for Africa under the S.I.M. After 12 years on the field, he has been compelled to remain home, serving as Literature Secretary of the S.I.M., and since 1950 as Missionary Council, and since 1958 as

seller at the College, Director of Missions.

Mr. Percy speaks on Missions, particularly in challenges to young people, and in a deeper Christian life ministry.

Any of these men may be addressed at the Bible College.

**REV. H. K. BRADEN, M.A.**

Dean of Residence

Denomination: Associated Gospel Churches of Canada



Mr. Braden, also a graduate of T.B.C., served for seven years in Ethiopia, with the Sudan Interior Mission. Before going to the field he served in the home ministry, and has been on the faculty of the College since 1959.

Mr. Braden speaks on Missions (his particular interest and work was in teaching), and on Christian Education, as well as the Gospel message. He has a special interest in students and young people.

**REV. W. H. CRUMP**

Director of Music

Denomination: Associated Gospel Churches of Canada



Mr. Crump is a graduate of the College; has been a minister at Bethel Gospel Church, Toronto; Christian Education Director at Calvary Church, Toronto; and has been Music Director at T.B.C. since 1956. Mr. Crump has had a special ministry to young people

and in Sunday School development. He adds to this by providing his own tenor solos.

## GRADUATES

### In the NEWS

#### THE MISSIONARY HEALTH INSTITUTE

**F**ROM one room to 170; from a dream, a vision, to a world-wide missionary project — these are parts of the story of the Missionary Health Institute and Bethesda Hospital, 325 Sheppard Avenue West, Willowdale, Ontario.

The one room was in a private home, when in 1936, some missionary candidates gathered for a special type of training. In 1938, a move was made to the Sudan Interior Mission Home at 862 College Street, and in 1940 to 14 Park Road, a building owned by the Peoples Church, Toronto. And each move added rooms to the plans and growth to the vision.

The dream, the vision was in the heart of Miss Louise Kirby, R.N., '23, and her close, lifelong friend, Miss Alice Jeffrey, E.C. '24. The worldwide project was the Missionary Health Institute, whose influence has since girdled the globe.

Miss Kirby had graduated in nursing and from the Toronto Bible College, with the dedicated intention of serving the Lord on the mission field of China. Poor health closed that door, but a life-long love for missions and a concern for missionaries brought about an opportunity to serve by proxy, in the training of over 600 young people who could go, and who are today preaching the Gospel around the world.

It was in 1936, when Miss Kirby felt the burden that set the course for her life's work. The burden: the health of missionaries on the foreign field, and their ministry of love among needy people.

She had long felt that the health of missionaries was an important factor in their effectiveness and long term ministry on the field. Many missionaries had been compelled to cut their careers short

through ill-health that might have been avoided through simple precaution, or clearer understanding of health factors and treatment. She began to gather missionary candidates, to give them instruction in personal health and welfare, and to instruct how, by means of medicine, they might bring men and women to the Lord Jesus Christ. The Missionary Health Institute was born.

M.H.I. began with a handful of missionaries-to-be, who today, are numbered in the hundreds, serving on most of the mission fields of the world. The programme of their training was almost awesome in its simplicity. Enlisting the aid of Christian doctors (many of them specialists in various fields), dentists, and other qualified medical practitioners, she had them give regular classroom lectures (most of them slanted to life in the tropics far away from normal medical aid) covering elementary and advanced medical knowledge, and to con-

Miss Louise Kirby, Reg.N., '23 (left) and Miss Alice Jeffrey, E.C. '24, look over plans for Missionary Health Institute and Bethesda Hospital.

*(Photo by Michael Burns)*



duct workshops in various aspects of the lectures. But classroom work of itself is inadequate, and Miss Kirby solicited the aid of hospitals and institutions, where under the care and tutelage of some of the leading figures in Toronto medicine (called by a surgeon at Mayo Clinic as "one of the great medical centres of the world"), the students had practical field work as part of their equipment.

This was a real advance in missionary training, but still it did not fully realize the dream of the two founders.

Then the dream took shape. On Shepard Avenue in Willowdale, (just north of the city of Toronto) was a large, wooded lot of some 14 acres, with a palatial residence set in baronial splendour on the estate. Not many would venture to take on the financial problems involved — not many that is, unless there was simple faith in God and a compulsion to do His work and will. And Miss Kirby and her board felt firmly convinced that this was indeed the next step for M.H.I. — its own hospital and training centre. The estate was purchased in 1946.

Bethesda ("The House of Mercy") Hospital, which was opened in 1947, added several rooms to the buildings available, set up 20 beds, and provided opportunity for practical nursing, and a haven for the sick and needy who thus came under the compassionate care of concerned Christians.

Lectures continued, and students still travelled to the city for the wider experience in hospital work, but step by step there was coming into view the larger dream — a hospital large enough to minister to a whole community, and diverse enough to provide a place for the adequate training of the missionaries.

An operating room was added at Bethesda; doctors of the area began to recognize its place in the community and demands grew for a more adequate medical care centre. Interest and enthusiasm grew until, early in 1960, there blossomed the plans for a 170 bed hospital that

would operate under the Missionary Health Institute. Successive steps call for building 250, 350, 450 and finally 600 bed wards and rooms. A long cry from a single room and a dream! And it is good to know that this means of ministering in Christ's Name, so well and widely used on the Mission field as a demonstration of love and mercy, is now possible in the homeland. The unique feature here is the possibility of also equipping missionaries for a more effective work on the field.

As soon as facilities permit a training school for Registered Nurses will be opened — an excellent opportunity for Christian young people to receive a fully qualified training under sympathetic Christian leadership. This will not cancel or supersede the original missionary health course, and the two will prepare those who will be going out to the fields of the world, or who will be serving in the homeland.

Also in 1960, bursaries became available for qualifying students. According to Dr. G. J. Gillan, Board member of M.H.I. and Bethesda Hospital, there are several of these bursaries available, particularly for male Canadians for the current year. Interested missionary candidates should write immediately for information.

Doubtless, back in 1923 and '24, when Miss Kirby and Miss Jeffrey left Toronto Bible College, they wondered what the future held. The Mission field? The door was closed. What was there to do at home? The Lord knew, and step by step, He has led the way into His will and purpose. Thus two more graduates make the kind of news that really counts: seeking by all means to "preach the Gospel to every creature," by "serving their generation by the will of God."

Has Missionary Health Institute been worthwhile? Is it more than just a dream or a good idea? Will Bethesda Hospital provide a means of training Christian missionary nurses and others, to swell the ranks of those who have already gone out to "heal the sick . . .

(Continued on next page)

# NEW DEPARTMENT AT T.B.C.

ONE of the responsibilities of the Toronto Bible College Faculty, is to keep all the operations of the College under constant review. This is done in order to insure that, by God's enabling grace, T.B.C. will maintain maximum effectiveness in training labourers for the Lord's harvest fields. Some changes become necessary, and this fall one is being introduced which, it is believed, will help the College to further the purpose for which it was raised up.

It has been decided that the students will be divided into two Departments: THE BIBLE SCHOOL DEPARTMENT, for those with up to Grade XI standing (Ontario), and THE BIBLE COLLEGE DEPARTMENT, for those with Grade XII and above, or their equivalent. The students of the two departments will be taught separately, except for devotional subjects, but will be a unit in fellowship, and in student activities.

This arrangement will mean that students in each group will be challenged at their own academic level. In the Bible College Department the teaching will be continued on the university standard. (It is interesting to note that a recent B.Th. graduate, who went on to

University, reports the same average mark as he received while at T.B.C.)

The old Preparatory School, later the Matriculation Department, is being discontinued, and secular high school subjects no longer will be taught at the College. It was found that T.B.C. could not deal adequately with the wide differential in grade standing of those in matriculation classes, nor could it offer sufficient subjects. It is felt that students who want to make up grade standing can be better served by local high school evening classes, or by commercial matriculation schools.

We would ask the prayers of our graduates and supporters, as these new plans go into effect. Our dominant purpose is that Toronto Bible College, while maintaining unalterably the great principles upon which it was founded, may be sensitive to the leading of the Holy Spirit, and ready to progress under His guidance. We praise God for what He has accomplished in the past through the College and its graduates. Let us believe and work, so that it may be even more useful to Him in the future.

(E. L. Simmonds, Principal).

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(Continued from page 12)

preach the Gospel"? With more than 600 graduates on the field, and this greater opportunity opening up, the future would seem to be "as bright as the promises of God."

There is a film of the Missionary Health Institute available for any who

might be interested in this work, Just write: Miss A. Jeffrey, Missionary Health Institute, 325 Sheppard Ave. West, Willowdale, Ontario.

And pray for the new and enlarged work of these institutions that they may be to the greater glory of God.

# Toronto Bible College EVENING CLASSES

## *Purpose*

TORONTO BIBLE COLLEGE EVENING CLASSES provide the following Studies:

Systematic Instruction in Bible,  
Christian Doctrine,  
Christian Education,  
Devotional and Practical Christianity.

## *Courses*

1. THE EVENING CLASS CERTIFICATE COURSE offers twelve subjects in three years. Graduation Certificate granted after successful examination in twelve subjects. It supplies a basic knowledge of God's Word, including structure and application to Christian living.
2. THE CHRISTIAN EDUCATION COURSE, for which the Evangelical Teacher Training Association Diploma is awarded provides training for leadership and effective service among adults, young people and children.
3. FEES: There is a fee of \$5.00 for each subject, payable on registration.

## *Fellowship*

The Evening Class Student Cabinet, chosen by the students, directs all student activities:

- Devotional life.
- Open air services.
- Evangelistic services.
- Missionary meetings.
- Social activities.

It is warm, happy Christian fellowship.  
IT'S FOR YOU!

T W E L V E

## *Subjects*

THE SESSION 1960-61

### TUESDAY

7:30 p.m. Old Testament: Exodus, Mr. Simmonds

8:30 p.m. Doctrine: Man, Sin and Salvation, Mr. Maxwell

Christian Education: Working with Adults (1st Term) Mr. Braden

Sunday School Administration (2nd Term) Mr. Crump

### THURSDAY

7:30 p.m. New Testament: Luke Mr. Honeyman

8:30 p.m. Evangelism Mr. Percy

## *Faculty*

Principal E. L. Simmonds, M.A., B.D.  
Rev. J. Honeyman, B.A., M.Th.  
Rev. T. R. Maxwell, M.A., M.Th.  
Rev. H. K. Braden, M.A.  
Rev. D. C. Percy  
Rev. W. H. Crump

## *Calendar*

### REGISTRATION AND ORIENTATION:

Thursday, September 15th, 1960, 7.30 p.m.  
Instruction on How to Study. Content of the Courses. Evening Class Activities. Social Fellowship.

FIRST TERM — Tues., Sept. 20-Thurs., Dec. 8.

PLAN TO ATTEND!

SEPTEMBER, 1960



## SCHOOL NEWS

\* Toronto Institute of Linguistics held its summer school at T.B.C. during June, and closed off on July 1st, graduating 77 who are all heading for the mission field, and represented the following missions:

Africa Inland Mission  
 Baptist Mid-Missions  
 Bible Christian Union  
 Canadian Baptist F.M.B. and W.M.S.  
 China Inland Mission  
 Christian and Missionary Alliance  
 Conservative Baptist F.M.S.  
 Eastern Mennonite Board of Missions  
 Far Eastern Gospel Crusade  
 Gospel Recordings, Inc.  
 Mennonite Brethren B. of F.M.  
 North American Baptist G.M.S.  
 Pentecostal Assemblies of Canada  
 Presbyterian Church in Canada  
 W.M.S.  
 South Africa General Mission  
 Sudan Interior Mission  
 Sudan United Mission  
 Unevangelized Fields Mission  
 United Church of Canada B.O.M. and W.M.S.  
 W.M.S. of the Regular Baptists of Canada

\* Other events around the school included a "Faculty Painting Bee", when lectures were set aside and paint brushes and rollers were taken in hand. The halls (first and second floor) of No. 16 are now bright and

sparkling for the new school year. It is good to see that in a bee-hive of activity like T.B.C., there are no "drones" or "queen bees" — just "workers"!

\* Plans are also under way for the Week of Evangelism, set for Nov. 6 to 13, 1960. The area where visitation, children's meetings and evangelistic services will be conducted is known as Humber Heights, on the outskirts of Weston. Lectures will be set aside, and a concentration of prayer and work will reach this new and growing community for Christ. Chairman of the committee is Rev. Walter Welch, minister of St. Andrew's (Humber Heights) Presbyterian Church.

\* Applications for the new session number 54 as of August.

\* The new recording, "SINGING THE WORD OF LIFE", featuring the T.B.C. Chorale, has been produced by Diadem Productions. A full kodachrome colour picture of the College appears on the jacket cover.

\* Chorale appointments for the fall term are:

Sun., Oct. 23rd, p.m.—Islington Baptist Church, Rev. B. K. Whiticar.

Sun., Oct. 30th, p.m.—Thornhill Presbyterian Church, Rev. C. H. Chambers.

Mon., Nov. 21st, p.m.—The Church of The Messiah, Toronto, Rev. A. Chote.

Sun., Nov. 27th, p.m. — High Park Baptist Church, Toronto, Rev. H. Fife. Thur., Dec. 15th, p.m.—Carol Service at The Peoples Church, Toronto, Dr. P. B. Smith.

- \* The new Bible School Department gets inaugurated this month. Read the Principal's article about it in this issue of the Recorder.
- \* It's a happy confusion and bustle around the school these days. Returning students are arriving, replete with news of summer work, spiritual victories and fresh enthusiasm. New students are still walking around somewhat in a daze. Or is it a haze? At any rate, they're here at last — and a glad welcome to each one! They will soon shake down into the routine,

and all the happy fellowship of TORONTO'S BRIGHTEST CORNER.

- \* We miss "jet propelled" Field Secretary Mr. Alex Deans, around the school. He left to become Assistant to the Secretary of the Stewardship and Budget Committee of the Presbyterian Church. He still drops in for a good T.B.C. lunch and a hurried visit.
- \* Three new pieces of T.B.C. literature have been produced: BIBLE COURSES; MISSIONARY COURSE; PASTORS' COURSE. These are available on request and for distribution. Others are being prepared.
- \* The new McNicol Library looks wonderful. Be sure you see it soon. Dedication is Sept. 12 at 7 p.m.

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## Where There is A Will — There is Wise, Prayerful Planning

There are two things that the Christian steward should be praying about and planning for:

1. The support of the Lord's work through regular tithes and offerings. It is often the lack of consistent support that hinders the progress of the Gospel. The Christian steward should heed the Scriptural injunction to give regularly, cheerfully, purposefully. (2 Cor. 9:6,7)
2. The remembrance of the Lord's work through a carefully, prayerfully drawn will.

It is said of David that he "prepared abundantly before his death". (1 Chron. 22:5) Bequests made to non-profit, Christian organizations are tax-free, and will be put to the designated use of carrying on the Lord's work.

Let every Christian "prepare abundantly" for the work of the Lord and for the spreading of the Gospel of Grace.

To assist you in your planning, here is a suggested Form of Bequest:

I GIVE, DEVISE AND BEQUEATH unto TORONTO BIBLE COLLEGE, presently located at 16 Spadina Road, Toronto 4, Ontario, the sum of

\$..... and the following assets:

.....  
 .....



Books reviewed in this column may be purchased at most Religious Bookstores. They are not stocked by the Bible College.

### THE ESSENTIAL NATURE OF NEW TESTAMENT PREACHING

By Robert H. Mounce

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

This book should be marked "For Preachers Only". For such it is a gold mine of information, a survey of the preaching methods of Christ Himself; of John the Baptist; of the Apostle Paul and the preaching of the early Church.

The final chapter on "The Essential Nature of Preaching" is worth the price of the book. Add that to all the carefully researched and documented material, and Dr. Mounce (Assoc. Professor and Chairman of the Department of Christianity at Bethel College and Seminary, St. Paul, Minn.) has provided a splendid study volume for preachers who are "men who, in the truest sense of the word, are heralds of God". (D.C.P.)

### THE STORY OF THE CHURCH

By A. M. Renwick

Wm. B. Eerdmans Publishing Co.  
Price, \$1.25.

This is a welcome addition to the Eerdmans Pocket Books. It is a useful book, written in a clear, interesting fashion. Many of the salient points of church history are set forth by one who believes that "church history is the story of the Christian Community and its relationship to the rest of the world throughout the ages". It is not detailed enough for the serious student, but the lay worker, the Sunday School teacher or the casual reader should find it profitable. (H.K.B.)



### THE STORY OF THE SCOTTISH REFORMATION

By A. M. Renwick

Wm. B. Eerdmans Publishing Co.  
Price, \$1.25.

Professor Renwick has made this further contribution to Eerdmans Pocket Books to commemorate the fourth centenary of the Reformation in Scotland, being celebrated this year. His purpose is to set out "some of the stirring events of that great turning point in the history of the country". This was admirably achieved. Spiritually our age is one of ease, indifference, and indecision. The story of the Scottish Reformation, or the story of John Knox, for the two are one in this book, should stimulate us. Like most generations we thoughtlessly assume a heritage that has been won at great cost. As one puts down the book, with its gripping story of great men, the hymn writer's query comes to mind: "Who follows in their train?" (H.K.B.)

### THE PRAYING CHRIST

By James G. S. S. Thomson

Wm. B. Eerdmans Publishing Co.  
Price, \$3.00.

The scope and the significance of this book by a Columbia Theological Seminary Professor is accurately indicated in the sub-title, "Jesus' Doctrine and Practice of Prayer".

It focuses exclusively on what we can learn about prayer from a study of Christ as set forth in the four Gospels. Along with a phrase by phrase exposition of the Lord's Prayer, there is also a sentence by sentence exposition of the prayer of John 17, both of which are richly instructive for the believer.

The book closes with an enlightening exegesis of eight Hebrew words which, in the King James Version, are translated as "waiting on the Lord".

Here the unceasing fellowship of the Son with the Father, and the glorious results of the same, show the necessity for an unceasing fellowship between the believer and his Lord in order that the Christian may enjoy the blessing he ought as a servant of God. (J.H.)

## BACKGROUNDS TO DISPENSATIONALISM

By Clarence B. Bass

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

This work is an illuminating inquiry into the origins of Dispensationalism as conceived by J. N. Darby, and an assessment of the effects of this system on the doctrine and life of the Church. A striking feature of this volume is this: when the author began his research for it, he was a confirmed Dispensationalist, and in the process of gathering his material, (he says), "I began to see what seemed to be a basic divergent hermeneutical pattern of interpretation that is broadly divergent from that of the historic faith". (p. 9)

Dr. Bass does not write in an argumentative manner; he makes an effort to deal fairly and objectively with the ideas and events that come into view. Nevertheless, there are not a few who will differ radically with him: many who see Dispensationalism as the very heart of God's purpose as set forth in the Word of God. For those who understand God's plan in terms of the Dispensational view, this book will make tremendously interesting and challenging reading. (J.H.)

## GOD'S SON AND GOD'S WORLD

By A. A. Van Ruler

Wm. B. Eerdmans Publishing Co.  
Price, \$2.00.

Dr. Van Ruler has written one of those small but rich volumes that give cameos of our Lord Jesus Christ as seen in John's Gospel — The "I AM" statements — and joins them with Psalm 104 — the Psalm of Nature. ". . . it is my belief that the intention of the Gos-

pel of Christ is that we do rejoice in the world. Christ frees us from guilt and fear; He gives us love — to God and to all of God's creation. Through the gift of Jesus Christ we are able again to love the world and be glad in it." (Preface)

This book, translated from the Dutch, provides delightful, devotional studies in a simplicity of writing style that may be credited to translation. The sixteen brief studies may be used for devotional reading or devotional messages. They are a commentary on 1 Cor. 3:21-23: "For all things are yours; whether . . . the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." (D.C.P.)

## THE EPISTLES OF PAUL TO COLOSSIANS AND TO PHILEMON

(Vol. 12, Tyndale Bible Commentaries)

By Herbert M. Carson

Wm. B. Eerdmans Publishing Co.  
Price, \$2.00.

This latest volume in the Tyndale Bible Commentary series began as a series of expository sermons, and is developed in that setting. Introductory material on the two epistles provides necessary background for a proper understanding of them.

The commentaries give a verse by verse, and sometimes phrase by phrase, exposition of Colossians and Philemon, the first with its re-assertion of the Lordship of Christ, the Head of the Church; and the second, with the master-servant relationship that is caught up into a new relationship that transmutes the former: both are one in Christ Jesus, Who is Lord and Master of all.

The church is reminded again that there must be "new aims for new men", and that after a doctrinal, Christ-centred foundation has been laid, there must be erected an ethical superstructure. The studies are doctrinal and practical, devotional and Christ-honouring, and should prove helpful to all who seek to study to show themselves "workmen who need not to be ashamed, rightly dividing the Word of truth". (D.C.P.)

## BENEATH THE CROSS OF JESUS

By Reginald E. O. White

Wm. B. Eerdmans Publishing Co.  
Price, \$3.00.

These meditations of the passion of our Lord explain with unusual clarity the freshness, meaning, obligation and goal of the Christian life in the light of Christ's triumphant death and resurrection. It is a gold-mine of sermon and lesson material, as well as quiet, meditative reading. (D.C.P.)

## FAITH IS THE VICTORY

By E. M. Blaiklock

Wm. B. Eerdmans Publishing Co.  
Price, \$2.00.

This book of 64 pages is a study in I John that is original and invigorating.

Some excellent background material is given that lifts the exposition from the ordinary to the unusual.

E.g.—In a cross reference to Hebrews 11, Dr. Blaiklock writes: "By faith Abraham . . . . ' the poem continues. In the roaring sea-port on the gulf where man first learnt to ply the sea, in Ur, the London or New York of that distant age, whence the caravan routes swept west to Egypt and the Mediterranean, and the seaways east to the Indus and Ceylon, Abraham saw God's purpose, not in the wealth, the art and the culture of man, but under the desert stars, in nomad tents, where a tiny group could become a people, and the people a multitude like the sands . . . His faith was victory, if victory was the fulfilment of that dream. Ur is a heap of rubble, but the church still lives." (Page 57) (D.C.P.)

### *Special Note*

## To All Ministers and Pastors

Your people would also enjoy reading the quarterly T.B.C. RECORDER, with its Bible Studies, Missionary Messages, inspirational articles and T.B.C. News.

We will be glad to send you (free of charge) any specified quantity for distribution in your church.

Please write, giving number of copies desired, to:

**The Editor, Recorder,  
Toronto Bible College,  
14 Spadina Road, Toronto.**

## ON THE HOME FRONT

REV. JOSEPH RICHARDSON, B.A., B.D., '38, has been appointed Dean of Carey Hall, University of British Columbia. Mr. Richardson was formerly Principal of Kakinada Theological College in India (C.B.F.M.B.).

REV. '24 AND MRS. (GRACE ARMSTRONG '26) C. C. BOYTER have accepted the call to Brooke Avenue Baptist Church, Toronto. Mr. Boyter commences his ministry there in September.

MR. ROY STUART '60, commenced his pastorate in the United Missionary Church in Sarnia in July.

REV. '40-'41 and MRS. (DOROTHY ALLEN, E.C. '43) ERIC CRICHTON accepted the call to the pastorate of Willowdale Baptist Church, Willowdale, Ont., commencing in November. Mr. Crichton has been Assistant Pastor at Moody Church, Chicago.

MR. GORDON FISH '49 is Pastor of Greenbrier Presbyterian Church, Brantford, Ont.

REV. CHARLES C. KEEFER, B.A., B.Th., '36 is now Pastor of Knox Memorial Presbyterian Church, Red Cliffs, Australia.

MR. PAUL BURNS '46, Pastor of Markham Baptist Church, Markham, Ont., was ordained on May 6, 1960 at Immanuel Baptist Church, Toronto. DR. DIXON BURNS '17, gave the charge to his son. Dr. Burns celebrated the 40th anniversary of his own ordination at this time.

Rev. Harold Englund, (husband of ENID CARTER '48), has been appointed by the Reformed Church in America to the Presidency of Western Theological Seminary in Holland, Michigan.

MRS. G. BROWNE (HILDA TIPP '30) received her L.Th. from Central Baptist Seminary, Toronto, at the graduation in May, 1960.

MR. '56 and MRS. (SALLY MUSSELL '56) JOHN COUTTS are now living in Gasport, New York, where Mr. Coutts is pastor of Royalton Baptist Church.

MR. KEITH, B.Th. '60 and MRS. (ANNE CAMPBELL '60) DONALD have been accepted by the S.A.G.M. for service in Angola.

MISS MARY JANE TENNY '59, has been accepted by the L.A.M. for service in Latin America.

## TO THE FIELD ON SERVICE

DR and MRS. GORDON GRAY '51 (C.I.M.-O.M.F.) left in May to take up their work in Thailand.

DR. '52 and MRS. (PATRICIA STEWART '50) P. McCARTHY (N.A.M.) returned to Libya in February, only to find that permission to operate the Mission Hospital was withdrawn. They are waiting for the Lord's "next step".

MISS BETTY DOCKER '52 (C.I.G.M.) sailed for her second term in India, at the end of June.

MISS FRANCES QUINNELL '51 (S.A.G.M.) returned to her work in Transvaal in July.

MISS ELLEN CALLANDER '31 (E.U.S.A.) went back to Brazil in July.

MR. '55 and MRS. (SHIRLEY JANES '54) DAVID MITTON (W.I.M.) left on July 14th for their second term in French West Indies.

MR. '55-'58, and MRS. (HELEN, R.N., B.Th. '59) ROBERT COOCH have left for study in Switzerland before going to Africa (S.U.M.).

## HOME ON FURLOUGH

REV. JOHN LEECH '47 from India (R.B.M.U.).

MR. and MRS. DIXIE DEAN '57 from Ecuador (W.R.M.F.).

MR. '52 and MRS. (YVONNE PARISH '49-'52) GERALD NEAL (S.A.I.M.) from Guatemala.

REV. VINCENT LOHNES '50 (S.I.M.) from Africa.

REV. '31 and MRS. (ETHEL NEALE '30) ORVILLE THAMER from Africa (S.I.M.).

MR. '25-'26 and MRS. (NETTIE McDONALD '27) DAVID ROUGH (S.I.M.) from Africa.

MISS ELLA HILDEBRAND '29 (S.U.M.) from Africa.

MISS BERTHA ZIMMERMAN '44 (S.I.M.) from Africa.

MR. '08 and MRS. (ERNA ZIMMERMAN '28) FRANK STANLEY (S.I.M.) from Africa.

REV. E. TORJESEN '47 (T.E.A.M.) from Taiwan.

MISS EDNA PRIDHAM '35-'37 (U.M.S.) from Nigeria.

REV. DONALD POWELL '42, has been brought home from the field, seriously ill. Pray for him and his wife, Dr. Powell.

## BIRTHS



To MR. and MRS. (JOSEPHINE JERRY '46) ERIC BEATON a daughter, Sarah Cora Mary, on June 16, 1960 on board V.M. Nechako, N.E. of Coste Island, near Kitimat, B.C.

To REV. and MRS. (SHIRLEY ARMOUR '57) CHARLES BLACK, a son, Michael Charles, on May 11, 1960, at Women's College Hospital, Toronto.

A son, Daniel Paul, to MR. '58-'59 and MRS. PAUL MAXWELL, on May 29, 1960 at Lousana, Alta.

To MR., B.Th. '60 and MRS. (JANET WOODCOCK '57-'59) GERALD JACKSON, a son, Scott Ward, on June 7, 1960 in Hamilton, Ont.

A daughter, Barbara Joy, on January 5, 1960 to MR. and MRS. (ANNE HUMENUK '47) WALTER GAMMON, in Angola, Africa (C.M.M.L.).

To MR. '53 and MRS. (OLIVE RICHARDS '54) HUGH WORSFOLD a daughter, Nancy Olive, in San Jose, Costa Rica on February 15, 1960, where they serve with the L.A.M.

A chosen son David, aged seven months, to DR. and MRS. GORDON GRAY '51, December 22, 1959.

To REV. and MRS. (NOREEN HEWER, E.C. '44) H. B. WILD a daughter, Bonnie Lee, on March 28, 1960, at Braintree, Mass.



MISS ANNE CAMPBELL '60 to MR. KEITH DONALD, B.Th. '60, at Caroline Street Mission, Hamilton, on May 14, 1960. REV. DONALD LOVEDAY '37 assisted in the ceremony. MR. EDWARD COOK '57 was best man, MISS MARION MILDON '60 was maid of honour, and MISS DOROTHY WILSON, B.Th. '59, was a bridesmaid. Ushers were MR. GERALD JACKSON, B.Th. '60 and MR. HAROLD VANDERLIP '60. MR. CRAIG COOK '59 was pianist, and REV. '49 and MRS. (RUTH FALCONBRIDGE '49) W. H. CRUMP sang.

MISS JOAN STEWART '59 to MR. GORDON GOODERHAM, B.Th. '60, on June 11, 1960 at Oakwood Baptist Church, Toronto. REV. GEORGE McALPINE, E.C. '37 performed the ceremony. MR. BILL HIRONS '59 was best man, and MR. LAIRD CHRISTIE, B.Th. '60 was an usher. REV. W. H. CRUMP '49 was Master of Ceremonies at the reception.

MISS KAY BERGAN '56-'58 to MR. GARTH DUFF, B.A., '59 at Century Baptist Church, Toronto, on June 25, 1960. MR. BRUCE DUFF '54 was best man, and MISS JOY DUFF '60 was bridesmaid.

MISS DOROTHY WILSON, R.N., B.Th. '59 to MR. PETER LETCHFORD, at High Park Baptist Church, Toronto, on July 22, 1960. REV. E. L. SIMMONDS assisted in the ceremony. The bridesmaids were MISS HELEN TREWIN, R.N., '59 and MISS EILEEN MICHEL, R.N., '59. MR. BILL HIRONS '59 was an usher. The soloist was REV. W. H. CRUMP '49 and organist was MISS HELEN BRUCE, '53.

MISS DORIS SOULES '58 to MR. HAROLD CHITTELEY on July 9, 1960, at Bethel Church, Toronto. REV. THOMAS SWAN '52 officiated, with MR. WALTER NOLSON '60 at the organ. Mrs. Chittley is in the General Office as Bookkeeper at Toronto Bible College.



MR. G. GIBBONS '07-'08, on October 5, 1959 at Atlanta, N.Y.

REV. SAMUEL McNEILLY, Th.D., '17 at Hillsboro Hospital, Hillsboro, Ill., U.S.A., on May 26, 1960. Mr. McNeilly was pastor Emeritus of the First United Presbyterian Church in Raymond, Ill.

MISS ELLA W. MILLER, B.A., '33 in a motor accident at Hamilton, Ont., on June 25, 1960. Miss Miller was a Secretary at Toronto Bible College some years ago.

## NOTE

# To T.B.C. ALUMNI

One of our constant problems has to do with your whereabouts, and with information regarding your work.

YOU are our link with the world of service. YOU are in our hearts and in our prayers. YOU and the Alumni-to-be, are our raison d'etre, the purpose for which T.B.C. was raised up.

Is it too much to ask you to do the following?

1. Be sure that we have your proper address. You can check the one on the envelope of this issue of the RECORD. IF IT IS NOT THE CORRECT ADDRESS, please send us THE CORRECT ADDRESS. We need to know where you are.

2. Do let us know what you are do-

ing. We pray for you daily, as individuals and as a group. But we can pray more specifically and intelligently if we have your requests, problems or items for praise. Even a postcard (2 minutes writing time!) is better than no word at all. Your requests will be included in our Prayer Fellowship folder.

3. Can we help you in any way? We still want to be of service to you.

4. Can you help us? Do you tell young people about your Alma Mater, or give them literature? We would be happy to send you a supply.

On any of the above, please write:

The Alumni Secretary,  
14 Spadina Road, Toronto.

WE WANT TO HEAR FROM YOU.

# TORONTO BIBLE COLLEGE

- \* FOUNDED IN 1894
- \* INTERDENOMINATIONAL, EVANGELICAL
- \* ESTABLISHED FOR THE TRAINING OF CHRISTIAN WORKERS FOR SERVICE AT HOME AND ABROAD
- \* STUDENT SELF-GOVERNMENT IS EMPHASIZED, UNDER THE LEADERSHIP OF THE HOLY SPIRIT
- \* STUDENTS PAY ONLY A NOMINAL ENTRANCE FEE (covering Registration, Student Activities, Library, etc.). THE SCHOOL IS SUPPORTED BY THE FREEWILL OFFERINGS OF GOD'S PEOPLE.
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- \* MANY OPPORTUNITIES FOR PRACTICAL WORK, UNDER FACULTY SUPERVISION.
- \* THERE ARE TWO DEPARTMENTS:
  - .....BIBLE SCHOOL DEPT., leading to **General Bible Course Diploma**.  
This is open to all approved students who have less than Grade XII (Ontario) standing.
  - .....BIBLE COLLEGE DEPT., leading to **Missionary Course, Pastors' Course** and **Christian Education Course Diplomas**. These are open to students having Grade XII standing, or its equivalent.  
**Bachelor of Theology Degree**, for those having Grade XIII, or equivalent.

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