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The Graduating Class 1927

President - Stanley Baggett, Vice-President - Ethel Rowe, Secretary - William Hicks

Principal's Report

Presented at the Annual Meeting of the Board and Council on the afternoon of April 29th

The thirty-third Annual Report of the Bible College is herewith presented, with grateful acknowledgment of the good hand of God, which has been upon this institution now for a third of a century.

1 Registration of Students.

The total number of students enrolled in all classes during the session was 441, as against 428 last year.

A. *The Regular Course.*

In the regular day class course the registration was as follows:

Third year	43 (11 men, 32 women)
Second year	54 (19 men, 35 women)
First year	100 (41 men, 59 women)

Total	197 (71 men, 126 women)
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This is an increase of 28 over last year's total, and of 56 over the total enrolment two years ago.

These figures are notable as indicating the steady growth in attendance from year to year. They also show that this increase is most marked in the case of the men. In the third year class, comprising those students who entered the College three years ago, the proportion was nearly three to one man. In the second year, it was nearly two women to one man. In the first year, it was less than three women to two men. The total increase of 28 students for the past session is just equally divided between men and women. Thus it appears that not only has the attendance of students been increasing, but the proportion of young men in the classes of the College has been rising from year to year.

The great majority of this body of students, as might be expected, come from Ontario homes, 75 being from Toronto, and 103 from other parts of the province, practically every section of it being represented. Other pro-

vinces of the Dominion are also represented, one student coming from Quebec, 2 from New Brunswick, 1 from Saskatchewan, and 5 all the way from Alberta. Of the remaining number, one came from the United States, 2 from England, 4 from missionary families in China and Korea, and 3 were missionaries at home on furlough from China, Formosa and South America.

An examination of the church connection of these students shows that 14 denominations are represented among them. The classification is as follows:

Anglican 5, Baptist 112, Presbyterian 11, United Church 24, Associated Gospel Churches 12, Mennonites 6, Evangelical 4, Brethren 3, Christian and Missionary Alliance 2, Free Methodist 2, Advent Christian 1, Apostolic 1, Disciples of Christ 1, Congregational 1, Undenominational 12.

It will be noticed that by far the largest number of students continue to come from one denomination, 4 out of every 7 enrolled during the past session being Baptists. This very large proportion of young people from Baptist churches seeking Biblical training, is due to two main causes:

(1) The increasing number of Bible College graduates who are in the Baptist pastorate, and who make the advantages provided by the College known to their own young people.

(2) The strong spiritual vitality which pervades the Baptist Young People's Societies.

B. *The Evening Classes.*

The enrolment in the Evening Classes numbered 244, (48 men, 196 women) denominationally distributed as follows:—

Anglican 20, Baptist 106, Presbyterian 52, United Church 27, Pentecostal 5, Salvation Army 4, Brethren

3, Christian and Missionary Alliance 2, Apostolic 2, Congregational 1, Menonites 1, Undenominational 21.

These young people came from 106 congregations in all parts of the city, including 12 Anglican churches, 38 Baptist Churches, 17 Presbyterian Churches, 21 United Churches, and 18 Churches of other Christian bodies.

These figures show that the work of the Evening Classes in the College is commanding the interest of Christian young people in Toronto as strongly and widely as ever. As a matter of fact, the figures of the Evening Class registration now show but slight variations from year to year. Every session the Bible College gathers into its Evening Classes some 250 young men and women, and reaches by its influence from 90 to 100 congregations of the major denominations in Toronto, and also from 15 to 20 churches or missions of the smaller denominations. When it is remembered that these Evening Classes not only aim to give Biblical instruction, but also seek to deepen the spiritual life and develop the Christian character of these young people, it will be recognized that they are making a valuable contribution every year to church life and work in Toronto.

2 Work of the Staff.

In last year's report an outline was given of the Bible College Curriculum, and the principles were explained upon which it has been built up. The instruction of the past session has been carried on along these lines.

The work done by each member of the staff may be summarized as follows:—

The Principal gave lectures on the New Testament to the whole body of students, on Biblical Geography and History to the junior class, and on Christian Evidences and Comparative Religions to the senior class.

Rev. Dr. F. S. Weston taught Bible

Doctrines in both the senior and the junior classes, Messianic Prophecy in the junior class and Psychology in the senior class.

Rev. T. B. Hyde conducted the work in Personal Evangelism and in Public Reading and Speaking with the junior class, and gave a series of lectures on the Holy Spirit to the senior class.

Rev. W. C. McKendry, a graduate in Arts and Theology of McMaster University, with a large experience in teaching, who has been added to the staff since the last annual meeting, has given excellent service, and has carried a heavy share of the work. His subjects were as follows: The Life and Teaching of Christ and Church History with the senior class; European History, Religious Pedagogy and English Literature with the junior class.

Dr. J. M. Waters, in addition to his work in the office, as Secretary of the College, lectured on Elementary Medical subjects and on Missionary Principles and Methods to special classes of students from all years, and conducted a class in English for such students as were not yet ready for the advanced work in English Literature. In addition, Dr. Waters gave considerable time and attention to private interviews with individual students and personal supervision of them—a service which is proving of inestimable benefit.

Mr. Ernest Shildrick conducted the class in vocal music and song leading, and trained the College choir.

Besides these classes, all of which belong to the regular course, instruction was given in the evening classes as follows:—

Tuesday Evening:—A course of lectures on the Psalms, and a course on Paul's Prison Epistles by the Principal, and a course of lectures on the Person and Work of the Holy Spirit by Mr. Hyde.

Thursday Evening:—A course of lectures on the Parables of Christ, by Mr. McKendry, and a course of lectures on Bible Doctrines by Dr. Weston.

Something should be said of the fine spirit of fellowship and co-operation which animates the College staff. No institution is served by a more loyal and devoted band of men. Once every week, while the work of the session was going on, they met together for conference and prayer. Among them there is complete unity of spirit and purpose. The work of the various departments under the different instructors is co-ordinated into one harmonious system of training, which aims, not to standardize the students into a common mould, but to develop the personality of each individual student, and to fit him for his own share of doing the will of God in the world.

3 Student Activities.

The Student Body was organized for its own self-government, with Mr. Aubrey Hunt as President, and Miss Ethel Rowe as Head Girl, and the work of all departments was maintained with that combination of organized efficiency and the spirit of prayer and devotion, which has become so marked a feature of the life of the College.

The Evangelistic Society was under the leadership of Mr. Stanley Baggett, and from the reports of the work we gather the following summaries:

301 Church Services were conducted by 25 individual students,

67 Gospel and Mission Services were conducted by bands of students at the Yonge Street Mission and other City Missions.

110 Factory Meetings were conducted by groups of students at four different places.

Regular Sunday School teaching carried on by 114 students (40 men,

74 women) in 60 city churches. Special teachers provided for 43 other classes.

197 Hospital visits were made in 6 city hospitals, with a total of 927 interviews.

Music was provided in the form of pianists, soloists, duets, trios, quartettes, and choir groups on many occasions—totalling altogether 196 appointments.

The Personal Work Records show that 2010 persons were dealt with individually by the students in their personal evangelism. They have the names and addresses of 309 persons who have been brought to a decision as a result of their work.

The work represented by these records could not be carried on, were it not backed by the power of prayer. Each Saturday night, throughout the session was devoted to a meeting when the prayer room was filled with students waiting on God for blessing upon their testimony and their service for others. Every Wednesday morning throughout the greater part of the session, a group of the young men came to the College at 7.00 o'clock and spent that early hour waiting on God in an old room in the basement, which had been cleared out and set apart for their use. The continuity of this ministry of intercession carried on by the student body is maintained throughout the summer months, when those who remain in the city, and especially the evening students, meet every Tuesday evening for this purpose.

The Missionary Society was under the leadership of Mr. Cyril Forth, and from its reports, the following facts are gleaned:—

20 Wednesday meetings addressed by 18 Missionary workers, representing practically the whole field, 13 of whom were T. B. C. former students.

28 Thursday morning missionary prayers meetings, with an average at-

tendance of 42, when the whole world was kept in view, and special prayer was made for members of the T. B. C. family on the field.

122 noon prayer meetings, when the world field was divided into sections, and groups of from 6 to 12 students met separately to pray for stated fields in which they are interested.

The Student Volunteer Band, under the leadership of Mr. David Rough, held 18 meetings with an average attendance of 30.

Since the close of last session, 19 graduates and recent students of the College have sailed for the foreign fields in China, India, Africa and South America, under seven missionary boards and societies. Six of the present outgoing class are already under appointment, four of whom expect to sail within a month of graduation.

The Lunch Room—One of the most important features of the College life has come to be the lunch hour. Some years ago, in order to meet the convenience of students who were remaining for the afternoon classes or for study in the College, an arrangement was made to provide a light lunch, and one of the side rooms was set apart for this purpose as a kitchen and common room. This is now a regular part of the student activities, and the noon lunch hour has become a real centre for student fellowship. It has served, not only to maintain and foster the spirit of friendly social fellowship, but also to preserve the naturalness of the spiritual atmosphere of the college life.

These lunches are managed by the students themselves, one of the girls each year being given the task of planning and preparing them. During the past session, Miss Ada Cooke had this responsibility, and with her helpers, she provided meals on 190 occasions, when over 7,000 individual meals served.

4 The Graduating Class.

This is the second year in which the students graduate under the three year rule, and 36 of them have successfully completed the course entitling them to the graduation diploma, (7 men and 29 women). In addition to these, two other young men who have attended the classes throughout the three years, and have not been able to pass all the required examinations, but have done their work with diligence and faithfulness, and have given evidence of Christian character and fitness for Christian service, are being given special certificates of recommendation.

In the evening classes two men and two women have succeeded in completing the three year course. This is a smaller number than usual. Large numbers of our evening class students attend the lectures without writing on examinations, or having written one year or two years without continuing for the required three years. It would seem that a special effort should be made to encourage more of them to take the examination tests, and to continue them until they secure the College certificate.

5 Our Present Position.

Speaking in the name of the staff, we close the year's work with profound gratitude to God for the privilege of sharing in this service. We have had some difficulties to meet in the course of the session, but they have been overcome by that spirit of unity and prayerful dependence upon God which marks the fellowship of the staff and of the student body alike. There has never been a year in which it could be said that more satisfactory progress had been made.

For many years now these annual reports have been seeking to make clear the fact that the Bible College does not exist for its own sake. It is

not the work of any man. It has followed no lead but the leading of the Spirit of God. The young people in its classes are not drawn here by any popular attractions. They come with an urge upon them. They are being raised up and called out to sacrificial service by the same Divine Spirit who has prepared this place for their training. At the Annual Conference of the Alumni Association yesterday afternoon it was made clear that the Bible College is helping the Christian Church to meet one of its most urgent present needs. It is raising up in the midst of the Church a body of consecrated young men and women trained and fitted for the special work of an intensive personal evangelism in the home field and of a mobile and aggressive evangelization in the foreign field. The Bible College, then, is not an isolated fact. It is part of that great movement of the purpose of God by which He is getting His work done in the world in this day and generation. This feature of the Bible College needs to be better and more widely known.

Another fact which these Annual Reports have been making clear is that these young people are coming to the college in increasing numbers. This steady growth from year to year has been bringing us face to face with the need for a new building. That need is now upon us. Like the sons of the prophets in Elisha's day, we are obliged to say, "Behold now, the place where we dwell is too strait for us."

Temporary steps have been taken from time to time to meet this condition. In the summer of 1918 alterations were made in the building, which provided a small additional lecture room, and rest room for the girls. In 1921, the desks, which were formerly used in the Assembly Hall, were removed, and fixed chairs with folding desk arms were placed in the hall,

doubling its seating capacity. In 1923 the Sunday School room of Zion Chapel was placed at our disposal. In the same year the College course was lengthened, so that students hereafter were obliged to remain for three years instead of two years before receiving the diploma. The attendance dropped in the following session, but it soon began to rise again, and it has now reached such a point that we are confronted with very great difficulties in carrying on the work. It would, in fact, be impossible to carry out our present curriculum at all, were it not for the co-operation of our friends of Zion Chapel. This co-operation cannot continue much longer, as they are contemplating the sale of their building.

If we are to carry on the work efficiently at its present standing, even if there should be no further growth, we shall need two more class rooms, one seating about 150 students, and the other about half that number. Our library cannot be used to advantage. It has remained stationary for several years, all the shelving space being occupied. We have refrained from purchasing the new books we ought to have, for lack of space, and books which are donated to the library now have to be relegated to the basement. The reading room is so utterly inadequate that very few of the students can get an opportunity of using it for purposes of study.

The work of the office has to be carried on under the greatest disadvantages. This room has to serve many functions besides that of an office. It is our only reception room, the only room for the members of the staff to use between lectures, the only place Dr. Waters has for private interviews. It serves as a store room for students' supplies as well as for innumerable other things. The business of the College is carried on here by our efficient

office staff in the midst of these conditions with such unflinching patience and cheerfulness, that it is a fine testimony to the character of the institution; but we do not believe that the continuance of these conditions is essential to the preservation of this testimony, and the exhibition of these qualities.

• During the past session it has become a deepening conviction with the members of the staff, that conditions in the Church and in the world today are

opening up larger opportunities for the Toronto Bible College. The leading of the Lord in the past is an indication of His purpose for the future. We believe that this place is called to lengthen its cords and strengthen its stakes for the sake of the consecrated young manhood and womanhood of Canada, and for the sake of the work God is calling them to do. May we not be found disobedient to the heavenly vision.

The 1927 Graduation

Another college year has closed and a class of thirty-six has been added to the list of graduates of the Toronto Bible College. The closing exercises were held in Trinity United Church on the evening of Friday, April 29th. And a very inspiring service it was. The graduating class and other selected voices up to sixty occupied the choir gallery and led the service of song. Their bright faces and ringing voices bespoke their faith and consecration. The venerable Vice-President, Dr. R. P. Mackay, was in the chair and from time to time as the programme proceeded voiced the feelings of gratitude to Almighty God of all present. After the Scripture reading (Isa. 53) and prayer by Rev. Dixon Burns, the Alumni Association Secretary, the Principal, Rev. John McNicol, gave a most gratifying summary of the year's work and the contribution of the college since its inception to the work of the churches and the Kingdom of God. The choir and the double male quartette brought inspiring messages in song. The three addresses given by members of the graduating class will not soon be forgotten. Miss Marie Barham, whose par-

ents are missionaries in China, whither her face also is set, spoke on "Glorious in the Cross." Miss Ethel Rowe, who has been Head Girl for the past year, moved all hearts as she commended to us "The Perfect Will of God." Mr. Aubrey Hunt, who has been Head Boy and who soon leaves for the African Sudan, gave the Valedictory, relating the work of the college to the increase and propagation of "The Knowledge of God." Dr. W. L. Armstrong, pastor of the church, brought this great service to a close in a Prayer of Dedication that commended the graduating class to the grace and service of our Lord Jesus Christ. Many a young heart of the capacity audience lingered behind as if loathe to lose the hallowed influence of the hour. We believe many caught a vision of the life that is in Christ Jesus, and have carried away to many parts of the province an inspiration that will bear fruit to the glory of Him who raised up the college and who continues to guide and increase its gracious ministry. For His manifest presence and manifold grace to all connected with the college during the past year we give Him humble and hearty thanks.

W. C. McK.

The Alumni Conference

A splendid group of graduates, former students and friends of the College, met in the Assembly Hall on April 28th. for the annual Alumni Conference. This gathering has become a recognized and valuable part of the Closing Exercises each year.

This year the topic for consideration was "How can the Bible College help to meet the present need of the church?" Rev. W. A. Nisbet of St. John's Presbyterian Church, Toronto, was the first speaker. He dealt with the subject from the standpoint of the home field. The speaker suggested that the effort of the Christian should commence with the organized phases of religious life. This was the method of Jesus and of the Apostles. It was to the synagogue first, they repaired, or to the temple; and, if they were not listened to there, they went outside the regularly accepted sphere of religious activity. This is the plan all must follow who desire to stir up the smouldering fires of life in the church.

The home-church of today has certain great needs. First of all, she needs a knowledge of what a church is. The church is an organism through which the life of Christ flows. Membership means union with Christ. The business of the church is to be as like Christ as she can, not as like the world as possible. Secondly, the church needs to reach the unchurched and the unevangelized. There is a great drift toward modern cults and the church should be aware of the same and seek, by all means, to stem the tide. Thirdly, we should try to stop the falling away within the church herself. Modern Christianity is a shell with no reality. Mr. Nisbet suggested that the Bible College could co-operate with the churches in evangelizing a given district each session, and in sending men into the church who, coming from

an atmosphere of prayer and fellowship and being in vital contact with God, would stir the churches up to a new sense of responsibility.

Rev. George Williams, of Formosa, a graduate of the College, discussed the question from the standpoint of the foreign field. He called attention to certain of the more recent problems which the foreign missionary has to face. There was, first of all, the new spirit of Nationalism, a real force to be reckoned with; a force which both binds and separates. It binds the peoples of a nation together and separates them distinctly from all other peoples, and, frequently, it begets a spirit intolerant of other nations' ideals. Secondly, there is the problem of educated heathenism. Missionaries of two and three decades ago did not have this problem to face. But heathenism is now educated and the task of evangelizing the world has become immeasurably more difficult. Today is a day of testing for all religions and more than ever, there are needed men with an experiential faith; men and women who feel their responsibility; men and women with a positive message, with faith in the Word of God and faith in the power of prevailing prayer. The Bible College can help meet the need of the church of today by providing such men and women who are thus equipped.

Rev. W. F. Roadhouse conducted a conference on the subject, a number contributing to the discussion.

At the evening session, Miss Telford, Vice-President of the Association for the past year, welcomed the graduating class of 1927 into membership.

Rev. George Booth ('16) who is home on furlough from China, was elected President for the next year.

D. A. B.

The Perfect Will of God

An Address by Miss Ethel Rowe at the Graduating Exercises



Someone has said "Every flower that decks the sod has its root far back in eternity." So with our lives; each is linked to the eternal will of God.

The reasonableness of living in the will of God is very apparent. My most highly esteemed friend is incapable of telling me what the next hour will bring, nor can I frame a programme for a week of my life. I do not know what the next minute holds in store. Paul was aware that God had a plan for his life when, trembling and astonished, he cried, "Lord! what will Thou have me to do?" He, alone, is able to plan our lives, ensuring our good, because He is love and by Him we were created.

Let us examine what place the will of God held in the life of our Lord. Even at the age of twelve years, when His mother found Him in the temple, He asked, "Wist ye not that I must be about my Father's business?" When baptized, He dedicated Himself publicly to do the will of God. Throughout the Gospels is the perpetual note, "I came not to do mine own will, but the will of Him that sent me." He could say as the Psalmist has it, "I delight to do Thy will, O my God." Whether preaching to crowds or performing works of love, His was delight to do the will of God. "My meat is to do the will of Him that sent me."

This truth is set forth as fundamental in His teaching—"Not every one that saith unto me, 'Lord, Lord'

shall enter into the Kingdom of Heaven; but, he that doeth the will of my Father which is in Heaven." So, the Gospels portray the life and teaching of One who did the will of God.

The apostles, also, followed the same guiding principle. They were forbidden to teach in the name of Jesus. But Jerusalem was filled with their teaching and the priests became sorely troubled. A mere handful of men had gripped the people. In Peter's answer, the secret is revealed, "We must obey God." The burden of Paul's prayer for the Colossians and others was that they might be filled with the knowledge of His will.

Picture for a moment the long line of Old Testament characters, reaching far back to the first man, Adam. Certain of the number stand out from the rest, Noah, Enoch, Abraham, Moses, David and Elijah. Wherein does the difference lie? In their understanding of, and obedience to, the Will of God. Both the Old and New Testaments testify to its importance and it still remains the supreme purpose of our lives.

"But," you may ask, "how may we know the Will of God today, in all the details of the hours as they come and go; and how may we discover it in any crisis?"

The condition that we have a genuine desire must be fulfilled before the necessary steps for its realization can be taken. Would that the one desire of each of our hearts were to live only in the Will of God! How strong and dominant our own wills are in our lives! We have a nature ruled by self-will and opposed to God's will. "The carnal mind is enmity against God." Nothing can delight in God's will and actually do it but a new and

divine nature. The desire is not in ourselves. We must come out from the world where self-will and self-pleasing rules hold sway. We must be born from above. Someone has said that true conversion is nothing else but a surrender to live only to the Will of God—the turning from my own will, the surrender of it, only to seek and do what God wills.

“What place then has my own will?” you ask. The Lord does not require us to abandon it. The stronger it is the better when used with all our strength in the purpose for which it was given us.

“Our wills are ours we know not how,

Our wills are ours to make them Thine.”

When the Lord Jesus said, “If any man come after me, let him deny himself, and take up his cross and follow me,” He meant, first of all, deny his own will and crucify it.

Paul lays down the basic principle in Romans XII when he beseeches us to present our bodies a living sacrifice and be not conformed to this world but transformed by the renewing of our minds. This is the key to the whole question. This foundation must be sure before we can proceed. To one longing to live only and wholly in the will of God, death to all self-will is the one inevitable demand.

Provided we have made this surrender, how are we to expect His will to be revealed in order to accomplish His perfect plan? Perhaps our first thought would be that the Bible contains the revelation. Generally speaking, the Bible does not lay down rules of human conduct—but principles. Exceptions have arisen when clear, explicit statements have been made, due to local circumstances. Thus, we must not always expect to find a definite text for each detail of life. But the principles declared never change

with the changing circumstances, e.g. “Whether, therefore, ye eat, or drink, or whatever ye do, do all to the glory of God.” When we regularly, devotionally, and intelligently, study the Word of God, the conclusions at which we arrive will be in harmony with the plan of God for our lives.

Sometimes we are directly guided, as in the case of Paul and Timothy when forbidden to preach in Asia. The individual believer has the Holy Spirit dwelling in him. Direct impression of the Spirit of God is made on the spirit of man and His will is made known. We must seek this and wait for it; but we can depend upon its coming. The work of the Holy Spirit is ever that of indicating to man the intention and purpose of God for him. The Holy Spirit is to take the things of Christ and reveal them to him.

Our Lord tells us that, as we will to do, we shall know the will of God. Only by our willingness to do what we are convinced is the Will of God in the small, every-day things of life, can we ever hope to know His will in the larger and broader sense. Saul had immediate duty in mind when he asked the Lord what He would have him do. To obedient souls, the light becomes continually brighter; to those who disobey, it dies away, leaving them blinded.

God does not reveal His complete programme at once.

“One step I see before me,
’Tis all I need to see.”

Saul of Tarsus was not told at first that he was to become the apostle to the Gentiles, the mightiest missionary of the Cross, and the greatest theologian of the Church. He was advised, “Rise, enter into the city, and it shall be told thee what thou must do.” Step after step, he was led, until he could say, “I have fought a good fight, I have finished my course; I have kept the faith.”

Christ was Victor over self-will in Gethsemane, was obedient unto death in doing the will of God. He came not only to do the Will of God but to enable us to do it. Thus His victory becomes ours when we believe on Him. If we are persuaded that the Father will reveal His will to us, we will also believe, by His grace, that He will supply the necessary strength for its performance. "It is God worketh *in* you." This implies the presence of God at the centre of our being. It does not merely say "*for*" you or "*with*" you, but "*in*" you. He is there creating a desire and transforming our self-will to His will. He will give us the desire and capacity for doing and knowing His perfect will when we allow Him to work *in* us.

Will this cost us anything? It will mean the abolition of any self-made plans and perhaps some of our fondest and most cherished hopes. We may be totally misunderstood by our closest friends. But these are all transient. Suffering has always been the path of all of God's saints.

"Ill, that He blesses, is our good;
And unblest good is ill;
And all is right that seems most
wrong,

If it be His sweet will."

Suffering has always brought a great recompense.

What joy can be compared with that which is the outcome of a consciousness that we are in the place which God has planned for us, and that we are doing His will there?

The essential thing is that God's perfect plan and purpose for our lives is carried out—whether it be in the jungles of Africa, among the villages of India, amid hills of South America, on the plains of China, or at home in Toronto. Would that the desire for the same might be burned into each heart tonight. That we might be ready to present our bodies a living sacrifice and so prove what is that good and acceptable and perfect will of God! Looking to the Lord Jesus who taught us to pray, "Thy will be done, as in heaven, so on earth," we beseech Him to teach us so to live.

Valedictory Address

Delivered by Mr. Aubrey Hunt at the Graduating Exercises



There is a well-known saying of Augustine's which expresses the universal longing of the human heart for some source of sat-

isfaction apart from the world of time and sense in which we live. All down through the ages, men have had this craving, varied as have been its expressions and diverse the attempts to meet it. Some have sought to lose it by the pursuit of pleasure or carnal indulgence; others to rise above it by the quest for

knowledge or aesthetic culture; while multitudes have attempted to satisfy it by the performance of religious rites and meritorious works. None of these things, however, is a substitute for the personal knowledge of the living God which the human heart demands and remains unsatisfied until it finds. Those who try them must say with the hymn-writer:

I tried the broken cisterns, Lord,
But ah! the waters failed!

E'en as I stooped to drink they'd
fled,

And mocked me as I wailed.

Not only does the heart of man crave this fellowship with God, but God yearns for the love and confidence of His creatures. The great end of

His creative plan was to make beings capable of and willing to enjoy intercourse with their Maker. This intimate heart knowledge of God is much emphasized in Scripture. God is represented as the Friend of those who put their trust in Him, confiding His secrets to them and coveting their confidence in return. He is set forth as a Father, desiring, not only mere obedience, but the close companionship of His children. And yet another figure is used to illustrate the relationship. He is the Bridegroom; His people are the bride. If you would catch a glimpse of the very heart of God, and understand something of the great yearning love He bears to men, read the Song of Solomon and the Book of Hosea. Such a love can only find satisfaction in close and unbroken communion.

If the Psalmist, then, expresses the real longing of the soul when he says, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God, my soul thirsteth for God, for the living God," and if God likewise longs for fellowship with men, the question may well be asked, "Why has man not found God? Why the weary, fruitless groping after Him on the part of so many? Why the necessity of a search at all?"

The answer takes us back to the beginning. Through the entrance of sin into the world, a great gulf was formed between the Creator and the fallen creature. But God's purpose was not to be thus frustrated, and, in Christ, He found One perfectly fitted to act as Mediator and restore the broken harmony.

Christ revealed God to man in a perfect human life. He lived and walked among men for thirty-three years, sharing the limitations of an earthly life, yet manifesting in every word and action unmistakable evidence of His deity—"The Word was

made flesh and dwelt among us, full of grace and truth." In Him we behold One Who was linked by His true humanity to Adam's lost race, yet in Whom dwelt all the fulness of the Godhead bodily. He bridged the great chasm of separation which for ages had stretched between God and man, and by His atoning death put away sin, the hindrance to fellowship.

Hence, God's purpose of a creation in perfect harmony with Himself, though marred by sin, is to be fully realized in Christ. He is the perfect Revelation of the invisible God, and He is the only way by which men may come to know God. "I am the way, the truth and the life," He claimed, "no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also." He is the effulgence of the Father, bearing to Him the same relation as the sunlight to the sun.

The knowledge of God is not to be realized, therefore, by discovering certain facts about Him. He cannot be comprehended by intellectual processes, and any attempt to know Him in this way must ever result in confusion of mind. It is a knowledge based on experience. We know God by fellowship with a Person, and that Person, Jesus Christ—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

It was in anticipation of Christ that the Old Testament believer was able to enjoy a measure of fellowship with God. Old Testament symbol and sacrifice foreshadowed the perfect life and expiatory death of Christ, in view of which God could pardon the sin of His people and permit them to enjoy a close, though limited intimacy with Him. Because of this, Enoch, though a member of a lost race, walked with God, Abraham was the friend of God, and Moses communed with Him face

to face. Thus, Job is described as perfect and upright in God's sight, David as a man after His own heart, and Daniel as His greatly beloved.

The coming and work of Christ, however, has made possible to the Christian a freedom of access to God which even the most privileged of the Old-Testament believers could not enjoy. This is brought about by the operation of the Holy Spirit. When Christ is appropriated by faith, the Holy Spirit takes up His abode in the heart, making His presence a reality. Having established vital union between the Lord and the individual by regeneration, it becomes the blessed function of the Spirit to take of the things of Christ and show them unto us. In Christ we receive all that God has to give us. This is the initial experience of knowing God. The process is continuous. The Holy Spirit opens to us this inexhaustible store-house, revealing its priceless treasures to us and making them ours. He throws new light on the Scriptures so that they become a personal communication from God to our hearts by which we come to know Him more fully.

Thus we follow on to know the Lord, enjoying an ever-deepening consciousness of His presence, and exploring the fathomless depths of His wondrous love. Those who live much together are said to grow like one another. Living in unbroken fellowship with Him, and continually beholding Him by faith, we are transformed to His image, and, in the glorious consummation which He has planned, we have this promise—"We shall be like Him, for we shall see Him as He is." "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

I am confident I speak this evening on behalf of my fellow-graduates and

all others who have passed through the College classes, when I say that our understanding of this great truth has come largely through our touch with the Toronto Bible College.

First of all, we have learned that our salvation is not merely a means of escaping eternal ruin, but that it is a door-way opening up to us the wonderful possibility of a life spent in companionship with God. As we have sat from day to day under those who themselves have a deep experience in the Christian life and enjoy a close walk with the Lord, the Word of God has become a new and living Book to us, revealing Him to our hearts, and leading us into green pastures of fellowship with Him. The deeply spiritual atmosphere and prayer life of the College has further fostered this communion, and taught many of us what it really means to walk and talk with God.

But, after all, the supreme test of a true relation to God must ever be a true relation to others. This outward expression of knowing God is much in evidence within the walls of the Bible College. There one finds a mutual fellowship where all sectarian and other differences are lost sight of in the common aim of cultivating a knowledge of God and preparing for His service.

The missionary atmosphere of the College, too, is but another expression of its inner spiritual life, and one cannot remain there long without being fired by a great desire to make the saving knowledge of Christ known to those waiting millions in the regions beyond, that they too may share the blessed fellowship with God which we enjoy, and that glad day be speedily ushered in when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

News of the Bible College Family

A daughter (Katherine Frances) was born to Mr. and Mrs. Vernon Gibson on March 9th. in Northern Nigeria.

A son (Thornton Gardner) was born on March 21st. to Mr. and Mrs. Harold T. Smith, at Louisville, Ky.

A son (Walter Bruce) was born on March 25th. to Mr. and Mrs. Arthur Thompson (Grace Pearce '22) in Toronto.

A son (Geoffrey Stewart) was born at Windsor on April 15th. to Mr. and Mrs. W. A. Messenger (Margaret Ritchie Bell '23).

A daughter (Betty Ruth) was born on April 29th. to the Rev. S. D. and Mrs. France (Grace Fitzsimons) at Eden, Ontario.

A daughter (Roberta Lucille) was born on May 4th. to Mr. and Mrs. R. M. Webb (Lucille Brown, '23) at Erlanger, Ky.

Dr. J. E. Graham ('22) was married at Shanghai, China, on October 14th. to Nellie Elsie Loomis.

Quinnie Adelaide Johnston was married to Gordon E. Beamish, at Peterboro on November 15th.

Rev. Milbert Smith ('23) has resigned the pastorate of the Baptist Church at Kenora.

Rowland Simpkins and Harry Welland have been appointed to summer fields in Saskatchewan under the United Church.

C. Ernest Tatham and Victor Griffin are planning to spend the summer in a gospel wagon campaign in eastern Ontario and in the Province of Quebec.

Edward G. Haugh ('26) was ordained in Jarvis Street Baptist Church, Toronto, on Friday, May 6th.

Thomas Lindores ('24) was ordained on May 10th. at Lakeview, Ontario, where he had been ministering throughout the winter as assistant to Rev. Allan Schultz.

A farewell service was held in Knox

Church, Toronto, on May 12th, under the Inland South America Missionary Union, when Mr. Haugh and Mr. Lindores were designated for work among the Indians of South America. They sailed from New York on May 21st.

George E. Page ('23) has joined the staff of the Young Men's Christian Association of Brooklyn, N.Y. He is taking a special course of training for Boys and Young Men's Work at the Prospect Park branch.

Rev. J. T. Gawthrop is pastor of the United Church at Piapot, Sask., and is editing an aggressive little weekly paper called the Piapot Community Booster.

Rev. Carroll Boyter ('24) has completed his theological course in the Southern Baptist Seminary at Louisville, Ky., and has returned to Toronto. He expects to settle in Ontario.

Arthur Leggett ('23) has completed his theological course in the Southern Presbyterian Seminary at Louisville, where he was President of the Student Body during the past year. He has returned to Canada and is going to enter the work of the Canadian Presbyterian Church in Saskatchewan.

Harold T. Smith ('24) has also completed his theological course in the Louisville Presbyterian Seminary. He is remaining in the south, and has charge of two churches near Louisville.

Rev. Dixon A. Burns ('16) received the degree of B.Th. at the graduation exercises of McMaster University on May 17th.

Rev. D. J. Storms ('09) paid a welcome visit to the College on April 5th. He is pastor of the Disciples Church at Hopeville, Ontario.

Rev. A. M. Shannon, who attended the College during 1905-6, is serving the United Church in northern Ontario. He was a welcome visitor at the College recently.

Wilburn Silverthorn ('24) is now assistant pastor of the Westbourne Baptist Church, in Calgary. Stanley Hunt ('25) and Ernest Root ('26) who went out with him last fall, are on Baptist Mission Fields in Alberta.

Miss Ethel Chilvers has been appointed for the summer months as a nurse in the hospital at Porcupine in Northern Ontario under the Presbyterian Women's Missionary Society.

Miss Ella Muirhead ('26), Miss Lillian Hicks ('27) and Miss Irene Cowan are on the staff of the Fresh Air Home of the Toronto City Mission at Bronte, Ont. Miss Record, the Matron of the Home, and Rev. Geo. Finch, the Superintendent of the Mission, are also members of the T.B.C. family.

Mr. and Mrs. Wm. McLean have been obliged to give up for the present their intention of going into foreign missionary work, as the doctor forbids Mrs. McLean going to South America.

Mr. McLean is in charge of the Presbyterian Churches at Cote des Neiges and Mount Royal Vale, Montreal.

Miss Edith M. Watt ('20) is engaged in the work of the Olympian Springs Institute at Olympia, Ky. The Monthly Bulletin, published by that institution, has this to say about her work:—"Miss Edith Watt is doing a wonderful work for the women about the Springs. She stands ready to go anywhere at any time in her Christian work. Her training as a nurse makes her especially valuable. She has been out on horseback, travelling miles off the pike in the heaviest snows of the winter to see some remote people where sickness was reported. Without calling for assistance, she arranged for and organized a Sunday School five miles away, and on Sundays when roads are too bad for the buggy that was given her, she starts out for the Sunday School with another girl sitting behind her on old Jock."

List of Graduates

The following students have completed the regular three years' course of the Day Classes, with the required examinations, and have received the College Diploma:—

Helen Margaret Anderson	Toronto
Edith Appleton	Toronto
Grace (Mrs. C. S.) Baggett	Stratford, Ont.
Charles Stanley Baggett	Stratford, Ont.
Rosalind Marie Barham	Yungkang, Che., China
Sadie Margaret Bishop	Sombra, Ont.
Edith Elizabeth Bowman	Rosetown, Sask.
Ada Cooke	Fullarton, Ont.
May Couling	Toronto
William Sheldon Dodds	Toronto
Cyril John Forth	Toronto
Ada Elizabeth Gittins	Toronto
Olive Robena Green	Arthur, Ont.
Jewel Russell Hamilton	Toronto
Annie Martha Hawkins	Toronto
Viola Catherine Hartley	Toronto
Melchie Henry	Hatchley, Ont.
Ada Elizabeth Herriman	Brantford, Ont.
Lillian Victoria Hicks	Toronto

Aubrey de Vere Hunt	Toronto
Beatrice Jackson	Hamilton, Ont.
John Wesley Knight	Stouffville, Ont.
Helen Paton Lindsay	Toronto
Esther Lowe	Toronto
Nettie McDonald	Brantford, Ont.
Mary Mukanik	Radisson, Sask.
Enid Elizabeth Newcombe	Toronto
Ada Pearl Peat	Toronto
Florence May Prentice	Collingwood, Ont.
Edna Elizabeth Prest	Toronto
Elizabeth Ridgley	Toronto
Ethel Rosanna Rowe	Peterboro, Ont.
Jean Campbell Scott	Hespeler, Ont.
Florence Mildred Steen	Toronto
Harry Robert Welland	Campbellville, Ont.
Emmla Gertrude Wellington	Toronto

Certificates of Recommendation

The following students who have attended the classes throughout the three years, done faithful work, and given evidence of consecration and fitness for Christian service, have been granted special certificates.

William Arthur Burke	Canfield, Ont.
Stanislaw Domanski	Toronto

Evening Class Certificates

The following students have completed the three years' course in the Evening Classes, and have received Certificates:—

Edith Irene Hutchinson	Rowland Simpkins
Thomas Henry Bussell Somers	Mary Viola Mavis Worr

Receipts

Between March 1st. and May 13th. 1927

No.	Amount	No.	Amount	No.	Amount	No.	Amount
2913	\$ 10.00	2943	10.00	2973	5.00	3003	100.00
2914	100.00	2944	10.00	2974	2.00	3004	10.00
2915	4.00	2945	5.00	2975	1.00	3005	10.00
2916	10.00	2946	50.00	2976	25.00	3006	11.00
2917	20.00	2947	10.00	2977	5.00	3007	208.33
2918	25.00	2948	5.00	2978	10.00	3008	25.00
2919	1.00	2949	10.00	2979	30.00	3009	15.00
2920	25.00	2950	208.33	2980	2.41	3010	5.00
2921	10.00	2951	8.00	2981	5.00	3011	5.00
2922	5.00	2952	10.00	2982	15.00	3012	3.00
2923	8.00	2953	15.00	2983	5.00	3013	25.00
2924	10.00	2954	5.00	2984	10.00	3014	5.00
2925	5.00	2955	25.00	2985	6.00	3015	25.00
2926	3.00	2956	90.00	2986	25.00	3016	5.00
2927	25.00	2957	50.00	2987	25.00	3017	1000.00
2928	8.00	2958	1.00	2988	25.00	3018	25.00
2929	1000.00	2959	5.00	2989	5.00	3019	100.00
2930	5.00	2960	75.00	2990	25.00	3020	45.00
2931	10.00	2961	25.00	2991	8.00	3021	100.00
2932	50.00	2962	10.00	2992	100.00	3022	100.00
2933	5.00	2963	10.00	2993	3.00	3023	10.00
2934	12.00	2964	5.00	2994	30.00	3024	25.00
2935	10.00	2965	2.00	2995	20.00	3025	10.00
2936	2.00	2966	5.00	2996	5.00	3026	100.00
2937	5.00	2967	4.00	2997	5.00	3027	50.00
2938	25.00	2968	100.00	2998	10.00	3028	10.00
2939	5.00	2969	10.00	2999	150.00	3029	50.00
2940	10.00	2970	30.00	3000	5.00	3030	1.00
2941	25.00	2971	100.00	3001	2.50	3031	20.00
2942	5.00	2972	150.00	3002	5.00		