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*Recorder* (Toronto Bible College), 38, no. 2 (June 1932)

# Toronto Bible College



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## Recorder

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Number 2

### Another Class Graduated

A vast congregation crowded Trinity United Church, to the topmost corner of the spacious gallery, at the Graduation Exercises on April 29th. It was a most representative gathering. Many ministers were scattered through the audience. Groups of young people had come in from neighbouring towns and cities. Friends of the graduating students were present from many parts of the province and from Montreal.

The meeting was a splendid tribute to the work of the students and to the standard set by the services of former years. And the students this year lived up to all that was expected of them. The College choir never sang better. The solo parts which came out so well in the first anthem, Dudley Buck's "Te Deum", were something new for them to attempt.

The two addresses by members of the graduating class combined to give unity and spiritual power to the whole programme. With clearness and force,

Mr. Dixon Gordon described "the Background of the Bible" as the unseen world with the risen and living Christ at the heart of it; and with deep feeling and thoughtfulness Miss Viola Good showed that "the Destiny of Man" can only be attained by the way of the cross of Christ.

Rev. Dr. A. S. Grant, Secretary of the Presbyterian Board of Missions, conducted the devotional part of the service, and Rev. Dr. John T. Taylor, Principal of the United Church College in Indore, Central India, led in the prayer of dedication for the graduating class. The whole meeting was a fitting close to a fine session. For the good hand of God, which has been upon us all the year, we are profoundly thankful.

The names of those who received diplomas and certificates will be found on another page. This number contains also the Principal's annual report and an account of the annual meeting of the Alumni Association.

## The Principal's Report

Extracts from the Report presented by the Principal at the Annual Meeting of the Board and Council, April 29th.

The Toronto Bible College has now completed its 38th session, and the following review of the year's work will show that it is still making steady progress and still enjoying the Divine favour.

### I. *The Enrolment.*

The session was marked by the largest increase in attendance, in both departments of the College work, which has taken place in any single year. A total of 603 students were enrolled, an increase of 111 over last year. The Day Class enrolment was 278, an increase of 42, and the Evening Class enrolment 325, an increase of 69.

1. An analysis of the Day Class enrolment of 278 students is as follows:

There were 115 men and 163 women, distributed over the three years of the course as follows: First year, 69 men, 80 women, total 149. Second year, 26 men, 52 women, total 78. Third year, 20 men, 31 women, total 51.

Their denominational classification is as follows: Anglican 12, Baptist 104, Mennonite 16, Presbyterian 29, United Church 31, Associated Gospel Churches 4, Brethren 12, Congregational 3, Christian and Missionary Alliance 3, Advent Christian 2, Disciples 2, Evangelical 3, Friends 2, Lutheran 3, Pentecostal 4, Methodist 2, Salvation Army 2, Undenominational 44.

The homes represented by these students are distributed geographically as follows:—111 in Toronto, 17 in Hamilton, 6 in Fort William, 99 in other parts of Ontario, 9 in Montreal, 3 in other parts of Quebec, 2 in New Brunswick, 6 in Winnipeg, 2 in Saskatchewan, 1 in British Columbia, 3 in the United States, 1 in Cuba, 5 in the British Isles, 5 in European countries, and 8 represented missionary homes in China, Japan and India.

The increased attendance in our regular course cannot be attributed to any large extent to the prevailing unemployment. While that may account for the presence of some students who would not otherwise have come, it is just as likely to have prevented the attendance of others, for a large proportion of the students of the Bible College have to depend on some kind of employment to work their way through. As a matter of fact the increase of the past session is not much out of proportion to the steady increase of the past four years. During that period the attendance of men has increased by 80 per cent, and the attendance of women by 65 per cent. The increase is most noticeable among the Baptist students. This can be traced to the spiritual vitality of the Baptist Young People's Societies, and to the increasing number of graduates of the College who occupy Baptist pastorates. But the increase is also noticeable among all the other student groups. Young men and women are coming to the Bible College now in a steadily increasing stream from all the major denominations, and from numerous undenominational centres. Since we entered our new building three years ago our regular Day Class enrolment has increased by 104.

2. The Evening Class enrolment of 325 students includes 72 men and 253 women.

Their denominational classification is as follows:—Anglican 31, Baptist 91, Presbyterian 64, United Church 34, Brethren 19, Christian and Missionary Alliance 20, Congregational 6, Mennonite 4, Pentecostal 4, Disciples 3, Free Methodist 2, Lutheran 1, Advent Christian 1, and 45 from undenominational groups.

These young people came from 111

different congregations in all parts of the city, including 13 Anglican Churches, 31 Baptist Churches, 16 Presbyterian Churches, 31 United Churches, and 30 Churches and Missions of other Christian groups.

## II. *The Teacher Training Course.*

An important addition has been made to the Evening Class curriculum in the form of a Teacher Training Course. The Toronto Bible College is co-operating with several other Training Schools and Theological Seminaries in North America in the recently organized Evangelical Teacher Training Association for the preparation of thoroughly qualified and Biblically trained Sunday School Teachers. At the beginning of the session two special Teacher Training Classes were added to the Evening programme. This new forward step met with an immediate response from Sunday School teachers all over the city. But these two classes were not enough to meet the demand which was thus created, and at the New Year two more classes were added in order to enable those students who desired to do so to secure their Teacher Training Certificates this year.

## III.—*The Student Activities.*

The manifold activities of the student body—evangelistic and missionary, social and devotional—were carried on with their usual enthusiasm and with that helpful co-operation which the system of student self-government has developed.

1. *The Evangelistic Work.*— Two campaigns were conducted in Toronto Churches during the course of the sessions, a two weeks' campaign in the west end of the city in the fall term, and a week's campaign in the north end in the spring term. The latter campaign was the largest which the students of the College have as yet undertaken.

The following statistical summary will give some idea of the contribu-

tion the students have made to Christian effort in and around Toronto, during the seven months of the session.

Services conducted by individual students: Sundays 498; week days 165; total 663.

Services conducted by bands of students: Sundays 50; week days 24; total 74.

Children's meetings 268; Young People's meetings 170; Prayer Meetings 104; Missionary meetings 47; Factory meetings 70; Cottage meetings 18; Gospel Mission meetings 56.

Sunday School Work: 134 students were engaged in 70 churches and missions teaching 71 girls' classes and 56 boys' classes.

Hospital visits 613; House to house visits 4,534.

Gospel music: On 401 occasions the students responded to requests coming from all over the city to provide special music of various kinds from solos to Choir selections.

Open Air Work: This was carried on during the fall term every Saturday evening as long as the weather permitted.

Personal Evangelism: The individual work reports show that the claims of Christ were brought personally before 2,280 individuals and that 346 decisions for Christ were recorded.

2.—*The Missionary Interest.*— In addition to its regular weekly work the Missionary Society planned and carried out a successful and helpful missionary conference in the middle of the spring term. One of the most important features of this Society's work is to maintain a vital connection between the student body at home and that great body of former students now scattered in all the mission fields of the world. This is done by means of prayer and correspondence and occasional gifts. Every day at noon some group of students in the College meets for a few minutes to remember

in special prayer some group of former students now in the foreign field. The students of this session have contributed, mainly through their own mite boxes, the sum of \$196 which has been given to help the work of some of the former students in the field, including a Bible Training School which two of our graduates are carrying on in the far East and in which they are reproducing part of our own Bible College Course.

The stream of consecrated young missionary life continues to flow from the Toronto Bible College into all parts of the unevangelized world. Since our last Annual Meeting 25 recent students have sailed to fields in China, India, Africa, Europe, Central and South America, under 10 different missionary societies. Of the present graduating class forty per cent are headed for the foreign field.

### 3.—*The Social and Devotional Life.*

—The College Dining Room continues to be the most active centre for the social life of the student body, as it gives daily occasion for happy and intimate fellowship. No fewer than 11,740 individual meals were served by the group in charge of this part of the student activities.

The devotional life of the College is not something apart, but pervades all the student activities. It begins every morning in the Praise and Prayer Room and the atmosphere there created is carried through all the day in quite a natural way. It enters the class rooms and blends with the personal contacts between the students and the staff. It marks the weekly meetings of the Cabinet and radiates from there through all the administration of the student government. It lays hold of the individual student when he enters and steadies him in his new surroundings. It gives a proper balance and a wholesome tone to the relations of the students one with another, both inside and outside the College.

We should like at this point to pay a tribute to the fine spirit of the student body. The harmony which prevails in such a large interdenominational group as ours is not due to the suppression of personal views or denominational loyalties, but to the absence of all controversy and to the fact that here students learn to entertain a sympathetic understanding of one another's views and to "bring every thought into captivity to the obedience of Christ."

Mention has already been made of what the students have given this year for missionary work abroad. They have also been thinking of the needs of the College during this time of depression. They diverted some of their usual Christmas gifts into the College funds. At their spring social they did without their usual refreshments and presented the amount that would have been used for that purpose to the College with a letter expressing their deep appreciation of the privileges they are receiving here. At the graduating class banquet last month an envelope was presented to the College containing a \$100 bill, contributed by these out-going students, most of whom have had to work their own way through these three years and few of whom know what is before them when they go out. This was accompanied with a promise of future contributions from the class year by year.

### IV.—*The Future.*

This review of the session brings us face to face with the problem of the future. Our new building did not contemplate any large and rapid expansion, nor do we desire it. But it is quite evident that there is an increasing and urgent demand, not only in Toronto, but throughout the country, for just such training as the Bible College is providing. Groups of students are coming to us now from the larger centres as far away as Winnipeg. If our classes are allowed to

grow in size indefinitely, it will be impossible to preserve the peculiar quality of our system of training. And yet we cannot expect the Divine blessing to continue if we refuse to meet the need that faces us. It is not larger classes that we should plan for, but a greater number of limited classes. This means a larger staff and more extensive building accommodation.

Shortly before the opening of the session, a Christian business man in another province, who had received blessing through the College, but had never been here, sent the Principal a gracious and generous gift designating it as the foundation of a fund for a students' hostel. He had heard that we had no students' residence and probably considered it a weakness in our system. When it was explained to him that the very absence of a common residence constitutes an important feature of our system, he gladly changed the designation of his gift, and it has been placed by the Board in a Building Extension Fund.

In view of this incident it may be well to point out for the sake of our friends what our system of training is and why we have adopted it. We have never accepted the assumption that a common residence provides the ideal method of training Christian workers. It has its value and is no doubt necessary in some institutions because of the conditions around them. But in Toronto we are favourably situated for trying another method. Our system embodies two primary principles, student self-government within the College and constant contact with human life outside the College.

Our students are distributed in homes and in boarding and rooming houses throughout the neighbourhood. But this does not mean that they are left to themselves in this matter. They are assisted in securing suitable places, and are required to live only in such places as are approved by us. A

watchful supervision also is exercised over their lives outside the College all through the session. Our students are thus living in closer touch with the men and women of the world around them than if they were in a separate College residence. While they are being trained for Christian service they are learning of human life and doing Christian service under conditions not too far removed from those in which they will have to carry on their work afterwards.

The common ground where the students meet is the College building, and here their self-government is exercised. From here their activities radiate out to all parts of the city in channels of practical service in which every student finds his place. The fellowship of this common centre becomes all the richer because of the vast variety of experience which the students contribute to it from their lives outside. By this method initiative is encouraged, sympathies are enlarged and personalities are developed.

Over all this system constant personal supervision is exercised by the members of the staff. Personal contact between student and instructor is one of the most important and valuable features of our work. Government and discipline are exercised not by imposing rules and regulations but rather by keeping ever before the student body the great spiritual principles of Christian life. While the students are perfectly free in the exercise of their common fellowship, they are continually reminded of the common Lordship of Christ Jesus, the unseen leadership of the Holy Spirit and the constant need of suppressing all self-interest. Thus a servile spirit is avoided and there is developed instead the spirit of strong, true Christian freedom. The background of all this system is the practice of daily communion with God and an un failing atmosphere of praise and prayer.

After more than twenty years' ex-

perience, it is not too much to say that this system has been amply justified by its results. Year by year we have seen young men and women of many types of character opening up under it as a flower opens up to the sun. We have followed them as they have gone out to all parts of the world and into all kinds of Christian work. We have seen them holding their own amid severe and searching tests and maintaining a consistent Christian testimony under all sorts of conditions. The growing Bible College family scattered abroad is making no unworthy contribution to the service of the Kingdom of God.

And now we must face the future

in the light of the past. We are not called to provide a residential system of training, but this makes it all the more incumbent upon us to proceed further with the system that is peculiarly our own. The contagious enthusiasm of our student body and the splendid loyalty of our Alumni Association constitute a challenge to us as members of the Board and Council. The favour and blessing of the Lord have been manifestly upon us during all these years. For this it becomes us to give humble and grateful thanks. Because of this we may face the future with confidence, believing that if we follow His leading as we have done in the past His blessing will not fail.

### Alumni Conference

Of all the Alumni conferences it has been the writer's privilege to attend, that of Toronto Bible College on April 28th, was the very best.

*It was the best in Attendance.* At the afternoon session over 200 graduates and former students listened to the addresses and participated in the discussions and business matters, while at supper about 400 sat down, and in the evening the assembly hall was filled to its utmost capacity. This group was very representative, including members of the first and of the most recent graduating classes and from practically every intervening class. It was unique, too, in that it represented many fields of missionary endeavour — China, India, Africa, South America, as well as every part of North America.

*It was the best in Social Intercourse.* There are those who attend the conferences from year to year for this value alone. They meet old friends, renew old acquaintances and discuss matters of common interest in an atmosphere which is both spiritual and natural. This year's conference programme stimulated this side of our

conference life, since the topic considered was "Student life at Toronto Bible College to-day, ten, twenty and thirty years ago" ending with a fore-view of what it is likely to be in 1942. This proved to be an informing and interesting theme as presented by the various speakers at the afternoon session, as well as furnishing material for discussion by individuals between sessions, for one was delighted to observe that the common rooms and lecture rooms were occupied by groups of two, three and more, chatting over the College life of yesterday.

But the social life found its greatest expression in the College dining-hall, and no small part of the success of the day's proceedings is attributable to those who had this part of the work in hand. The supper took the form of an Anniversary Party at which the Principal and Mrs. McNicol were each called upon to cut large, suitably decorated and inscribed Anniversary cakes. This was the occasion for much merriment, for the Principal was able to hue to the line much more precisely than Mrs. McNicol, and doubtless the members of the Board

of Governors, who with the Faculty were guests of the Alumni Association, were treated to a real glimpse of the many-sided life lived by Toronto Bible College students.

*It was the best in Spiritual Power.* There was a strong, deep current of power in the deliberations and decisions of the conference and it seemed that all who took part spoke out of a fulness of experience, modified by a wholesome reserve which ever characterizes Bible College life. Conferences are apt to become wearisome and dull, but at Toronto Bible College there is a spiritual uplift experienced by all who attend. This spirit of power was crystallized in the address of the Rev. G. M. Blackett '15, who brought the afternoon session to a close with a timely devotional message on "The Christian's Relationship to Christ." Mr. Blackett claimed that sacrifice is the true basis of the relationship between the believer and his Lord and there is no true enjoyment of the Christian life without a willingness to sacrifice. This is an outstanding characteristic in our Lord's ministry and is prominent in those who walk with Him.

*It was the best in Vision.* While emphasis was given to the history of our College life, there was a forward look which was struck by Mr. Robert A. Simpson '32, in his picture of college life in 1942. After spending three years at the College and having observed the internal growth of the student body, as well as its numerical advancement, he portrayed a greatly enlarged building programme, together with a preliminary year and a post-graduate course, thus enabling the student of 1942, God willing, to receive all his training under the auspices and in the atmosphere of Toronto Bible College. This was not merely a visionary's dream, but the natural outcome of the steady growth of the College in all its branches dur-

ing the past decade. It was a picture, too, in which devotion to and service for Christ were stressed because College life must develop the individual for service in the world. It was a challenging scheme, presented in a unique way, and it caught the imagination of the large audience. It had been hinted at by other speakers who saw the great need of the mission fields of the world in relation to the training received at T. B. C. and who felt that a more extensive curriculum would continue to attract students in ever-increasing numbers to the halls of Alma Mater.

*It was the best in Achievement.* The Executive was able to report plans by which it hopes to consolidate the work of the Alumni. It was decided to issue a quarterly prayer bulletin and to prepare a lantern lecture on the work of the College and its activities. Then, too, an awakening of the members of the Association throughout the world to their responsibility to support the school was evinced by the increasing number of those who, during the past two years, have supported it financially. But nothing in recent years has so demonstrated the loyalty of the College spirit as the unstinted response on the part of its members from all parts of the world to the special objective of the year—the raising of a sum of money sufficient to send our Principal and Mrs. McNicol to Palestine at the close of thirty years of faithful service. The "great day of the feast" had come and a buoyant spirit characterized the entire proceedings. At the banquet and again in the evening service, this spirit, restrained but evident, found adequate expression. It was the familiar spirit of the College, in which all who have spent a period of time in the College halls are at home.

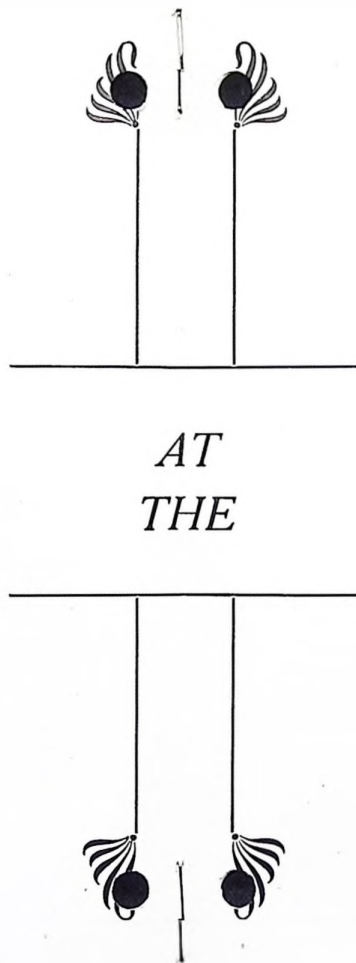
After the annual reports of the student body had been presented at the



1902

# After Thirty Years

1932



*TORONTO BIBLE COLLEGE*

*PRINCIPAL AND MRS. McNICOL*

evening session, Mrs. McNicol was made the recipient of complimentary addresses and a basket of thirty roses, and the Principal was presented, on behalf of the Alumni by Dr. Isaac Erb '11, with a cheque for \$1,111.00. Before the Principal's reply, brief addresses were delivered calling attention to the achievements of Mr. McNicol as a teacher, an inspirer of young men and young women, a leader of men and a Christian gentleman. It was pointed out that the Toronto Bible College of to-day is largely the result of his careful and prayerful leadership and is known in its ministry all over the world through the students who have been sent forth during the past thirty years. It was difficult for the Principal and Mrs. McNicol to reply. They stated that for some time they had known that some recognition of the completion of their thirty years of ministry was to be made, but just what form it was to take was a total surprise to them. They emphasized the fact that they believed that God had led them into this ministry and there was no field

of service in which they would rather serve the Master. "The success of the College", said the Principal, "was not alone attributable to anything they had done, but was really the result of those who, during the years of its history, had faithfully followed the leading of the Holy Spirit in directing the work of the school. Moreover, a college really lived in the lives of its graduates and if the Bible College had become known in the world it is because those who had been trained there had faithfully executed their ministry to Christ and His church." It was a solemn moment when, in a few well-chosen words, the Principal thanked the Alumni on behalf of Mrs. McNicol and himself for this gift.

After the singing of "Blest be the tie that binds," Principal and Mrs. McNicol, together with the newly-elected Alumni Executive, stood at the front of the Assembly Hall and received the hundreds of graduates and friends as they passed out at the close of, what many felt was, the greatest day in our Alumni history.

### Alumni Officers

The Alumni Officers for the year 1932-33 are as follows:—

Honorary Presidents—Miss Minnie Brimstin '98; Mr. Morley P. Bell '97.

President—Mr. Alex. McLean '30.

Vice-Presidents—Rev. John Byers '30; Mr. R. H. Chappell '26; Miss Constance Knight '28.

Sec.-Treas.—Rev. D. A. Burns '16.

Councillors:

Day Classes—Miss Helen Struthers '15; Rev. Glen Wardell '13; Miss Gladys Hall '21.

Evening Classes—Mrs. S. Austing '29; Mr. H. H. Lane '31.

Non Graduates—Mr. E. Sullivan.

Under Graduates—Mr. Geo. Anderson, Miss Marie Timpany, Miss Ella Miller, Mr. Jas. Aitken.

### Summer Prayer Meetings

Each Tuesday evening during the summer months at 8 o'clock, under the leadership of the Evening Class Cabinet, a prayer meeting is held in the Bible College. These meetings are well attended and the students of the

College in all parts of the world are remembered in prayer. Letters are received from those on summer fields and the prayer life of the school is thus maintained between sessions.

## The Destiny of Man

Address by Viola M. Good at the Graduation Exercises on April 29th

The study of what the human race was created for leads us to one of the highest and most helpful conceptions of the Christian life. As "the heavens declare the glory of God and the firmament showeth His handiwork," so man also was destined to be a witness for God. As nature reflects the glory of created light so man was to reflect the glory of uncreated light.

God created man with a capacity for fellowship with Himself. He was endowed with free-will with which he might choose God and depend on Him, and so become partaker of His goodness and glory. This was God's purpose for man.

In the light of this fact, how shall we account for the ruin and degradation of humanity as we see it to-day, not only in the world around us but in our inward nature? The answer is that this nature of ours made a wrong choice at the beginning. When Adam, our representative head, chose to follow self-will instead of the will of God, he gave a wrong bent to human nature and a wrong course to human history.

The subsequent history of the world reveals the fact that self-will is the motive which has animated and permeated the whole human race. The outworkings of self-will record a dark picture indeed. But God is still dealing with man, warning him of the ultimate end of the course he has chosen and introducing a remedy, slowly but surely, whereby the true destiny of man may be attained. All the dispensations of God since the fall have had one purpose in view, the restoration of that life of God which was forfeited in the wrong choice of our representative head.

But before man can be restored to his original state and attain his true destiny he must be convinced of the

utter darkness into which self-will has plunged him. He must see self-interest as an essentially wrong attitude and as an enemy of all good.

Even the righteous Job had to learn this lesson. God brought the patriarch to see the real nature of self by drawing him out of himself and by turning his mind away from his own suffering to behold in nature the wondrous manifestation of the sympathy and the power and glory of the Creator in the universe around him. Through this revelation Job was brought to an attitude of self-surrender and complete dependence on God. God won his heart and could now abundantly bless him.

The dispensation of the law was designed to bring the people of Israel to a sense of their need as they measured themselves with God's holy standard. The sense of need thus aroused was intended to lead them from trust in themselves to absolute dependence on the Lord their God. Thus the law was to serve its purpose as a school-master to lead men to Christ.

God further dealt with His people through His prophets, those holy men of God whose messages came not by the will of man but by the will of God. God's purpose in prophecy was first of all realized in the prophet himself. Isaiah was qualified to serve in this capacity only after his vision in the temple. The overwhelming sense of the glory of the Lord which he received then brought him to realize his great need as he saw himself 'undone' before God. The truth thus realized by the prophet himself was then conveyed to the people in the message of his ministry.

The afflicted condition of the nation, which was the result of their self-willed course, called forth messages of

warning and judgment. When these divinely inspired warnings served to arouse a consciousness of need on the part of the people, words of comfort and hope issued from the lips of the prophets. The prophets saw in the distant future "a light shining in a dark place." They foresaw the time when the day would dawn and the day star would arise. They prophesied of the time when God would write His law no longer on tables of stone but in the hearts of men.

The purpose of God in prophecy was attained when it brought His people to a sense of their own insufficiency and to a dependence on God. when it turned them from the course they were then pursuing and brought them back to Himself, that they might wait on Him for something He would do. Thus old Testament prophecy served its purpose in the plan of God, but the salvation He was preparing for man was still in the future.

When the fulness of time came God's method of salvation was still further developed. He who had revealed Himself to men through nature, the law, and the prophets was about to reveal Himself finally through His Son. Then the reality of which the Old Testament system was but a shadow, broke into visibility in the person of the Lord Jesus Christ. The man Christ Jesus in accordance with God's original purpose for the race was now the bearer and reflecter of the light of God.

He was the 'Light' which the prophets had seen and announced as the hope of humanity. He at last attained to God's holy standard—He alone fulfilled the law. When He emptied Himself and took upon Himself the form of a servant and was made in the likeness of men, it was for one definite purpose, that of creating human nature anew. His denial of self in becoming man was an attitude which He maintained all through

His life. He consented to live a human life on the principle of not doing His own will but always the will of God. Though He was a Son yet learned He obedience by the things which he suffered. It was thus Christ fulfilled the law. He refused to let self-will govern His life. He came to do the will of God. As He Himself said, 'I came not to do mine own will but the will of Him that sent me'.

Because of this attitude on the part of Jesus, His life is a demonstration of a mighty conflict in which the destiny of the human race is involved. Refusing to yield to temptation Jesus met with the full force of it. It was in this conflict that He resisted unto blood. 'He became obedient unto death even the death of the cross', when He uttered those triumphant words, 'not my will but Thine be done'.

The cross is the culmination of the attitude of Jesus. It is also the culmination of the attitude of human self-will epitomized in the Pharisee. Through the Pharisees self-will expressed itself thus toward Christ, 'We will not have this man to rule over us. Crucify Him'. On the one hand Christ consented to die. On the other hand self-will in its rage slew Him.

The centrality of the cross is strikingly evident at this point. We have noticed that God's purpose through the Old Testament ages was to bring man to a consciousness of his own failure in order that he might wait on God for something He was going to do which would change the bent of his nature and enable him to attain the purpose of his creation. This something which God had promised to do and of which the Old Testament saint had a very vague conception was accomplished at Calvary.

The attitude of self-will, dominant in human nature since the fall, was conquered at the cross, and the will

of God was re-established as the governing principle in human nature. As man had originally turned from God's will to self-will, with the result of losing his true centre in God, so Christ the new man turned from self-will to God's will with the result of changing human nature at its source.

This new human nature becomes ours by our identification with Him. When Jesus went into death as the representative man, He died so that a similar death might be accomplished in those for whom He died, the death of self-interest and self-will. He rose and lived again so that the spirit of His life might become the spirit of our lives. With the descent of the Holy Spirit at Pentecost the disciples were united with Christ in a mystical spiritual union which reproduced His life in them.

It was after Pentecost that the disciples entered into the real meaning of the cross. They had been eye-witnesses before, but now they were identified with Christ in the inner experience of the Cross. The attitude that marked His life became the attitude of their lives. They could die to self-interest and self-will and live unto God.

The fundamental fact in identification with Christ is the cross. Paul says in Romans that 'If we have become united with Christ by a death like His we shall be also united with Him by a resurrection like His'. The cross must precede the resurrection life. If we share His death of self-will we shall share His everlasting life.

It is this phase of spiritual truth

that has become exceedingly real and precious to us during our studies at the Bible College. As the inner meaning of the cross has been unfolded to us, the realization of its necessity dawned upon us as well. When we learned that identification with Christ in the cross was not an experience which was at once final and complete, but an attitude to be assumed moment by moment in continual dependence on God just as often as self would assert itself, then the inner experience of the cross became real to us. In this realization we have found the cross to be the gateway into fuller life. It is not merely a historical fact now but a living experience.

It is when man is once more 'alive unto God' that the purpose of God is realized in humanity. "Salvation itself is the life of God in the soul, that for which man was created, restored in Christ Jesus." It is only 'in Christ Jesus' that the true destiny of man is attainable. He who in the days of His flesh lived and died only to do the will of God must live in our hearts to attain the same purpose in us. The life of Christ reproduced is the will of God functioning in the nature of man.

When this is achieved in the whole human race, then will the purpose of God for man be finally realized. Then will His Kingdom come. Then that Kingdom, now begun in the hearts of those who have turned from self-will to God's will, shall at last be manifested in all the world. For even so do we pray: "Thy Kingdom come; Thy will be done on earth even as it is in Heaven".

### Alumni Picnic

The Annual Picnic of the Toronto Bible College family will be held at Centre Island, Area 2, on Saturday, July 16th, at 1.30 p.m. For in-

formation apply to Mr. R. H. Chapell, 153 Roselawn Ave., Toronto, Hudson 9100-F.

## News of the U. B. C. Family

A son (Warren Dale) was born to Mr. and Mrs. Oscar Groh (Ada Headings '25), of 9695 Prairie Avenue, Detroit, Mich., on February 4th.

On February 29th, at Uxbridge, a daughter was born to Mr. and Mrs. Arthur Homer.

A son (Robert) was born to Mr. and Mrs. Robert Allan of 15 Lappin Ave., Toronto, on March 10th.

A son (Robert Joseph) was born to Rev. and Mrs. Joseph A. Koffend '25, in Harbin, Manchuria, on March 21st.

Lavina Schierholtz '24, who labored for six years in Shanghai, was married at Gorleston, England, on March 10th, to Wilfred Hills. They are now residing at 43 Rodney Road, Great Yarmouth, England, until some sphere of service in the foreign field opens.

Nellie Poole and James M. Hutelinson, both graduates of the class of '31, were married on April 9th at Caroline St. Mission, Hamilton, by the Rev. Ivor Pritchard '13. They have been appointed to work in Europe under the European Christian Mission and expect to sail in August.

Audrey Wood and Clifford Van Duzen, both of the class of '31, were married in Toronto on April 14th, by the Rev. Robt. S. Dick. Mr. and Mrs. Van Duzen have gone to reside in Ottawa, where Mr. Van Duzen is pastor of the Parkdale Baptist Church.

George Tester '07, and Maud H. Church, of Pasadena, California, were married on May 4th, and are residing in Victoria, B.C.

At Walton, Ontario, on May 12th, Christina Richardson '26, was married to Isaac Rowat of Elmvale, Ont., by Rev. Chas. Cumming.

Mae Faust '31, and Frank Melbourne '32, were married in Benton St. Baptist Church, Kitchener, on June 1st, by Rev. A. J. Lewis.

Vera Tassell '26, was married on June 4th to Frank Crossley at Mimico Baptist Church, by her cousin Rev. Angus Smith of Rothsay, assisted by Rev. O. C. Elliott.

Rev. Edwin R. Baker '15, pastor of the First Presbyterian Church, Onondaga Hill, a suburb of Syracuse, N.Y., was elected by the Syracuse Presbytery to be their Commissioner to the General Assembly which meets at Denver, Colorado, May 24 to June 1. After the assembly adjourns Mr. Baker will spend a few weeks visiting the Grand Canyon, Los Angeles, San Francisco, and Portland, returning east by way of Yellowstone Park.

Former students who knew Janet Streeter '21 will be sorry to learn of her death which occurred in Toronto on April 8th after a short illness. Miss Streeter was a beautiful Christian character and her quiet and consistent life bore constant testimony to the reality of the Saviour. She had been the means of great blessing in the Sackville Street Mission where she taught for many years in the Sunday School. She had also been serving in the office of the South Africa General Mission.

Louise Kirby, R.N. '22, has been appointed Superintendent of the Nursing-At-Home Mission, Toronto, in succession to Miss Collins who retired on May 16th.

Miss Daisy Kingdon '23 and Miss B. Irene James '28, are proceeding to Africa to work in the Belgian Congo under the Worldwide Evangelization Crusade, Miss Kingdon for her second term and Miss James for her first.

John Austin '31, who went to China last fall under the China Inland Mission, has been designated to work in the province of Kweichow.

Under the leadership of Rev. John W. Hadall '31, a new gospel tabernacle has been erected at Dunnville, Ontario. The opening services in April were largely attended when the building was dedicated by the Rev. Thomas Titecombe.

John Trewin '31 has been appointed for a second season as the sailor missionary at the port of Toronto under the Upper Canada Tract Society Mission to Sailors.

Frank W. Dean '32, sailed from Montreal on May 13th for India where he has been appointed under the General Board of Missions of the Presbyterian Church of Canada to have charge of its industrial mission school at Jhansi.

John McLeod '32, is pastor of the Baptist Church at Spring Bay, Manitoulin Island.

Donald Timpany '32, has been appointed pastor of the Baptist Church at Thessalon, Ont.

Dixon H. Gordon '32, is pastor of Eastern Avenue Baptist Church, Toronto.

Mabel Jones '32, is assisting at Memorial Institute under the Women's Baptist Home Missionary Society.

James Ferguson '33, is serving for the second summer as student pastor at Sowerby and Thessalon, in Northern Ontario, under the Presbyterian Board.

Fred Breckon '34, is acting pastor of Garden City Baptist Church, Montreal.

Mrs. Iva Casement ('34) and Marion Rummung ('32) are conducting evangelistic meetings for the summer months in a Community Hall, a few miles from Peterboro.

The following students and graduates will be assisting in Camp work this summer:—

Evangel Hall Camp at Newcastle, Ont.—Dora Errey '33, May Gotch, Ada King and Helen Telford '23.

Fresh Air Home of the Toronto City Mission, at Bronte, Ont.—Grace Weir '32, Florence Shepherd '32, Bertha Belch '32, Elizabeth Ferguson '31, Earl Phillips '33.

Memorial Institute Camp at Bowmanville, Ont.—Mrs. Monts '33, Grace Hine '33, Bertha Warner, Frances Triplett, Jean Rogerson, Donald Morgan '32, Elizabeth Brown '31.

Keswick Conference, Muskoka.—Margaret Burritt '32, Frank Ward '32, Isabel Miller '33, Martha Johnson '32, Mary Suttie '32.

Grace Aikman '32, Margaret Childs '34, and Eleanor McCracken '32, are working under the Pilgrim Faith Mission this summer.

Helen Walford '33, and Dixon H. Gordon '32, together with Rev. D. A. Burns '16, conducted an evangelistic campaign from May 8th to 15th in the Bethel Congregational Church, Kingston, where Rev. A. B. Stein '30 is pastor. The meetings were well attended and a number of definite decisions for Christ were recorded.

On May 26th, after a lingering illness borne with Christian fortitude, Mrs. Weston, wife of Rev. Dr. F. S. Weston, passed into the presence of her Lord. To Dr. Weston and the members of the family, the Toronto Bible College family extend sincerest sympathy.

On April 27th, in the Baptist Church, Kenilworth, Ontario, W. Harold Chambers '29 was ordained to the work of the Gospel ministry by a representative council of the Walkerton Association of Baptist Churches. Rev. Dr. Schutt offered the ordination prayer and Prof. M. L. Orchard delivered the ordination sermon.

James Annan '34, is spending the summer in evangelistic work in British West Indies, in connection with the work of the Brethren. His address is Kingstown, St. Vincents, B. W. I.

Dorothy Whiting '28, Mary Vickers '29, and Janet Vanderwell '29, graduated on May 17th, from St. John's Hospital, Toronto. Miss Vanderwell won first prize in her class.

The following diplomas and certificates were presented at the Graduation Exercises:—

### Students who Received Graduation Diplomas

Grace Sinclair Aikman .....	Toronto	Frances Ruth Macleod .....	Formosa, Japan
Annie Georgina Alexander, Hanover, Ont.		Catherine Margaret Macleod, B.A.,	
Alfred Gottlieb Barham .....	Toronto		Chekiang, China
Edmund Bauman .....	Kitchener, Ont.	Eleanor Irene McCracken,	Hamilton, Ont.
Bertha Mildred Belch, Bobcaygeon, Ont.		John McLeod .....	Toronto
Vera Margaret Bender, Gowanstown, Ont.		Frank Henry Melbourne, London, Eng.	
Ella Margaret Burritt .....	Montreal, Que.	Donald Morgan .....	Durham, Eng.
George Ellerton Crawford .....	Toronto	John Ottley Percy .....	Toronto
Frank W. Dean .....	Toronto	Marion Audrey Rummung,	
Ethel Mary Duncan .....	Toronto		Peterborough, Ont.
Charles Walter Farrant .....	Toronto	Bermeda Violet Sanderson,	Guelph, Ont.
Viola M. Good .....	Waterloo, Ont.	Florence E. Shepherd .....	Hamilton, Ont.
Mary Cameron Goodfellow,		Robert Archibald Simpson .....	Toronto
	Smiths Falls, Ont.	Donald Sinclair .....	Chesley, Ont.
Dixon Howard Gordon .....	Montreal, Que.	Mary Suttie .....	Toronto
Charles Hieland Hancock .....	Toronto	Donald Arthur Timpany .....	Aylmer, Ont.
Enid Mary Harrison .....	Toronto	Evelyn Louise Underhill,	
Margaret Elizabeth Jackson, R.N.,			Richard's Landing, Ont.
	St. Catharines, Ont.	Maizie Areta VanDuzen,	
Dora May Jehan .....	Guernsey, C.I., Eng.		Demorestville, Ont.
Martha Madeliene Johnson, Grimsby, Ont.		Joseph Frank Ward, Sutton West, Ont.	
Mabel Eleta Jones .....	Aylmer, Ont.	Dorothy Isobel Wilson, Garden Hill, Ont.	
Laurene Litwiller .....	Waterloo, Ont.		

### Students who Received Certificates of Attendance

Marris Brookstone .....	New York, N.Y.	Susan Farmer .....	Toronto
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### Students who Received Evening Class Certificates

Lois Bexon	Lillian Jessup	Norma Scholey
Gertrude Crate	Mrs. L. Miller	Helen Tedford
Horace Dulmage	Alice Rowlands	Edith Tudhope
Nellie Dyce	Mary F. Rodger	