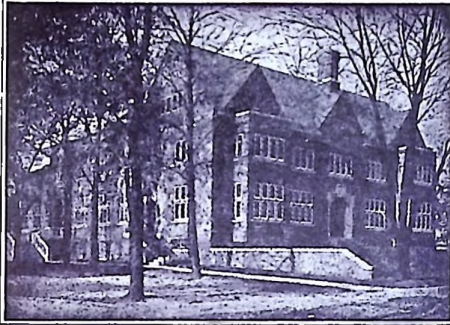


Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Recorder (Toronto Bible College), 51, no. 1 (March 1945)



Toronto Bible College RECORDER

16 Spadina Road
Toronto

Price Ten Cents
Per Annum

Volume 51

TORONTO, MARCH, 1945

Number 1

The Bible's Philosophy of History

The First of the Jubilee Lectures
Delivered by Principal McNicol

AT no time in the world's history has the need of a true philosophy of history been more manifest than it is today. Our generation has seen two world wars. They have been of such a nature as to demonstrate the utter failure of the human race. In the present war the modern world-order has gone to pieces. It has collapsed, notwithstanding all its high culture and scientific achievement, because it was unable to prevent the outbreak in its midst of corporate wickedness of a peculiarly demonic character. The fact that the Nazi party, with its open and arrogant defiance of moral principles, could rise into power in Germany in the very heart of European civilization, while the rest of the world simply looked on, has shattered every evolutionary theory of human progress. What then is the meaning of history?

The true answer is to be found only in the sacred Scriptures. In the Bible God has revealed His mind and will regarding the human race and the world in which we live. Here we are told of the beginnings of history; here we are shown God at work through history; and here the end of history is foretold. Here, therefore, we should be able to discover the divine philosophy of history, and the meaning it was intended to have for us.

Let us consider the question in three progressive parts: first, the Old Testament outlook on history; then the New Testament outlook on history; and finally, the place of the Church in history.

PART I. THE OLD TESTAMENT OUTLOOK ON HISTORY

The Bible's Sense of Another World

The Bible differs from all other books in being pervaded by the sense of another world—the unseen world where God is, and out of which He speaks. It is a spiritual world, peopled by spiritual beings, who appear again and again in the pages of the Scriptures. While this is true of the Bible as a whole, it is especially true of the New Testament. There we read that the outlook of the Christian Church was upon "the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4: 18). The visible world belongs to time, and time is always passing away. But the invisible world belongs to the eternal order, and that abides. Behind this material world of man's abode lies the unseen spiritual world of ultimate reality.

Even scientific thought, when logically followed, leads to the same conclusion, as Prof. Piper points out in his recent book, "God in History." "There is practically no phenomenon in this world," he declares, "which can be satisfactorily explained without the assumption that such a world exists. What we call the Ego or the soul, for example, belongs to that world. It is a power which determines the direction and achievements of the individual, but cannot be identified with any part of the body or the whole body. But what we call 'the nature of things' is also a spiritual nature. The fact that the seed of a plant always grows into a specimen of the same species may depend on the chromosomes; but that the chromosomes possess such properties is not due to their chemical composition but to the 'generic power' which regulates the life of all individuals of a species. But unless we assume that this 'generic power' subsists in a spiritual world, we have only a word without a meaning. The metaphysical weakness of modern science is the direct outcome of its lack of higher realism."

The Beginnings of Mankind

The opening chapters of the Old Testament, which tell of the beginnings of the human race, take us to the borders of that world. They have a peculiarly pictorial character. They reflect a condition of life in which man had a fellowship with God that was open and direct. This fellowship was of a different kind from the spiritual communion which we now know. It was on a different plane, the plane of a supra-sensible world, where the material and the spiritual were equally real, where God and man could meet together. Such a condition of life is utterly beyond our present experience, and this accounts for the pictorial form of the narrative. In our fallen state we have no faculty for comprehending it, and there was no other way in which it could be represented to us. What the story of these three chapters means is, that in his original state man had free access to the spiritual world where God is, and that he lost it by the Fall.

The picture of our first parents being driven out of the Garden of Eden represents their expulsion from that spiritual world. Their fall was not only a fall into sin: it was a fall out of a higher world. Since then man has had no access there. The way to God, and to the world where God is, is barred. Man is not only unable to enter that world; he can no longer see it. It is utterly unknown to the natural man. From this point of view we get light on the meaning of redemption. It is God's provision for man's return to fellowship with Himself by removing the barrier of sin and thus restoring access to the world which man was created to dwell in. It means making a way for man to come back home to God.

The Homelessness of the Patriarchs

Coming down to the age of the patriarchs, we find that they had a sense of homelessness in this world and were longing for the other world. This is the way their experiences are explained by the inspired writer of Hebrews (Heb. 11: 8-16). They confessed themselves to be "strangers and pilgrims on the earth." Abraham left Ur of the Chaldees, where, recent archaeology has discovered, the civilization of this world had been developed to a very high point. He took this step because of an urge for the unseen spiritual world: "For he looked for a city which hath foundations, whose builder and maker is God." This was the real significance of his call. The earthly land of Canaan was not the final object of God's promise to him, but only the frame in which it was set; and Abraham knew this. He dwelt in the land only as a sojourner. He was being trained in faith, and so was learning that the promise of God went far beyond any material possession.

Isaac and Jacob shared Abraham's hope, and showed the same patience of faith. There is a striking illustration of this at the end of Jacob's life. As he was

forecasting the future career of his sons and the earthly destiny of their descendants, he paused in the midst of it all and uttered this ejaculation: "I have waited for thy salvation, O Lord" (Gen. 48: 18). Above and beyond all the earthly and material blessings he was describing, which belonged to this world alone, the heart of the aged patriarch was set on something else. His hope reached out to another world altogether different.

Israel's Peculiar Place in History

The nation of Israel, which Jacob's family founded, occupied a peculiar place among the nations of the world, and it had a different kind of history from theirs. The other nations were suffered to walk in their own ways and to develop their own natural characteristics (Acts 14: 16), but Israel was separated from them to become the covenant people of God. The primitive knowledge of God with which the human race began became gradually obscured and perverted as men turned away from "the invisible things of Him" and became more and more occupied with the visible things of the material world. As the nations developed down the course of history, they lost the conception of an invisible spiritual world where God is, and they drifted away from Him into materialistic conceptions of the Deity and into gross idolatry. This is Paul's explanation of the course of human history and the state of the pagan world (Rom. 1: 20-23).

Israel's special function among the nations as the Lord's covenant people was to bear witness to Him as the true God by the way they worshipped Him. The Mosaic tabernacle, where their worship was carried on, was so constructed as to be a shadow of the unseen heavenly world. Moses was commanded to make it according to the pattern that was shown him in the Mount (Heb. 8: 5). In order to fulfil this function the more effectively, Israel was placed in the land of Canaan, which was on the cross-roads of the ancient world. There the people were to live out their national life in the midst of the nations, not by developing a civilization of their own as the other nations were left to do, but by carrying out the will of God as revealed in the Moral Law given to them at Mount Sinai and in the social and economic system that was based upon it.

For this reason the Israelites were given no king of their own such as the other nations had, for they were to look to God as their King. This was the significance of the discipline they were put through in the days of the Judges. They were being trained in the obedience of faith. It was the divine purpose to teach them that their national life depended upon a moral and spiritual order administered by their invisible King. But Israel grew weary of this discipline of faith—it was so different from the way the other nations were ruled—and they came to Samuel demanding a king whom they could see, "like all the nations" (1 Sam. 8: 4-5).

The misgovernment of Samuel's sons was the occasion for this request, but its real cause lay deeper. "They have not rejected thee," said the Lord to Samuel, "but they have rejected me, that I should not be King over them." It was not that they had denied the Lord their God, but that they had rejected His invisible Kingship. It was the beginning of Israel's "falling away" (cf. 2 Thess. 2: 3). It was the first step in the nation's departure from its proper and peculiar function of bearing witness to the invisible rule of God in the world. It ultimately led, after some centuries of continued backsliding, to gross idolatry and to the tragic judgments of the captivities.

The Divine Intervention in Israel

God met the request of the people, first by giving them a king of the kind they wanted, a magnificent specimen of a man, who had many attractive qualities.

Saul's reign had a good beginning, but he carried it on after that by his own self will and did not seek the will of God. He failed to maintain Israel's special witness in the world. Then God interposed by raising up a king of His own choosing—"a man after His own heart"—who would do all His will (1 Sam. 13: 14; Acts 13: 22). David sought the will of God. He began his reign by consulting God as to what he should do (2 Sam. 2: 1; 5: 19, 23), and thus he showed his true character. Although he made many mistakes afterwards and sinned grievously, yet he established his throne in the will of God. This was the general character of his reign, and it was the essential and significant difference between his reign and that of Saul. David's throne bore witness to the rule of the invisible King, and it was thus a type of the heavenly throne.

It is only in the light of this feature of David's reign that we can understand the true nature of the special promise that God gave to him. A Son of his own house was to be raised up in whom his throne should be established for ever (2 Sam. 7: 12-13; 1 Chron. 17: 11-14). This promise made a profound impression upon the king, as is shown by the adoring prayer he offered immediately afterwards. Evidently he saw that it meant something far more than that his royal seat in Jerusalem should be occupied in perpetuity by one of his line and that his earthly kingdom should last forever. It had to do with the redemption of the race, which had been promised ever since the fall of Adam. The Redeemer was to come of David's house and family. He was to continue the order of things which David had begun and make it everlasting. He was to establish the will of God among men.

This promise is the germ of all the subsequent Messianic prophecies, which looked forward to the Kingdom of God. The Apostle Peter declared, in his sermon on the Day of Pentecost, that it had its initial fulfilment in the resurrection of Jesus Christ and His exaltation to the right hand of God in heaven (Acts 2: 30-31). The throne of David, therefore, belongs to the unseen world-order. It is the throne from which the will of God is administered and the Messianic Kingdom is governed. It is the centre of that spiritual world of ultimate reality from which all power in heaven and earth proceeds (Matt. 28: 18).

The Satanic Perversion of the Nations

While the Old Testament reveals God's purpose with Israel as coming to a head in the Kingdom promised to David, it has also something to say about the way the other nations developed. Gentile kingdoms appear from time to time on the stage of Old Testament history, as it moves down the ages from the story of Babel in Genesis to the world kingdoms of the Book of Daniel. They are all marked by the same characteristics. They are described as founded on organized rebellion against God and as built up by human pride and self-will. Each of them produces a civilization of its own, which magnifies man, and develops certain qualities of his fallen nature without any reference to the will of God.

While God's purpose of redemption for mankind was being carried out through Israel and was manifested in the kingdom of David, a perversion of the race was going on at the same time, and this was manifested in these other kingdoms. A power hostile to God was at work among the nations around Israel. It was in accordance with this Old Testament view of history that Jesus spoke of Satan again and again as "the prince of this world" (John 12: 31; 14: 31; 16: 11). Paul referred to "the course of this world" as being under "the prince of the power of the air" (Eph. 2: 2). Here we reach the point of view which characterizes the whole Bible in its outlook upon world history. It is only in this light that the events of our own day become intelligible.

The Judgment of God Upon the Nations

The Hebrew prophets, who understood history aright, saw a two-fold process in it. On the one hand they taught that God was holding the nations to account for the way they exercised their rule. All the evils in the world were due to their forgetfulness of Him. There would be a day of judgment for the nations. God would bring down all world systems built on the pride of human achievements. "There shall be a day of the Lord of hosts", declared Isaiah, "upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low: And the loftiness of man shall be bowed down and the haughtiness of men shall be brought low: and the Lord alone shall be exalted in that day" (Isa. 2: 12, 17). "The great day of the Lord is near", was the warning of Zephaniah. "That day is a day of wrath . . . And I will bring distress upon men" (Zeph. 1: 14-17). We are learning the meaning of these Old Testament prophecies today.

God exercised His judgment upon nations in the course of history. He used wars for this purpose. "When thy judgments are in the earth", said Isaiah, "the inhabitants of the world will learn righteousness" (26: 9). This prophet had a clear view of the unseen forces that operate behind all world history. He had seen the Lord "sitting on a throne, high and lifted up" (6: 2). All nations before Him were as nothing, and He used them for His purposes, permitting some powerful nation to rise up and make war upon other nations for the ends of His moral government, and then overthrowing it when His work with it was done. This He did with Assyria. He used that mighty and cruel empire as His instrument for the chastisement of His own chosen people because of their persistent national sin and backsliding. "Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation" (10: 5). But when the axe boasted itself against the hand that wielded it (10: 15), when the human instrument dared to defy "the Holy One of Israel"—then hear the prophet's message: "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks" (10: 12). This was God's method of judgment as the Moral Governor of the world. The destiny of the nations in history depended upon their relation to Him, and not upon their mighty armies or upon any material and visible power. The arrogant Assyrian found that the God whom he had defied before the walls of Jerusalem had command of unseen forces before which his own proud host was helpless. The God of Israel, who used these methods of judgment in those old days, is still the Moral Governor of the world.

The Kingdom of God in the World

The prophets also taught that God's purpose in these judgments upon the nations was the ultimate establishment of His own kingdom in the world. This kingdom, they declared, would be an ideal state of human society in which not only Israel, but also all the nations, should share. It would be a kingdom of righteousness and peace. Righteousness would be its fundamental feature, and peace would be the result. "The work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever" (Isa. 32: 17). This meant that the foundations of the kingdom of peace were to be laid first, and they were to be laid in the moral and spiritual order.

This spiritual and heavenly order is foreshadowed by the Old Testament prophets. It is implied in Isaiah's statement, in describing the Messianic Kingdom, that "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills" (Isa. 2: 2). The prophet may not have seen the ultimate significance of the words he was inspired to use, but the phrases, "in the top of the mountains", and, "above the hills", point to something

above the plane of this present visible earthly world. There are other foregleams of the same kind in his prophecies. He tells of a time that was to come when men should see a world that was then hidden from their view. God would destroy "the face of the covering cast over all people, and the veil that is spread over all nations" (25: 7); and men should behold "the land that is very far off", or as the R.V. has it, "the land that reacheth afar" (33: 17).

All this shows that the real significance of the Messianic Kingdom to which the prophets pointed forward lay in the fact that it would open up again that unseen spiritual world where God is to be found and which was lost to mankind by the Fall. Isaiah declared that the government of this Kingdom was to be exercised from "the throne of David" (Isa. 9: 7). We have already seen that this throne is now established in heaven, and that it is occupied by the risen and exalted Lord Jesus Christ. He ascended that throne when He was taken up from the disciples on the Mount of Olives and disappeared behind the veil of the cloud that hid Him from their sight. On the heavenly side of that cloud, as they stood gazing upward, took place the enthronement and coronation of the Son of Man. This leads us on into the New Testament.

(To be continued)

THE ANNUAL COMMUNION SERVICE

of the College will be held on

SUNDAY, APRIL 22, at 11.00 A.M.

in the Assembly Hall

You are cordially invited to attend

THE ANNUAL MEETING OF THE STUDENT BODY

will be held in the Assembly Hall of the College

WEDNESDAY, APRIL 25, at 8.00 P.M.

The Alumni Supper will be held the same evening at 5.45 when the Graduating Classes will be the guests of the Alumni Association.

Former students and friends are invited.

Toronto Bible College Alumni Association

(British Branch)

Minutes of Organization Meeting held Wednesday, February 21st, 1945, at the Word of Life Training College, Moseley, Birmingham, England.

The group of graduates whose names follow, were the guests of Rev. and Mrs. Banks during the afternoon and evening of February 21. Miss Temple, who sent the report, writes: "We spent a very happy afternoon reviving T.B.C. memories and finding, that although we were not at the College together, we had friends there who were known to us."

The business meeting was held in the evening and the company remained overnight. On the following morning, after breakfast, Rev. Sidney Cooper led family prayers, and each member then left for his own home. We shall look forward with keen anticipation to receiving a copy of the first News Sheet which the Branch proposes to publish periodically.

The Alumni Association salutes our fellow members in Great Britain, and trusts that they will find ways and means of getting together regularly.

D. A. B.

Present—The Rev. S. Cooper, '15, in the Chair, and Mrs. H. Malcolm (nee Miss Hilda Duckworth, '24), Mrs. J. Rowe (nee Miss Jean Spence, '31), Miss Jean Shankland, '37, Miss Julie Tipple, '28, and Mr. F. Ellis, '28. Also present, Mr. Rowe.

Apologies for absence and greetings were received from Mrs. Mary Wilson, Mrs. Bessie Olford, Mrs. Rose Dewhurst, The Rev. L. J. Bliss and Mr. T. R. Sorton.

The Rev. S. Cooper then formally welcomed the members present and outlined the purpose of the Meeting, namely to form a Branch Association of the Alumni Association of the Toronto Bible College.

A discussion took place as to what Officers should be elected and the length of term of office. It was finally decided that for the first year, only a President, Secretary and Treasurer should be elected. Mrs. Malcolm proposed and Mrs. Rowe seconded that Mr. Cooper be elected President and this was carried unanimously. Mr. Cooper proposed, Miss J. Shankland seconded, that Miss J. Tipple be elected Secretary-Treasurer—carried unanimously. It was decided that the term of office be one year, then an election should again be held.

As the members were so widely scattered it was thought advisable to meet once a year, although endeavours would be made to keep in touch by correspondence. Miss Tipple proposed, Miss Shankland seconded, that an Annual General Meeting be held each year and as near to March 1st as practicable, the place of meeting to be Birmingham as being most central, the annual election of officers to take place at this meeting.

After some discussion the Rev. Cooper proposed, Mrs. Rowe seconded, and all agreed that the annual membership fee be 2/6d.

The name finally agreed upon, subject to T.B.C. approval, was "Toronto Bible College Alumni Association—British Branch".

Miss J. Shankland suggested that a message of greeting be sent from the meeting to the Alumni Association in Toronto, worded as follows: "Philippians 1: 3, British Alumni send greetings. Acts 26: 22, 23. (Signed) Cooper, President." Miss Tipple agreed to send the cable on Thursday morning.

It was decided that a news sheet be issued at least once a year so that the members might obtain news of each other—a copy to be sent to the Rev. Dixon Burns: the first news sheet to be issued as soon as information could be gathered from those whose names and addresses were in the possession of the Secretary.

It was felt that there might be several other students coming to Great Britain with the Forces and it was agreed to ask Mr. Burns if a notice could be posted in the College Hall, also in The Recorder, asking any such students to get in touch with the President or Secretary upon arrival in this country, so that they could be linked up with the nearest T.B.C. student already here.

This concluded the business and the meeting closed with united prayer for the Toronto Bible College and all that it stood for, and for the newly-formed Associate Branch.

Evangelistic Activities

The Department of Student Activities has had a busy year. The Jubilee Conference held during the opening week of the term, launched us into the fifty-first year of College life with enthusiasm. Despite the depletion in the male strength of the student body, we are carrying on a full program of evangelistic activity. Every Sunday evening since mid-January, the Evangelistic Choir has been engaged in Churches and Military Camps, and its activities for the year will not end until April 15. The work in the Military Camps is commanding increasing respect and receiving increasing attention. Many men have been led to Christ through the visits of the Choir and Students. On one recent visit, forty-six men signed cards, and we are now receiving letters from young men overseas who were led to Christ at Camp Borden and are now bearing witness in the battle line, to the reality of Christ as Saviour.

The activities of the year come to an end with a visit to the Camp at Brantford and services in Park Baptist Church on April 8, and a visit to Camp Borden on April 15. We invite the prayer support of our friends for all these activities.

D. A. B.

THE JUBILEE LECTURES

In this issue of "The Recorder" we publish the first of three lectures delivered by Dr. McNicol at the recent Alumni Jubilee Conference. Students of former years will be reminded, as they read them, not only of our beloved Principal's profound knowledge of Scripture, but also of his penetrating insight into its essential meaning. From a lifetime devoted to "thinking through the Bible" Dr. McNicol has formed the habit of thinking constantly in terms of the Biblical revelation, and acquired the rare ability to appraise all of contemporary life in the light of eternal reality.

Faithful Unto Death

Ed. Stavenow, '39, Killed in Action in Italy, December 16th.

"I have felt led to write a short note to the Recorder concerning the passing away of Ed. Stavenow, who graduated in '39.

"I had the privilege of training with him in Scotland and of being with him through the Sicilian and Italian campaigns, and I earnestly testify to his true Christian life and testimony. We had rich moments of spiritual fellowship together, and he was of great help to us when we held periods of prayer and study. I know of many souls that have been strengthened and enriched through having fellowship with Ed.

"The Lord saw fit to take Ed. to Himself on December 16, 1944, but Ed's faithfulness in the reading of God's Holy Word and in prayer will long be remembered by his comrades. The plain, simple yet strong testimony he bore will not be forgotten by those of us who had the joy of knowing him or serving with him."

JOHN W. ROBERTS, PTE., R.C.A.M.C.

(Son of Rev. J. J. Roberts, Burlington, Ont., T.B.C., '17)

We are permitted to reproduce a paragraph from Ed. Stavenow's last letter, written to a friend on December 13th, three days before he was killed. It was his final testimony.

"I wish it were possible for me to drop in for a visit with you, only for one little evening, and I would be contented. But there is still a tough, dirty job to be done and we cannot quit now, but we go forth not in our own strength, but in the strength of Him who is our light and life. It is not easy by any means, but when the outer man begins to tremble and become afraid, then there comes a peculiar sense of inward peace that comes from the Lord Jesus and Him alone. When the going gets really tough and we begin to think that we have tea in our veins instead of red blood, it is then that Jesus is most precious to those of us who know Him as Saviour. It is then that He shows us that He will never leave us nor forsake us; it is then that He shows us that He is the only one that 'sticketh closer than a brother'; it is then that He proves to us that He truly is our 'Light and Life' and 'all in all'. So that from personal, practical experience I cannot help but say that 'I love Him, because He first loved me.' Now do not think that I am preaching; I am merely testifying once again to the tender care that Jesus ever bestows upon His own blood-washed children. I feel at times that I have been somewhat of 'a doubting Thomas', even when I was at Bible College, and so Jesus saw fit to bring me over here and prove conclusively to me that He is able to fulfil to the letter all His promises made to us."

DR. J. M. WATERS

The graduates and friends of the College will be glad to hear that Dr. J. M. Waters, Registrar, who recently underwent a serious operation at the Hospital, has been able to return to his home. He is making satisfactory progress. May we invite you to join with us in prayer for his complete restoration to full health and vigour.

News of the T.B.C. Family

PERSONALS

Rev. E. Fred Page, '19, of the Christian Missionary Alliance was called from Logansport, Indiana, to the city of Huntingdon, West Virginia, at the beginning of the year.

Rev. John C. Procter, '20, is returning to his work in Portuguese Equatorial Africa, under the South Africa General Mission.

Mrs. Gordon Beacham (Marjorie Crothers, '21) has returned to Nigeria under the S.I.M.

Mrs. Robt. Moynan (Mary Goforth, '23), has been elected President of the Toronto Presbyterial of the W.M.S. of the Presbyterian Church.

Rev. Gordon H. Smith, E.C., '23, has translated Mark's Gospel into "Rade," an Indo-China dialect. This is being printed by the Canadian Branch of the British and Foreign Bible Society.

Connie Bissex, '26, is serving with the Salvation Army in the British West Indies.

Rev., '26, and Mrs. (Catherine Hartley, '27) Gordon Mellish, are home on furlough from Africa.

Rev. Gordon Mellish, '26, has completed a translation of "The Acts" into the African language "Gio," which the British and Foreign Bible Society in Canada is printing for the parent Society.

Mr., '25-'27, and Mrs. (Nettie McDonald, '27) David H. Rough, who have been working in Nigeria under the Sudan Interior Mission, are on furlough.

Rev. Aubrey DeV. Hunt, '27, was inducted at Woodbine Heights Baptist Church on January 9. Rev. D. A. Burns, '16, Moderator of the Toronto Association, presided.

Mr. Jack Percy, '32, has taken over the secretarial work of the Sudan Interior Mission in New York.

Dorothy Francklin, '34, is home from Bolivia.

John Crook, '36, was ordained by the Associated Gospel Churches on October 19 in the Philpott Tabernacle, Hamilton.

Jean C. Scott, '36, has been appointed Secretary of the London Bible Institute.

Mr., '36, and Mrs. (Vera D. Bigham, '37) Wm. Tyler are on furlough from China.

Ronald D. Harmer, B.A., B.D., '37, was ordained in the Cambridge Street Baptist Church, Lindsay, on November, 29.

Frances Longley, '37, is home from Africa.

Hazel Reesor, '37, who has been with the Sudan Interior Mission in Africa, is on furlough.

Rev. N. Frank Swackhammer, '37, of Mount Royal Church, has been elected to the office of President in the Montreal Protestant Ministerial Association.

Mrs. N. O. Bastian (Ethel Saunders, '38-'39), who has been with the Sudan Interior Mission in Africa, is on furlough.

Due to war conditions, Adah Beech, '40, who had set out for China, has returned to Toronto and joined the office staff of the China Inland Mission here.

Mr., '40, and Mrs. (Grace Whatley, '40) Harold James, who have been serving under the South Africa General Mission in Africa, are on their way home.

Henry Hawkins, '40, left in early March for work in Nyasaland under the South Africa General Mission.

Grace Reeves, '41, is home from Baffin Land.

Isabel Young, '41, is working with the Presbyterian Church at Vegreville, Alberta.

Karl Goldberg, '42, was ordained on November 23, at the Verdun Baptist Church, Quebec.

Elmer Hobbs, '42, is studying with the Friends Ambulance Unit at Pendle Hill, Pennsylvania.

Neta Reddick, '42, has joined the office staff of the Spanish Christian Mission in Toronto.

Marion Thomas, '42, is working with the Brethren among the French at Sherbrooke, Quebec.

Joyce Grundy, '43, is studying at the Child Evangelism Institute, Dallas, Texas.

Ferris Campbell, '44, has taken charge of the New Toronto Baptist Mission.

Nellie Doig, '44, is working with the American Board of Missions to the Jews in Brooklyn, New York.

Phyllis Kalbfleisch, '44, has joined the staff of the Mt. Elgin Indian Residential School, Muncey, Ontario, under the United Church.

BIRTHS

On February 28, 1945, in Rutlam, Central India, to Rev. and Mrs. Moir Waters (son of Dr. J. M. Waters, Registrar), a daughter, Heather Jean.

At Toronto, on March 5th, to Rev. ('26) and Mrs. (Catharine Hartley, '27) Gordon Mellish, twin boys.

MARRIAGES

Alyce Brown to Leonard Warr, '35, in Bethel Baptist Church, Hamilton, in October last. Mr. and Mrs. Warr are serving a field in Haliburton, Ontario, under the Associated Gospel Churches.

Kathleen Henderson, '35, to Judson H. Merrit, M.A., at High Park Baptist Church, Toronto, on October 21. They returned in early March, to their work in Angola under the South Africa General Mission.

Eleanor Vuohelainen, '39, to Frank A. Ranta on November 18 in Beverley Street Baptist Church, Toronto. Helena Rae, '42, was maid of honour.

Joan Robertson, '43, to Harry M. Percy, '39, on December 12, at Miango, Nigeria.

Eleanor Legge to Alvan Cleland, '43, on December 16, at Toronto Bible College. Dr. McNicol officiated.

Nora Green, '44, to Edward Brotsky, '45, in College Street Baptist Church on December 16.

Bernice Binks, '43, to John A. Reid in St. Anne's Anglican Church, Toronto, on December 23.

DEATH

Pte. Edgar Stavenow, '39, was killed in action in Italy on December 16.

The Gateway

We expect the 1945 issue of "The Gateway" will be off the press by April 1st, and it will contain many new and interesting features that you will appreciate.

As the publication is limited to the same circulation as last year, we would advise members of the Alumni who desire a copy to secure it early. The price is 75c postpaid, and copies will be sent in the order that requests have been received, as soon as the book is off the press. Send your order, accompanied by a postal note, to: The Secretary-Treasurer of the Gateway, 16 Spadina Road, Toronto 4.

Board of Governors

E. G. BAKER.....	President
WILLIAM INRIG.....	Vice-President
JOHN WESTREN.....	Treasurer
JOHN McNICOL	R. CECIL KILGOUR
S. J. MOORE	R. D. RICHARDSON
DONALD M. FLEMING	W. WILLIS NAYLOR

The Graduation Exercises

of the

FIFTY-FIRST SESSION

will be held in the University of Toronto Arena

Bloor Street West, near St. George

Bedford Rd. car stop

THURSDAY EVENING, APRIL 26, at 8.00 p.m.

Testimonies by Graduating Students

Music by the College Choir

Tickets may be secured by applying to the Secretary

Doors open at 6.15

7,000 Seats

Offering

