

**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. 2 (June 1945)



# Toronto Bible College RECORDER

16 Spadina Road  
Toronto

Price Ten Cents  
Per Annum

Volume 51

TORONTO, JUNE, 1945

Number 2

## The 1945 Graduation Exercises

By the Rev. Canon J. D. Paterson, L.Th., of Toronto

ONCE again, under the good hand of God, the wider family of Toronto Bible College met in Varsity Arena for the graduation exercises. This wider family comprises the Board of Governors and the Advisory Council, the faculty and staff, the graduates and students and all the great number of friends and they make a goodly and impressive gathering. From a platform seat I would have judged that there were not so many condemned to sit behind and at the side of the platform but folks were packed in rather more closely and right up to the very top in the seats directly in front and right round the ends of the arena. Decidedly there was a crowd and the ushering and general arrangement for their comfort was perfect.

One could not help wondering how many of that vast audience were ministers. The Anglicans were conspicuous not only by their white starched clerical collars but by their numbers; a bishop from China sat with a canon from India in a section where nearly one-third of the guests seemed to be ministers and their wives. It would be interesting to have an idea of the number of church leaders—some holding the highest places in their own church—who spent the evening with us and no doubt went away inspired by the virility of all the proceedings.

As the friends were gathering a piano trio played splendidly and gave a tone even then by their appropriate selection of music and then at 8 o'clock the double procession began to wend its way from the wings to their seats on the platform. There was a hopeless lack of balance of which we are justly proud. The young men were conspicuous by their absence, being called away in the service of our country, and the very few who were there had all volunteered and been refused. Under the circumstances the girls were carrying on and how well they have kept things going was evidenced by the perfection of the all girl evangelistic choir which is consistently doing all the work of the mixed choirs of other years.

After the great audience had sung one verse of the National Anthem—the stirring extra verse was unfortunately omitted this year—the Rev. W. C. Machum, B.D., General Secretary of the Maritime Baptist Convention, read Colossians, chapter 1, and led us in prayer. Then our beloved Principal, who presided, spoke words of welcome and told us something of the College and of the prospects for the next year or two. He was most encouraging, but every one was disappointed that he did not take more time, for no one is more eagerly listened to than the Principal.

What makes T.B.C. graduation different to any other is the "Words of

Witness" part of the programme. This was omitted last year to give a group of distinguished leaders in Church and State an opportunity to bring greetings on the occasion of our Jubilee—we enjoyed our guest speakers but we missed the testimonies and it was good to see the young people once again standing before the microphone telling out what T.B.C. had meant to them.

Mr. Ernest Shildrick always excels, and in his choice of music and his conducting he has a great influence on the whole programme. The twenty-third psalm as sung by the special evangelistic choir was a gem—about as perfect as anything could be. When he led the whole gathering in the grand old hymn "Jesus Saves" he drew such volume from the singers that the music and perhaps also the words must have been heard at Bloor Street. After the six "words of witness" how appropriate that we should all make the response "We have heard a joyful sound, Jesus saves." This hymn might well become an annual feature.

The presentation of the diplomas and certificates was made by the Vice-Principal and the President and then the graduates stood before the platform on the ground floor, while the Rev. Canon J. Douglas Paterson, after asking the whole gathering to stand with the graduates, offered a prayer of dedication, not only for the young people but a rededication of all to the service of our Lord and Master Jesus Christ. The singing of the College hymn "Help me, O Lord, the God of my salvation" followed by the benediction brought the proceedings of the 51st graduation exercises to a close. As we dispersed from the gracious fellowship of that gathering and went to our homes, surely the thought in many hearts was to thank God for the past and to trust Him for the future.

---

## The Annual Report

Our enrolment this past year, 1944-45, has been the lowest since the war began, and yet not lower than we should expect. There were in the Day classes 197 students in all—of these 164 were women, and only 33 were men. The significant thing is that the Third year—this year's graduating class—was the smallest of the three years, numbering only 44, as compared with 51 last year and 75 in 1940, the first year of the war. But the Second year numbered 55, and the First year 76, which would perhaps suggest that we have already touched our lowest enrolment, and we may expect as fighting in Europe subsides that our numbers will increase.

Our students have again come from every province save P.E.I. They represent 18 denominational groups. However, the four largest denominations and the Mennonites account together for 147 of the total number.

The Evening classes have also been somewhat reduced in numbers, aggregating 231. They represent 14 denominational groups. Perhaps the most interesting feature of the E.C. enrolment has been the proportion of students divided between the Regular evening classes and the Teacher training classes. The last year there were more students taking the Teacher training classes than the Regular evening classes, 119 as against 112. It would seem to indicate the value that young people are increasingly attaching to our Teacher training course. It is a very practical preparation offered specifically to Sunday School teachers. As, however, it is also necessary to take adequate Bible training to obtain the Evangelical Teacher Training Association certificate, those students who do receive this certificate have taken more than just the Teacher training classes. They have also taken the Regular evening classes or the Day classes. At the Annual meeting of the Student Body this year 16 Teacher training certificates were presented.

The published report of the Evangelistic activities of the Student Body indicates that 787 persons were dealt with individually during the past session,

and 101 professed decisions for Christ were made. Students who have been serving as Student pastors have conducted 147 Sunday Church services, not only in Toronto but also elsewhere in the Province. Other meetings held include 36 Factory meetings, 34 Mission meetings, 5 Open air meetings and 34 week day services, not classified. Nine hundred and nine visits have been made to homes in the interests of Churches that have asked our students to undertake this work.

The Evangelistic Choir has again been composed entirely of girls. It has made 6 Sunday visits to Military camps, and during these visits the military hospital of the camp has received special consideration. On Good Friday, continuing what is now a tradition with us at T.B.C., the Choir spent almost three hours visiting the wards of Christie Street Hospital with Mr. Shildrick. At these Military Camps and Hospitals 122 individuals have been dealt with personally, and eight professed decisions for Christ have been reported.

All these, and other activities, have been carried on by a student body that has been considerably smaller than in previous years. At the same time the classroom work has not been impaired. The students with us this past session have shown themselves responsive to the instruction given, and eager to take advantage of their opportunities.

During the second term of the session it was necessary for Dr. J. M. Waters, our beloved Registrar, to undergo a very serious operation. We rejoice that he has made such good recovery, and we pray God to continue to restore him to full vigor. We have missed him very much, not only from the classroom and from his office, but also from our fellowship. We look forward expectantly to his gracious presence amongst us again next session.

It is with deep thankfulness to our Heavenly Father that we look back upon this past year's work in the Bible College. He has crowned the year with His goodness, and we are encouraged to expect His continued grace and favour as we prepare for the 52nd Session that opens this fall.

## ALUMNI WEEK AT KESWICK

August 25th-September 1st .

Registrations may be made direct to

Canadian Keswick Conference, 366 Bay Street, Toronto, or

Alumni Office, Toronto Bible College,

16 Spadina Road, Toronto 4

The Annual Alumni Picnic will be held on Saturday, June 9th,  
in Area 10, High Park.

## The Bible's Philosophy of History

By Principal McNicol

### PART II.—THE NEW TESTAMENT OUTLOOK ON HISTORY

#### The Fulness of the Time

The idea that "the fulness of the time" had arrived runs through the whole New Testament. The first note in the preaching of Jesus was, "The time is fulfilled, and the kingdom of God is at hand" (Mark 1:14). The Apostle Paul declared that God sent forth His Son, "when the fulness of the time came" (Gal. 4:4); and again, that Christ died for the ungodly, "in due season" (Rom. 5:6). The Epistle to the Hebrews speaks of Christ as having appeared to put away sin by the sacrifice of Himself, "at the end of the ages" (9:26, R.V.).

When the Lord Jesus Christ appeared in the world, history had come to a climax. The historical development of the race had reached a point beyond which it could not go. No entirely new principle has been introduced into human civilization since that time. All that has occurred in the way of apparent progress has consisted in changes in the way existing principles have been manifested. This may be seen in the case of the three universal institutions which had reached their culmination at the time of the New Testament. In Jewish religion, the worship of one personal God had been established and widely spread through the Jews of the Dispersion, and along with that went the publication of the Moral Law. In Greek culture, the highest development of human genius had been reached in literature, philosophy, and art, and all western civilization is based upon it. In Roman law, the elemental principles of human justice had been expressed and embodied, and all modern jurisprudence is founded upon it.

But notwithstanding all these achievements, mankind was left frustrated and helpless. The general result was a universal sense of dissatisfaction. The human race had exhausted its powers. The world had come to the end of itself, and there was a deep yearning for something beyond. That which alone could satisfy the the heart of humanity, whatever it might be, still lay out of reach.

#### The Significance of the Incarnation

Then Jesus Christ came. He came as the Head of a new creation. The voice that issued from the throne at the end of the Book of Revelation marks the essential nature of all Christ's work: "Behold, I make all things new" (21: 5). Paul describes the effect of the Gospel in the lives of men as being of this nature: "If any man be in Christ," he told the Corinthians, "he is a new creature", or literally, "there is a new creation" (2 Cor. 5: 17). The Incarnation was a completely new event in history, and it meant a new beginning in the world. In Jesus Christ, God came down among men and incorporated Himself in the human race. He did this, as Paul points out, for the purpose of "reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5: 19). That is, Christ came to deal with the existence of sin in the human race—that great barrier which had separated man from God ever since the fall of Adam.

But Christ's work in bringing men back to God involved more than the removal of sin. It meant introducing men into a new world, the world where God is. The Gospel is not a convenience for enabling us to live on respectably in the old world, being conformed to its spirit but not sinking into its sin. It ushers us into another sphere of life and another way of living. By His work on earth—His righteous life, atoning death, and triumphant resurrection—the Lord Jesus



Christ made a new kind of life possible and available for men. It is a different kind of life altogether from that of this present world. It does not belong to this world; it is lived on another plane. Jesus stated that fact again and again during His farewell discourse to the disciples in the upper room. "If ye were of the world," He said, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you . . . In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (John 15: 18-19; 16: 33.) And in His high-priestly prayer later on that night, He referred to His disciples in these words: "They are not of the world, even as I am not of the world" (John 17: 16).

### What Happened at Pentecost

The disciples did not understand what this meant at the time, but they came to realize it after Pentecost. On that day a new stream of life entered the lives of the followers of Jesus—a life that came from above. Something happened which delivered them "out of this present evil world" (Gal. 1: 4), and translated them "into the kingdom of God's dear Son" (Col. 1: 13). This is manifest in the experiences that followed the event. A new set of spiritual forces had come into operation. These were the powers of the new creation which Christ had brought into being by His redemptive work. The disciples now found themselves in the midst of it and were reacting to it.

The nature of the change that came upon them at Pentecost was not an exuberance of joy in the fact that their Master was alive again. This element was in it, of course, but they had known that fact ever since His resurrection. It was not due to the assurance that He was now in heaven, for they had seen Him taken up ten days before. Nor was it due to a rising conviction that they should try to follow their Master's example and bring His teaching to bear upon the world around them, for they did not set out to do that. It was something quite different from all these things which took possession of them that day. It was an overwhelming consciousness that their living and glorified Lord was among them. Their lives were charged with a sense of His spiritual presence. He had become for them the one great living reality. They found themselves belonging to the world into which He had gone.

They looked upon this present world now from an entirely new point of view. They were members of a new order of being, whose seat and centre were in another world, and whose living springs were there in the glorified Person of their Lord. They were bound together in a new kind of fellowship. They had all things common, not because they entertained some socialistic ideas about community of goods, but because their hearts were flooded with the love of Christ. They were fulfilling the Law without thinking of it—in the same way as He had fulfilled it. This kind of life did not grow out of the old order of life by a natural process of development. It had not come into being because the disciples were practising the principles of Jesus or following His example. Instead of that, they were reproducing His life in the power of a new creation.

The first effect produced upon the community around them was one of surprise and awe—"fear came upon every soul" (Acts 2: 43). This was occasioned, as the context indicates, not so much by the apostolic miracles, which are mentioned afterwards, as by the nature of the change which Pentecost had wrought in the disciples of the Lord and their first Christian converts. It was manifest that strange new powers were at work among them, powers that were not of this world. Another order of life had broken in upon the course of this world's life and had produced this new thing. As the community became more accustomed to the presence of the new order of things in its midst and more familiar with its char-

acteristics, this first sense of awe passed away; and it was not long before a spirit of bitter hostility took its place. So far from adopting the principles of life manifested by that first Christian group, the world came to recognize in the new order something alien to itself. Then the disciples understood the meaning of the warning that the Lord had given them about their relation to the world.

### The Opening of the Kingdom of Heaven

The significance of all this lies in the fact that the Kingdom of God, which the Old Testament prophets had announced and Jesus had come to establish in the world, had been opened on the Day of Pentecost and the disciples had been received into it. Peter had been promised "the keys of the kingdom of heaven" when he made his great confession of the Divine origin of his Master (Matt. 16: 19), and in his sermon that day he had used them. When he answered the anxious question of the people, who had been convicted by the first part of his address, "Men and brethren, what shall we do?" and went on to proclaim the Gospel to them—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 37-38)—he thereby opened the doors of the Kingdom to men, and some three thousand at once entered in.

The Kingdom had been announced as at hand by John the Baptist; and Jesus began His ministry with the same message: "Repent ye, for the kingdom of heaven is at hand" (Matt. 3: 2; 4: 17). It was "at hand" then—only three short years away—but it was not yet ready. It could not be made ready for men until Jesus had accomplished His work on earth and laid its foundations. It was necessary that the Kingdom of God should be founded deep in the unseen and abiding realities, and this could be accomplished only by the way of the Cross. Human nature itself must first be changed at its roots and its whole course and tendency must be reversed. Jesus had to create human nature anew before men could enter His Kingdom.

The kingdoms of the world were founded on the self-will of man's old nature; and they were characterized by self-assertion and maintained by force. The Kingdom of God must be founded on God's will, and it was to be characterized by man's self-abnegation and maintained by the Spirit of God. "Not by an army, not by power, but by my Spirit, saith the Lord of hosts" (Zech. 4: 6, marg.). Jesus struck the keynote in the opening words of His sermon on the mount: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5: 3). This was entirely new, and it was contrary to all the old ideas of men. It was quite alien to the spirit of this world.

In His teaching about the Kingdom Jesus always presented it as something which men had to enter, not as something which He expected them to establish by reforming the kingdoms of this world. The Kingdom of God was essentially a supernatural order, the founding of which was His work alone, and entrance into it could be obtained only by a radical change in man. This was so great a change that Jesus described it as a new beginning of life—a new birth.

On one occasion the Pharisees asked Him when the Kingdom of God was coming, and He replied that it was not coming "with observation",—there would be no outward signs of worldly splendour about it,—"for lo", He went on to say, "the kingdom of God is within you" (Luke 17: 21). What He meant was "among you", or as the R.V. margin has it, "in the midst of you". He was speaking to the Pharisees and could not have meant that the Kingdom of God was within them in the sense of being in their hearts. He was referring to Himself and His presence among them. In the kind of life He was living they could see, if they would, the powers and principles of the Kingdom already in action. In the earthly life of

Jesus, human nature was being created anew in preparation for the founding of the Kingdom by the way of the Cross.

### The Nature of the Kingdom

In the course of His ministry, Jesus went on to describe and illustrate the Kingdom in a great variety of ways. In His sermon of parables by the lake He explained what He called, "the mysteries of the kingdom of heaven" (Matt. 13: 11). What He meant by this phrase was its inner nature; and this was something that could not be discovered by human effort and required a divine revelation to make it known. In these and other parables of the same group, Jesus set forth the Kingdom as a new order of things breaking into world history. It would not be built out of the old world-order, but would have a secret, self-propagating power of its own, like good seed sown in a field. It would develop an organized system of its own from a very obscure origin, as when a grain of mustard seed grows into a mustard tree. Its very presence in the world would cause reactions. It would be imitated and counterfeited by systems alien to it, like tares growing up in a field of wheat. It would start hidden movements under the surface of world society, pervading and disturbing it, like leaven working in a mass of meal.

All these features in our Lord's account of His Kingdom meant that its powers and principles were to belong to another order of life from that of this present world, and that the impact which it would make upon this world would be due to that fact alone. "My kingdom is not of this world", said Jesus to Pilate (John 18: 36), who knew nothing of any other kind of kingdom or any other kind of life. The Kingdom which Jesus came to establish was fundamentally a "kingdom of heaven". It belonged primarily to the heavenly world where God is and from which Jesus came, and it would operate upon the life of this world from the Godward side of the veil.

These parables of "the mysteries of the kingdom" also show that the new order which Jesus was to introduce into the world would not take the place of the present earthly order, but would run side by side with it down the course of human history until "the end of the world"—literally, until "the consummation of the age" (Matt. 13: 20, 29). It would be essentially a spiritual order with its springs in the unseen, but operating within the framework of the material and visible order, and producing a certain effect upon it.

Such was the Kingdom as Jesus proclaimed it. It was this Kingdom that the Jews missed when they rejected Jesus. They were looking for an earthly and material kingdom belonging entirely to this present world-order (Matt. 21: 43). It was this kingdom that Jesus promised to His own disciples when He said: "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom" (Luke 12: 32). And now they had been ushered into it on the Day of Pentecost by the supernatural work of the Holy Spirit. They had been born again into another world. This was the new birth which, Jesus had told Nicodemus, was the only way of entrance into the Kingdom (John 3: 3-5). This supernatural work of the Spirit was the baptism which Jesus commanded the disciples to wait for when He left them at His ascension (Acts 1: 4-5).

### The Preaching of the Kingdom

In the Epistles of Paul we find the Kingdom described as the sphere of the Holy Spirit's operations and distinguished from the sphere where earthly and physical functions operate (Rom. 14: 17). Paul regarded believers in Christ as belonging to the heavenly world where Christ is enthroned (Eph. 1: 3; 2: 6; Phil. 3: 20; Col. 3: 1-3), and he identified this with the Kingdom (Col. 1: 13). He regarded "preaching the kingdom" and "testifying the Gospel of the grace



of God" as one and the same thing, for he used these phrases interchangeably (Acts 20: 24-25). The Book of Acts closes by describing Paul's evangelizing work in Rome during his imprisonment there as, "preaching the kingdom and teaching the things regarding the Lord Jesus Christ" (28: 31).

It is obvious, therefore, that the New Testament regards the preaching of the Gospel as the means of propagating the Kingdom. The growth of the Kingdom in the world is taking place as the Gospel is being spread abroad in the world. But this is a hidden process, and it is not accompanied by any open and visible manifestation of the triumph of the Kingdom. The Kingdom of God is not coming "with observation". The evangelizing of the world is not resulting in the conversion of the world.

The New Testament gives no indication that the conversion of the world was to be expected. Only one part of the good seed in the parable came to fruition. The wheat and the tares were both to grow together in the same field until the harvest. Jesus warned His disciples that when they went out into the world their message would not meet with universal acceptance. He told them that the result of His own presence in the world would cause such a division among men that it would cut asunder even the closest domestic ties (Matt. 10: 34-36). The gradual conversion of the world, therefore, by means of the Gospel is not the New Testament outlook.

What the New Testament does indicate, however, is that the preaching of the Gospel is preparing the world for a crisis, and that the triumph of the Kingdom will come in that way. This crisis is likened to a harvest, which will take place when such movements as are represented by the growth of the wheat and the tares reach their maturity, or when the impact of the Kingdom upon world society has reached the point represented by the leaven in the meal permeating the whole lump. This will happen when the work of evangelizing the world has reached a certain point of completeness.

In the whole course of His reply to the question the disciples asked of Jesus on the Mount of Olives,—“What shall be the sign of thy coming and of the end of the world?”—He mentioned only one thing as marking the time of that event: “This gospel of the kingdom shall be preached in all the world for a witness unto all the nations: and then shall the end come” (Matt. 24: 3, 14). We have no means of determining to what extent the Gospel must be preached to make its witness extend to all the nations in the world, but the “end” is always associated with the return of the Lord. It is clear, therefore, that He intended this work to be continued till that event takes place.

### The Consummation of the Age

The second coming of Christ, then, marks the final crisis and will bring the Kingdom to a triumphant manifestation. This event is the real New Testament outlook. It filled the horizon of the Apostolic Church. The Apostles told their converts to “wait” for the coming of the Lord, and all the New Testament churches have this expectant attitude. But the event is never described in any specific way.

When the Apostles saw Jesus ascend from the Mount of Olives they were told by the two men that stood there in white apparel, who were probably the same two men that stood with Him on the Mount of Transfiguration (Luke 9: 30), that He should “so come in like manner” as they had seen Him go into heaven (Acts 1: 11). This did not mean that He would come back again to this earthly plane of life, for He had not been living on the earthly plane since His resurrection, and it was not in that manner they had seen Him go. What it did mean was, that as He had disappeared behind the veil of the heavenly world, so some day He would appear from behind that veil again. This He would do when the task

He left with His disciples was fully carried out, and they had been His witnesses "unto the uttermost part of the earth."

The New Testament writers do not represent the Lord's appearing in terms of this world-order, as though He were coming to reign on earth in the same material way and with the same material power as characterize the present order of world rule. In their attitude toward His coming, the early Christians were not merely looking into the future along the level of time and of human history. They were standing face to face with the heavenly order and were looking into the unseen. The event lay in the future, of course, but its springs were not there. These lay in the world of eternal realities where their Master was now enthroned. He would come "in the clouds of heaven," releasing new powers from that heavenly world in another Divine intervention, and carrying His redeeming purpose to its goal.

When He came the first time He did something which made redemption an eternal fact, and brought the Kingdom of Heaven into being as a real spiritual order. When He comes the second time He will do something that will carry the spiritual order triumphant into the material order. Then the invisible Kingdom which the Gospel proclaims will come in visible manifestation on the stage of human history. Then the kingdoms of this world will become the Kingdom of our Lord and His Christ. Then the holy city, New Jerusalem, will come down out of heaven from God, "and they shall bring the glory and honour of the nations into it" (Rev. 21: 26). But how this will take concrete shape in history we are not told, and it is folly to go beyond what is written and speculate about it.

### The Judgment of the World

One thing, however, is clearly involved as the crowning issue of the Second Advent. The present stage of human history will be closed, and the race will be called to its account. During His earthly ministry Jesus spoke again and again of a coming judgment for the world, and declared that this judgment would be executed by Himself, for the Father had given Him that authority (John 5: 22, 27). The Apostle Paul told his cultured and sophisticated audience in Athens that God had appointed a day, "in which He will judge the world in righteousness by the man whom He hath ordained" (Acts 17: 31). A symbolic forecast of this judgment is given in that sublime scene in which Jesus represents the Son of Man as sitting on "the throne of His glory" with all mankind before Him (Matt. 25: 31). This is not to be taken altogether as a separate and isolated event, but rather as the consummation of a process of judgment which He is administering throughout the present age. What it signifies is that He Himself is the key to the meaning of human history.

In the Book of Revelation the Lord is seen on the throne of His glory. There the veil of the heavenly world is drawn aside and the exalted Christ is revealed. He is revealed as "the Lamb in the midst of the throne," taking His place there immediately after His triumph on the Cross (5: 5-6). Here we are shown the heavenly side of the Ascension. This is the point of time from which the whole Revelation proceeds. From that point onward the book gives a prophetic view of world history, unfolded in a progressive series of symbolic visions, and seen from the heavenly side. It reveals the change that took place in heaven when the Son of God returned from His great descent to the Cross, and all power was given unto Him in heaven and on earth. It also traces the consequent results that have been taking place on earth since then. It reveals the significance of the Cross in human history.

Here, therefore, we see world history in a true light. Here is depicted a tremendous conflict between the self-will of man, inspired by Satan, and the will

of God, administered by the enthroned Son of Man. We are shown the unfolding procedure of judgment, as His reign goes on, which Paul tells us must last till He has put all His enemies under His feet (1 Cor. 15: 25-26). In the course of it the kingdoms of the world become "the Kingdom of our Lord and of His Christ" (Rev. 11: 15). And at last the whole Revelation comes to a head, when all its judgments are finished, in a new heaven and a new earth (21: 1). This is the end of history as the New Testament sees it. Peter, too, points forward to the same consummation in his Second Epistle (3: 10-13). He uses vivid symbolic language, taken from the Old Testament prophets, which means that the present world-order is to be dissolved in a universal convulsion, and that a new world-order is to take its place in which righteousness at last will prevail.

In the meantime, "the marriage of the Lamb" has come (Rev. 17: 7). The Church, which was given the task of witnessing for Christ throughout the age and has shared the conflict with Him, is taken to share His throne (3: 21). This is the "blessed hope" for which Paul says we are to look (Tit. 2: 13), and it leads us to consider next the place which the Church occupies in history.

## Graduation Testimonies



SYLVIA SMITH  
Victoria, B.C.

As I stand tonight, on the threshold of another of life's great experiences, and look back over my Christian life, I am amazed at all the Lord has done.

Since the time I accepted Christ's gift of salvation, and gave Him my heart, life has been rich and meaningful. Moses said to the children of Israel when they were almost to enter the promised land, "The Lord shall open unto thee His good treasures." This is exactly what He has done for me.

The happy experiences of life have been more precious because they have been shared with Him. But it has not always been in pastures green that He has led me. Sometimes it has been over rough roads and through deep waters. In these times His good treasures have been His presence; His peace; His strong arm to lean upon; and the increasing assurance of His love.

As the years went by, I surrendered myself more fully to Christ, and He eventually called me to give my life for work in some other part of His vineyard than my own immediate home environment and church community.

In a peculiar way He brought me in contact with the Toronto Bible College, and during my three years here He has opened unto me His good treasures in a more wonderful way.

Fellowship with God's children of every denomination and every walk of life has made me understand more fully just what it means to be a member of the great Family of God. As we have studied together, prayed together and played together, we have realized that we are all one in Christ Jesus—not by our own works, or because of any good thing in us, but through what He has done for us.

One of the greatest of God's good treasures opened to me during these past three years has been the new understanding I have received of the work of the Holy Spirit. The doctrine of the Holy Spirit had always been a great mystery to me. I was afraid to delve too deeply into the realm of the spiritual world. But now, I know that the spiritual world is more real than the physical world about us. For physical things decay and pass away, but the things of the Spirit are everlasting.

And yet, if I had only taken Christ at His word, how simple it would have been to understand. He said to His disciples: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things." I found this to be true. The Holy Spirit was to be my Comforter, the one who works in me; reveals God to me; directs my path.

Our blest Redeemer, ere He breathed  
His tender, last farewell,  
A Guide, a Comforter bequeathed  
With us to dwell.

How wonderful it has been to see the Holy Spirit working in the corporate life of the whole student body. As each of us has more fully surrendered to God and allowed His Spirit to work in our individual lives, so the Holy Spirit has been able to permeate the whole of our College fellowship. Through this great corporate fellowship in Christ, I have found new joy in my own salvation.

The secret of this fellowship is prayer. Prayer is the pivot upon which the whole life of the college revolves. Prayer is the Christian's greatest privilege. The times we spent together at the feet of the Master have been of greatest blessing.

Prayer is like the ocean,  
Fathomless to sound,  
But yields to patient searching  
Of its depths profound.

More things are wrought by prayer than this world dreams of, and we have been moved to realize how prayers were answered; obstacles were overcome; paths were made plain.

For all the blessings and privileges of these past three years I praise God, my Saviour. In all my ways, I would acknowledge Him, and render to Him the honour due unto His name.

Tonight, as I look back over the past years of training at Toronto Bible College, I can recall many pleasant memories—memories I shall always cherish. More than this, I can see the beginning of a new era in my Christian life. Gradually God has been unfolding before me a new vision with its new impressions, and now I can praise Him for every experience that has been mine throughout the course.

Over eight years ago I entered the college to begin training for Christian service. Having completed one year of the course, I left to take a position in Rescue Mission Work. After a time I realized the inadequacy of my training to meet the demands of my work, and so decided two years ago to return and complete the course.

I came expecting to receive just so much theological instruction, a diploma, and go out with a better working knowledge of the Bible. This has been true, but is only a part of the training received. I have found God's Word to be a book not only to learn but a book to live by. I have seen that the making of a life is far more important than the making of a living. I am thankful for the experiences I have had as a result of the teaching as well as for the teaching itself.



REGINALD SCOTT  
Toronto

As I studied the Bible, a hunger was created for the deeper things hidden therein. I became willing to see beyond the sacred page and apply the truth to my life. Accordingly I have seen my need to identify myself with the death of Jesus Christ and to let Him live in me to reveal Himself to the world. As I have opened my life and yielded my will to Him the joy I have experienced is something entirely new. To-night I love Him more than I have ever loved Him before.

As we have opened the Bible morning by morning we have been led to exercise our faith as we have become conscious of the reality of the unseen eternal world. As we have, this temporal world about us with its attractions has become less radiant and our desires have become stronger toward Jesus Christ and the fulfilment of His purpose in our lives.

The college training has also helped me to discipline my life. In the Christian life I've found an important place to self-discipline in the will of God. It is one thing to know the will of God, but it is quite another thing to do it. We have learned much concerning the practical issues of life at T.B.C. which have been essential in my daily Christian walk.

Last, but certainly not least, I am grateful for the fellowship of college life, both with students and with staff. All denominational differences were left aside and we worked together, and studied together and worshipped together under one common bond of unity, Christ Jesus; He, who is the Central Theme of all our college life, teaching and activities.



JESSIE R. MAIR  
(Evening Class)  
Toronto

"When Christ who is our Life shall appear, then shall ye also appear with Him in glory."—As I glance back over the happy years in which I have been privileged to attend Toronto Bible College, I feel that I can describe the spirit of the college in no more fitting words than those expressed by the text, "Christ Our Life." Throughout the life of the college—in the lives of the faculty, among the students, in the study of the Word—Christ has been exalted.

Among the students, coming from various denominations and walks of life, there prevails the spirit of unity and fellowship which comes from the indwelling Spirit of Christ Himself. All barriers have been swept away as in Christ we have become one. As one in Christ, we have shared our joys and sorrows; we have had our social times and our times when in prayer we have borne one another's burdens. As one, likewise, on some mission for our Lord, we have preached not ourselves nor our own theories, but we have sought to "preach Christ." How blessed this fellowship has been to me as, weary from a day in the careless, rushing, misunderstanding world, I have been refreshed as I met with other Christians! It has filled me with new courage and new strength for a new day.

How thrilled I have been also as in the Bible study I have seen Christ, and we have been instructed in the way in which He may be revealed through our lives to others. We have seen Him from Genesis to Revelation as the One on whom the whole plan of Redemption depends. He is revealed as the Redeemer of men; the victorious, risen Lord; the glorious, coming King. As we have seen Him we have realized that Christ Himself must be "our life," and in Him we shall have victory in our lives as we surrender them to Him. With this realization I have found the way to a practical Christian life.



Finally, our teachers have exemplified their teaching by Christ-revealing lives. Their consecrated, Christian lives and their friendly, sympathetic manners have been an inspiration to us and as we leave the college it will be with a feeling of gratitude to them and a song of praise to God for having brought us into contact with them.

Yes, the whole life of the Toronto Bible College has had its influence upon us and as we go forth facing an unknown future, we shall do so with the same desire as we have had at the college—that others will see in us "Christ Our Life."

When I entered the Toronto Bible College I was unaware of my personal deficiencies. During the intervening four years these have been revealed to me and I came to realize as never before the power of God, His divine grace and guidance. This year I leave realizing not my strength, but His sufficiency.

I came into the college under the impression that when my period of training was finished I should be able to convince the world in general of the error of its way. But the Lord took this high-minded soul and brought it in humiliation to His feet. There in His fellowship I came to realize it was not I but Christ. He must increase and I must decrease. My whole outlook on life was changed when I saw that death precedes life in the spiritual realm.

During my course I offered my services to both the Canadian and American army for military duty at home or abroad, and upon rejection I resumed my studies at the college.

At the college I have found a fellowship among the students revealing the ecumenical Church in working order. This fellowship has produced a tolerance, a new and sympathetic understanding for those of other denominations, as we realize that the true Church is but a cross section of all Christian denominations and groups, and embraces all those—in whatever group—who have been born from above and are members of the body of Christ.

The practical phases of evangelism, visitation, assisting in various churches, in the hospitals and missions, coupled with the permeating devotional atmosphere developed by a vital prayer life under the corporate leadership of the Holy Spirit, has brought us constantly in touch with the ever-present Christ, with Him who is invisible, the Supreme Head of the Church universal.

We have seen in recent years quite vividly in the world around us how national and international fellowship has been broken to pieces. Why? It lacks the quality which gives unity and strength.

Through our studies of the Bible each morning we have been called upon and privileged to lift our eyes to the hills of God to see His grace in the face of His Son our Saviour, to look for His promise of a glorious tomorrow, and to draw upon and rely upon a strength that comes from above. We have been taught that a knowledge of God manifest in the flesh through Jesus Christ wherever it extends creates fellowship; that the Light of God alone makes possible a true and enduring fellowship among men—for, "if we walk in the light as He is in the Light we keep fellowship with one another." And through a continued fellowship with God and men the Cross gains increasing mastery within us. We come to know Him and the power of His resurrection and the fellowship of His sufferings.

Thus we leave to take with us this fellowship into the world about us, looking forward to that greater world fellowship when the kingdoms of this world will become the Kingdom of our Lord.



WM. LAWRENCE  
Hamilton

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

### PERSONALS

Rev. Edward Pinkerton, '23, has been called to Egerton Street Baptist Church, London.

Connie Bissex, '26, has returned from Bermuda, B.W.I., to take up work in the Salvation Army Rescue Home, Jarvis and Gloucester streets, in Toronto.

Elizabeth Locke, '26, wishes the members of her class to know that owing to serious illness she is unable to prepare the class news-budget for them. Her friends will remember her in prayer at this time.

Marie Barham, '27, is home from China.

Janet Vanderwell, R.N., '29, is serving with the UNRRA in Germany.

John Austin, '31, who was with the China Inland Mission, is now with the Chinese Intelligence Branch of the British Army in India.

Mr. '31 and Mrs. (Dorothy Richardson, '28) John Trewin are returning to their field in Nigeria under S.I.M.

Elsie Holden, '34, won the gold medal for highest general proficiency in the graduating class at Belleville General Hospital. She also received the surgical nursing award.

In the March Recorder it was announced in error that Mr. '36 and Mrs. (Vera D. Bigham, '37) Wm. Tyler were on furlough from China. Instead, it is his parents, Mr. and Mrs. Wm. Tyler, who are home.

Edith Seager, '37, is on her way to Tibet, where she will serve under the Worldwide Evangelization Crusade.

Andrew H. McKenzie, B.A., '39, was graduated from the Presbyterian College, Montreal, at the Convocation on April 10. He received also the B.D. degree, and was awarded the Calvin Gold Medal in Theology and a Post-Graduate Fellowship. He has been appointed Ordained Missionary to Sackville, N.B.

Russell T. Self, B.A. '39, was graduated in Theology from Knox College, Toronto, at the Convocation on April 10. He has been appointed Ordained Missionary to the charge of Armstrong and Vernon, B.C.

Grace Woodcock, '40, is on furlough from South America.

Olive Fuller, '41-'42, left in March for India, where she is working with the Dohnavur Fellowship.

John Mair, '42, has charge of a summer pastorate at Thornbury under the Baptist Home Mission Board.

John Culp, '43, was ordained into the ministry at the Zion Evangelical Church, at Crediton, Ontario, on April 29th.

Melita Vye, '43, is missionary in charge of the Parr Street Mission in Winnipeg, under the Baptist Home Mission Board.

James Green, '44, is serving the Regular Baptist Church at Tilbury for the summer months.

Aileen Chellew and Hazel Callaghan, both of '45, are doing missionary work in Northern Ontario under People's Church for the summer months.

Edward Brotsky, '45, is serving with the Independent Baptist Testimony to the Jews in Toronto.

Ethel Clark, '45; William Dickson, '45, and Lorne Kenny, '47, are taking a summer course at Winona Lake School of Theology in Indiana. In order to do this, William Dickson is leaving his ministry at Wesley Chapel in Toronto.

Benjamin Gearo, '45, is Pastor in charge of the British Methodist Episcopal Church in Brantford.

Margaret Gegeny, '45, is ministering to her own people, the Hungarians, at Lethbridge, Alberta, under the Western Baptist Board.

Vera Herman, '45, has accepted the position of Deaconess at Chalmers Presbyterian Church, Toronto.

Dennis Hockaday, '45, is Pastor at the New Toronto Baptist Mission.

Mary Jamieson, '45, is First Lieutenant and Ancillary Assistant in the Chaplaincy Service at Toronto.

William Lawrence, '45, has taken a summer pastorate at Sunnynook, Alberta, under the United Church of Canada.

Margaret Seabloom, '45, is ministering to the New Canadians in the Baptist Mission at Hamilton.

Sylvia Smith, '45, is the Missionary in charge of the North Edmonton Baptist Mission.

Lura Tyler, '45, and Glenda Jones, '45, are serving a pastorate at Dorion under the Baptist Home Mission Board.

Mrs. Beth McKay, '28, is Supervisor of the Toronto City Mission Camp at Bronte, and Dorothy Wilson, '45, Reta Elston, '45, Joyce Swimmings, '46, and Almeiney Fitzparrick, '46, are assisting.

Margaret Ogilvie, '44; Margaret Brackenbury, '45; Margaret Petrie, '46; Grace McLean, '46, are serving under the Canadian Sunday School Mission in the West, and Winnie Flaxman, '45, and Ruth Murphy, '47, in New Brunswick.

The Ladies' Double Trio, Ruth Barr, '46; Inez Engstrom, '45; Eveline Robson, '45; Elvie Engstrom, '45; Alice Gleason, '46, and Agnes Gaverluk, '47, are going into evangelistic service for the summer, beginning with campaigns in Glamis and Tiverton.

Paul Burns, '46, is serving the Baptist Church at Hillsburg, Ontario, under the Home Mission Board.

Margaret Clark, '46, is Deaconess at Memorial Baptist Church in Toronto.

Lorne Dorsch, '46, is assisting John Culp, '43, in the Evangelical Church on the Rosenthal pastorate for the summer.

Chester Lewis, '46, will take charge of the West Hill Community Congregation, near Toronto, under the Presbyterian Church.

Wilmer Pilkey, '46, has charge of a summer pastorate at Porcupine Plains, Saskatchewan, under the United Church of Canada.

Ruth Rask, '46, has been appointed to Eagle River, Ontario, under the Baptist Home Mission Board.

Timothy Starr, '46, is in charge of the Baptist Church at Capreol under the Home Mission Board.

The following are serving under the Baptist Home Mission Board in the Maritimes: Ethel Martinson, '45, Hillsdale-Hammond, Kings Co., N.B.; Dorothy Mutch, '45, Grangeville, Kent Co., N.B.; Margaret Rideout, '46 and Gladys MacLean, '44, Valley View, Kings Co.,

N.S.; Goldie Blakeney, '44, Halls Harbor, Kings Co., N.S.; Burton Hoyt, '47, Grand Fall, Victoria Co., N.B.; Logan McLellan, '45, Blissville, Sunbury Co., N.B.; Sydney Whitehouse, '47, Tusket, Yarmouth Co., N.S.

James Lawrence, '47, has taken charge of the Birchcliffe Church of the Nazarene.

Barbara Phillips, '47, is doing deaconess work in Prince Albert, Saskatchewan, under the Baptist Home Mission Board for the summer.

### MARRIAGES

On December 6, Emma Bauman, '21, to Addison Erb, at Kitchener.

On February 17, May Couling, '27, to Ernest Keown, at Christ Church, Toronto.

Ruby Barnes, '36, to George Wilkinson, on March 16, in Belgium.

Verna Buchanan, '41, to Myron Hill on April 18, in Bethel Baptist Church, Peterborough.

Audrey Wilkinson, '43, to Rev. Einer Berthelsen on April 28 in People's Church, Toronto. Aileen Chellew, '45, was bridesmaid and Rev. Oswald Smith, '12, officiated.

On December 30, 1944, Betty Johnston, '36, to Walter R. Ismay, in Buenos Aires, Argentina, South America.

### Killed in Action

In "The Recorder" of June, 1944, under the title "A Unique Ordination," an account was given of the transfer of Albert McCreery, a Lieutenant in the Armoured Corps, to the Chaplaincy service. Lieut. McCreery was then in England and the service of ordination was arranged in the Aldershot Tabernacle by the Home Counties Baptist Association on behalf of the Baptist Convention of Ontario and Quebec. The Rev. Dr. H. H. Bingham of Toronto, the General Secretary - Treasurer, represented the

Convention of Ontario and Quebec, and preached the Ordination sermon.

Word has just reached us that Capt. (Padre) McCreery, Tank Corps, was killed in action in Germany just before VE Day. No details are yet to hand.

Another of our T.B.C. family in active service has proved himself "faithful unto death," and in his life in the forces as well as in his brief ministry as a chaplain has "witnessed a good confession."