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Toronto Bible College



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Number 4

The Outlook

This month the College enters upon its thirty-fourth year. A full generation has passed since the work began. The new session will open on Tuesday, September 20th, at 10 a.m.

Last March the Recorder told of the need of a new building and asked the friends of the College to remember the matter in prayer. During the summer the Board have been exploring the possibility of disposing of the present building and of securing a new site in the same section of the City but near Bloor Street. Some progress has been made, and before long they hope to be able to make a definite announcement that will mark a new step in the history of the College.

The Board are earnestly desirous of maintaining the present character of the work and of deepening and strengthening it. They do not aim at any great expansion. It is not the intention to build dormitories, for there will always be a large number of good student boarding houses in the neighborhood. But the needs of the work require a College building thoroughly equipped as a Bible teach-

ing centre, with assembly hall and class-rooms, library and reading-rooms, and suitable accommodation for the missionary and practical training of the students.

The work of the coming session will be carried on in the present building and in Zion Chapel in the same way as during the past year. There will be a devotional service on the opening morning, and lectures will begin on the following morning at nine o'clock.

The Evangelistic Society will be available for engagements after the first of October. This Society includes the College choir, with soloists and quartettes, and provides speakers for both Sunday evening and mid-week services.

The Evening Classes will be held every Tuesday and Thursday at 8 o'clock instead of 7.25 as in former years. These classes will begin on the opening day, and are open to all who would like to get systematic Biblical instruction but cannot take the regular course. Visitors are always welcome in any of the classes of the College.

Glorying in the Cross

An address by Miss Marie Barham at the Graduating Exercises
on April 29th.



"God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

These words, which were uttered by the greatest of all the apostles, were indeed the pivot of his life and the centre of his teaching. To this one, who was so truly "crucified with Christ" that he was entirely oblivious of self and the world, to him was imparted this truth of union with Christ, in order that our lives as Christians might be made richer thereby, and more useful in service for our Lord and Saviour.

I. What was the Cross to the One Who suffered on it?

Christ was the Lamb "slain from before the foundation of the world." If there had been any other way of reconciling a fallen race to God, His wisdom would have found it, but

"There was no other good enough
To pay the price for sin,
He only could unlock the gate
Of heaven, and let us in."

All prophecy points to the Cross. Even before the Roman Empire had come into existence, before the form of death by crucifixion had been heard of, Moses lifted up the serpent of brass in the wilderness. All the sacrificial ceremony of the Mosiac ritual did but point to the One who was to appear. Four hundred years later when David uttered that wonderfully prophetic Psalm, the twenty-second, he foretold the death of One on a cross.

The Cross was the foremost point towards which Christ looked during His ministry on earth. Many times He spoke of His death, and four times He mentioned the Cross by name. It was the hour of His life towards which He steadfastly set His face, so that on His last journey to Jerusalem even His disciples were amazed at the set and determined attitude of His countenance. There was a meaning behind this steadfastness which even His closest companions could not fathom.

To Christ the Cross was the lowest possible depth of humiliation. Paul in his Epistle to the Philippians traces that descent—"existing in the form of God, He counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the Cross." Lower He could not go than this, the most cruel and degrading of Roman punishments. And He was the spotless Lamb of God! What love, what infinite compassion was His!

Then, hard though it must have been to bear the humiliation of being numbered with the transgressors, we shall never through all eternity realize the awfulness of the darkness when our Lord endured separation from His Father. Well might the sun hide its face, and all nature shudder, as it, too, seemed unable to look on such a sight. Our Lord Jesus went to His death alone. It was His own act, for He said "No man taketh my life from Me, but I lay it down of Myself."

Yet He chose this way in order that we, of whom it is written "There is none good, no not one" might enjoy life and peace and union with

God, His Father and our Father in Him. Any human being would shrink at even the thought of what all this meant, but Christ looked beyond, and endured it all "for the joy that was set before Him."

But we have not to think of our Lord still on the Cross. The Cross of our faith is an empty one now. Christ rose from the dead, thus vanquishing Satan and all his powers. He destroyed the works of the devil, spoiling principalities and powers, and triumphing over them in the very hour of their seeming conquest. Through death He brought those who had been in bondage and fear of death out into glorious victory. The early Christians preached the resurrection everywhere as the triumphant finish of His earthly work. No wonder Paul exclaimed "Oh death, where is thy sting! Oh grave, where is thy victory!"

II. What does the Cross mean to those who have accepted what Christ accomplished there?

The hand-writing that was against us has been cancelled. The debt has been paid. No longer can the bond stand as the proof of man's condemnation, for "it is God that justifieth." Only when we realize this, knowing that the law has been fully satisfied, are we able to come boldly into the very presence of the Law-giver and Judge, knowing that He has no charge to bring against us.

When we have been made fully conscious of this, does it not bring about a change in our lives? There is a different purpose in our actions, a new motive which governs them, for are we not made "new creatures in Christ Jesus"? It does not mean that since we have been saved we are at liberty to do just as we please. No, for out of very gratitude to our Redeemer, He becomes Lord of our lives, and He is not a hard Master.

The Cross to the Christian is the place of the crucifixion of self. We often sing "At the cross, at the cross, where I first saw the light", but is

not our position also on the cross? We may be able to do without the pleasures of the world, without the praises of men, but are we often so willing to give up our own self lives. Jesus said "If any man will come after Me, let him deny himself, and take up His cross and follow Me." In those days if a man was met bearing a cross he was recognized at once as one who was on his way to a shameful death. It was as if he were already on the cross.

Taking up the cross does not mean that we may lay it down at our pleasure. It is our life-long service, yet it is not a service, for our Lord's yoke is easy and His burden is light. We no longer live to ourselves, but "unto Him who died for us and rose again." Just as the one condemned to death left his home, his work, his interests, without any hope of return, so we become dead to our old will and desires, and joyfully take up the cross and follow our Lord and Saviour.

The Cross becomes our glory. The world may glory in the things that pass away; we are no longer of this world. We are but strangers and sojourners in it. When we are crucified to our old life that belonged to the world, it will involve loss of reputation for earthly wisdom and worldly power. To the natural man, the preaching of the cross is foolishness, it is a stumbling block. Through the cross of Christ we resign our partnership with the world.

"Outside the camp.

'Twas there my Saviour died,
It was the world that cast Him forth
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree?
And where His name is never
praised
Is there the place for me?
Nay, world, I turn aside,
Though thou seems fair and good.
That friendly, outstretched hand of
thine
Is stained with Jesus' blood."

What fellowship should we have with those who are the spiritual descendants of the ones who cried "Crucify Him, crucify Him!" unless it be in seeking to draw them to Him. Shall we not be willing to forego earthly pleasure and ease for the joy of being "counted worthy to suffer shame for His name" Who has redeemed us.

The Cross is the place of death to sin. How many in times past have earnestly sought to rid themselves of some fast-clinging sin? With what tears and longing did Augustine, for instance, seek freedom from the sin which had such power over him. Freedom from this dreadful power does not come by striving, but by simply "reckoning ourselves dead" to the old life. Our old man has been crucified with Christ, that the body of sin might be destroyed. We were the servants of sin, now "we serve the Lord Christ."

The Cross is indeed the power of God unto salvation. It was on the Cross that the power of the Lord Jesus prevailed over him who had the power over death and sin, that is, the devil. Where he triumphed is where we also may triumph, "dying with Jesus."

Thus this laying down of the old life, even of the old outward form of religion, and the living of the new life "in Christ" is the normal spiritual experience of all of us who are in Christ Jesus. We are living the resurrection-life, and the more we allow ourselves to be dominated by His Spirit, the less there will be of self, and sin and the world, and the more truly shall we be able to say "it is no longer I, but Christ liveth in me."

III. What effect will the realization of the meaning of the Cross in

our lives have on our service for Christ?

It surely will not mean seclusion in an effort to be more truly crucified with Christ. Seclusion brings about stagnation. The Cross impels us to go out and win others to its allegiance and joyful service. Only when we are crucified with Christ is He able to show us, and impart to us, some of the love which brought Him down to suffer for us. Thus "we perceive the love of Christ, in that He laid down His life for us, and we ought also to lay down our lives for the brethren."

When we are completely mastered by the love of Christ it will be impossible to do other than love those whom Christ loved, no matter of what creed, society or country. They are all "without hope and without God in the world," and going out by the thousands every hour into a Christless eternity. Our words may be weak and fearful, but we have the promise that God hath chosen the weak, and base and despised things to bring to naught the things that are mighty. We may only expect to do the planting and watering, but if we perform this service faithfully, God will give us the increase for which we are watching.

As the Cross was the place where Christ was lifted up, and where He drew us to Himself, so only as we seek to lift up Jesus Christ and Him crucified by our testimony and our lives, will we be fit instruments for His use. We can only glory in the cross of our Lord Jesus Christ as we think of what it meant to Him in our behalf. It is indeed the power of God for Christian life and service, as so many of us have proven.

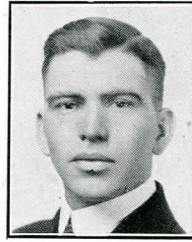
Thus as we go out into the future, the one thing we are to make known among men is "Jesus Christ and Him crucified."

Students Sailing for the Foreign Field This Summer



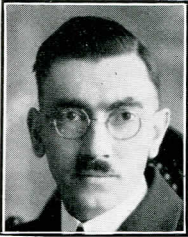
Rev. EDWARD HAUGH, '26

Home: Puslinch, Ont.
Sailed for Brazil, May 21st.
Inland South America Missionary
Union.



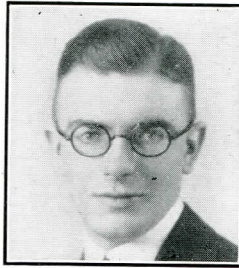
Rev. THOMAS LINDORES, '24

Home: St. Thomas, Ont.
Sailed for Brazil, May 21st.
Inland South America Missionary
Union.



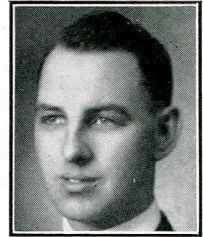
DAVID H. ROUGH

Home: St. Thomas, Ont.
Sailing for Nigeria, Sept. 24th.
Sudan Interior Mission.



AUBREY de V. HUNT, '27

Home: Toronto.
Sailing for Nigeria, Sept. 24th.
Sudan Interior Mission.



CYRIL J. FORTH, '27

Home: Toronto.
Sailing for Nigeria, Sept. 24th.
Sudan Interior Mission.



BEATRICE JACKSON, '27

Home: Hamilton, Ont.
Sailing for Nigeria, Sept. 24th.
Sudan Interior Mission.



ARTHUR E. TOOMBS, '26

Home: Simcoe, Ont.
Sailing for India, Sept. 3rd.
Presbyterian Church in Canada.



ENID E. NEWCOMBE, '27

Home: Toronto.
Sailing for Nigeria, Sept. 24th.
Sudan Interior Mission.

Breezes From Afar

Clippings From Class Letters

Mrs. WELFORD RUSSELL (RUTH RODGER, '26), Dhar, Central India: "We have been scattered, haven't we? And yet it's a small world after all. What do you think was one of the first questions asked me after reaching Bombay? It was 'Did Sam Shepherd get to Africa?' The person who asked the question was my new father-in-law, who had met Sam at Knowlton and had advised Africa instead of India as the field of his labors. It didn't take T. B. C. long to put in an appearance.

Then there was the meeting with other T. B. C. ites, Mrs. J. T. Taylor, Mrs. Hawtin, Miss Munns, and Miss Scheifele, a friend of Dorothy French. All had questions to ask about the lecturers and the old building, and spoke of how they had enjoyed the days spent there.

As yet we do not know where we will be stationed, but at present it rather looks as if we'll be sent to Rutlam, Dr. Waters' old station."

MURIEL HARMAN and OLIVE ASHTON, Ituri, Belgian Congo. After a journey of fifty days Miss Harman writes: "Well, to begin with, we are actually 'here'. Have been since March 19th, and are expecting any time to be sent to our stations and to start work in real earnest.

'Treking' is really delightful. Each girl is carried in a sort of hammock with a roof of leaves. One is soon separated from one's companions, so finds oneself alone in a tropical forest, with eight shouting, perspiring carriers winding along narrow paths, across marshes, with nothing to do but to jig along, gaze at the beautiful trees and blue, blue sky and think how very good God is to bring you to the heart of Africa. At night we stayed at various rest houses of mud or brick. The only

disappointment was that Africa is very tame. Really nothing terrible or thrilling happens.

We are supposed to be learning the language. Both of us can now carry on a service alone, but nevertheless our Kingwana (or at least mine) leaves much to be desired. Olive has been taking school before breakfast in a nearby village and having a little service beforehand. I have been going to a leper camp about 1½ hours away (that is how we reckon distance here) every Sunday to hold a service.

I have been doing the catering this week, which is lots of fun. A bunch of boys gather in the cookhouse to have a good time and do as little work as possible; the natives won't sell us chickens and eggs, and the rice runs low, and no more to be bought. The hour arrives for a meal, and cooks and boys have disappeared. I am developing a voice like a fog horn. Anyway we get the meals, mostly fruit and vegetables, and it is wonderful the way the Lord sends along a chicken or some eggs, just when you are wondering what on earth you can do.

There is nothing big or exciting or heroic about the mission field, but it is happy and satisfying as service for God, and oh, it is good to be here. I can never praise Him enough for letting me come."

ETHEL BINGEMAN, Cape Palmas, Liberia: "The Recorder came in the last mail and I was so glad for it. May the Lord bless the new missionaries who are sailing. I am glad to see a number coming to Africa, although we will probably never meet here.

I am sitting in a little mud bungalow as I write, watching two little fellows just outside my door. One

is the youngest boy in the Mission, about six years old; the other is a would-be mission boy, but still smaller. He is measuring himself beside Frank just now to see how much he'll have to grow before he too can come. Our mission now numbers over forty boys and girls, and they keep us very busy. We have to be mother, father and teacher to the little flock. The other day in school as I was reviewing a Bible lesson on King David, I asked what Michal did for him when Saul sent messengers to the house to kill him. 'She threw him out of the window', said Peter, one of the mission boys; so our teaching does not always produce exactly the desired results.

My little friends have come up to the door now, and are rather interrupting my letter with their wild exclamations of wonder and delight at the way 'the stick walks on the paper.' "

STELLA WARRING ('26), Jos, Nigeria: "We did so much enjoy the letters of the budget. We certainly lived in those epistles from the different members of our class. It is a great thing to be all over the world in a few minutes. I must explain the 'we'. Amy Marwood and I are stationed together, and we are very happy too. Just now Amy is *Ur gida* (mother of the house) here at Jos.

A week or so ago I went out to a station where one of our missionaries was sick, about twenty-four miles from here. We passed groups of men around fires who looked fierce, but saluted me in a very friendly manner as we marched on. I felt rather queer, walking along behind the boy, not being able to say a word because I cannot speak his language yet. Just before we left the last village on the way he turned to me and held up my lantern, showing that there was 'no fire', and that we had to go the rest of the way by moonlight. It was

rather spooky travelling by moonlight, as one realized there might be snakes or hyenas around. But how near the Lord seems when one feels almost alone, and how good it is to be in the place of His choosing."

ETHELWYN HOLLAND ('25), writing from her station in North China before the missionaries were recalled to the coast, says: "The Lord has been wonderfully gracious to us here in Shansi, the peaceful province of China. Of course we do not know how long we shall be undisturbed, but meanwhile we are having an added responsibility. I left the training home in May of last year, and reached the province in June, and after spending a delightful summer at a summer resort, came on to my station in August. At once I went on with my studies. In a few weeks when school opened I began to take prayers once a week with the girls. Now that has been increased to twice a week, with an occasional extra meeting thrown in. I usually spend several mornings a week visiting homes in the city with one of the Bible women, and now I have just come back from my first experience of village work, two weeks out with a Bible woman. This province is so prosperous, as compared with others of China, that the heathen are indifferent to the Gospel, and the Christians are cold. But the Lord always gives little encouragements here and there, and our continual prayer is for a revival in the church of Christ, here in our midst."

SAM SHEPHERD ('26), Tala Wange, Nigeria: "I am stationed in what we call a pagan tribe, that is, one that does not profess to be Mohammedan. The people are wholly without hope and without God in the world. A few years ago they practised cannibalism, and would yet but for the restraining hand of the white man's rule. Yet we have trophies of grace

even here. It is well worth while coming out here just to see the samples of what the transforming power of the Gospel can do."

LILLIAN HYNDMAN and IRENE WATKINS, Wushishi, Nigeria: "The thermometer is hovering around 106, considering whether to ascend a little higher or not, and there is no promise of any cooler weather until next month, yet we would not change places with anyone, and praise the Lord more every day for allowing us to come to this fair land. I cannot say 'dark' land, because I never have been where the sun shines half as much as it does here. We are on the same station, terribly busy, chiefly with the language study, and assisting in the school here and also in the medical work. Our compound is just outside the wall of the village which has about 4,000 people. There are all kinds of wild animals around. One man came for treatment who had been terribly clawed and bitten by a leopard. Hyenas come up here very frequently, and they pass through our compound as a short cut. There is no monotony at Wushishi with thirty-eight children on the compound. They are just like Canadian children in a great many ways."

DOROTHY FRENCH ('26) tells of five happy months spent at the C.I.M. Language School at Yangchow and how they were forced to leave and return to Shanghai last February. The forty girls divided into three parties and left on successive mornings. "We had a wonderful time getting ready. We slept two in a small single bed in order to get half the bedding done up by night and save time in the morning. At 4.30 the alarm went off, and worse than that it had to be heeded. Out in the hall every one was trying, by the light of an oil lamp, to pack into a bedding roll twice as much as was ever intended to go in. It was a dull

cold morning and very wet under foot. The streets were practically deserted as we passed along except for a stray dog that barked at us. We got down to the canal and were ferried across to the motor station on the 'Yangchow Ferry' (at home we would call it a raft).

There is a motor service between Yangchow and Chinkiang. I must tell you about the method of starting the buses. To begin with they are Fords of varying degrees of antiquity and dilapidation. The first one is pushed out from the shed by five or six men, who shove it until the engine agrees to go of itself. Then it takes two or three circles around to make sure it is going. Thereupon another car is attached behind and towed around until it gets started. The others are treated in the same way. We drove to Chinkiang in three separate cars, and accomplished the journey (about 10 miles) without mishap except that one of the cars shed a tire about half way there and they rode in on the rim, otherwise everything was peaceful. At 11 o'clock we got the train for Shanghai, arriving there at 5 p.m., where we were welcomed at our new home by the girls who had gone the day before.

The Lord has marvellously helped and guided and provided in the removing and settling of such a large household. The C.I.M. has been successful in leasing fourteen houses here in Shanghai for those coming from inland, when houses are so very difficult to procure. It surely shows the wonder of our wonderful God, and the all sufficiency of those mottoes of the Mission—Ebenezer, 'Hitherto hath the Lord helped us', and Jehovah-Jireh, 'The Lord will provide'."

HUBERT FISHER ('26) writing from the C.I.M. Language School at Anking before the missionaries were called back to Shanghai: "I'd like to tell you about a few of the Christians who have been saved here. Mr.

Chun was converted here and went into the work of God wholeheartedly. He became a pastor and learned English, so that he could read English books. He studied the Schofield Bible Course and enjoyed it so much that he went to Nanking and has translated the course into Chinese, and just now he is carrying on a correspondence school. He was visiting at the jail here a few years ago, and had a talk with a political leader who was there, pointing him to Christ as the Saviour. In simple faith confessing himself to be a needy sinner, he accepted the Lord Jesus as his Saviour. He became a firebrand, almost living on the Word of God. Very soon after that there was a change in politics, and he was again a big man. He went to nearly all his associates and friends declaring what God had done for him, and seeking to turn them to the Saviour. His friends thought he must be crazy, but he had not lost his ability. He was sent to Hankow where he is still exerting a great influence in that anti-Christian, persecuting army.

Mr. May, a lawyer in this city, and also very prominent in Southern politics, dropped into the hall to see what Christian people were like. The missionary was preaching from the text "Seek ye first the Kingdom of God and His righteousness." Mr. May was convinced by the message, but more by the transformed lives of the Christians here. He came back next week and put his trust in the Lord Jesus. His life was immediately transformed. He left politics and now spends all his spare time preaching the Gospel. He has a meeting in his home every morning before going to work, and invites all his neighbors in. He also preaches in the hospital (Chinese) and the jail, and at a place outside the city. He speaks with tremendous earnestness."

REV. KENNETH H. PRIOR ('20) tells of experiences in Lisbon last

winter where he and his wife stayed for some months to learn the Portuguese language before going to Angola, West Africa: "Soon after we came here we had a severe earthquake shock which was followed by five lesser ones. Then we had some extraordinary cold weather for this country and the first fall of snow for over 100 years. These things had nicely passed when there burst upon us this ghastly revolution. We were in the thick of the fighting. The most authentic report we could get was that about 600 were killed, over 2,000 taken prisoners, and some 2,000 shipped to the Colonies. This is about the 30th revolution since the establishment of the Republic in 1910, but they say it was by far the worst. It was the first one to fail. We were prisoners in the house for several days and the last part of the time we lived on beans, peas, and rice. The corner near our house about 30 yards away was held by rebel troops. Machine guns and rifles kept up their din for 55 hours without ceasing, and during two days we had firing from one of the warships. The forts and the field guns which the rebels had brought up, while aeroplanes dropped bombs as near as they could to the rebels, but usually missed them and hit houses. One home had 17 shot holes in it. Our flat was hit by rifle fire 5 times while the flat below received part of a shell. Need I say what a comfort it was during those days to feel that He who had begun a good work in us will perfect it. Also that the Lord is our strong Tower and Defence.

MISS ANNIE SOPER, who is in charge of a hospital at Moyobamba, Peru, has carried on her work there for four years without salary because she would sign no contract that might limit her religious freedom. The authorities make a grant of \$50 a month, which does not nearly suffice, but in answer to prayer all needs have been

met. Recently an attempt was made to turn her out and her companion worker, Miss Gould, but the whole town was up in arms and stopped the move.

REV. B. C. SIRCAR, M.A. ('04), writes of the special work he is doing in Puri. "The Asram work here in Puri has no connection with any mission. It is absolutely my private enterprise for the cause of Christ's Kingdom among the Hindus of orthodox type in their society. In a very providential way I was called here to give a few public lectures for the Hindus. They appreciated them and extended invitations to prolong my stay. I expressed my wish to have a piece of land to open an Asram (Christian) on indigenous lines. A statesman and fine gentleman of the corporation who happened to be in the audience gladly volunteered to find such land for me in the municipal area, and in a week they helped me in getting the present plot which is

in an ideal situation for my purpose. They gave me this land (4 acres) at a nominal price of \$3.00 with all the privileges that a Hindu priest would have. Later on I erected some cottage buildings and a place of worship of original style, all of which cost me a little over \$2,000.00. This is all my own money, almost all my savings for life. The National Council of the Y.M.C.A. allows me to give the major proportion of my time to the development of evangelistic work on indigenous lines." Already Mr. Sircar's efforts are bearing fruit and others are seeking to learn his methods and to apply them in their own missions. He goes on to tell how an Anglo-Indian Magistrate, after spending a week with him was so changed in his spiritual life that as a thank-offering he gave 100 rupees and has continued to send 10 rupees a month for the last 6 months. A Hindu who has been a Sadhu (holy man) for the past 40 years has spent the last 3 months with Mr. Sircar.

Summer Prayer Meetings

It is surely a help and an inspiration to remember that our "power-house" never closes down. In addition to the numerous prayer-meetings which are held during the Session, in the vacation period also the weekly prayer-meetings have continued unremittingly on Tuesday evenings. The attendance has been good this summer, day and evening students alike taking part. We know from the requests for prayer that come in, and from the testimonies given, that these meetings are a real blessing, not only to those who are present, but also to those who are remembered before the Throne of Grace, those on summer fields, mission fields, and many in difficulties and perplexities.

We had our picnic to Centre Island on Saturday, June 11th., and on re-

turning to Toronto a group of us decided to hold an open-air meeting, which we did at the corner of Queen and Chestnut Streets. That proved so successful that we have since held an open-air (with few exceptions) at the close of the prayer-meeting each week, either at Queen and Chestnut Streets or at Yonge and Ann Streets. Real work for the Kingdom has been done at these street corners, several men having definitely decided for Christ, while others have been interested and asked questions. A small portable organ has helped to draw an audience with the singing.

The T. B. C. students (under Mr. Taylor) have also taken charge of the meetings at Yonge Street Mission on Thursday evenings during the Summer.

E. A.

News of the Bible College Family

A daughter (Betty Jean) was born to Rev. and Mrs. C. C. Boyter (Grace Armstrong) at Little Current, Ont., on June 8th.

A daughter (Florence Elinor) was born to Mr. and Mrs. W. C. Berg (Hazel Steele) at Brooklyn, N.Y., on June 10th.

A son (Douglas Keith) was born to Rev. and Mrs. James K. Holland on April 4th. Mr. Holland is pastor of the Baptist Church at Thornbury, Ont.

Irene McMahon, who attended the College during the session 1924-25, was married on June 15th to Clarence Bennett of Calumet, Que.

Elizabeth Ridgley ('27) was married on July 27th to James Rennicks, who attended the Evening Classes in 1925-26. They are living at 537 Hillsdale Avenue, Toronto.

Rev. Arthur L. Baker ('22) was married on June 7th at Beals, Maine, to Miss Marion B. Alley. They are now living at Port Clyde, Maine, Mr. Baker having recently been called to the pastorate of the Advent Christian Church there.

Joseph Koffend ('25) was married on June 1st to Mabel Clare Currie, B.M. They are living in New York, where Mr. Koffend is continuing his course in the Biblical Seminary and assisting in one of the Presbyterian Churches.

Samuel Brownsberger and Ruth Wambold, both of the class of '26, were married on August 17th. They are living at Stamford Centre, Ont., where Mr. Brownsberger is teaching.

Rev. John F. Holliday ('21) won the William Craig prize in the history of New Testament Times at the closing examinations of McMaster University for the last session. Mr. Holliday is pastor of the Baptist Church at Fairbank.

R. D. Guthrie has been serving as summer pastor of the Baptist Churches at Papineauville, North Nation Mills, and Amedee in Quebec.

Christopher W. Sorley has been laboring in Northern Ontario under the Shantymen's Christian Association.

John Harvey has been doing home mission work at Miner's Bay in Central Ontario.

Melchie Henry ('27) is acting as pastor of Medina Baptist Church at Hagersville, Ont.

Miss Ethel Rowe ('27) is entering the Nursing-at-Home Mission in September for a four months' course.

Miss Isabel Elliott, a missionary of the United Church, who attended the classes of the College during the past winter, left on August 15th to return to her field of service in Formosa.

Miss Elizabeth Locke ('26) is now in the office of the China Inland Mission, Toronto.

Rev. Ernest E. Smith ('23) graduated last spring from the Northern Baptist Seminary, Chicago, and is now in Cleveland taking special studies in the University there.

Rev. L. Milbert Smith ('23) is now settled in the Baptist Church in Campbellford.

Rev. E. A. Richardson ('23) has been recently called from Owen Sound to St. Catherines.

W. C. Tiffin ('24) who has been in Chicago for the past year, has begun an independent work there at Faith Gospel Tabernacle, 5647 Wentworth Avenue.

Rev. Oswald J. Smith ('12) formerly pastor of the Christie Street Tabernacle, Toronto, is now in charge of the Christian and Missionary Alliance Tabernacle in Los Angeles, where he is carrying on a similar work.

Mr. J. J. Roberts ('17) was ordained on May 26th at Burlington, Ont., where he is pastor of the Baptist Church.

Alfred E. Owen has been engaged during the summer months in connection with the conferences at Knowlton, Que., and Sackville, N.B. He has been assisting Rev. F. A. Robinson during the visit to Canada of Dr. F. B. Meyer.

Miss Alberta Graham is working among children in Mission Bands and Sunday Schools in a mining district near her home at Hartland, New Brunswick.

John W. Knight ('27) is assisting Rev. W. J. H. Brown in the Annette St. Baptist Church, Toronto.

W. Sheldon Dodds ('27) has been preaching at Batavia, N.Y.

Miss Constance Etherington, who received the Evening Class Certificate in 1925, graduated this summer from the Moody Bible Institute.

Mr. and Mrs. Herbert Gerrard returned to Argentina in June, after being home for some months on furlough. They are working, together with Mr. and Mrs. Reginald Powell, in connection with the mission work of the Brethren in South America.

Miss Hope Wallis ('14) has translated the Gospel of John into the language of the Gbari people among whom she is working in Nigeria, and the version has been published this year by the British and Foreign Bible Society.

Rev. E. C. Luce of Gloucester, England, who was on the staff of the College a few years ago as instructor in Greek, is now in America, and paid

a welcome visit to the College during the summer. He is the Vicar of St. Nicholas Church, where his father, one of the great Keswick Convention speakers of the last generation, ministered for many years.

Miss Emmaline Sheridan, R.N. ('26), who has been acting as Superintendent of the Nursing-at-Home Mission for the past year, during the absence of Miss Collins, is now taking up special mission work in Montreal under the United Church.

Earl Toombs ('26) has been appointed to Central India under the Foreign Mission Board of the Presbyterian Church, and is sailing from Montreal on September 3rd with Rev. Duncan McDonald, who is returning to his field. Mrs. McDonald and the children are remaining in Canada.

The students who were in the College with Miss Alice Irene Walker ('20), known among her friends as "Queenie", will be deeply grieved to learn that she died at Drumheller, Alberta, on June 7th. For several years after her graduation she was engaged in the Home Mission work of the Presbyterian Church in Northern Ontario. Then she returned to Toronto and took a further year of study in the Deaconess Home, from which she was graduated a year ago last spring. She was then appointed by the United Church as deaconess in Western Canada. She had entered upon this work, to which she had given her life, with that steadfastness of purpose and cheerfulness of spirit that always characterized her. In her untiring devotion to those among whom she ministered she contracted scarlet fever. She is the first of her class to lay down her life and be called home.