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*Recorder* (Toronto Bible College), 39, no. 2 (June 1933)

# Toronto Bible College



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## Recorder

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Number 2

### The Thirty-Ninth Graduation

Trinity United Church was packed to capacity with over 200 standing and as many more turned away for the graduation exercises on April 29th. A notable feature of the gathering was the presence of several large delegations from points outside of Toronto such as Aurora, Newmarket, Guelph, Woodstock, Hamilton, Peterboro, Brantford, Gormley, Hillsdale, as well as individuals from points as far east as Montreal and as far west as Windsor.

The service was a fitting climax to the work of the year, and afforded those present an insight into the many aspects of the College life. The three addresses by members of the graduating class revealed the breadth of spiritual experience to be found in the student body. Miss Gertrude Morgan gave us a fine picture of Christ, not only in His relation to the unseen world, but also to the world of mundane events. She pointed out that

the world with all its ups and downs was still presided over by Christ, and He could be known by every believing heart. James Ferguson described the Christian's position in Jesus Christ as being complete, showing that Jesus Christ and His gospel have the power to satisfy every human need. Miss Ella Miller in discussing the theme "Discipleship", paid a tribute on behalf of the class to all that the College had meant to those who were now going from its halls, and showed that the teaching received could be turned to practical account in every-day Christian living.

The devotional programme was conducted by Rev. Dr. A. E. Armstrong, Secretary of the United Church Board of Foreign Missions, and the prayer of dedication for the graduating class was offered by Rev. Dr. C. H. Schutt, Superintendent of Baptist Home Missions.

In the absence of the Principal, who

was in Palestine, Mr. E. G. Baker, President of the Board of Governors, presented the annual statement, calling attention to certain aspects of the work of the College. These can be read in full in the Secretary's report appearing elsewhere in this issue. Mr. Baker also read a cable of greeting from Principal McNicol, together with the reply to which the audience heartily agreed.

The musical numbers by the choir and male quartette showed an appreciation of various types of relig-

ious music. The rendering of Sir John Goss' "Wilderness" in the early part of the service gave a background to the entire programme. Then came the theme of consecration in the quartette number, "Help me to be holy". The service seemed to go from strength to strength until in the final moments, with the audience standing, the choir rendered Handel's "Hallelujah Chorus," and all hearts were made to feel afresh the truth of the Lordship of Jesus Christ.

### Secretary's Report

In presenting the report of the 39th Session of the Toronto Bible College, we do so with deep gratitude to God. We can truly say, "The Lord hath done great things for us, whereof we are glad."

#### THE ENROLMENT:

The enrolment has been the largest in the history of the College with 289 in the regular course, an increase of 11 over last year, and 414 in the evening classes, an increase of 89 over last year, making a total of 703, an increase of 100 over last year which in turn was an increase of 111 over the previous year. It is interesting to note that the enrolment has more than doubled since 1925.

The analysis of the day class enrolment of 289 is as follows: There were 113 men and 176 women, distributed over the three years of the course as follows: First year, 55 men, 75 women, total 130. Second year, 35 men, 49 women, total 84. Third year, 22 men, 50 women, total 72. Special students, 1 man, 2 women, total 3.

Their denominational classification is as follows: Anglican 6 Baptist 124, Presbyterian 22, United Church 37, Mennonite 13, Associated Gospel Churches 3, Brethren 18, Independent 12 and other groups 54.

The homes represented by these students are distributed geographically as follows: 127 in Toronto, 13 in Hamilton, 6 in Fort William, 7 in Sault Ste. Marie, 93 in other parts of Ontario, 12 in Montreal, 6 in other parts of Eastern Canada, 10 in Western Canada, 3 in the British Isles, 3 in European countries, 1 in the British West Indies, and 4 represented missionary families in China, India and Africa.

The Evening Class Enrolment is as follows: 91 men, 323 women, total 414. Their denominational classification is as follows: Anglican 47, Baptist 124, Presbyterian 67, United Church 67, Mennonite 6, Brethren 2<sup>o</sup>, Christian and Missionary Alliance 8, Independent 22, other groups 40.

These young people came from 121 different congregations in all parts of the city, including 12 Anglican, 36 Baptist, 15 Presbyterian, 32 United and 26 others. This will give some idea of how the College is touching the church life of the city.

The facilities offered by the new building have greatly enhanced this department of the work. The Evening Classes have organized and have a cabinet of their own. They are always ready to co-operate with the day students in carrying on evangelistic work, and in the summer time



continue activities such as street preaching with the assistance of any day students who may be in the city. They also conduct a prayer meeting every Tuesday evening in the College.

The Teacher Training Classes have proved a great attraction and no doubt, to a large extent, account for the great increase in the numbers. One congregation has twenty-five of its S. S. teachers enrolled in this department and five graduates are now receiving their Teacher Training Diplomas.

### *STUDENT ACTIVITIES:*

The student activities have been carried on with more than the usual vigour and with most encouraging results. We believe that the students can best "learn to do by doing" and so they are encouraged to take part in every branch of Christian work and so gain experience not only in Sunday School and church work, but in conducting meetings on street corners, in hospitals, factories and missions. The quiet revival which went through the College in the early autumn has influenced the activities of the students during the whole year. More and more the College is being looked to for help by ministers who are anxious to promote evangelism in their own congregations and far more invitations have been received than the students were able to accept.

### *EVANGELISTIC WORK:*

A most successful two weeks' campaign was held in Hillsdale, resulting in many decisions for Christ. Campaigns were also held in Peterborough, Woodstock, and in Bloom Avenue Church, Toronto. Over 3 036 personal interviews are reported and about 875 professed decisions for Christ have been recorded.

The following statistics will give some idea of the work accomplished by the students during the session:

Services conducted by individual students: Sundays 216, week days 67, Total 283.

Services conducted by bands of students: Sundays 112, week days 46, Total 158.

Children's meetings 449; Young People's meetings 238; Prayer Meetings 53; Missionary Meetings 30; Factory meetings 31; Cottage Meetings 21; Gospel Mission Meetings 115.

Sunday School work: 207 students taught regularly each Sunday and 111 acted as supply teachers. 14 were engaged as officers in regular work during the year.

Hospital visits: 485; House to House visits 4,471.

Gospel Music: On 695 occasions the students responded to requests coming from all over the city, and elsewhere, to provide special music of various kinds from solos to choir selections.

### *DEVOTIONAL LIFE:*

The spiritual and devotional life of the College is greatly influenced by the morning prayer meeting at 8.15 which is largely attended, as well as by the Saturday night prayer meeting which has always proved a remarkable source of inspiration and fellowship. At this meeting blessing is sought on the work of the week and the work which is planned for the following day is especially remembered in prayer.

The Tuesday morning devotional period, which has become a regular established part of the College life, is also a great power in the lives of the students and staff.

### *MISSIONARY LIFE:*

From its inception, the College has been a centre of keen missionary interest. Missionaries went forth from its first graduating group and each succeeding class has sent out its quota

to the foreign field until up to this time, the College has given over 360 foreign missionaries, many of whom are serving today in the remotest parts of the earth. For several years past these new recruits have gone out on an average of about one a month. During the past year 12 have sailed, 3 to Africa, 2 to India, 2 to China, 1 to South America and 4 have gone under the European Christian Mission, 2 to work in Spain and 2 in Germany among the Jews.

The missionary interest is fostered by frequent visits from well known missionaries on furlough who speak at the devotional hour on Tuesday morning. In addition to this, representatives of home and foreign mission fields speak at the missionary meeting every Wednesday afternoon. The regular noon-day prayer meetings are held daily when various mission fields of the world are remembered.

The second annual week-end missionary conference was held this year and proved a source of real inspiration. In addition to this one hour a week is given in the class-room to the systematic study of world wide missions in their various aspects. A sense of responsibility and partnership in the work, is cultivated among those who have little prospect of reaching the foreign field.

### *THE SOCIAL LIFE:*

The social life of the college has not been neglected. During the year two social evenings were spent in cultivating this side of life. There is no other institution where there is a closer communion and fellowship between students and students and students and staff. The numbers enrolled are not too great to permit of this.

The system of self government through the cabinet has proved eminently successful and the students who

are on their honor develop in Christian self-restraint which might be lacking were they required to adhere to set rules and regulations.

There is one feature of the work that should not be overlooked: the real contribution that our students are making to the Christian life of many of the homes in which they are living. For instance, one girl read the Bible and prayed regularly with an aged invalid lady while the rest of the family stood around and listened in. The lives of many children, too, have been specially influenced by these contacts, and some are learning to be robust Christians through their contact with influences in the homes that are not always helpful.

A considerable number of our men students, especially, have been learning to endure hardness as good soldiers of Jesus Christ. Many have come depending upon finding part-time work to supplement their meagre savings and in this they have been disappointed. They have shown a willingness to live on very frugal fare rather than give up the course. A number of these have been living on faith and their needs have been supplied in a very remarkable way and often from unknown sources.

I would like to pay a tribute to the faithfulness of the College nurse, who now has a small office at her disposal, and has been working untiringly on behalf of the students, not only in the College, but frequently in their homes. Unfortunately, she herself was taken with a severe attack of appendicitis, necessitating an emergency operation, from which she has made an excellent recovery.

We would pay grateful tribute, also, to Dr. W. T. Hamilton, who for several years past has acted as surgeon for the College, and has done a number of major and other less serious operations for the students without charge.

## Our Month In Palestine

The Members of the  
Alumni Association:

Dear Friends:

In the March Recorder, just before we set out on our trip, I gave you some account of our itinerary. All our time had been planned out except the month we were to spend in Palestine itself. This was to be arranged, with the help of Mrs. Rohold, after our arrival. Now I should like to let you know how these weeks opened up before us and how our stay in Palestine was richer in experience than we had even dared to expect.

It was late in the afternoon of Sunday, March 26th, when we landed at Haifa. Mrs. Rohold met us at the dock, with Dr. Churcher, the medical missionary of the British Jews Society, and by six o'clock we found ourselves in her hospitable home at the Mount Carmel Bible School. Here we spent our first week, in happy fellowship with the members of the Mission, seeing something of their work and its methods, one of the finest pieces of mission work in all Palestine, learning something of conditions in the land and getting ourselves adjusted to them.

Haifa is now the true gateway to the Holy Land and gives the best introduction to it. Here Jews and Arabs mingle; here one sees eastern and western customs, the ancient and the modern world. Here, too, are combined all the features of the land, mountain and plain, pine and palm, flowers and fruits. One does not need to leave the neighbourhood of Haifa and Mount Carmel to discover that this is a land of wondrous beauty and fertility. It was once truly a good land, flowing with milk and honey; and with proper cultivation it will flow with milk and honey again.

During this week in Haifa we made daily trips to places of interest in the

northern part of the country. One day we went with the veteran missionaries, Dr. and Mrs. Christie, to the place of Elijah's sacrifice at the eastern end of Mount Carmel. Our skillful Arab taxi driver drove the car up the rough, steep, zig-zag road till we reached a natural platform near the top at a height of over 1,600 feet. Here we stood under the grey olive trees that now mark the spot, and read over again the Old Testament story of the great event. Then we went on down to Megiddo on the edge of the plain to see the ruins of the old city where the excavators have recently uncovered the stables of Solomon.

Another day we travelled across the Plain of Sharon, past some Arab villages and a Jewish colony, to the ruins of Caesarea, the Roman Capital of Palestine in the time of the Acts of the Apostles. Still another day we went up the coast around the broad and beautiful Bay of Acre into the territory of the ancient Phoenicians and visited the ruins of Tyre. Both Caesarea and Tyre are now occupied by Arab villages, and in Tyre there is a fine work carried on by the British Syrian Mission.

Our second week was given to Nazareth and the Sea of Galilee. Here we were following the footsteps of the Son of Man. From the hills near Nazareth we got wondrous panoramic views of the whole land to the south, scenes which Jesus Himself must often have looked out upon. We spent several days on the lovely Sea of Galilee and saw it under different aspects, at one time ruffled into restless waves and again lying a sheet of polished blue deep amid the brown walls of its encircling hills. We walked along its northern shore and marked the places where Jesus called the fishermen disciples and spoke to the people



from the boat. We stood on the hill where He preached the Sermon on the Mount and wandered about among the ruins of Capernaum and of the synagogue that He attended there. We travelled up and down the whole length of the sea, and also into Northern Galilee towards the head waters of the Jordan by the way Jesus went when He withdrew into the region of Caesarea-Philippi for His transfiguration.

At the beginning of the third week we went down to Jerusalem. Our way led through the middle of the land, crossing the broad plain of Esdraelon, which has been turned into a veritable garden by the Jewish colonists, and winding over the lovely hills and vales of Samaria. This was the territory of Ephraim in Old Testament days and we could see how rich it must have been. Even now it is full of smiling valleys and terraced hillsides. We passed through the plain of Dothan and the vale of Shechem. We turned aside at the hill of Samaria to see the excavations of the old capital of Northern Israel and at Sychar to see Jacob's well. Here and there along the way the scene opened up between the hills into long vistas, over the plain of Sharon to the Mediterranean on the one side, and down to the Jordan valley and the Dead Sea on the other. Farther south we passed through the country of Samuel and Saul. As we went still farther on we understood what the Psalmist meant when he said, "As the mountains are round about Jerusalem, so the Lord is round about his people." The city is encircled with mountains and on whatever side you approach it you lift up your eyes unto the hills.

We were ten days in Jerusalem. During that time we visited the country all around, Jericho and the Dead Sea on the east, Bethlehem and Hebron on the south, and Jaffa and Tel-aviv on the west. We walked up and

down the narrow, covered streets and bazaars of Old Jerusalem, and through every one of its four quarters, Christian, Moslem, Jewish and Armenian. We visited the old churches, the old synagogues, the Dome of the Rock and the temple area. One morning we walked right around the old city, between its ancient walls and the new city which is fast growing up around it. One afternoon we walked out along the road to Emmaus and into the open country beyond. One day we climbed the Mount of Olives and from its heights looked down upon the grey domes and flat roofs of Zion and upon the great rock platform where once the temple stood. From that height, too, we could clearly see the "green hill" north of the Damascus Gate, known as Gordon's Calvary, now generally recognized as the true site of the crucifixion. To us that was the most sacred of all the sacred places round Jerusalem. Nearby there is an old garden, and in the garden there is an ancient rock-hewn tomb, which meets all the conditions of the resurrection story. It has recently been secured by a British Committee that it may be preserved from desecration and from superstitious uses. It is a quiet spot under the very brow of Calvary. The gardener is an old English soldier who seems to love the place. On Easter Day, instead of going with the curious throngs to the Church of the Holy Sepulchre, an impossible site for it is inside the ancient wall, we went out by ourselves to the Garden Tomb, and there we read over again the four wondrous stories telling how He whose footsteps we had been following in the land, who was once dead and lay in that grave, is now alive for evermore.

When our Jerusalem days were ended we went back to Haifa, visiting some other places on the way, and spent a couple of days quietly with

our friends there before sailing for home. It would be impossible to set down here the impressions which came crowding in upon us every day as we went up and down the land. We hope to give some account of these at the annual meeting of the Alumni Association in the fall,

and perhaps in subsequent numbers of the Recorder.

Yours very sincerely,

*John M. Wood.*

### "Discipleship"

**Valedictory Address delivered by Miss Ella Miller at the Graduation Exercises**

As we, the graduating class of 1933, are about to leave the sacred halls of our beloved Alma Mater, to be scattered abroad, perhaps to the uttermost parts of the earth, we pause a moment to look back upon these three years spent at the Toronto Bible College, and try to epitomize something of what they have given us. Here the Bible has become a new book to us—the living Word, of the living God. Great fields of truth have been explored; new experiences of God's grace have been ours; here a world-wide missionary vision has been given us. We have been seeing the tremendous contribution this College is making each year in evangelism through its students as well as its graduates. We have come to know our Lord Jesus Christ as more than our Saviour, as our constant Companion and Guide, as our Lord and Master. The reality of that unseen, eternal world all about us has been gradually unfolded. Here we have known the blessedness of living in an unbroken atmosphere of prayer and dependence upon the Holy Spirit. The unique family fellowship of Toronto Bible College we have found in no other place. Our denominational differences have sunk into insignificance as we have come to see that it requires every branch of the Christian Church to adequately express all the truth there is in Christ. Here, too, the intellectual side of our lives has been immeasurably enlarged. These are some of the phases of the life and

teaching of this College which have so enriched our experience. But deeply as we have been impressed with these aspects, even more deeply have we been impressed with the true meaning of discipleship as we have come to realize it during these three years.

In Matthew 16:24 our Lord Jesus Christ laid down the three principles of discipleship when He said: "If any man will come after me, let him deny himself and take up his cross and follow me."

In the thought of Jesus, discipleship means first to deny self. The essence of sin is self. There is no such thing as sin apart from personality. Sin is simply self-will substituted for God's will. From the beginning the sin of man has been this: a preference for his own will to the will of God; a preference for his own inclinations to God's obligations.

But Jesus fully exemplified in His perfect human life this condition of discipleship, "Let him deny himself." Immediately after His baptism, when He dedicated Himself to do the will of God, and to live in entire dependence upon the Holy Spirit, Satan began his series of subtle temptations which did not end until the cross. He did not tempt our Lord to turn aside from His Messianic task, but to undertake it in a wrong way—to take the attitude of self-dependence and self-will instead of acting in accordance with God's will.

The temptations of Jesus in the wilderness were along the line of the



three elements of the "world"—i.e. what is alien to God. They correspond with the order of those in Eden and they cover all the avenues of human temptation.

Our Lord met each one by refusing to have the matter referred to Himself at all and by falling back each time upon the will of God as revealed in the Scriptures. Thus "He was tempted in all points like as we are, yet without sin."

In all the outstanding events of our Lord's life, such as His Transfiguration and the occasion of the visit of the Greeks, His attitude was that of denying Himself. In every case He turned His back upon His rights and set His face toward the cross that He might prepare the way for us, and become the "Captain of our salvation."

In the thought of Jesus discipleship means, in the second place, to take up the cross. We have frequently thought of the cross as something to carry. But it is not that—it is something to die on. The cross is not an ornament—it is the emblem of humiliation and suffering and death. When Jesus said, "Let him deny himself and take up his cross", He spoke of an actual experience through which He Himself continued to pass during His entire earthly life. After His thirty-three years of giving up His rights, of doing not His own but the Father's will, of laying aside His power and living in complete dependence upon the Holy Spirit—after that, He experienced Gethsemane. There in the Garden He withstood the last temptation to avoid the cross. There He "took up His cross."

Our Lord Jesus Christ shrank with His whole soul as He anticipated Calvary, not because of the agony of that awful death, but because it meant going somewhere where God was not. It meant being shut off from His Father's face to become the sin-

bearer of the world. He was facing that from which He could have escaped, but to fulfil His Messianic mission He determined to go on to Calvary. Those words of scoffing—"He saved others—Himself He cannot save" have a real significance. He could not save others if He were going to save Himself. So in Gethsemane after those three periods of agonizing prayer, He was able to say, "Not my will, but thine be done."

And then Calvary—the crucifixion. The cross was Christ's supreme act of denying Himself. What the Father had chosen for Him He now chose for Himself. His way of dying gives the value to His sacrifice. It was a voluntary death. His whole life had been one of yielding and consenting, and now on the cross He gave up His life—His all.

Finally, in the thought of Jesus discipleship means to follow Him. We are to follow Christ in denying ourselves and in taking up our cross. Law, the English mystic, says, "This does not mean to deny and give up our sins, nor our own goodness, nor our own will and honour and pleasure. It means all that, but a great deal more. Self is that life which is at the root of all our being and doing, and the self-life is to be denied if we would really follow Christ". Self is Satan's representative in every human heart. The self life is shown not only in self-assertion, self-sufficiency and self-seeking; self can hide under many forms of goodness. Therefore we must beware that even our religion does not issue from selfish aims. To deny self is to stop saying, "To me to live is self", and to say, "To me to live is Christ". We must see to it that self comes down from life's throne laying crown and sceptre at the Master's feet, and henceforth to submit our whole lives to His sway.

The death of Christ was more than an atonement for sin; it was a triumph

over sin. Through His empty grave we may enter a life of victory. Not only may we say, "On that cross He was crucified for us" but "on that cross we are crucified with Him." What a glorious victory!

The measure of our drawing power as Christians is the measure of our self-emptied and Christ-possessed lives. It is of no avail to try to conquer self by going to battle with it—it never dies of old age. Our own efforts to overcome it just give it new strength. The only conqueror of self is Christ—the only cure for self is the experience of death with Christ. We must simply reckon our self life a dead thing because of what our Lord Jesus Christ accomplished on Calvary,

and in complete reliance upon Him. Then as we share in the experience of His death, in consenting to die to self, we shall also share in the likeness of His resurrection by the power of His indwelling Spirit.

This, to us, is the pre-eminent message of Toronto Bible College. And now, as we, the graduating class of 1933, go out into the service of our Lord Jesus Christ, we desire to express our deep gratitude to the Board of Governors of our College, the members of our Faculty and to the host of praying supporters, through whose ministry we have been inspired with this earnest determination to deny ourselves and take up our cross and follow Him.

### Rev. Rowland Simpkins ('29)

It is with deep sorrow that we record the passing of the promising young life of Rev. Rowland Simpkins. He died of malignant malaria at the Sudan United Mission station, Beladja, in French Equatorial Africa, about the end of March. Mr. Simpkins was unusually well fitted for the work to which he had dedicated his life. To his four years in the Bible College he had added two years in the Southern Baptist Seminary in Louisville, Ky. He had received a fine practical experience in the work of the Toronto Mission Union. He had been chosen president of his class when he graduated from the College.

In August 1931 he was married to

Miss Lily Poley ('30) of Montreal, both of them having been accepted for service by the Sudan United Mission. They sailed for England in the fall and spent some months in Paris in order to learn the French language before going to their field. After a further stay in England they sailed for Africa and arrived at Beladja on February 7th. Just seven weeks afterwards Mr. Simpkins' home call came after a few days' illness. Mrs. Simpkins was alone with him at the time and the deep prayerful sympathy of all the Bible College family will go out to her as she bravely remains on the field to go on with the work for which her husband laid down his life.

### Personals

On Sept. 22nd, 1932, at Queensville, Ontario, by Rev. W. S. Whitcombe, William H. McGill ('26) was married to Kathleen Knights.

Elsie Macdonald Shaw, a former student at the College, was married to Rev. George C. Cowley of Split Lake, Manitoba, on Feb. 8th.

Reta Dixon ('34) was married to

Mr. Arthur Brodie in St. Dunstan's Church, Toronto, on May 26th.

On February 23rd, a daughter, Priscilla Ann, was born to Mr. and Mrs. W. C. Berg ('24) Hastings-on-Hudson.

Winnifred Beatrice Johnston, a student of the Evening Classes and a public school teacher at Niagara

Street School, died suddenly on April 21st. Miss Johnston had taken a keen interest in the under-privileged children of Toronto and had for several years been working amongst them.

The following have returned to Canada on furlough from their fields of service abroad: Miss Ella Hildebrand ('29) from Africa; Mr. and Mrs. Victor Veary ('24) from Africa; Mr. and Mrs. Edward Haugh ('26) from South America; Dr. and Mrs. Welford Russell ('26) from India; Miss Florence Luton ('24) from China; Mr. and Mrs. David H. Rough ('27) from Africa; Miss Beatrice Jackson ('27) from Africa; Rev. Duncan E. McDonald ('11) from India; Miss Margaret Moore from India.

Fred W. E. Stovv ('11) has severed his connection with the Evangelical Union of South America and is carrying on mission work along independent lines.

Rev. Robert Moynan ('23) resigned recently from his church at St. David's, Ontario, to accept a call to the New Westminster Presbyterian Church, Hamilton, Ont.

Rev. Howard Phillips ('28) is now pastor of the Drumheller Baptist Church, Alberta.

E. C. Knechtel, B.A. ('28), Kathleen E. McGarrie ('30) and Dorothy E. Palmer ('29) have been accepted by the Evangelical Union of South America and expect to leave shortly for the field.

Constance Knight ('28) who went out to China last fall under the C.I. M., has been appointed a teacher in the Chefoo Preparatory School.

Elizabeth Ferguson ('31) has been appointed a missionary with the Toronto City Mission.

The Graduation Exercises of the Nursing-at-Home Mission will be held in the Bible College on Friday evening, June 2nd. The following graduates of the Bible College will receive Diplomas: Flora B. McCutcheon

('31), Gladys A. Pow ('31), Ethel Thompson ('31).

Eleanor McCracken ('32) is engaged in city mission work at the Uptown Mission, Catherine and Gore Streets, Hamilton.

Dixon Gordon ('32) has accepted a call to Lorne Park Baptist Church. He began his ministry there on May 14th.

Norma Scholey (E.C. '32) is dietitian in a Girls' Camp at Southport, England.

James Ferguson ('33) is serving for the third summer the Presbyterian Churches at Thessalon and Sowerby, Ontario.

John Bliss ('33) has sailed for England. He expects to enter the London University in the Fall.

Earl Phillips ('33) has been appointed to a student pastorate at Benalto, Alberta, under the Regular Baptist Home Mission Board.

George Butcher ('34) and Samuel Irvine ('34) have gone to the Gaspé coast to hold evangelistic services.

Muriel Weston ('34) and Gertrude Pogue ('34) are taking a summer course at the Nursing-at-Home Mission.

Fred Breecon ('24) is pastor at the Baptist Mission at Humber Boulevard, Toronto.

R. M. Arnold ('34) is engaged as a missionary with the Toronto City Mission.

Ulf Cronhielm ('34) is student pastor at Redbridge, Ont., under the Baptist Home Mission Board.

James Annan ('34) and Robert Tharp ('35) are travelling on pioneer work in Northern Ontario.

The male quartette has just completed a very successful evangelistic campaign in Woodstock, over 60 having made definite decision for Christ. The quartette has now gone to Montreal to conduct a campaign in that city.



The following students have gone to the Canadian West to engage in Evangelistic work during the summer: Thomas Miller ('35), Gordon McKenzie ('35), George Sinclair ('34).

The following students are working in summer camps: At Toronto City Mission Fresh Air Camp, Bronte: Stanley Beard, Helen Petznick, Ida Koch, Frances Triplett.

At Memorial Institute Camp, Bowmanville: Catherine Green.

At Evangel Hall Camp, Newcastle: Ruth Roberts, Florence Markle, Evelyn Hawn.

At Keswick Conference, Ferndale, Muskoka: Edith Stephens, Isabel Miller, Thomas Devers, George Worling, —all graduates of '33.

## Graduating Classes, 1933

### Students who Received Graduation Diplomas

Robert Allan .....	Toronto
Ilda G. Bauman .....	Waterloo, Ont.
Irene Violet Benner, A.T.C.M. ....	Burlington, Ont.
Florence Lucy Bishop .....	Sombra, Ont.
Leslie John Bliss .....	Watford, England
Hazel Martha Elizabeth Bond .....	Gormley, Ont.
Herbert E. S. Browett .....	Toronto
Emma Jean Campbell .....	Toronto
Nellie Ann Chapman .....	Weston, Ont.
Margaret Isabelle Childs .....	Toronto
Violet May Clapton .....	Vancouver, B.C.
Dorothy Elizabeth Collins .....	Hamilton, Ont.
Christina H. Currie .....	Toronto
Thomas Leslie Devers .....	Toronto
Pearl Elizabeth Dixon .....	Port Carling, Ont.
Dora Eleanor Errey .....	Galt, Ont.
K. M. Doris Evans .....	Niagara Falls, Ont.
James Ferguson .....	Hamilton, Ont.
Wilson Flanigan .....	Toronto
Hazel Elizabeth Fulcher, R.N. ....	Brantford, Ont.
Thursa Isabel Gibson .....	Meaford, Ont.
Viola S. Good .....	Petersburg, Ont.
Robert Edward Harlow .....	Toronto
Burton Samuel Walker Hill .....	Burgessville, Ont.
Grace Louise Margaret Hine .....	Guildford, England
Dorothy Holden .....	Nordegg, Alta.
Nellie Ernestine Horne .....	Toronto
Gordon Wesley Johnson .....	Markham, Ont.
Tennas Karel .....	Arnhem, Holland
Fred George Kreick .....	Denzil, Sask.
Irene LaBarre .....	Hamilton, Ont.
Henrietta Lehman .....	Markham, Ont.
Helen Margaret London .....	Toronto
Kenneth Edgar Lovelady .....	Hamilton, Ont.
Daniel Elmer McLeod .....	Toronto
Ella Winifred Miller .....	Fort William, Ont.
Isabel Emma Miller .....	Toronto
Muriel Grace Miller .....	Fort William, Ont.
Teresa Mary Monts .....	Toronto
Gertrude Elizabeth Morgan .....	Toronto
Ethel Irene Nobes .....	Lowestoft, England
Earl Victor Phillips .....	Walter's Falls, Ont.
Mary Ellen Reesor .....	Markham, Ont.
Evelyn M. Softley .....	Toronto
Helen Marion Stephen .....	Cedarville, Ont.
Edith Maude Stephens .....	Clear Creek, Ont.
Helen Constance Storey .....	Toronto

Marie Eliza Timpany .....	Aylmer, Ont.
Helen Mary Walford .....	Montreal, Que.
Lola Catherine Walker .....	Burgessville, Ont.
Violet Mae Warmington .....	Meaford, Ont.
Grace Weir .....	Montreal, Que.
George Leask Worling .....	Toronto
Oscar Zimmerman .....	Fort William, Ont.

### Students who Received Evening Class Certificates

Frank Andrews	Bertha Lowe	Ethel Simpkins
Gladys M. Haner	Mrs. William Rowe	Rose W. Thomas
Ada E. King		

### Students who Received Teacher Training Diplomas

Clara Louisa Brown	Lena R. Jones	Mary Reesor
F. Ruth Burrell	Henrietta Lehman	Helen M. Stephen
Reuben H. Chappell	Frances R. MacLeod	Marie Timpany
Dorothy Holden	Ella Winifred Miller	Helen Mary Walford
Albert R. Jones	Helen Margaret Miller	Violet Warmington

## Alumni Association

### FOURTH ANNUAL BASKET PICNIC

TO

SHERWOOD PARK, TORONTO

(Take St. Clair Car to Sherwood Ave. and Mount Pleasant Road)

ON

SATURDAY, JUNE 24th, at 2 P.M.

Fine programme of races, games, etc. College fellowship.

Gifts toward picnic expenses may be made on the grounds.

Come—bring the family—and a basket.

Further announcement in Toronto newspapers.

## Alumni Conference

TUESDAY, SEPTEMBER 19th.

AFTERNOON AND EVENING SESSIONS

The Alumni's Welcome Home to Principal and Mrs. McNicol.

The Principal will lecture on his trip to Palestine.