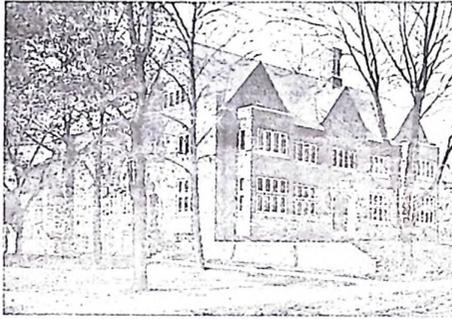


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*Recorder* (Toronto Bible College), 42, no. 4 (December 1936)

# Toronto Bible College



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## Recorder

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### The Bond of Prayer

In the Psalm which was read at the devotional opening of the College this morning—the day on which this is being written—occurs this promise: “Cast thy burden upon the Lord, and He will sustain thee” (Ps. 55:22). The margin of the Revised Version explains “thy burden” as “what he hath given thee.” It is not the burden of care and anxiety that is meant, but the responsibility of the task which the Lord has laid upon us. In this sense each of us has to bear his own burden, as Paul told the Galatians. And yet, in another sense, as he urged them in the same context (Gal. 6:2, 5), we have the privilege of sharing one an-

other’s burdens in our spiritual fellowship. The most effective way of doing this is by the ministry of prayer.

The Prayer Fellowship of the Bible College, which has been established this year, enables the staff to share their burden with the whole Bible College family. This is one way in which we are casting our burden upon the Lord, by sharing it with others who know how to cast their own burdens on the Lord. And we have been greatly encouraged and cheered by the way the idea of the Fellowship has been welcomed everywhere. Letters have come from a wide circle of friends at home, and also from the

We wish our friends and former students a joyful  
Christmas and a prosperous New Year.

College Alumni in all parts of the world field. The list of members is still growing and we trust it will continue to grow. It is a great source of strength and comfort to those of us who are carrying on the work at 16 Spadina Road to realize the significance of such a wide-spread common bond of prayer.

The blessing we seek is not only for ourselves, but also for the whole Bible College family, at home and abroad. Many of the letters received have spoken of real blessing that has already come through the use of the prayer leaflet. Here, for example, is one from an Ontario pastor. After speaking of his use of the leaflet in his hour of devotion each morning, he goes on: "This morning, as I visualized the large circle of fellowship before the Throne of Grace, I became wonderfully aware that I was included in this circle, and that all our petitions

were combined in one great prayer to God. Then wave upon wave of blessing swept over my soul and filled me with great joy which could not be controlled as the Holy Spirit revealed the wonderful vision."

This bond of prayer is needed by the people of God in a peculiar sense to-day when all things are being shaken, in the church as well as in the world. We should make sure of the things that cannot be shaken and will remain. The searching fire of Divine judgment is trying Christian profession and Christian work of what sort it is. In the Bible College we are building for the Kingdom of God, and we need to be watchful that we do not let wood, hay and stubble enter into our workmanship. Only "he that doeth the will of God abideth forever"; and only that work which is the will of God can stand in the day of trial.

J. McN.

### Tom Devers '33

Most of the members of the Bible College family will have heard by this time of the death of two missionaries of the Sudan Interior Mission in Ethiopia at the hands of wild tribesmen, which occurred early in May. One of the two was our own Tom Devers of the class of '33.

The two men were at a station in the southern part of the country when they heard of the overthrow of Haile Selassie's power in Addis Ababa and the reign of terror which followed. Their loved ones were in the capital and they decided to go there if possible that they might help and comfort them. They set out about May 7 with an escort of 20 armed Amharas. While passing through a desert district the whole party was surrounded and killed by lawless natives. A memorial service was held in Addis Ababa on the last Sunday of August, attended by

the members of all the missions in the city, at which the address was given by the representative of the British and Foreign Bible Society.

Tom Devers was born in Ireland in 1910 and came to Canada at an early age. When he was approaching his 20th year he began to feel the call of God for definite service and in the fall of 1930 he entered the Bible College. His naturally happy spirit and his gentle Christlike character impressed his fellow students. They chose him a member of the Student Cabinet in his last year, and his graduating class made him their president. The Alumni Association at their annual public meeting in Knox Church at the opening of this session paid a fitting tribute to his memory. The sympathy of the whole Bible College family goes out to all those to whom his death came as a deep personal loss.

## The Alumni in the World Field

Brief addresses delivered by members of the Alumni Association, at the Annual Alumni Conference, Knox Church, Toronto, September 15th

### Rev. Aubrey de B. Hunt ('27), Sudan Interior Mission, Africa

Those of us whose work takes us to distant lands and who can only return to visit the Toronto Bible College at long intervals are greatly surprised and delighted to mark its rapid growth and extending influence here at home; and I am here to-night to add my testimony to the far-reaching effect of the College in one of the dark places of the earth.

Our work since our graduation in 1927 has been with the Sudan Interior Mission in Nigeria, and more recently we have had charge of the Bible Training School work at Igbaja. The value of this type of work has already been referred to this evening, and it is increasingly being realized that if the unevangelized millions of the world are to be speedily reached with the Gospel, it must be largely accomplished through the agency of the native Christian himself. With this in view, it was our privilege to gather around us, for a two-year course of instruction and training, a group of young Africans who had been redeemed from heathenism and had consecrated their lives to the ministry of the Gospel among their own people.

I wish I could take you this evening to one of our Bible School classes. You would not understand a word that was spoken, of course, for all our tuition is in the vernacular, but you would know from the bright eager faces of the students and their frequent questions that they were in love with their work and determined to gain a thorough knowledge of their Yoruba Bibles in order to equip themselves for service. We give due attention to note-taking and regular examinations (the latter about as popular there as they used to be when we

were at T. B. C.), but the great emphasis is laid on the spiritual and practical aspect of the work. We seek to meet the Lord of the Book Himself in the pages of His Word and to bring the students to a deep, experimental knowledge of Him. An outlet for service is provided each week-end, as the students, laying aside studies and books, scatter in all directions to give out the message of Life. A few bicycles, provided by kind friends at home, make it possible for some of them to travel great distances and reach people who would otherwise be quite untouched. We rejoice to see our boys start off early on Saturday morning, knowing that our own efforts are being multiplied many times, and then to welcome them home again and hear on Monday their testimonies.

At the close of the two-year course, we had our graduation exercises, presenting with diplomas those who had shown their fitness for service. Several went forth from us to take charge of churches of considerable size; others are serving in smaller places; one is teaching in one of our elementary schools; some returned to their own villages. One of the latter started a little Bible school on his own initiative, teaching a group of his friends, about a dozen in number, the lessons he had learned at Igbaja, and leading them out into the surrounding territory for soul-winning each week-end.

We look forward with eager expectation to returning to the field very soon and taking up once again this work we love. We shall prize your prayers that God will prepare us for our task and use us in a larger way than ever before.

**Mrs. A de U. Hunt (27), Sudan Interior Mission, Africa**

It is a pleasure to give a short testimony as to the blessing the Toronto Bible College has been to me.

Before I attended the College, seemingly, I had all I could wish to make me happy and contented, but my heart often yearned for something more. While quite young, I had accepted Jesus Christ as my Saviour, and later I crowned Him King of my life. He did satisfy, but still there was a longing for something, I hardly knew what. I decided to attend the evening classes and, after the blessing I received at them in the study of Genesis, Revelation, and The Holy Spirit, I wanted more. It was not without a struggle that I left the work I loved and started the next term on the day course. I did not go that I might become a foreign missionary, because I could not see that far ahead. I just went because the Lord wanted me to do so. When I was willing to take one step, then the Lord showed me the next. His Word became "a lamp unto my feet and a light unto my path", as I studied it.

First of all, the Lord had to show me myself. There was much to be put away. Old longings and ambitions gradually faded away and interest in the things of the world changed to interest in the things of Christ. Then He showed me Himself and I could say with Zechariah "How great is His goodness and how great is His beauty!" He satisfied my every longing. As I followed on He gave me the joy of going to Nigeria with Him under the Sudan Interior Mission.

Wherever we have been stationed I have found the Christian women longing, just as I had, to know more of Christ and His Word. Again and again they have come and asked if they might have school every day in-

stead of once or twice a week. So I have had the privilege of passing on to them some of the "Treasure" which the Lord opened up to me at Toronto Bible College.

At Igbaja, where we were stationed our last term, I started a class for the wives of the Bible School students who were with us, and as soon as some of our Christian women heard of it they asked if they might come too. Saturday and Monday were the only days we could have the schoolroom so on those days between 20 and 25 women met from 8.30 until 11.30. Most of the time was spent in studying the Word, singing, caring for the babies, and in praying for one another and for the students who had gone out preaching over the week-end. Most of these women had their babies tied on their backs, which made teaching difficult as their voices were louder than mine. Simple truths had to be repeated again and again. In spite of the noise, interruptions and heat, the Lord did bless. Our aim was to visit every house in the town and the women went out, two by two, one day every week into the huts of their pagan and Mohammedan sisters and, while they were at work spinning cotton, weaving or preparing food, gave their testimony as to what the Lord had done for them. Whenever they heard of a new baby they would visit the mother telling her what I had taught them and urging her to come up to me when she was able. In this way I came in touch with many of the pagan women. The responsibility to tell others of the Saviour was impressed upon them at almost every class. When Bible School was finished, the teachers' wives would probably be going to some village where she would be the only Christian woman. Please pray for them and for us.

### Miss Minnie Hoogstad ('31), Sudan Interior Mission, Africa

I shall never cease to praise God for what the Toronto Bible College has meant to me. I have been asked to tell you in five minutes what my T. B. C. training has meant to me on the mission field. That is impossible, but I will endeavour to tell you a little. It was while at T. B. C. that I felt God would have me in Africa and, as that conviction was deepened, I was led to apply to the Sudan Interior Mission. Graduating in '31, I sailed in the same year for Nigeria. From Minna, where our language school is now located, I was assigned to the Waja tribe, on one of the most easterly stations of the Nigerian field. I shall never forget that journey to Gelengu (the name of the mission station), especially as we descended the plateau just prior to entering the tribe. Truly one could say with the hymn writer that "every prospect pleases and only man is vile". My first task was to acquire the language. It seemed impossible, but He is faithful, and soon a working knowledge was gained. My work was chiefly visiting among the women in their compounds. The first impression as one enters these compounds is that the women are care-free—really haven't a care in the world. They sing as they pound their corn and they sing too as they grind it. They sing as they journey to and from the bush. In fact, almost every task is accompanied by song. Yet, in spite of their apparent light-heartedness, they grope in dreadful bondage and darkness. It is as we sit down beside them and seek to learn a little

of their inner life that we realize how they are bound ever so tightly by the cords which heathenism alone knows. To present the Gospel to these whose lives are so sad and monotonous is a hard task. They perform the same duties and eat the same food prepared in the same way, day in and day out, week in and week out. The men have them so downtrodden, believing that they are as nothing compared to men, that often we hear them say, "Tell the men; it is for them—I am only a woman". To hear these words after having related to them the Gospel story is indeed discouraging. The fact of the Gospel, that God loves also women, is far too much for them to understand. The missionary needs prayer more than anything else in dealing with these people.

I recall one instance. After having been away from the station for some months, I returned for a visit and made it my business to visit an old woman, who, because she was old, was not able to go to the bush and cut firewood, draw water, grind corn, make porridge or mind the babies, and so was not wanted by her own people. As I entered the compound I called, "Hello, Granny. How are you to-day?" Her reply was, "I am just waiting". Enquiry revealed that she was waiting for the Lord to come and take her home. A few years ago the name of the Lord Jesus was not known in that tribe. A reply such as was given by this old woman encourages us to go on. Pray for us.

### Miss Rowland Simpkins ('30), Sudan United Mission, Africa

For all the Lord has done for me, I never will cease to praise Him; and for bringing me into the Bible College family, I never will cease to praise Him.

I have five minutes in which to tell you something of what the Bible College course has meant to me and something about my work. One could write a book on either subject, and to

pack it all into five minutes, is rather difficult.

The Bible College has meant everything to me. The Bible became a new Book. I remember writing in my diary, just after coming to College, "What a wonderful Book is the Bible!" Jesus Christ became a living reality and the fellowship at the College will always be the sweetest memory. The practical experience gained at T. B. C. has been invaluable as we have gone into the service of the Master.

In thinking of the privileges that are ours—born in a Christian land, and in many cases, into a Christian home, surrounded by comforts and blessings—my thoughts turn to the women of Africa and what a striking contrast we see. I think of the dear old soul who came asking for a piece of cloth and, because it is unwise to give something for nothing apart from medicine, we told her to bring us four eggs and we would give her the cloth. But she lifted her hands in horror and said, "Hi! Would madame eat eggs? Why, we would die if we ate eggs." Nothing would induce her to eat an egg (not that we tried to do so) for all the women of that tribe are told by the men that to eat an egg would mean certain death. This gives just a little idea of how the women are kept in ignorance by the men in that country. Why the men object to their women eating eggs, I do not know. The only reason I can think of is, that if they did get to like them, there would very soon be no more chickens!

I see another dear woman, whom we met after a village meeting one

day. Hands and feet covered with leprous ulcers, she was indeed an object of pity. Our hearts yearned to help her and we invited her to come to the "medicine house." She came and the Lord blessed the simple treatment. Dunta began attending our services, and on being asked if she believed, she said, "Yes, my heart is resting on the Word of God". Some time afterward Dunta became ill and we went to see her. There she lay on her old grass mat, with not one single comfort around her and no one to love her. How precious it is to have the Bible in one's hand and heart at a time like this—we could go with nothing less—and we talked to Dunta of our Lord's return, telling her of the Home that He is preparing for those who love Him, a Home free from sickness and sorrow, where there would be no more tears and no more hunger (these dear ones suffer oftentimes from hunger). We told her there was a place for her in that Home, if she believed on the Lord Jesus Christ, and we left her with a prayer that the Lord would reveal Himself to her. Some time ago a letter came from Africa which read in part: "Dunta is continually asking for you. She says her strength is very small now (meaning she is gradually becoming weaker), but if she does not see your eyes here she will see them in the village of God."

I thank God for all the blessings and privileges that have been mine, and I thank Him for the privilege of taking the Gospel to that dear woman. I would say with the apostle Paul, "Brethren, pray for us!"

### **Miss Marie Barham ('27) China Inland Mission**

I do praise the Lord for what T. B. C. has meant to me. Since leaving in 1927 and working in China, many have been the times when I have

realized the prayer support, for how strong are the powers of darkness! It has also been such a joy to meet recent graduates of T. B. C., among them

Grace Weir, and to see and hear how God has met them in the College, revealing Christ and His indwelling power. For some reason, probably my own unwillingness to bring self to the Cross, this truth, while grasped intellectually, did not become an experience until about 15 months ago. How I praise God now for the daily pouring out of His life into me, as I am willing to bring everything to the Cross.

It has been my privilege to work in the two Forward Movement stations of Lung-Yu and Kiangshan, both in Chekiang province. What a joy to go out day after day into new and crowded villages with the glorious message! Whilst the people of Lung-Yu were difficult to interest (in the five years there, only five were baptized), those in Kiangshan county seem to be joyfully responding to Christ's call. The population is large, 400,000, and we have only touched the outskirts, but so far, in 18 months, 21 have been baptized.

A large portion of my time has been taken up with Bible school work. On first going to Chekiang, my desire was

strongly towards itinerant evangelism, but the Lord has shown me that this other phase of work is probably more important. And how I rejoice that many of the lectures have been given from T. B. C. material. In the earlier years, I remember even lending my notes on the Holy Spirit to an older missionary who could reproduce them better than I. Mr. Shildrick's course in song leading was also a great help, and quite a number of Chinese, in various centres, have developed that gift.

Just one word more. Tucked in behind some trees on a lovely hillside was a tiny hamlet. Among those who listened to the message was one old granny of over 70. Sadly shaking her head, she said to us afterwards, "It's good, but I am too old to believe. If only you had come a month ago, when my son was alive, he would have understood and believed." Multiply that incident a thousand—a million times—and you have some idea of the need that still waits to be met. Young folks, what are you going to do about it?

### **Miss Gladys J. Golden ('22), Zenana Bible and Medical Mission, India**

It is eight weeks to-night since I returned to Canada after an absence of over six years. Comparing this land with India, the fact which has impressed me most is not Canada's beauty nor her evident progressiveness, but rather that Canada is a Christian land. Travelling along any one of India's many roads, the fact that one is in a heathen land is soon realized. Hindu shrines daubed with vermilion paint, tree worship, and temples of numerous Hindu deities will be seen. Even the people one meets on the road show their allegiance to heathen gods by painting vermilion or white markings on their foreheads. India is still a dark land. Of the 380,000,000

people there, as yet into the hearts of only 6,000,000 has the light of the Gospel of Jesus Christ shone.

Nasik, where it has been my privilege to work, is a stronghold of Hinduism. It is considered the second most sacred city in India. There one sees what caste means. Hinduism decrees that there shall be high castes, low castes and outcastes. Do you know, friends, what it means to be an outcaste or an untouchable? The very presence of an untouchable is considered a defilement to a caste man. There are some 60,000,000 untouchables in India, but to-day, there is a stirring among this large group. Under their leader, Dr. Ambedkar, they have fear-

lessly declared their intention of leaving the bondage of Hinduism within the next year. To which faith will they turn? Perhaps to Christianity. It may be that the greatest challenge the Indian church has ever had will come from this group. Pray that if this be so, there may be a readiness and a willingness to accept it.

Hinduism commends the dedication of *children to the gods*, or to temple life. Do you know that by the age of five years, little girls are introduced to lives of sin and degradation? In Nasik, the Zenana Bible and Medical Mission has a babies' home where more than 2,000 little babies have been rescued and cared for. These little ones grow up in an atmosphere of love, and have from their earliest years the opportunity of learning about their Saviour, the Lord Jesus Christ.

Child marriage is another of the *fruits* of Hinduism. It is true that a public conscience has been awakened concerning this great evil and that in 1925 the "Sanda Act" was passed, raising the "consent age" to 13-14 years. But this Act, which is confined to British India (and there are some 600 native states), is working slowly. Not long before my return home, I, in company with two colleagues, attended a wedding where a boy of eleven, a girl of seven, and one of five years, were married. When we remonstrated with the grandmother, her reply was, "We are simply people. What has Government to do with us?"

In the Canada Hospital, Nasik, we have gradually come to recognize that the frequent cases of hysteria seen in girl wives is a way of retreat from a life which is too hard.

I wish that you could walk through the wards of the hospital and hear from the lips of the patients their need. What is it? The need of Christless lives. Within the hospital many

hear the Gospel of salvation for the first time. To-night I have just time to tell of one such woman. She was a "kept" wife, and she came into hospital suffering from tuberculosis of the spine. During the early days, she thought of but one thing—would the man with whom she had been living write to her? Many post-cards written by the nurses for her, were sent to this man, but he never replied, nor came to see her. Poor Radhabai! For, in addition to exquisite physical suffering, she had mental anguish. In a half-hearted way, she listened to the messages given in the ward services, and to teaching given her. Gradually the comfort of God's word touched her heart and she began to take a deeper interest. As time went on, for many months of suffering were endured, a great change took place in Radhabai. Physically failing, racked with pain, but spiritually growing stronger in the Lord (she had surrendered her heart to Jesus), her thin face gave forth a radiance wonderful to see. One day, though in great suffering and weakness, this Indian woman, made new in Christ Jesus, confessed her faith in baptism. The hospital prayer room, fragrant with flowers, was made ready, and Radhabai's bed was carefully wheeled in for the short service. A picture of Harold Copping's "Come unto Me" hung on the prayer room wall. This picture caught Radhabai's eye, and clasping her thin brown hands together, she raised them to her forehead and said "Truly, Lord Jesus, I am happy now." After the service was over, Radhabai was wheeled back to her couch on a verandah. Three days later she passed away, safe in the arms of Jesus. In a dual ministry in the hospital, we are seeking to lift up the Lord Jesus Christ. "And I, if I be lifted up, will draw all men unto Me."

## Miss Gertrude Gibb ('30), New Testament Missionary Union, South America

Will you come with me while in thought we visit a little place on the bank of a river which in this district forms the boundary between Paraguay and Argentina? What is going on? There are crowds of people. Booths have been set up; even an attempt at the ceaseless merry-go-round is there. The whole atmosphere is festive. Apart from those stopping at the booths there is a general movement in one direction. Let us follow. We find, further along the shore, a rocky cliff, and towards this the people seem to be making their way. It is said that once a virgin miraculously appeared in this place and at every anniversary the exercise of faith is rewarded by a vision of the Virgin herself. To obtain this, it is necessary to gaze into the cleft of the rock. So all day long the pilgrims, with high hopes for a chance of merit, wend their way to this favoured spot. To them this is a real part in their religion. But what emptiness and unreality!

Now come and let us look into the office of the headquarters of the New Testament Missionary Union, at Temperley, Buenos Aires, Argentina. It is forenoon and the group of workers have laid aside what is termed "secular" work and are engaged in what is felt to be the most important part in the establishing of the Lord's testimony in South America. It has been my privilege during the last four years to work at this centre. During training days in the Toronto Bible College, we learned much about the reality of the unseen world. Here that knowledge was experience, for we came into close grips with the forces of darkness. Luther's great hymn, "A mighty fortress is our God", was chosen as our class graduation hymn, especially the second verse:

"Did we in our own strength confide,  
Our striving would be losing,  
Were not the right Man on our side,  
The Man of God's own choosing.  
Dost ask who that may be?  
Christ Jesus, it is He!  
Lord Sabaoth is His Name  
From age to age the same:  
And He must win the battle."

It was in these times of prayer that we felt keenly the futility of man's striving. We wrestled not against flesh and blood. The weapons of our warfare were not carnal, but mighty, through God, to the pulling down of strongholds. Here in the Victorious Name of our exalted Lord we claimed the manifestation of the Victory of Calvary, for the Son of God was manifested that He might destroy the works of the devil. Here we sought to press on, claiming by faith the full accomplishment of God's will in the different parts of the field. There was no form and outward show—but praise God, reality and progress in the mighty power and leading of the Holy Spirit.

Lastly let us take in another scene. A room in silence, but where one is conscious of the presence and power of the Holy Spirit. Those bowed forms are men and women, many of whom have been brought out of the bondage of pagan Rome. They have been used to outward ceremony and gaudy show all their lives, but here in quietness and simplicity they wait upon the unseen, yet very real, God. God is doing a real work in their hearts, as is soon evidenced by their audible prayers. It is just prior to the formation of the church. They have learned something of their utter uselessness apart from the Spirit of God. They have in part come to understand the necessity of death to the flesh in order that the

fulness of life from the Living One may be manifested in and through them. And their desire now is that their corporate testimony may be to the glory of Him who is the Head of the Church.

What is the partial result? A year after the organization of this indigenous church the members are definitely witnessing in at least five districts, besides the original centre, and supporting one of their own members who has gone back to another republic to

witness among his own countrymen. We do indeed praise God for this, for "it is the Lord's doing and it is marvellous in our eyes." Nevertheless is it not His desire to do even greater things in and through all the members of His own Body? Shall we limit the Lord God? We are looking to Him for the raising up of many more indigenous churches through which He may fully manifest Himself to a people bound in superstition and darkness.

### Personals

A son, David William, was born on August 12, 1935, to Mr. and Mrs. Thos. Birch (Lovina Benner '34), Flamboro Centre.

On July 6 at Rochester, N.Y., a son (Paul Martin) was born to Mr. and Mrs. Emil Hauser (Edith Poole, '20).

On May 10, in Vancouver, a son (Marvin Alfred) was born to Mr. ('32) and Mrs. Alfred Barham.

A son (David John) was born on July 17 to Mr. and Mrs. J. N. Miller (Frances Leaker, '31).

A daughter (Barbara Joan) was born on September 8 at Southampton, to Mr. ('35) and Mrs. Edgar Burritt.

A son (John Wesley) was born on September 11 to Mr. ('37) and Mrs. Lloyd Hylton (Myrtle Lee, E.C. '34).

A son (Gilbert Gordon) was born on May 10 to Mr. ('33) and Mrs. Gordon Johnston. Mr. Johnston is pastor of the Mennonite church at Port Elgin.

On June 30, at St. John's, Antigua, B.W.I., to Mr. ('34) and Mrs. James D. H. Annan, a daughter.

On August 1 at Kiehkow, China, a daughter (Helen Jean) was born to Rev. and Mrs. W. G. Windsor. At the C.I.M. Council meeting, held at Shanghai in September, Mr. Windsor was appointed superintendent of Kweichow.

On August 5 at Jos, Nigeria, George Worling, '35, was united in marriage to Susanna Ruth Buchanan of Wilmington, Del., a graduate of Moody Bible Institute. Beatrice Jackson ('27) and Annie Zimmerman ('28) were present. Mr. and Mrs. Worling are serving at Zambuk, under the S.I.M.

On August 28 Jean Spence ('31) and Herbert F. Rowe were united in marriage at Shanghai, China.

On September 30, Winifred Osborne ('36) was united in marriage to Theodore Hill, a student of the College in 1930, by Principal McNicol, in the assembly hall of the College, which was beautifully decorated with flowers.

On October 3, Ann Duguid Pope ('22) was united in marriage to John Green Schuyler of Waterford, by Principal McNicol.

On June 26 at Maranguape, Brazil, Edward C. Knechtel ('28) was united in marriage to Dorothy Lucile Rasmussen.

Charles Hardie ('28) was united in marriage, in May, to Helen Thompson, of Thurso, Que.

On September 2, Susan Farmer ('32) was united in marriage to Charles Baird, of Whitby.

On May 21, at Chungking, China, Muriel M. Weston ('34) was united in marriage to William F. Rae ('34).

On September 10, Evelyn Agnew ('36) was united in marriage to Rev. R. Frank Roblin in Calvin Baptist Church, Toronto, of which Mr. Roblin is pastor.

Betty Willis ('35) was united in marriage to Douglas Percy ('36) on September 29, at St. Ann's Anglican Church, Toronto. They are living in Little Britain, Ontario, where Mr. Percy is pastor of the Congregational church.

On September 25 the death occurred at Shanghai of Rev. W. G. Hanna ('99), late superintendent of the work in Anhwei Province, under the China Inland Mission.

Roy Pitts ('36) has been appointed assistant to Mr. Hollinrake at Delta Tabernacle, Hamilton.

Isabel Spence ('36) is deaconess at Delta Tabernacle, Hamilton.

Percy Ibbotson ('36) was appointed in June to the pastorate of the Lambton Baptist Mission.

Oscar Richardson ('36) is taking a medical course at Toronto University.

Allister Morrison ('36) has entered McGill University, Montreal.

Olive Moore and Clarence Bass, of the '36 class, are taking the Missionary Medical course in the National Bible Institute, New York.

Eva Musser ('36) entered Booth Memorial Hospital, New York, in August, for the R.N. course.

Lilian Softley ('36) is taking a nursing course at the Women's College Hospital.

Winnifred Crafts ('36) has entered Grace Hospital, Windsor.

Ruby Barnes ('36) is taking a nursing course at Soldiers' Memorial Hospital, Orillia.

Winifred Simpkins ('36) is in training at the Salvation Army Hospital, Toronto.

Elva Glick ('36) is in training at West Side Sanitarium, York, Penna.

Mr. (a student in the College three years ago) and Mrs. Herbert Whealy are leaving this month for Cuba as missionaries from the People's Church, Toronto.

Viola Walker, a student of last session, left in September for the Belgian Congo under the Unevangelized Fields Mission.

Marian Cole, who was a student in the day classes for two years, and Mr. ('36) and Mrs. Norman Parish and family left on September 19 for Costa Rica, with Mabel Rowell, who is returning to her work under the Latin-American Evangelization Crusade.

Jean C. Scott ('36) is taking an Arts course at Western University, London.

Paul Erb ('36) is taking a theological course at Central College, Huntington, Indiana.

Betty Saunders ('36) is taking a nursing course in the Kingston General Hospital.

Earl Sigston ('36) is taking a course at Wycliffe College, Toronto.

Frank Keys ('36) is settled in the Baptist pastorate at Chapet Hughes, Ontario, for the winter.

Elmore Williamson ('36) is in charge of the Baptist church at Schreiber, Ontario.

Jessie Clarkson ('35) in association with Miss Marion L. Thomas is available for single services or missions of a week or more. Her address is 633 Confederation Life Bldg., Toronto. Miss Clarkson is working with Rev. F. A. Robinson in connection with Missions of Biblical Education.

Kenneth L. Miles ('33) was ordained to the work of the Gospel ministry in the Baptist church at Boston, Ontario, on July 28. Mr. Miles has recently been appointed to a position on the staff of the Lancaster School of the Bible, Lancaster, Penna.

Mr. ('13) and Mrs. Mervin Ganton are returning to South America under the New Testament Missionary Union. They have been in Canada for several years.

Olive Wilson ('36) is deaconess at a Baptist mission in Guelph.

Christina Keatley ('34) is teaching school in a Finnish section in Thunder Bay district. She is also carrying on a Sunday school.

Barbara Stevenson ('28) has been appointed to a position in the Children's division of Wyckoff Heights Hospital, Brooklyn, N.Y.

Mr. and Mrs. Frank Melbourne ('31), who have been engaged in mission work in Spain, owing to the unsettled conditions in that country are now in Scotland.

Miss Annie G. Soper, a student in the College in 1915, passed through

Canada last month on her way back to Lamas, Peru. She visited the College and at the devotional meeting on Nov. 10 gave a very interesting and impressive address about her work. Miss Soper is the founder and field director of the Peruvian Inland Mission.

Miss Soper left the Bible College for South America in 1915 before finishing her course and did not graduate with her class. In view of the work she has done since then for the Kingdom of God she has been given the Diploma of the College and is now one of its honoured graduates.

Mrs. Rowland Simpkins sailed for Africa from Montreal on November 26 to return to her work in the Belgian Congo.

Rev. F. J. Carter, a student of the evening classes in 1918-19, has received his B.D. degree, and is teaching in the Bible Institute of Los Angeles.

Jimmie Orr ('35) left on November 18 for Buenos Aires, where he will work under the New Testament Missionary Union.

### Officers of the Alumni Association for the Year 1936—1937

President—Rev. D. H. Gordon '32.

Vice-Presidents—

Mr. R. H. Chappell '26.

Rev. J. K. Holland '23.

Miss Gladys Hall '21.

Secretary-Treasurer—

Rev. D. A. Burns, '16.

Councillors—

Mr. H. H. Lane '30.

Miss E. McIntosh '25.

Mr. H. Gooderham '30.

Mr. Sam Brownsberger '26.

Miss J. Vanderwell '29.

Mr. E. Sullivan.

The first term of the present session will close on Thursday evening, December 17. The second term will commence on Tuesday, January 5, at 9 a.m.

The College Choir under the leadership of Mr. E. Shildrick will conduct an evening of Christmas music in the Assembly Hall of the College on Thursday evening, December 17. Friends of the College are cordially invited.