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Toronto Bible College



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The Varsity Arena Graduation

by Rev. Mair A. J. Waters, B.A., of First-St. Andrew's United Church, London

It was a thrilling scene that met the eye in Varsity Arena on the night of Thursday, April 28th, when with six thousand people assembled there, two long lines of students, marching from the north and south ends of the Arena converged on the platform and filled the tiers of seats placed there for the College choir. They walked with a quiet dignity, keeping in step with the music supplied by the two student pianists who were playing in perfect time at the two pianos. Behind the choir was the Class motto, "He Abideth Faithful". The white dresses of the girls and the black suits of the men made a striking picture.

How they can sing! With what abandon and enthusiasm do they follow the inspired leadership of Ernest Shildrick. George Matheson once said, "the best way to deliver a man from calamity is to put a song in his heart".

The songs we heard that night came from the heart and that is what brought the message home to us. As we stood in that vast throng listening to the "Hallelujah Chorus", like John Wesley our hearts were strangely warmed.

After Scripture reading and prayer by Rev. J. H. Slimon came the words of witness spoken by five of the graduating class, and telling of growth in grace and certainty and in the knowledge of our Lord and Saviour Jesus Christ. They told of how Christ had become more real to them in the three years of College life and they told also of the message that they were eager to proclaim to a world of sin and need. The word that they had hid in their hearts was a word that they must share with others. They were learning more each day of the secret that the hungry heart of this world is waiting for.

Then came the presentation of the Diplomas and Certificates. As one after another came forward to receive that white roll tied with a bit of ribbon, I thought of all that went into it, all that led up to that dramatic moment, the discipline, the determination, the self-denial, the handicaps conquered, the discouragements overcome. I thought, too, of all that it will represent to them in the years that lie ahead; happy memories of Christian fellowship and lasting friendship, the College halls, the prayer room and its map with those significant coloured dots on it, the communion services, the Bible studies, the new light shed on God's word, all this and more is bound up in that bit of ribbon.

As the Right Rev. Peter Bryce, D.D., Moderator of the United Church of Canada, led us in the prayer of dedication, with the graduating class standing in line below the platform, we had a vision of the world as the field. Where would they be a year from now? Scattered to the four corners of the earth following those who have gone out in a steady stream to the front-line trenches of the far-flung

battle line of Christ's Church, witnessing by word and life to the unsearchable riches of Christ, the glorious Gospel of the Cross and God's redeeming love in Christ.

After Rev. Canon R. A. Armstrong, D.D., pronounced the benediction we realized that the service had been for each of us a mountain-top experience and it prepared us for the valley of duty and service, wherever it is our call and privilege to serve.

I come from London each year to be present at the Bible College closing. My first interest in the College came through my warm personal friendship with the beloved Principal and his wife, dating back to a time when I was very young. There was an added bond when my own father became Secretary of the College. But now I can say that I love the Toronto Bible College for its own sake as well, and with its growing host of friends I follow its great forward movement with the greatest interest and my sincere prayer that it may grow from strength to strength, and be used mightily of God in these difficult days, "Holding forth the Word of Life".

Radio Greetings

The following message was mailed from an Amateur Radio Station in San Diego, California, and reached the College in the Graduation week. It had been received over the air from Shanghai, China.

"To Dr. J. McNicol. Greetings on Graduation. Best wishes to Mr. Hyde and Mrs. Rolph. First Thessalonians one, two. The Bells, Luton, Struthers, College graduates."

It had been sent by a group of former students, missionary workers in China, who were in Shanghai at the

time; viz., Mr. and Mrs. George Bell, and Mr. and Mrs. John Bell, all of the early 20's, Florence Luton ('24) and Helen Struthers ('15). This kind and thoughtful act of theirs well represents the spirit of the T.B.C. Alumni the world over and their devotion to the College. At this time the Alumni were specially honouring Mr. Hyde and Mrs. Rolph (Mrs. Annie Gray). The words of the text referred to are, "We give thanks to God always for you all, making mention of you in our prayers."

COLLEGE PRAYER MEETING

every Tuesday night during the summer in the
Prayer and Praise Room of the College at 8 o'clock.

The Principal's Annual Report

(Presented at the meeting of the Board and Council on the afternoon of Graduation Day)

When the opening of the session last fall had to be postponed week after week on account of the epidemic prevailing in Toronto at that time, there was some apprehension that it would have an adverse effect upon the attendance and the work of the session. Instead of this happening, however, the old students came back when the session did open with a pent-up enthusiasm and the incoming class of new students was found to be larger than ever. The 44th session has closed with the largest enrolment thus far in our history and with as much constructive work accomplished as in any previous session.

I. THE STUDENT BODY

A summary of the registration in the regular course is as follows:

	<i>Men</i>	<i>Women</i>	<i>Total</i>
Preparatory Year	12	29	41
First Year	50	87	137
Second Year	37	52	89
Third Year	44	31	75
Special Students..	1	9	10
Totals	144	208	352

Of this total, 117, or less than one-third, belong to Toronto, 196, or more than one-half, came from outside points in Ontario, 28 came from seven other provinces of Canada and from Newfoundland, and four from the United States. The remaining seven are missionaries and special students from China, India, Africa and Europe.

This large student body forms one united Christian fellowship. The great majority, of course, are Canadian born and of British stock. Other races also represented are Finnish, Danish, Dutch, German, Italian, Russian, Ukrainian, West Indian, and American Indian. This kind of Christian fellowship demonstrates the universality of the gospel and illustrates the unity

which people of all races find in the Lord Jesus Christ.

The Evening Classes enrolment numbered 104 men and 271 women, a total of 375. This body of young people who gathered in the College two nights every week throughout the session represented 10 Anglican churches, 39 Baptist churches, 14 Presbyterian churches, 21 United churches, 31 churches and halls of other denominations, and 7 undenominational missions, a total of 122 different Christian congregations in Toronto and the neighbourhood.

The total enrolment of students in all the classes of the College for the session was 727, comprising 248 men and 479 women. The proportion of men to women was a little more than two to three in the regular course and somewhat less than one to three in the Evening Classes.

II. LOOKING BACKWARD

We look back over the work of the session with praise and thanksgiving to God. His good hand has been upon us throughout. The general health of the whole College has been good. The students have been faithful in their classroom work and the curriculum of the year has been well covered notwithstanding the late beginning. The spiritual and devotional life of the student body has maintained its depth and strength. For the second year in succession the first Tuesday of February was observed as a day of prayer and waiting upon God, the regular programme of lectures being set aside for the purpose. This has had a profound influence on the lives of many individual students, and it has also had a marked effect on the quality of the student life as a whole.

The practical and evangelistic work

of the College has been carried on in all its various departments. The Christian activities of the students have touched all parts of the city and have extended to distant parts of the province. So many are the requests coming now for help in the work of evangelism from churches in Toronto and elsewhere that for the past two sessions we have not been able to meet them all. We need to guard against the danger of having the students undertake too much of this outside work while engaged in their studies. The primary purpose of the College course must not be forgotten, while at the same time we observe the principle that students learn to do Christian work by doing it. The practical activities should be kept in a just and proper balance with the class room work. Even then the College is making a very considerable contribution to the Christian forces of the city.

The missionary character of the course of training has been maintained in the usual way and by the usual methods. The College keeps before its students a world-wide missionary outlook, and so far as possible it passes in review before each generation of the student body the needs of the whole world and of all races of men. Its graduates are serving to-day in thirty-four different countries besides the home lands. Since the last session closed nineteen graduates of the College have received appointments to service in various parts of the foreign field in four continents.

III. LOOKING FORWARD

In view of the forward step which we are taking this year it may be well to remind ourselves of the principles that have guided the development of the College in the past. They have been so thoroughly tried and so well established by the experience of the past decades that we should be careful

to maintain them in any further developments of the future. The Bible College has never been conformed to any pattern or been made to follow any pre-conceived plan, but it has always kept in view two fundamental Christian verities and sought to give them visible expression. These are the supreme authority of the Word of God in Christian education and the corporate leadership of the Spirit of God in Christian fellowship. They are simple spiritual principles, but they have profound and far-reaching applications. We have sought to work them out through the years in the building up of our curriculum, in the composition and co-operation of our staff and in the discipline and fellowship of our student body.

1. The curriculum of the Bible College has been built up around the study of the English Bible as a whole and as it stands. We believe that this is the one way to lead students into an understanding of the mind and will of God and to train them in the knowledge of the progressive unfolding of His redeeming purpose. Everything else in the curriculum should be related to this. As the curriculum is widened and expanded, so should the study of the Bible be deepened and expanded. Our curriculum aims to cover the whole field of theological education; yet no one subject should be given a disproportionate place, or should demand so much of the student's time as to interfere with his main task of mastering the English Bible while going on with his training. The Bible College course should always be seen as a whole, and should not be regarded as made up of a number of unrelated subjects. The various departments should be kept in due balance and proportion. Its ultimate aim in educating the student should be to place his life in the central current of the will of the living

God so that he may accomplish God's purpose for him in the world.

2. The instructors who form the staff of the Bible College should be adequately equipped for teaching in their several departments. They should also be personally qualified for sharing in the corporate spiritual fellowship of the College. They should know how to keep the unity of the spirit in the bond of peace. In the Bible College system individual ambitions have no place. Only by self-effacing co-operation can we as instructors bear a true witness before our students regarding the presence of the Holy Spirit in our midst. Personal contacts between instructors and students are an important part of our system of training, but these personal contacts are contributions to the one common impact which the faculty of the College makes upon the student body. This common impact is the work of the Holy Spirit through us and is more than the sum of our several individual contacts. We have each a sacred responsibility in preserving it for the future.

3. It is thus that we seek to maintain the corporate leadership of the Holy Spirit in the supervision and discipline of the student body. This has come to be the distinctive witness of the Bible College. The students nobly respond to it, and demonstrate it year by year through our system of student self-government. This is the secret of their radiant Christian fellowship. In order to preserve this feature the student body should always be considered as one corporate fellowship. As the attendance increases, we should be

careful to maintain this unity. We should guard against any tendency to form groups within the larger group, while at the same time we should recognize the different needs of various classes of students. Each student who is received into the College has his own special contribution to make to the corporate Christian fellowship of the student body as a whole.

Rapid growth is not to be encouraged in any future developments. But provision should be made for the increasing numbers of young people who are coming to us with higher standards of educational equipment. Our large classes should be divided by a system of grading and a post-graduate year should be added for advanced work. The young men who are looking forward to the ministry are already asking for such an addition to the course. All this will be possible when we get the use of the new building and when we have an adequate staff for the purpose. These are the lines along which the College can advance when our new forward step is taken. But in all the steps that we take the fundamental principles on which we have been proceeding in the past should be carefully preserved and should be worked out even more fully in the future. The manifest blessing which we have enjoyed all along has been due, we believe, to the fact that we have consistently followed this course. And only by continuing in the same course will the College continue to make its true contribution to the cause of the Kingdom of God in its day and generation.

ANNUAL BASKET PICNIC: AREA 2—HIGH PARK

Saturday; June 4 at 2.30

Take Bloor Street Car to Bloor and High Park

Words of Witness

1.—by Stanley Gaudin, President of the Graduating Class



When I came to the Bible College I was a Christian, but had some uncertainty as to what Christianity really is. I had accepted Jesus Christ as my Saviour from sin. I had found in Him a new kind of life, but this new life centred in the Unseen, which was veiled with uncertainty. This visible, material world seemed to me to be the real world, while the unseen, spiritual world seemed unsubstantial and phantom-like. In Christ I belonged to this unseen, spiritual order, but there remained a haunting suggestion of unreality about it. I had found salvation in Christ, but was not sure what it really meant. It was in this condition that I came to the Bible College.

Among other priceless things gained through the studies, the associations, and the experiences of the College course, I have received a new conviction of the essential reality of Christianity.

During my first year we studied the New Testament. My conception of reality was challenged as we considered the resurrection of our Lord. I believed that after His resurrection our Lord had a real body. Certainly, the Gospels gave this impression. The Epistles, however, declared that it was a spiritual body. This seemed to me to be a contradiction. Was not a spiritual

thing a thing without reality? Then the light began to dawn. Here was a thing which was spiritual, and which was also real. The spiritual thing was the real thing.

This new idea of reality was further developed as I came to see that, as Paul says, "The things which are seen are temporal, but the things which are not seen are eternal". Material objects which seem so real and permanent are but temporal, subject to change and decay. They serve their purpose for a time, but eventually pass away. Permanence and reality are not found in this visible, material world, but are found in the unseen, spiritual world. "The things which are not seen are eternal". The spiritual order is the ultimately real and eternal order.

Salvation in Christ, I began to see more clearly, proceeds from this eternal world, and is one with reality. It springs from the depths of reality in the unseen world, it deals with the facts of life in this temporal world, and its final results are in the realm of ultimate reality. By dealing with the very springs of a man's being this salvation enables him to meet the vital needs of this temporal life, and also brings him into touch with the issues of eternal life.

The basic principle of the universe is God's will. Behind all natural law and all moral law is His will. It extends from eternity to eternity, and finds expression, sooner or later, in all spheres of existence. God's purposes will be accomplished. All that opposes or is not adjusted to His will is bound to end in frustration and doom. This is a serious matter, for fallen man has the innate tendency to seek his own selfish way instead of God's will. Thus, in ourselves we are utterly unfitted for a place in the eternal world where God's will is done.



Platform:—Rev. T. B. Hyde, Rev. J. H. Slimon, Rev. Canon Armstrong, D.D., Right Rev. Peter Bryce, D.D., Rev. Principal McNicol, D.D., Mr. E. G. Baker (president), Dr. J. M. Waters, Rev. D. A. Burns, Mr. Ernest Shildrick.

Our greatest need, therefore, is something which can bring us into harmony with the will of God. This need is met nowhere but in the Lord Jesus Christ. Our Lord while on earth was a man among men. Nevertheless, He did not seek his own will, but sought the will of God, and did it perfectly. In Him human nature was recreated, entirely free from any bias of self-will. He now lives out this new kind of life in the lives of all those who commit themselves unto Him. He enables them to do God's will from the heart naturally and without external compulsion. Thus, through Christ we are brought into harmony with God's will. This adjustment qualifies us for a place in the realm of final reality.

With this new appreciation of salvation came a new appreciation of its source. Our salvation is a thing of reality because it comes from the Lord God who is the centre of reality. The

eternal order converges in Him, and He is the Redeemer of men. The Mind which planned the universe planned our salvation. The Hand which created and formed all things wrought out our salvation. "God was in Christ reconciling the world unto Himself". We who were afar off are made nigh unto God by the Lord Jesus Christ, who poured out His soul unto death that we might be saved. His death and resurrection accomplished, His work finished, our Lord took His place of authority at the heart of ultimate reality. The Hand of Omnipotence bears the nail print of Calvary. The Lamb in the midst of the throne is the King of eternity. The Christ of the cross is the Rock of reality.

And so it was that, "The Lord inclined unto me and heard my cry. He brought me also out of an horrible pit, out of the miry clay, and set my feet upon a rock".

2.—by Margaret H. Storror of the Evening Classes



To-morrow many of you will have the opportunity of hearing from some of those students who have had the joy and privilege of studying in the day classes of Toronto Bible College. To-night, I wish to draw your attention to another phase of our College life, one perhaps not so well known to the majority of people—to the large

body of students who attend the evening classes of Toronto Bible College.

There is an idea prevalent among many Christian people, that only those whom God has chosen to serve as ministers at home or as missionaries in distant lands need a thorough knowledge of the Word of God, because naturally they could not be thus without that knowledge. But for that group which comprises by far the larger number of Christians—those who must of necessity work in offices, shops, factories, schools and hospitals, the Christians who are doing the humdrum tasks of life—is a thorough knowledge of the Bible necessary? It is surprising to discover that the average Christian believes that once you have learned the Way of Salvation from the Bible, there is no need to dig deeper into God's amazing Revelation. Yet, is it not far more difficult

to become Christ-like when working constantly every moment of the day at a duty which claims your whole attention, and having as constant companions many hours a day, six days out of seven, those who scoff at the things of God? The general public expects the minister or missionary to be different from itself, but the general public hates and mocks that ordinary Christian merely working in an office who dares to be different from his fellow-workers in order to be true to his God. Thus the more urgent need for the strengthening of the spiritual lives of those Christians in the common walks of life, and this can only come about through study of the Word of God, by the appropriation of what God has provided for our spiritual growth after our birth into His kingdom. From my own experience I know that to come away from the fret and noise of the day to the quiet of evening hours spent in study and prayer within these college walls, meant always for the morrow renewed strength which no outer storm could shake.

I fully believe that if all Christians in our land would take advantage of classes such as these held especially for those who are not free to study during the day-time, their changed lives could make Canada as a whole conscious once more of the fact that God still lives and overrules and that in His Son is the only Source of everlasting life. Cast a pebble into the still surface of an indifferent lake and the force of its least ripple will startle the farthest shore. Cast seemingly insignificant lives into the indifferent sea of world-wide humanity, and who knows how far-reaching the result may be? God can start the waves of revival rolling through sturdy Christians who are willing to be obscure pebbles for him. And He is using Toronto Bible College as a centre from which to cast forth His human pebbles

into the depths of a Godless world. Time alone will tell where the most distant ripple leaves its imprint.

Most of us arrived here three years ago with a saving knowledge of the Lord Jesus Christ, yet having merely scratched the surface of the great wealth of spiritual truth. Most of us had many queer quirks and wrong ideas which needed polishing off. Most of us had ideas so vague about things that should be the universal knowledge of all Christians that it now seems as if we had never really *LIVED* as Christians before. Formerly we had just barely existed on a diet so meagre that we were in reality mere skeletons in the spiritual realm! Now, in lives once thin and weak due to lack of nourishment from the Word of God, signs of growth are appearing. We are beginning at last to "grow up into Him in all things, which is the Head, even Christ".

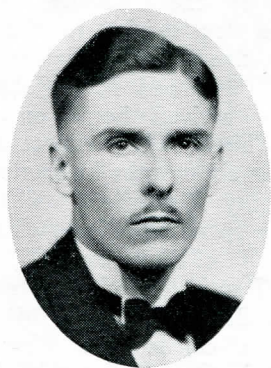
Out of the vastness of wonderful truths drawn for us from the Bible during the last three winters, five have left an indelible impression,—1. *The realization* that the unseen Christ is not away off beyond the cold distant stars, but is in our very midst, that heaven is hidden from us, not by distance, but by reason of our restricted human faculties which have not the power to penetrate the veil which separates the spiritual from the material. 2. *The realization* that the Holy Spirit of God is a real Person, not the mere impersonal influence that many of us thought He was, but a real Personality, a wonderful Being whom God intends to be to us here and now, all that Jesus was to His disciples while on earth, and all that He is now in glory. 3. *The realization* that all the struggling imaginable on our part will never make us Christ-like, but that the Holy Spirit is waiting with immeasurable power to take over the fight on our behalf if we will only ask

Him to do so, with the same simple child-like faith with which we first believed in Christ. He has power for our every weakness, strength for our every need. Faith is the key that turns on this life-changing power. Obedience is the channel through which it must run. 4. *The realization* that prayer has to back it all the creative genius of the great God, promised in John 15, verse 7, which may be paraphrased, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and 'if it doesn't exist, I shall create it'". 5. *The gradual awakening to the important fact* that our first concern must be about being something for Christ, for the doing will inevitably work itself out from the being—most aptly summed up for us in the thought that "We are our own gospel" as far as the unsaved are concerned.

And, finally, I must mention something which has never failed to impress those who study here, and it is this—the very presence of the Spirit

of God which broods over Toronto Bible College in the classes for study, in the prayer-meetings, in the happy fellowship with our teachers and with other students, has given us a foretaste of what the harmony of heaven will be like. Denominational differences recede, class distinctions disappear, racial characteristics are forgotten—all that ordinarily seems to separate blends beneath the shadow of a Cross which emerges into the triumph of an open tomb. Christ is the great living Magnet to whom all eyes are drawn in this College by His faithful witnesses, our faculty. Can we be conscious of aught else when confronted with the dazzling beauty of Him whose garment will be as a cloud, of Him upon whose head will rest glory surpassing the transparency and radiance of a rainbow, of Him, the lustre of whose countenance will cause the sun's brightness to fade as the stars at dawn? Can aught else distract us in the very presence of the once slain but now triumphant Lamb of God?

Edward G. Cook '37



Mr. Edward George Cook was born in Toronto in 1905, and after his conversion early in life, entered the College

in October, 1930. Before completing his course he applied to the Sudan Interior Mission and was sent out to Tula Wange, Nigeria. On his first furlough home he completed his College course and graduated with the '37 Class. Soon after graduation he returned to his field to continue his missionary work.

It was a great shock to his many friends and his former classmates to learn of his death which occurred on April 12, at Jos, Nigeria, as a result of an operation for appendicitis. To Mrs. Cook (Dorothy Wandland) and their two children, the Bible College family extends sincerest sympathy.

Personals

Twins, Grace Evelyn and John Frederick, were born in Toronto on June 1, 1937, to Mr. and Mrs. George Simms (Ellen Cadwallader).

A son, Edgar John, was born in Grand Rapids, Mich., on Nov. 12, 1937, to Mr. ('33) and Mrs. Kenneth Lovelady.

A son, Charles William, was born on March 14, to Mr. and Mrs. Charles Baird (Susan Farmer '32), of Whitby.

A daughter, Elizabeth Ann, was born on March 31 to Mr. ('27) and Mrs. Cyril Forth (Lillian Hyndman '26), of Nigeria.

A daughter, Mary Ann, was born in Toronto on April 8 to Mr. ('36) and Mrs. Percy Ibbotson (Jean Clarke '35).

A daughter, Lillian Ruth, was born in Toronto on April 9 to Mr. and Mrs. F. Kegel (Alberta Jennings '24), of Brazil.

The marriage of Helen Robison and Percy Coombs, both former students, took place in the College on April 29, with Dr. McNicol officiating.

The death occurred in Poughkeepsie, N.Y., on Feb. 24, of Rev. Greenville P. Boddy ('11).

Agnes B. Slimon, Reg.N., (E.C. '17), died in Cooperstown, N.Y., on April 14. Miss Slimon was the sister of Rev. J. H. Slimon, of Parkdale Baptist Church, Toronto, also a former student of the College.

The death occurred recently in England of Edith Appleton ('27).

Hazel Miller ('23), of R. R. No. 6, Hagersville, died on March 15. For some time she had been carrying on a fine Sunday School work on the Indian Reserve there.

Mr. ('34) and Mrs. John H. Wilson (Ella Tilly '36) sail from New York on June 8 for India, where they will work under the India Mission with headquarters at Hyderabad City.

Rev. Douglas ('36) and Mrs. Percy (Betty Willis '35) and Mary Lowe, Reg.N., ('37), recently appointed by the Sudan Interior Mission, departed for their field in Africa on May 12 together with Rev. Jack ('32) and Mrs. Percy (Mary Suttie '32), who were returning after their first furlough. Jessie Whitmore, Reg.N. (student '37), joined the party in Montreal.

Alva Roblin ('34) has been called to the pastorate of the Slate River Baptist church, in Thunder Bay District.

Margaret Halliday ('31) has received word that she has been accepted by the British Council of the Africa Inland Mission for service in Kenya Colony.

Beatrice Kitchen, Reg.N., ('34), has been appointed by the Evangelical Union of South America to a field in Bolivia.

Mabel G. Rowell ('23) left on April 23 for her new field in the Republic of Honduras under the Central America Mission. Miss Rowell is the first student from the College to go to this field.

Frances Longley ('37) has been accepted by the Unevangelized Fields Mission for service in the Belgian Congo. She expects to sail on June 10.

Mr. ('31) and Mrs. John Austin recently arrived home on furlough from China. They expect to spend the next six months in England.

Dorothy Richardson ('28), of Nigeria, is spending a furlough at home.

Rev. E. A. Pinkerton ('23) is pastor of the Baptist church in Brampton.

Rev. Stephen Dunk ('14) has accepted a call to the First Baptist Church in Grand Blanc, Mich. He is the father of Norma Dunk ('40).

Ian Macintyre ('31) is pastor of the Gospel Tabernacle, Mount Forest.

Arthur England, B.A., ('38), has been called to the pastorate of the Baptist Church in Thurso, Que.

Aubrey Hancock (student '35-'38) has been appointed by the Presbyterian Church to the Home Mission field at Smeaton, Sask.

Stafford Love ('35) is in charge of the Upper Canada Tract Society's Mission to Sailors at Kingston.

On May 7, at Kitchener, Paul Erb ('36) was ordained to the ministry of the Evangelical Church.

James Ferguson, B.A., ('33), has been awarded the Gillies Scholarship at Knox College, Toronto, where he is a student in Theology.

The College Male Quintet (Russell Vickers '39, Earl Haley '40, Emerson Stafford '39, William Brown '38 and James Taylor '40), have been holding services during the month of May in Meaford and Southampton.

Lexie Webster ('34) left in April for the Peace River district where she

will do deaconess work under the Church of the Nazarene. Her headquarters will be Fairview, Alta.

Campbell MacFarlane ('39) has charge of two Baptist missions among the New Canadians of Thorold, Ont.

Jessie Clarkson ('34) is in Vancouver, where she is associated with the work of the Women's Evangelistic Band in its Rescue Home for drug addicts.

Rev. Fred. Bregman ('30) and his wife have resigned from the Sunday School Mission in Manitoba in order to carry on the work among the Jews in Toronto which his father had established in "The House of the Seekers after Truth."

Gregers Gregerson ('40) and Harold Lamshead ('39) are doing summer missionary work in Northern Ontario under the Shantymen's Christian Association.

Albert McCreery ('38) is student pastor of the Baptist church at Eagle River, Ont.

Rev. Henry Bregman '09

Henry Bregman, the outstanding Hebrew Christian of Toronto, a former Rabbi, died at his home, The House of Seekers After Truth, on March 12th. Born in Poland and educated in a Russian Rabbinical School, he went to England and ministered to synagogues in London and Exeter. There he was led to believe in Jesus Christ, the first step in his conversion, as in the case of the great majority of converts from Judaism the world over, being some kindness shown to him by Gentile Christian friends.

After confessing Christ he came to Canada and began work among the Jews in Toronto, at the same time taking a course in the Bible College, where he graduated in 1909. Soon after this he was appointed to the staff of the Presbyterian Mission to

the Jews under the late Rev. S. B. Rohold and for many years conducted a very successful class in the Hebrew Scriptures for Jewish enquirers.

After some years' experience in Jewish Missions in Patterson, N.J., in New York and in Montreal, he returned to Toronto and established a work on lines of his own. He took a home in the Jewish section of the city and made it his headquarters, and called it "The House of Seekers after Truth". From this centre he has carried on a patient and persevering Christian testimony among the Jews in Toronto for more than fifteen years. He won their respect both by his fine knowledge of their own Rabbinical literature and by his gentle and kindly Christian character. His Son has been appointed to carry on the work.

Students who Received Graduation Diplomas

John Malcolm Addison	Orilla, Ont.
Margaret Mary Agner	Hamilton, Ont.
Albert Douglass Bolster	Lambton Mills, Ont.
Lillian Agnes Braby	Hamilton, Ont.
Jennie Isobel Bridle	Freeman, Ont.
John Victor Brotherton	Hamilton, Ont.
William T. Brown	Hamilton, Ont.
Vincent Rees Browne	London, Ont.
Elsie Jean Burrell	Toronto
Ora Viola Climenhegg	Ridgeway, Ont.
Dorothy Marie Cook	Vineland, Ont.
Leonard Ray Coupland	Toronto
Jean Mildred Day	Brimford, Ont.
Leindert Louis de Groot	Newmarket, Ont.
William Howard Dicks	London, Ont.
Arthur Emerson England, R.A.	WATERVILLE, QUE.
Elizabeth Mary Ferguson	Hamilton, Ont.
Catherine H. C. Fox, R.A.	Consecon, Ont.
Stanley David Gaudin	Toronto
Oris Gaverluk	Port Colborne, Ont.
Hector Goodall	Toronto
Robert M. Gordon	Toronto
Larry Rossetol Guillemin	RUFFALO, N.Y., U.S.A.
Gladys Winnifred Hounscome	Conetown, Ont.
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