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We Extend to All Our Friends and Former Students Cordial
Christmas and New Year Greetings.

Toronto Bible College



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The Bible College Alumni

By the Principal

A college is known by its graduates. Its Alumni are its real representatives. The work of any institution that trains students for Christian service is to be judged by the influence which its students exert when they go out into the world. The cumulative impact of their lives is the measure of its value to the cause of the Kingdom of God.

This Jubilee year of ours provides the occasion for a review of the Toronto Bible College Alumni. They number well over 2,000 graduates of the day and evening courses, besides hundreds who have attended our classes for longer or shorter periods without graduating. They are to be found in all kinds of Christian work and in many walks of private life, and they are scattered in all parts of the world.

About three hundred of the young men have gone on into the ordained ministry and are serving the Christian Church in all the major denominations in Canada and many of the smaller ones, and also in many parts of the United States, and even in England. Some five hundred men and women have gone to the foreign field, many under the mission boards of their own churches and others under the various interdenominational missions. Students from the College have served the cause of Christ in thirty-seven different countries of the world in all the continents.

A great many of the Alumni also, both men and women, are serving as lay workers in the home fields of the Canadian churches, in various kinds of city and other missions, and in

local units of the Young Men's and the Young Women's Christian Associations. And besides all those who are engaged in definite forms and fields of Christian work, great numbers of the Alumni are carrying on voluntary work as private members of their own churches. We think of scores in the teaching and nursing and other professions and in the business and commercial world who have taken the value of their Bible College training into their own special life-work.

Widely scattered and manifold though they are, they form a united and goodly company—the Alumni of the Toronto Bible College. They are united in their affection for their

“alma mater”, and that has been a great source of encouragement to those who maintain the home-base and keep the home-fires burning. It is true that some have disappointed the hopes we had in them, and have grown cold in their zeal for Christ or have lost their loyalty to the institution that nourished them. But these are very few, and they simply serve to set out by contrast the spiritual quality of the great majority. As illustrations of what some of the Alumni have done for the cause of the Kingdom of God in the world, there follow here brief accounts of the life work of two who graduated in the early years of the College.

B. C. SIRCAR, M.A., '04

Forty years ago three young students from India were attending what was then known as the Toronto Bible Training School. They had been sent to Canada by a group of missionaries to get a knowledge of the Bible with a view to becoming native evangelists.

The oldest and ablest of the three was B. C. Sircar, who had recently graduated from Calcutta University. He had been born and brought up a Brahmin, and he had by nature the reserved and haughty spirit of that high caste. But he had been converted to Christianity during his University course, and he was now a humble follower of the Lord Jesus Christ.

When the three young men graduated from the Bible College they returned to India, and Sircar became the leader of evangelistic work under the Young Men's Christian Association in the province of Bengal. He carried on his work in the native fashion. He would set up an Ashram—a centre for religious fellowship—in one district after another, announcing that he would be found there at any time of the day by anyone who wished

to confer with him about religious matters.

In this quiet, unobtrusive but effective way he carried on personal evangelism among his fellow countrymen, and especially among the members of his former caste. They would sometimes test him to see if he was sincere and meant what he said by coming to him at all sorts of unseasonable hours, sometimes in the very dead of night. Because of his previous training as a Brahmin he could go without sleep and without food for days at a time, and thus he was able to meet all the tests to which they subjected him.

For nearly twenty-five years Mr. Sircar went on with this patient and faithful ministry of evangelism, spreading the Gospel especially among young Indian students. News of his death reached us just about the time we were moving into our new building in 1929. In the last letter received from him, a few years before that, he told how his Bible College course had helped him in his work. Here are some extracts from it.

"India, more than any other country in the world, is the land of religions. If Christianity is being tried anywhere, and challenged, it is in India. All kinds of philosophies, doctrines, and creeds are playing their part in moulding the destiny of the people of this country. Even the Christians will be in danger of falling into the snares of some of them if they are not well founded in the Word of God. I cannot be too grateful for having spent a couple of years in your college some twenty years ago.

"The interpretation of Scripture by Scripture, which is the genius of the instruction in your college, is being demanded in foreign lands. The non-

Christians believe in the inspiration of the Bible and respect those who have a thorough knowledge of it, and who, instead of explaining away the truths of the Scriptures by subtle philosophy, interpret them by following up the whole Scripture on any phase of truth.

"In my work for the last twenty years, I have invariably found that where arguments failed to convince a man, a Bible reading on a particular topic, such as we used to have in your College, would at once arrest the attention of a Hindu and set him thinking, and ultimately, in many cases, bring him into the joy of salvation".

REV. IVOR H. PRITCHARD, '13

The impact which one consistent consecrated life can make upon a community is well illustrated in the case of the late Ivor Pritchard. He graduated from the Bible College in 1910, when the institution was still known as the Bible Training School. In the same year he was appointed pastor of the Caroline Street Mission in Hamilton. For thirty years he carried on that work with singleness of purpose and self-sacrificing devotion, and then laid down his life suddenly in the midst of his labours on the 14th of last September.

The funeral service was held two days later in the Mission, and the building was packed to its utmost capacity, while a large throng who could not get in remained around the entrance outside. There was no sense of sadness, but rather a subdued sense of triumph. A radiant life had passed away, and the radiance remained. Some seventy young people filled the choir seats, most of them Mr. Pritchard's own converts. In the audience were ministers and Christian workers from all around and from many distant places. The procession that fol-

lowed his body to the grave was more than a quarter of a mile long.

On the day the death was announced, the Hamilton "Spectator" carried an editorial under the heading, "A fine Christian". It was in part as follows:

"The announcement of the death of the Rev. I. H. Pritchard, pastor of the Caroline Street Mission, will be read with deep sorrow by members of the congregation to whom he has so faithfully ministered for the past thirty years, and by the wider circle of citizens who found in him a generous benefactor and friend. He was a devoted Christian gentleman, who believed in doing good by steth. His work on behalf of the poor, the sick, the unfortunate was quietly carried out, but was a notable contribution to the general welfare of the community. Following the precepts of the Master, he visited the jails, the hospitals, the Juvenile Court and other institutions, advising, guiding and consoling as opportunities for service offered. He was the foe of intolerance and laboured

to bring about a better understanding between sects and races, taking an active part in movements for fostering cordial relationships between Christians and Jews. He was also interested in many foreign missionary efforts. In addition to the pastorate of the Caroline Street Mission, Mr. Pritchard conducted a popular service on Sunday evenings in the Gore Park. He will be sorely missed in Hamilton."

Mr. Pritchard was born in Wales 57 years ago, and in his early days he played association football. He maintained his interest in the game throughout his life, and was a staunch supporter of the soccer association in Hamilton. On the day after he died

a match was being played on the largest soccer field in the city, and during the half-time interval a one-minute silence was observed in respect to his memory. For some days after his death was announced in the press, people on the street cars were overheard talking about him—some of them perhaps people who had never met him, but who nevertheless were conscious of his influence in the city.

We know no member of the Bible College Alumni of whom it could more truly be said that his life illustrated the characteristic quality of Paul's personal ministry: "Thanks be to God, who always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge" (2 Cor. 2:14, R.V.).

The Challenge of the Jubilee

By Rev. J. B. Rhodes, M.A., B.D., Vice Principal.

In this Jubilee year of our College that we are entering today, as we open the 50th session, there is a special duty that devolves upon everyone of us—alumni, students, members of the staff alike—and that is, "to gather up carefully the treasures of the past and to prepare hopefully the path of the future". That is not the task of a moment, rather is it the purpose to be kept in view throughout the course of this Jubilee year.

There are treasures of the past to be preserved. In these 49 years an ever-enlarging legacy has been left us; a spiritual heritage of Devotion to Christ, Loyalty to His Word, and faithful Service within His Kingdom, bequeathed to us by those who have ministered within this College and by those as well who have gone forth from it and borne their witness beyond its walls, here at home and in so many lands across the seas.

There is also the path of the future

to be hopefully prepared, in the sure confidence that after this war is over God will open many doors of opportunity for the proclamation of the Gospel, to enter which the Church must prepare now; in which preparation we believe this College has its own distinctive part.

This evening I should like us to ask ourselves, What guidance has God's Word to give upon the two-fold purpose of this Jubilee year? And in our attempt to answer that question may we turn to the 25th chapter of Leviticus, that chapter of the O. T. that sets before us the Divine Institution of the Jubilee Year and that discloses to us the manner in which it was to be observed. With the minute details of the Levitical legislation we are not especially concerned; though adapted to the ancient Hebrew theocracy they scarcely apply to our own College in this late day. But with the principles that underlay the Divine Institution

of the Jubilee Year we are very much concerned, for if I am not mistaken they are vital to the observance of our own Jubilee and they make clear to us the way in which we can most effectively fulfil that two-fold purpose that I have already proposed,—“to gather up carefully the treasures of the past and to prepare hopefully the path of the future”.

I think that we may sum up the significance of the O. T. Jubilee celebration by saying that it made evident and gave prominence to this profound truth, that the children of Israel—the people of God in the O. T. dispensation—were intended to be “Sojourners with God” in the land. The dominant fact in their whole life was their constant dependence upon and their continual indebtedness to Almighty God. They had been called out as a people for God, not because of any special merit that they possessed over and above other peoples, for “the Lord did not set His love upon you nor choose you—as Moses reminded them—because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you”. They were called of God and chosen by Him solely of His grace. They did not hold the land because of their prowess and strength, but only because God graciously subdued their enemies before them and preserved them in the land to which He had brought them. They were not to say, “My power and the might of mine own hand hath gotten me this wealth”, but they were to remember that “the Lord thy God, He it is that giveth thee power to get wealth”. All they had and all they were they owed entirely to the goodness and mercy of God. They were wholesomely compelled to be “sojourners with God” in the land.

Is not this truth equally applicable

to us? Are we not “sojourners with God” in the land? All that we have and all that we owe to the grace of God in Christ Jesus. “Ye did not choose Me, but I chose you, and ordained you, that ye should go and bring forth fruit”. The central fact of our Christian life is our incalculable indebtedness to Christ. We are therefore sojourners with God in Christ.

Now there were three vital implications of the O.T. Jubilee year. First of all. There was implied a Royal Prerogative. God was the sovereign owner of both land and people. His ownership was based not only on the fact of creation, but even more significant, on the fact of redemption. “The land is Mine”, said the Lord, “therefore ye are strangers and sojourners with Me”. “The children of Israel are My servants . . . for I brought them forth out of the land of Egypt”. Both as Creator and as Redeemer God claimed Land and People as His own. This truth was symbolized by the Day of Atonement that ushered in the consecrated year. The Jubilee with all its blessings was consequent upon Atonement having been made.

Are not we today equally obligated to recognize the Royal Prerogative? God is our Creator also, and therefore entitled to claim us as His own, but He is as well our Redeemer, and thus doubly-entitled to claim our lives and all that we have. “Ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s”. May we not apply this principle also to the College? From the outset it has existed to bear witness to the Lordship of Christ. In all the life and ministry of the College, in the various activities of the student body, recognition has always been given to the corporate leadership of the Holy

Spirit. This has been a distinctive feature of the College from the very first. The government of the College, while it is mediated through the Board, through the Principal and Staff, through the Student Cabinet, does not derive from any of these; does not obtain its authority from any of these. The government of the College throughout these years has been placed on "His shoulders" and it bears the impress and carries the authority of the Holy Spirit Himself. This is one of the supreme treasures of the past that we can preserve only as we maintain it as our constant practice both now and in the future. If the Bible College is to be true to the heritage received from the past, then she must maintain as the fundamental principle of all her life her complete dependence upon God, the Holy Spirit. That is the practical way in which we give expression to our corporate recognition of the Lordship of Christ and the Royal Prerogative of God, our Father.

There was also implied in the Institution of the Jubilee Year a Royal Service. "Unto Me the children of Israel are servants". What a difference it makes Whom we serve? In these years of world-wide carnage and unparalleled suffering we have seen what unspeakable misery and degradation are visited upon those conquered peoples who are forced, against their will, to become servants of the Nazi regime or the Japanese military clique. While our democratic governments may be very faulty and far from perfect, yet what freedom and what privilege we enjoy in these favoured lands by contrast with the enslaved peoples of Europe and Asia. But Scripture reveals to us that all men are servants, not merely of earthly leaders and rulers; far more significantly of Christ or of the devil. And

Scripture bids us remember that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness". We who are gathered here thank God, I am sure, that of His mercy we have been made free from sin and have become "servants to God, having our fruit unto holiness and the end everlasting life". What a high and holy service is ours! What a glorious privilege to be the servants of the Most High God!

But the institution of the Jubilee further showed that God required many different kinds of service from His people. There were those whose responsibility it was to cause the trumpet of Jubilee to blow throughout the land, proclaiming thereby restoration and release. Correspondingly there are those today whose task it is to publish the glad tidings of restoration and release to those taken captive of Satan and in bondage to sin. There are those whose privilege it is to bring the good news of the Gospel to such as sit in the darkness of ignorance and superstition, and under heathendom's shadow of death. But not all are accorded this opportunity, and it has always been the teaching of this College—you have heard it repeatedly from the lips of our beloved Principal, Dr. McNicol,—that God has service for everyone of His children to render, even though they are not privileged to become ministers or missionaries, at home or abroad. All those who cultivated the land and built up the commerce of the cities were included under the provisions of the Jubilee celebration in the O. T. Wherever your lot or mine may be cast, in home or office or factory or farm, there we are servants of Christ, witness bearers to His love and grace, equally with those engaged in what

we call "full-time Christian service". After all, all true Christians wherever their Divinely-appointed sphere may lie are engaged in full-time service of our Lord and Saviour. To everyone of us is accorded the high honour of being an ambassador of Jesus Christ, to represent Him to those whose lives touch ours. Do you remember the reply that Sir Wilfred Grenfell gave to the lady who sat beside him at a dinner-table one evening, and asked him rather incredulously, "Is it true that you are a missionary, Dr. Grenfell?" "Is it true?" he answered, "that you, Madam, are not?" Throughout the years the Bible College has coveted, above all else, the good name that she has won through the service and testimony, the Christian lives and faithful witness of her graduates. We are not concerned to advertise this College. You advertise her for us. The influence of this College extends far beyond these four walls because you, her graduates, bear your influence in the various circles that your lives reach. Like the Apostle Paul we also can say, "For what is our hope or joy or crown of rejoicing, are not even ye? Ye are our glory and joy".

The Year of Jubilee gave evidence of a Royal Provision. "The land shall yield her fruit; ye shall eat your fill, and dwell therein in safety". The problem that naturally arose in the mind of the people of Israel was, How should their normal needs be met if there were a complete suspension of agricultural labour that year in accord with God's command? Their fear was quieted by God's gracious promise: "I will command My blessing upon you (in the previous year) and the land shall bring forth fruit for three years". God's blessing upon His people's obedience is always far better than the sowing of the disobedient. Long ago God's people were taught,

that, as they walked in the path that He had marked out for their feet, as they recognized His sovereign and redemptive rights over their lives, as they yielded obedience to His revealed will, they could expect Him to meet every legitimate need. Their resources lay in the Divine promises. Since the beginning of this College it has been clearly recognized that our chief responsibility is to fulfil loyally the purpose for which God raised up this institution. The College has always stood, and still stands, as a witness to the integrity of God's Word, the dependability of God's promise, the faithfulness of God's covenant, the urgency of the missionary commission. So long as we are faithful to our trust we need have no fear of the future. Not only has God pledged Himself to provide His children's need, but He has declared that in the path of obedience "no weapon formed against them will prosper". We may not always be immune from attack by the adversary but we are assured always of victory. "God never leaves His obedient servants to their own resources". Surely the promise of God, Whose Word cannot be broken, is a far safer guarantee that the needs of the College arising in the future will be fully met as they have been in the past, than any sum that you like to name that might conceivably be put to our credit in the Bank. Our responsibility primarily is not to build up our finances. Our responsibility above all is to preserve the spirit that has marked this College during the first fifty years of its life, and to maintain that loyalty to God's Word and that devotion to His work that have always characterized the ministry this College has exercised. We need not fear that the College will outlive its usefulness so long as it does not outlive its spirituality.

The commemoration of the Jubilee thus served to impress upon God's people of old the transiency of life. Every business transaction had reference to that year. Prices were regulated by its nearness or distance. The Jubilee served also as a type and prophecy of the final restoration of all things. As we apply these aspects of it to ourselves do we not see that before our eyes should ever be the prospect of that consummation when He shall come whose right it is to reign? In consequence should we not sit loosely to the material things of this world, "setting our affections on things above, where Christ is",—and whence we look for Him to return? If we are waiting for the Son from heaven should not our moderation be plainly evident to all men? After all, the important thing is not so much to hold the doctrine of the Second Coming, or even to contend vigorously for some millennial theory, as to LIVE as befits those who cherish the hope of His appearing. And such, the New Testament tells us, "purify themselves as He is pure".

In this Jubilee year can we not best prepare the path of the future by

gathering up carefully, and maintaining, the spiritual treasures of the past; those principles of faith and life, rooted in Scripture, applied and worked out in us, individually and corporately, by the Holy Spirit, that have been the true glory of this College down the years? If we do so may we not pray, may we not expect, that the blessing of God will descend upon our College and upon our whole family and constituency the world over, as the Divine blessing fell upon Israel in the year of Jubilee? And as we look forward to the consummation of our year of Jubilee, may we not make it our daily petition for the College that it may be prepared and made ready, by the Spirit of God, to receive the richest blessing that God in His goodness and grace is able to bestow? This, not that we may get glory to ourselves or selfishly enjoy God's favour, but that we may become yet more fully instrumental in the furtherance of the Gospel; that from this place, not only in this city and this Dominion, but throughout the world, the Gospel may be sounded forth, our Lord and Saviour exalted and glorified, and the day of His Coming hastened.

The South Building

The Board of Governors was approached in November, 1942, by representatives of the Federal Government, to ascertain if it would consider loaning the South Building and the Annex (used as a place for storage) for the duration. They desired the premises for special military purposes.

After prayerful and prolonged consideration, the Board was led to give its consent to this request, believing that this would be one means whereby the College could make a useful contribution to the speedy conclusion of

hostilities and hasten the coming of universal peace.

The Board realized also that the call to military service would result in greatly reduced registration for the duration. This would relieve the pressing need for the use of the South Building. Moreover, the Faculty and Staff readily agreed to occupy restricted quarters in the Main Building.

The premises now occupied by the Government are being equipped as a Training Centre for Dentists in the Forces, who will take special courses

in dental surgery and treatment. These officers will then be sent to field and other hospitals at home and abroad, thus providing the best medical and dental treatment for officers and men of the armed forces who have suffered facial injuries.

The Board hopes that every friend and supporter of the College will join in prayer with it, the Council, the Faculty and Staff that the use of these

College buildings will bear fruit in aiding the cause of liberty and justice, bringing glory to God and the blessing of healing to many sailors, soldiers and airmen.

The curriculum and general work of the College continues as before, uninterrupted, and students are accommodating themselves happily to the confines of the main building.

F.G.V.

News of the U. B. C. Family

BIRTHS

A son, Ronald Cecil, on June 7 to Mr. and Mrs. Cecil Fletcher (Phyllis Currelly), both '40, in Brazil.

In Hamilton, Ontario, on July 5 to Rev. '36 and Mrs. George Clement a daughter, Carolyn Pearl.

To Sgt. and Mrs. Chas. Margetson (Ruth Wannamaker '37-'38) a daughter, Gail Ruth, on July 10 in Concession, Ontario.

A son, Arthur Donald, to Mr. '36 and Mrs. Clarence Bass (Harriet Ollivier '36-'38) at Mysore City, S. India, on July 15.

On July 18 at Fort William, Ontario, to Rev. '35 and Mrs. Francis Rice (Helen Knight '36) a daughter, Elizabeth Ann.

To Mr. '34 and Mrs. '36 John Wilson of Bhongir, S. India, a daughter, Muriel Grace, on July 30.

In Toronto on August 19 to Rev. '36 and Mrs. Earl Sigston a daughter, Ann.

A daughter, Ethel Margaret, to Mr. '35-'39 and Mrs. Wm. Wills (Rose Andrews '39) on August 28 at Sault Ste. Marie, Ontario.

To Mr. and Mrs. '43 J. E. Elliotson on August 28 in Nova Scotia, a son.

On September 1 in Coaticook, Que., to Rev. '38 and Mrs. Lorne E. Smith a daughter, Mildred Jeannette.

A daughter, Dorothy Elizabeth, to Mr. '39 and Mrs. Wm. Leaton (Bessie Mead '42) on September 6 in Owen Sound, Ontario.

To Mr. and Mrs. Telford Mack (Irma Bailey), both '40, a daughter, Joan Charlotte, on September 8 in Toronto.

A daughter, Sharon Lois, to Cpl. Robt. Mailey, R.C.A.F., and Mrs. Mailey (Marion Loose), both '40, on October 5 in Brantford, Ontario.

On October 31, a daughter, Karin Elizabeth, to Mr. '33 and Mrs. Fred Kreick, who are on furlough from their work under the Evangelical Union of South America in Brazil.

To E.R.A. John Naftel, R.C.N.V.R. '41 and Mrs. Naftel (Olga Nolan E.C. '41-'42) a son, John Douglas, on November 4 in Digby, N.S.

In Toronto to Rev. '35-'36 and Mrs. Clarence Knapp (Gladys Turnbull '39-'40) a daughter, Katherine Leslie, on November 5.

A daughter, Myrna May, to Rev. '40 and Mrs. James Taylor (May Pirret '39) on November 11 in Fort William, Ontario.

MARRIAGES

May Russell E.C. '28 to Ernest Frost at Mutanda Bridge, N. Rhodesia, on June 12. Mr. and Mrs. Frost continue their missionary work

under the South Africa General Mission.

On June 19 in Faith Baptist Church, Toronto. Audrey Kelly '41 to Anton Kapustiak, R. C. A. M. C. Mildred Smith '37-'40 was bridesmaid.

Dorothy V. Rutherford E.C. '42 to James Barr on June 19 in St. John's Road Baptist Church, Toronto. Gertrude E. Morgan '33 was bridesmaid.

In Waterford Baptist Church on June 26, Helen Snively to George Marshall E.C. '40.

On July 1 Frances Henderson to Robert Krick '36 in Hamilton, Ont.

Amy Ketchabaw '27-'29 to Raymond Young on July 24, in Tillsonburg, Ontario.

In Walmer Road Baptist Church, Toronto, Verna Caine '41 to Alfred W. Lovatt on August 7.

Ida Mae Phillips '43 to Clifford McLaughlan '41 on September 4 in the Alliance Tabernacle, Owen Sound, Ontario. Gertrude McLaughlan '44 was maid of honour, and Rev. David Harris '42 best man.

On September 4 in the Missionary Tabernacle, Toronto, Marjorie O'Brien '43 to Andrew Donald '39-'43. Marion McLeod '44 was soloist.

Flora P. MacLean to Ronald D. Harmer '37 on September 11 in Osna-bruck, Ontario.

At Abbot Mount, N. India, Willa Ross '39 to Harold Holder on September 11. Mr. and Mrs. Holder are working under the Worldwide Evangelization Crusade.

On September 16 in the Collingwood Baptist Church, Vancouver, B. C., Kay Chatford to Arthur McDowell '43.

Ruth Reynolds '42 to Charles Leach '41 on September 17 in Castlefield Baptist Church, Toronto. Rev. J. B. Rhodes officiated, and Mr. E. Shildrick was soloist. The bridesmaids were Mrs. Robt. Wade (Tina Hume-nuk '41) and Muriel Whilsmith '42, and Rev. John Moran '40 was best man. Dr. J. B. Greer '35-'37 and James Thorsby '41 ushered.

On September 25 Beulah Falle to Rev. John Moran '40 in the Hespeler Baptist Church. Chas. Leach '41 was best man, and Mrs. Cecil Moran (Beulah Howlett '38-'40) was soloist.

In Trinity Evangelical Church, Campden, Ontario, Helen G. Drake '42 to John R. Culp '43 on September 25. Lorne Dorsch '46 was best man.

Hazel G. Brander '45 to W. Floyd McReynolds, R.C.A.F., '40-'42, in the Mennonite Brethren in Christ Church, Stouffville, Ontario, on October 9. Rev. Ward Shantz E.C. '39-'40 officiated, Elsie Farris '44 was bridesmaid, and Harold Boadway '40-'42 ushered.

On November 11 Ruth Black E.C. '40 to Lt. Lloyd Ogilvie in the Mimico Baptist Church. Bridesmaids were Evelyn Pielow E.C. '41 and Marcelle Godfrey E.C. '43.

Anna Patterson '43 to William F. Wunker on November 13 at Miner's Bay, Ontario. Melita Vye '43 was bridesmaid.

In the Whitby Baptist Church, Helen O. Wilson '36 to Stanton L. Bowman.

DEATHS

Rev. Ivor Pritchard '13 in Hamilton, Ontario, on September 13.

Mattie Slingerland '15 in August, in Hamilton, Ontario.

On Friday, December 17, the fall term of the 50th Session will close, and the spring term will commence for the day classes on Wednesday, January 5 at 9 a.m., and for the evening classes on Thursday, January 6 at 7.45 p.m.

Mrs. R. C. Halliday (Mary G. Mitchell '97) in Toronto on August 26, after a long illness. She was one of the earliest graduates of the College.

PERSONALS

Henrietta Brubacher '13 began her duties as dietitian in the Evangelical Hospital, Chicago, Ill., on October 18.

Rev. A. J. Fieldus '22 has accepted a call to the pastorate of the Athens and Delta Baptist churches, beginning his work on November 1.

From a recent letter from Big Trout Lake we learn that Mr. Leslie Garrett has successfully completed his itinerary by plane. The trip resulted in much blessing to the scattered believers in the northern outposts.

Mrs. C. R. Zabriskio (Irene Watkins '26) is home in Toronto on furlough from Nigeria, where she has served under the Sudan Interior Mission.

Irene James '28 is home on furlough after many years of service in the Belgian Congo under the Heart of Africa Mission.

Rev. and Mrs. A. A. Scott, both '28-'29, who have retired from their work in India under the Canadian Baptist Mission, arrived safely in Canada in July.

Rev. '32 and Mrs. Frank Melbourne and children have left for Central America under the Central American Mission.

On September 22 J. Frank Ward '32 was ordained to the Baptist ministry at West Lorne, Ontario, where he is the pastor.

Grace Hine '33 is assisting Rev. J. H. Olmsted in Windsor, Ontario, under the Baptist Home Mission Board.

Rev. K. E. Lovelady '33 has taken over the position of Executive Secretary of the Augustana Carlson Foundation, Muskegon, Mich.

Rev. Herbert Secord '33 has accepted a call to the Baptist church at Sherbrooke, Que., and began his duties on October 1.

Rev. Edward E. Kent '34 is now pastor of the Trinity United Church, Thornton, Ontario.

Rev. Kenneth L. Miles '34 and Bertram M. Shelton, M.A. '38, have joined the faculty of Prairie Bible Institute, Three Hills, Alta. Lulu MacIntosh, R.N. '41 is the school nurse, and Eleanor Loveday '42 an assistant on the staff.

Hazel Benner '35 has been appointed school nurse at the Indian Residential School, Birtle, Man., under the Women's Missionary Society of the Presbyterian Church.

Leonard Warr '35 is back on furlough from Brazil, where he has worked under the Unevangelized Fields Mission.

Charlotte Dancy '36 spent the summer studying the French language in Trois Pistoles, Que., and has now left for Haiti under the Unevangelized Fields Mission.

Mr. and Mrs. George Cramer (Elva Glick '36) of Warm Springs, Arkansas, have been appointed Directors for Randolph County and Associate Directors for the State of Arkansas for the Child Evangelism Fellowship.

Mrs. Bentley-Taylor (Jessie Moore '36) is now at Kaolan, Kansu, Free China.

Mr. and Mrs. Rowland Davies (Eva Musser '36) and daughter, Ruth, of the Unevangelized Fields Mission in Brazil, flew home in August for their furlough.

Rev. '36 and Mrs. Douglas Percy (Betty Willis '35) have returned to their mission station of Tula Wange, Nigeria, under the Sudan Interior Mission.

Roy Pitts '36 is the War Services Supervisor at the Y.M.C.A., Camp Debort, N.S.

Mrs. Warren W. Bradley (C. Elizabeth Saunders R.N. '36) has returned home to Toronto after serving as a Nursing Sister overseas.

Rev. Earl Sigston '36 has been appointed chaplain with the armed forces.

Emma Sullivan '36 has joined the office staff of the China Inland Mission in Chicago, Ill.

Rev. J. Elmore Williamson '36 is pastor of the Baptist church in Red Deer, Alta.

Rev. Frank T. Christie '37 has accepted the pastorate of the Maranatha Full Gospel Tabernacle in Pennsville, N.J.

Rev. Donald Loveday '37 has accepted a call to Central Baptist Church, Brantford, Ontario.

Rev. and Mrs. George McAlpine (Frances Woods), both E.C. '37, and daughter, Francette, sailed in October for the second term on their field in French Equatorial Africa under the Sudan United Mission.

Malcolm F. Morden '39 was ordained on September 9 in the Binbrook Baptist Church.

Violet Camblin '40 has entered the Toronto General Hospital to complete her training.

Donald Day '40 has been appointed pastor of the Hope Gospel Church, Toronto.

Edna Good '40 is en route to Argentina under the Mennonite Board of Missions and Charities.

Gregers P. Gregersen '40 is in charge of the Swedish Baptist Church in Wetaskiwin, Alta. He is also teaching in the Alberta Baptist Bible Academy there.

Gertrude Simon '40 is now Admitting Nurse and Health Teacher at the Weston Sanatorium.

James Taylor '40 was ordained on September 17 in the First Baptist Church, Fort William, Ontario. Rev. B. Francis Rice '35, pastor of that church, was moderator.

Isabel Thompson '40, Anita Conrad '41, Olga Whitmore '43 and Audrey Wilkinson '43 are taking the course at the Missionary Medical Institute, Toronto.

Dilman Eby '41 is now the pastor of the Mennonite Brethren in Christ Church, Port Elgin, Ontario.

John Posno '41 has been appointed to the Presbyterian church at Carragana, Sask.

William Glenn '42 was ordained in the Andersonville Baptist Church, Andersonville, N.B., on September 8. Mr. Glenn has settled in the Baptist church at Moore's Mills, N.B.

Mary Neal '42 is in the Algoma District under the Canadian Sunday School Mission for the winter.

Joyce Grundy '43 has been appointed secretary-deaconess to Eglinton Baptist Church, Toronto.

TWO EVENINGS OF CHRISTMAS MUSIC

Tuesday, December 14—by the students of the evening classes

Thursday, December 16—by the students of the day classes

8.00 p.m. in the Assembly Hall of the College

Our readers and friends are invited to attend these services.

(The Christmas Dinner of the evening classes will be held on Tuesday evening, December 14, at 5.45 and that of the day classes on Friday, December 17, at 11.30 a.m. Tickets must be secured by December 9; fifty cents per person.)