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## Cordial Christmas and New Year Greetings



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### A Gala Occasion

(The Testimonial Dinner to Dr. McNicol)

ON Friday evening, October 20th, there gathered at the Toronto Bible College one of the most representative assemblies of Christian men to meet within its walls. The occasion was a Testimonial Dinner rendered to Dr. John McNicol by the Board of Governors, to commemorate his unrivalled record of 40 years' service in the Principalship. Representatives of the various Christian communions and also of the Interdenominational Missionary Societies were present. There is not space to list all their names, but three of them were classmates of the Doctor in his university days, Dr. A. L. Budge, Dr. J. A. Cranston and Dr. R. A. Mitchell. Indicative of the representative company were the head table guests: Col. Layman of the Salvation Army; Rev. E. A. Brownlee of the China Inland Mission; Dr. A. E. Armstrong of the United Church of Canada; Provost Seeley of Trinity College; Principal Bryden of Knox College; Dr. John McNicol; Mr. E. G. Baker; Bishop Fleming of the Arctic; Dr. J. B. McLaurin of the Baptist Church; Principal Armitage of Wycliffe College; Dr. G. C. Pidgeon of Bloor Street United Church; and Dean Matheson of Emmanuel College.

Of the invited guests some were unable to attend, and sent regrets by telegram or letter. Among the telegrams received was one from the Prime Minister of Canada, the Rt. Hon. W. L. Mackenzie King.

"I much regret not being able to be present at the dinner being given this evening by the Board of Governors of the Toronto Bible College in honour of Dr. John McNicol, to mark Dr McNicol's forty years of service as Principal of the College. In our days together at Toronto University no undergraduate stood



Rev. John McNicol, B.A., D.D.

higher in the esteem of his fellow-students than John McNicol. That regard for his attainments of character and scholarship has grown with the years and to-day is recognized throughout Canada and abroad. I am pleased indeed to have the opportunity of joining with others in honouring Dr. McNicol to-night. I should be grateful if, on my behalf, you would convey cordial greetings to all present at to-night's dinner, and give to Dr. McNicol my affectionate regards, together with my best wishes for years of continued effort and opportunity in the fields of service with which he has been so closely associated, and with which his name will long be gratefully remembered. W. L. Mackenzie King."

Following the dinner the guests were welcomed by the President of the Board of Governors of the Toronto Bible College, Mr. E. G. Baker, and then representatives of the Church communions and inter-denominational societies spoke in tribute to Dr. McNicol's life and work. To avoid any question of precedence the speakers were heard alphabetically. These addresses were recorded stenographically and are here presented without the author's revision.

#### Mr. E. G. Baker, President of the Board of Governors:

First let me say how happy we are to have you with us this evening. In planning this dinner, the members of the Board of Governors thought that in addition to the men who are associated with the Guest of Honour on the Faculty, Staff and Council of the College, it would be nice to have with us some of his friends in the Churches and in Christian education, who would also wish to do him honour.

My word as Chairman will be brief.

John McNicol has been associated with this Institution for 44 years, and for 40 of these he has been its Principal. Under his direction the College has had a remarkable growth—in attendance of students, in physical equipment, and in usefulness and influence in the work of the Church.

To him belongs, without question, the major credit. He has been assisted by loyal and able associates on the Staff and on the Board, but he himself has given the College its character and its direction.

Years ago Dr. McNicol had to face the fundamental question, and advise the Board, as to whether this College would function apart from the major denominations, an independent and vigorous advocate of orthodoxy, critical of all who did not see eye to eye with its teaching and its methods, or

Whether it should function as a handmaid of the Churches engaged in the special job which no one else was doing at the time, and do it steadily and constructively without being diverted into bypaths.

His judgment, backed by all his colleagues, and confirmed over many years, was to fill the latter role. And, therefore, through the years, under his wise and humble leadership, the College has done just that; often wrongly classified, and sometimes subject to criticism by both friend and foe, and frequently much appreciated, particularly by those who have known what has been going on here, the College has gone forward quietly, but steadily, and always with a deep conviction that "the good Hand of God was upon the work."

There are many here who could speak of these matters more effectively than I am able to do. Of these we have asked six friends, representing the major denominations, and the inter-denominational missionary societies, to make brief statements. After which perhaps our honoured guest may feel like saying a word to us.

Principal Ramsay Armitage, Wycliffe College:

Mr. Chairman, Dr. McNicol and gentlemen:

When Principal McNicol was five years along in his 40 years' Principalship, I was a student of his. A group of us, feeling our Biblical instruction was not everything we might desire, as students do, invited Dr. McNicol to come and lead a gathering in the study of the book of the Revelation of St. John the Divine. I shall never forget those meetings when I was a student of his.

There is a line in Holy Scripture — "Thou shalt remember all the way the Lord thy God hath led thee these forty years . . ." Now, I won't go on. (Applause.) You see, I really have to go on. Dr. McNicol, being such an upholder of Holy Writ, would not allow me to leave out any part of that Scripture, therefore, I shall go on, because you see, someone might quote me elsewhere — "in the wilderness." Dr. McNicol is a true champion of what Archbishop Cranmer called, in the preface of the Prayer Book of the Church of England, "the very pure Word of God — the Holy Scriptures."

This year I had the opportunity of making a pilgrimage to Lutterworth where John Wycliffe was Rector of the Parish Church, and I walked down to the little Brook Swift where, by order of the ecclesiastical authority, after the body of John Wycliffe had been dug up and burned, they cast his ashes into the Brook Swift, and as Thomas Fuller said, "This Brook carried it into the Avon, the Avon into the Severn, the Severn into the Narrow Seas, and the Narrow Seas into the wide Ocean." So it was that the teaching of Wycliffe, concerning the pure Word of God, was carried throughout the world. The Word of God is not bound, but human personality is significant in its service. And as God used His servant of old to do His work, and the Word of God was translated by the first of the English Reformers, it was done through personality.

So, as we honour Dr. McNicol, we know that this Word of God that is not bound, has been furthered in many hearts and lives by his true and constant witness.

Dr. A. E. Armstrong, Associate Secretary, Overseas Missions Board, the United Church of Canada:

Mr. Chairman and friends:

I am going back a little farther in history than Principal Armitage — back beyond the first five years of Dr. McNicol's two-score years of Principalship. I can do that because I am older than everybody else here to-night, I guess! It is doubtful if anybody here was a student in the College when I was, which was in 1896 and 1897. That was before even Dr. McNicol's day. I am going back so far in order to lay a foundation for what I want to say very briefly concerning Dr. McNicol.

Of course, you all know that at that time we had in their full strength movements like the Christian Endeavour, the Baptist Young People's Union, the St. Andrew's Brotherhood, the Epworth League. These young people's societies in the Churches were strong and were producing young people for Christian service at home and abroad. And, of course, at that time also, as you recall, we had the Student Volunteer Movement for Foreign Missions, begun in 1886, and by 10 or 15 years later flourishing in all our Colleges and Universities.

And at that time also most of you will know, if you can't all remember, there was a book more widely read than any other book in the world before or since, except the Bible, namely, "In His Steps" or "What Would Jesus Do?" by Dr. Charles M. Sheldon, who died a few years ago in his 89th year in Topeka, Kansas. That book, as you will recall, had a sale of over 23,000,000 copies, published

in 18 different languages of the world, and made a profound impression upon the young people of the Churches — on me and all my own young friends in Church activity at that time.

Well, that was the atmosphere in which this College got its start, called for many years, "The Toronto Bible Training School", meeting first of all in the Sunday School of Walmer Road Baptist Church. I was a student there in its third year, and then it obtained its own building on College Street, 110, was it not, and later on these more commodious premises. Now you can see that there just had to be a school of this kind, in view of the fine influences at work among the young people of the Churches, not of any one Church, but of all the Churches.

In those days there was no lack of volunteers, but where to get training? They couldn't all go to Universities and Theological Colleges. I couldn't, and so I came here, and I shall always be grateful. I spent only one year here and then went on to university by the encouragement of the staff, as others are going on to university and theological colleges by encouragement of the present staff of the Toronto Bible College. But, I say, there are a lot of young people who could not afford to do that. I couldn't have afforded it if my home had not been in Toronto, and I would have continued that training and have finished the two years' course, I suppose.

This Bible College came into being just because it had to. It was misunderstood for long years, and is in some quarters still. It was thought of by many as a Baptist School, but I am here to say that it never was a Baptist School; it was always an inter-church school. Perhaps it was natural to think that it was Baptist because it was started with Baptist money. Dr. Elmore Harris was the beloved President for years, and then Dr. Wm. Stewart (the beloved Principal) was a Baptist minister, but it had members of other Churches on its staff giving courses of lectures.

I shall always be grateful for that year. It gave me what it gave every other student who came into its rooms — a knowledge of and love for the Bible, and an understanding of the Scriptures. It taught us outlines of the books of the Bible, it taught us how to prepare talks on the parables and the miracles, and Christian doctrines all the way from regeneration through to sanctification. I confess that when afterwards (in my university course) I got out on my student fields in the summer time, I fell back on the notes of those lectures I got here.

And so I am giving this personal testimony to-night, and for this reason, that this is the foundation upon which Dr. McNicol built and, as has been stated, he developed along these sound lines, this College, which to-day stands in the affections of so many people throughout the whole of this country. I think of Dr. McNicol as having first of all given all the students who came under his influence what I said a moment ago this College gave all of us in my time. He has had a knowledge of and a love for the Scriptures of the Old and New Testament — the Word of God. Dr. McNicol is, in his own right, a Biblical scholar, and he has not only taught the Scriptures, but has instilled into the minds of the young people who have come here a desire to know how to use, as well as how to read and study, the Word of God, and they have gone out using it in personal evangelism.

And then I think of Dr. McNicol's broad, inter-denominational attitude. He has been a Churchman in the real sense. He has not been narrow in a denominational sense. It would have been very difficult for anyone who didn't know him well, to know what his church was — a Presbyterian minister, but he belonged to all and was beloved by all. I would like to say more about that, but there is not time. I hasten on to say a third thing.

Dr. McNicol has impressed everyone as being a courteous, kindly, Christian gentleman, and that has enabled him to win his way into the affections of a great host of friends in the Churches and in the colleges and universities. The presence of College representatives here to-night is proof of it.

So this College to-day, under Dr. McNicol's leadership, has found a secure place in the college circles of this city. It continues to do what it started out to do and did through all those years — it supplies Christian workers for Sunday Schools and other forms of Church activity, as well as for the ministry of Christ and His Kingdom in Canada and abroad. And if it be true, as it surely is, according to the proverb, "the life you live is the lesson you teach," then we know that by Dr. McNicol's life, as much as by his teaching, he has left an indelible impression on those thousands of young people who have gone through this place.

Rev. E. A. Brownlee, Secretary-Treasurer for Canada, The China Inland Mission:  
Mr. Chairman and Christian gentlemen:

As Mr. Baker has said, I have been asked to speak not from the viewpoint of any one of the Christian communions, but rather from the viewpoint of the inter-denominational foreign missionary societies. I have not known Dr. McNicol as long as some of you present here this evening, yet it has been my privilege to know him for some 29 years, and my esteem for him personally, and my high regard for the work that he has done, has grown steadily through these years. I say my esteem for the man and for his work, for it is not possible to separate a man from the work that he has done. "By their deeds ye shall know them."

It is a pleasure for me, on behalf of the inter-denominational missionary societies, to pay tribute to the Principal of this institution. His work is known to us all. We have not lived in the same city with him, and in close contact with this institution, without knowing the value of the work that has been done here. Thousands of students have gone out from these walls. Many of them have gone back to their respective Churches and there through the years have filled a valuable place in the work of Christ in Sunday Schools, Young People's Societies, in local missionary organizations, and in the general run of Church work. Many of them have gone out into the backward pioneer areas of this Dominion and are preaching Christ in out-of-the-way places, and with the blessing of God, are accomplishing much in the Kingdom of Christ. Many of them have gone into the ministry of the various communions, and across the land from the Atlantic to the Pacific, are to-day bearing witness in their respective Churches to the saving grace of Christ.

We are glad to note that something over 500 of the graduates of this institution through these years have entered foreign missionary service. Of this number about 150, I am told, have entered foreign service with the various denominational mission boards. Something over 350 of them have gone out in connection with various inter-denominational missionary societies. Of that number about a quarter, roughly speaking, from 80 to 90, have gone to Africa in connection with the Sudan Interior Mission; about an equal number have taken up foreign missionary service in China in connection with the China Inland Mission, and the other half is divided among the other inter-denominational boards working in various sections of the world, so that the missionary outreach of this College is indeed world-wide. And upon all these who have gone forth during these last 50 years to proclaim the Gospel of Christ in the dark places of the earth, Dr. McNicol has left a deep and abiding influence. In them he is multiplied; in them he will continue to be multiplied for years to come, until the work in which they are engaged has been completed.

And so it gives me great pleasure, on behalf of the inter-denominational missionary societies operating in this country, to pay the most profound and respectful tribute to the retiring Principal of this institution. We honour him for his loyalty to the Word of God as has already been said. We honour him because of his loyalty to the truth. We honour him because he is possessed of true scholarship, humbly combined with reverence for revealed religion. We honour him because he has not sacrificed the truth for mere erudition, and that is truly paying a compliment to the Principal of any educational institution.

Now if I may be permitted for just a moment to leave the past and refer to the future, a word about the incoming Principal. It has been my privilege to know him for a longer period of time than Dr. McNicol. I knew Mr. Rhodes first some 30 years ago. He was then a boy in his teens, a student at our China Inland Mission School in Chefoo, China, where he received his primary and secondary education, and all down through these years I have watched his career with the keenest interest. In his course in the University of Toronto, his theology in Princeton Seminary, and Knox College in this city, and his career as a Presbyterian minister in two different charges in the province of Ontario, I have seen him grow with the work he has done. I believe that the Board of Governors of the Toronto Bible College is to be congratulated on the choice that they have made.

Under the blessing of God, this institution has prospered in days gone by, as we have just heard from other speakers, and I am sure that I speak the mind of all present, when we say that we trust that under the leadership of Mr. Rhodes, this institution may go on from the splendid achievements of the past to yet more splendid achievements in the days which lie ahead. We, of the inter-denominational missionary societies, join with the representatives of the various Church boards in paying loving and respectful tribute to Dr. McNicol.

Principal W. W. Bryden, Knox College:

Dr. McNicol and Gentlemen:

Perhaps I have two disadvantages that the other speakers have not had to overcome in order to take part to-night. In the first place, I look at these speakers who knew Dr. McNicol from his earliest College days, and I wonder that I was asked to speak. I suppose the reason is this, that Dr. McNicol, as has just been said, is a graduate of Knox College, and it so happens that the present Principal is also a graduate. And that suggests another disadvantage. I have a kind of grudge against Dr. McNicol. Some few years ago he came to me and asked about a certain student graduating from Knox College—a young man who then had a pastorate in Cobourg—inquiring how he would fit into a lectureship here, remaining in his own charge, but lecturing here through the week. I'll not say what I said in regard to that young gentleman. He had been one of my students. I could speak quite highly of him. Dr. McNicol brought him down here, and he was so successful that he was taken away from our charge. To-day he is at the head of this College and is one of the finest teachers, I have been told by many students, that you could have in a theological hall. I should like to take this opportunity to congratulate publicly one of our graduates of Knox College, who, I may say, would have gone a very long way in our Church, and had he remained there, might have been on our Knox College staff. We have had many students in Knox College, but we have not had any better than J. B. Rhodes. Dr. McNicol took him away from me, but when all is said and done, I am glad to know that this great institution, so wonderfully built up by the Principal-Emeritus, Dr. McNicol, will be in the hands of J. B. Rhodes.

Now I am not perhaps the best person to speak of Dr. McNicol, for I have

not known him intimately for so long a time as some of the others have. But I have known him since I came to Toronto, and even before that I was hearing about him. And I am sure you will all agree with me on one thing. We are here to-night to honour one who has done a distinctive Christian work among us. It has been said that he has been associated with all the Churches in a sense in which not many men have served all the Churches. He has left an influence among young people, an insight into the Christian faith, and a devotion to the cause of Christ that is unique.

I am tempted to talk about Dr. McNicol from my own knowledge of him. Instead, I want to say something different, something from the academic point of view. I could speak of his personal qualities as a teacher and his virtues as a man, although "virtues" is hardly the word to use to suggest that genuineness and reality with which everyone is impressed in Dr. McNicol's life. The Greeks talked about "virtues", but Christians talk about "the grace of God," and that is a great distinction. It is a distinction we are beginning to know better to-day than for many years. Someone spoke of Dr. McNicol's humility. It is really superfluous to speak of his humility, although he is probably the last person to think that he is such a humble man. This is the way to look at it: could we fit Dr. McNicol into any kind of ministry in which we could say he was playing a role or carving out a career for himself? And yet his is not that kind of humility that resolves itself into harmlessness. He has an ingenuous way of avoiding trouble. In other words, he is "all things to all men," — yet not in an ordinary, common way but in a real, Pauline sense. I mean to say that his humility did not allow him to escape the offence that is in the Gospel, the offence that his Lord and Master also gave to an unbelieving world. He has had strong convictions and has never been afraid to stand by those convictions — even if they did not bring that popularity which most of us like to enjoy. His humility has not meant unwillingness to make a decision.

There is another thing I have often heard people — ordinary people — say about Dr. McNicol. "He is one who practices what he preaches." There is an implication contained in that judgment that is not too complimentary to those of us who are of the cloth. But the judgment itself is wholly true of Dr. McNicol, for he is a man who engenders confidence in others because they are made to feel that whatever Christian discipline he metes out to them he has first brought himself under. I do not think that any greater thing can be said of any man than that.

I wonder if we quite appreciate the fine scholar that Dr. John McNicol is. I have often heard the older men of Knox College say that he stood out in his courses in an exceptional way, much above many men who have since gained a reputation for scholarship in the academic world. Many of us have talked to him — I must confess that I have been constantly surprised in talking to him in recent years — and we have read some of his articles and books. But I ask you, "Have you read the article that he wrote in the March 'Recorder' — 'Fundamental But Not Dispensational?'" I give it as my humble opinion that you have in that article as fine a theological insight for this present time, as accurate knowledge and interpretation of history, and as exceptional exegetical scholarship as can be found in any kind of article.

All these things are great things, and yet to my mind even in them we do not see the full significance of Dr. McNicol. I have thought of this College and what it has stood for under his leadership. I think Dr. McNicol has stood consistently for three things. First, with reference to the Bible and to Scripture, that here we have God's Word. I do not exaggerate when I say that after quite a long detour much of the finest scholarship in the world — and I think not only on this



continent, but in the Old Land and on the continent over there — is coming again to-day to the conviction that he has always held. His home has been in the Bible; his centre has been Scriptural. He has taught through all these years when there was much perplexity that the Bible is actually God's Word. And that suggests a contrast: there is much that is called religious that is not of God's Word, but the Bible is God's Word.

I see a fine distinction made here, and I appreciate this for I have been a teacher of religions for twenty-one years, and I know something about them, and this has always come home to me. One of the mysteries we have to deal with is the mystery of canonicity. This book is canonical. In other religions you have what you could call sacred literature. Now the term "sacred" immediately throws your mind over against the "secular." In other words, in the life of man there is a sphere devoted to that which is religious, and there is also a secular sphere. I think there is a place for this distinction and it has a contribution to make to life. It is the outcome of our human thoughts and reflections. But in the Bible what do you have? — Not human thoughts and reflections, rather — a command, a call to decision and obedience. In the canonical book, that is to say, it is GOD Who is speaking. And when we were floundering, this man was standing by that!

Second, he allowed the Bible to interpret the Bible. Since it is the Divine Word, in the last analysis it must be its own interpreter. It cannot be subject to the Church, but the Church must find itself constantly subject to the Bible. Nor can the key idea that becomes dominant in each century determine our attitude to and interpretation of the Bible. If we have some norm of life greater than the Bible, why bother with the Bible?

The third thing is this, and this also is coming home in scholarship to-day — the Bible is a unit. From Genesis to Revelation, among many other things, there is one essential and positive message. What is different in the Bible from other religious writings? There is one message. In other words, you cannot interpret the Old Testament, as the disposition has been, except in the light of the New. Why, we were almost Marcions not long ago — taking the New Testament as though the Old Testament had nothing to do with it. You cannot interpret the Old Testament except in the light of its fulfilment in the New, that fulfilment authenticated by Jesus Christ Himself. On the other hand, you cannot interpret the New Testament without its preparation in the Old Testament. You remember Marcion would have nothing to do with the Old.

When we were still in the heyday of a very radical liberalism I remember a lecture that Dr. John McNicol gave. I was then a young man in Knox College. A friend and I went into the hall out of curiosity and came out thinking.

Within the limits of that thinking, within the circle of that thinking, gentlemen, I believe that there may be differences, but these are not important in comparison with the fact itself that was emphasized. To-day scholarship is beginning to affirm, in the strongest way in my lifetime, what I feel in a sense this man has stood by all his days. That to my mind, and we shall increasingly see it, is the significance of his life.

The Rt. Rev. A. L. Fleming, Bishop of the Arctic:

Mr. Chairman, Dr. McNicol and Brethren:

I have had the privilege of knowing Dr. McNicol I think 37 years, and unfortunately for me, I am only a wanderer on the face of this earth. My contacts with him have been few and varied, but lately I have had more contacts with him because we have had two graduates of this College as nurses in our Church

of England hospitals in the Arctic. One in Pagnirtung in Baffin Land, who is on her way back, and the other has just returned by air from All Saints' Hospital, Aklavik. And so I would like the opportunity of expressing my personal appreciation of the good work done under the guiding hand of Dr. McNicol.

I have been looking through this galaxy of preachers and I am not going to say a lot of things I was intending to say, but I thought I would say this. You can summarize a man, his life and character very often with a text. This, of course, is nothing personal except when I come to our honoured guest. Take an Anglican for example. What text would you label on to him? — the Dean here? (Dean Riley, St. James' Cathedral.) (Laughter.) I think that the brethren who are not Anglicans would agree in suggesting that our favourite text is "I do magnify mine office"! Then what about our Presbyterian brethren? I am not going to dare come near the Baptists. They are dangerous! (Laughter). There is a text, however, which fits them to the ground. We had a most marvellous series of messages from different Communion at our General Synod a week ago in Winnipeg, and the Presbyterian Church sent us a remarkable document. I hope it will be printed; they went right back to St. Columba! How, then, would you sum up a Presbyterian? "Let all things be done decently and in order"! And now we have to deal with this great big corporation with whom we are shaking hands and to whom we are making overtures. I hope it is the beginning of more of that sort of thing, for we are going places, by the mercy of God, and I think John McNicol's spirit will help us. What of the United Church? This is nothing personal, but I think if you ask certain people what is the favourite text of the United Churchman, they would not bat an eye, they would say, "We know, 'And now, concerning the collection'!"

But what text is descriptive of our guest? From what I have known of Dr. McNicol through the years, I would sum up his life and character in those words familiar to you all, and I do honestly think they represent Dr. McNicol: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

May God bless Dr. McNicol in the days when the strain is hard. May he carry with him from this place the assurance that far beyond the range of this College, because of that innate spirit of his, his consecrated devotion to his Lord and Master, he has played a part for which on his bended knee he has every reason to thank God and take courage.

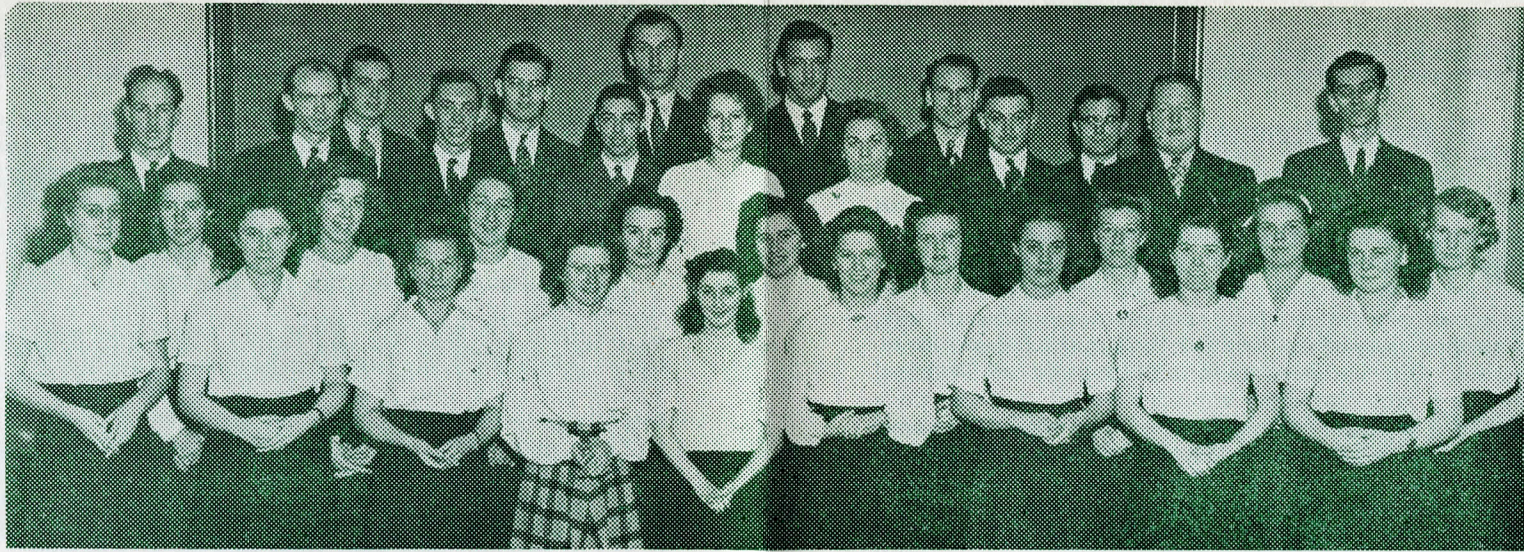
Dr. J. B. McLaurin, Secretary, The Foreign Missions Board, The Baptist Churches:

Mr. Chairman, Dr. McNicol and Fellow-Missionaries:

Like Dr. Armstrong and Mr. Brownlee, I speak from the point of view of missions, and I differ from those who have already spoken here. I have only known Dr. McNicol personally for about seven years, since coming home in 1939 from the foreign mission field. At the same time, I have known him before that, because I know Dr. McNicol through his students and through the graduates of this College, and I believe there is no better way to know a man than through those who have passed through his hands and gained something of his spirit. After all, the most valuable people in any community, or around the world, are not those who stand out in solitary grandeur, in lonely splendour, but the man who can lead fifty other men across a fire-swept field, bringing them to the other side in good heart and fighting in straight and useful formation; or the man who can find 200 men in his factory or his workshop, and bind them together with one soul and one mind, to put a piece of work across; or the man who can take a Church in which there is trouble and infuse into them the spirit of Jesus

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## A Unique Piece of Crusade Advance



The Toronto  
Bible College Choir

Autumn  
1946

By Rev. D. W. DeMille — President, Woodstock Ministerial Association and minister of the Dundas Street United Church, and

Rev. J. L. Barley — Crusade Chairman of the Ministerial Association and minister of the First Baptist Church.

Under the auspices of the Woodstock Ministerial Association and following upon the arrangement with the Toronto Bible College, a very effective "Week of Preaching and Discipleship" was held in this city for eight days including two Sundays. The Toronto Bible College Choir of nearly forty young people, an additional twenty trained student personal workers and two members of the staff, Rev. Dixon A. Burns and Rev. C. Alvin Armstrong, led in a week of uplift and evangelism which has materially assisted the whole Crusade Advance of our city.

**Week of Preaching** — As a week of preaching alone, this campaign was outstanding. Different Denominational leaders followed each other in such an integrated and evangelical way that spiritual results will follow for many months to come. The co-operating churches have been knit together in a wonderful bond of fellowship and service. The speakers, who preached in a different church each night and in the Collegiate auditorium Saturday, were as follows: Rev. George C. Pidgeon of the United Church, Col. Tutte of the Salvation Army, Rev. H. H. Bingham of the Convention Baptists, Rev. Wm. McRoberts of the Presbyterian Church, Canon J. D. Paterson of the Anglican Church, and Rev. Jack Scott of the Independent Baptists. The attraction of many well-rendered choir numbers and student "words of witness" increased the impact of the gospel on the hundreds who attended each night.

**Visitation Evangelism** — One of the most fruitful methods employed during the week was that of home visitation evangelism. Every home in the entire city was visited, making over 2,500 calls. The church people as well as non-church folk received these callers and were impressed by their emphasis on commitment of life to Christ as Saviour and Lord. Controversial subjects were rigidly avoided so that "first things first" might be the total effort. Even "church membership" and attendance at the house of God were definitely secondary issues. People have been left wondering about their soul's relationship to God. Children's after-school meetings were held in four city areas and Sunday Schools were visited with spiritual results clearly indicated. About 50 people definitely professed to receive Jesus Christ as Saviour and Lord, and "follow-up" work in homes indicated on the

"census cards" is proving the permanent value of this special week of interdenominational co-operation.

**Christian Fellowship** — Fellowship among Christians and the students was a marked memory for many, especially for those who billeted the 60 young people during the week. Sadness that the visit had to be concluded, was the general feeling both of students and church people. The Holy Spirit's power at work was the issue of much prayer, and we pray will continue.

**Leadership Training** — In addition to evangelism and inspiration, education was part of the program. Three classes for teachers and workers were held each week-night from 7-8 o'clock in the same buildings in which the preaching services were held — as follows: "Towards An Understanding of Youth", "Visual Aids and Flannelgraph", "Primary and Nursery Work".

**Promotion** — Extensive advertising was used and well-prepared printed material and tracts helped in the effectiveness of the campaign. Rev. Dixon Burns was an indefatigable organizer and spiritual guide for the whole week, and he and Rev. Alvin Armstrong brought messages in various churches on the two Sundays and the final Monday at Burgessville. The T.B.C. Alumni for Oxford County provided strong backing in planning and carrying out this ambitious undertaking. Special mention should be made of the contribution of Mr. and Mrs. Arnold Gillott and Mr. Stafford Love. During the campaign Principal-Emeritus and Mrs. McNicol were present one night and the Principal, Mr. Rhodes, assisted on one of the Sundays and one week-night.

**Conclusion** — It is the opinion of the writers — that beside the Divine blessing which was evident in the special effort, two aspects of human planning were used to good advantage: First, the interdenominational co-operation which made the city really aware that the "Church" was alive and out to seek the lost; Second, the combination of various methods of evangelism — not meetings only, but also thorough and consecrated community home visitation, personal conversation and prayer, group witness, and reaching the homes through the children. If continuation of this program were to become an all-year-round plan of church-building within a community, lukewarmness and indifference to Christ might soon be overcome.

D. W. DeMILLE and J. L. BARLEY.

## A Gala Occasion

*(Continued from page 9)*

Christ, and that fellowship which is in His own Holy Spirit; or the man who can send out successive generations of students with his own heart and his own soul, and with the impress of his own personality. Such a man is the most valuable type of man we have.

I just want to say this, sir, that in the graduates of the Toronto Bible College, as I have met them in the various parts of the world, I have noticed above everything else, two characteristics. One has been spoken of to-night by Principal Armitage and others, and that is that they have an experimental and a positive grip of the Bible, of the Word of God. Not only have they that wholesome, constructive attitude towards it, of which Bishop Fleming and the Principal of Knox College have also spoken, but they have an experimental knowledge of it. They don't regard a section of the Old Testament as being primarily the Word of the Lord to the herdsman of Tekoa. They do regard it as that, but they regard it day by day as the Word of God to themselves, and the impact of the Will of God on our life of to-day. That, it seems to me, is a very great contribution to our Christian life around the world, because all our educational institutions and theological institutions were largely built on the supposition that students who came into them would have the positive and experimental knowledge of the Word, and they haven't to-day. Our very best men, or many of our best men, are those who in this school, and under Dr. McNicol's supervision, have had that real and vital and personal grip of the Word of God, and a true understanding of the message of that Word for the life of to-day; and then, as Dr. Armstrong pointed out, under the encouragement of the Staff of this school, have gone for their theological training, and completed that which they have to do.

The second characteristic that I have noted in the graduates of this school is a keen sense of their missionary call and their missionary vocation. As the Bishop of the Arctic has pointed out, it is the same wherever they go. But one of our greatest needs to-day is the sense that God is calling men and women to the ministry of the Gospel in and through the churches of Jesus Christ around the world. From everywhere in this earth comes the same sad story. You don't have that same sense in our families and in our churches, that the Ministry of the Word is the highest and holiest and most precious calling that can come to a man, and that the relationship between the pastor and his people is the closest and the dearest and the sweetest that can be set up amongst men.

Recently I had a letter from a colleague in India who remarked that we needed the call — and the call to the ministry is the call of God, and a call of the Church, and a call of circumstances. And, he said, we are thinking of going to the leading men throughout our missionary area, principals of great schools and members of Parliament, and we are going to present the call of the Gospel in the ministry. One of the great contributions which this school has made to our common Christian life is to hold high that sense of the high calling of God in Christ Jesus to the Christian ministry. Unless we can translate somehow the spirit of this school and Dr. McNicol into all the life of our churches, we are going to fail.

I thank God for the work Dr. McNicol has done in these two ways — imparting to young people a vital, experimental, and positive grip of the Word of God in the first place, and a sense of the immediate call of God to His great work in the Church, in the second.

Dr. McNicol, we thank God for you and your work here.

## Dr. John McNicol's Reply

The good will you have shown in this representative gathering and the gracious and generous things that have been said to-night have touched me more deeply than anything else in all my life. I would that I had the gift of tongues to express in some adequate way what I feel in my soul. But all I can say is — from the depths of my heart I thank you one and all. You have made this in a real sense the crowning moment of my life.

I count it a special honour to have sitting with me at this table the heads of the four Theological Colleges — not only the Principals of Wycliffe and Knox who have spoken, but also the Provost of Trinity and the Dean of Emmanuel. The Bible College is not in the same class with the Theological Colleges, for they are on the great highway of church life and work and we are only on the sidelines. It is a very gracious thing that they have done in honouring us with their presence and I appreciate that more than I can tell them.

It is a great pleasure, too, to see so many of my fellow-ministers here. I have always valued the good will of the ministers in the churches, for I realize that they are bearing the burden and heat of the day in the strenuous tasks of the Church while my work here has been comparatively sheltered and easy. I am grateful for the fellowship I have enjoyed with my brethren and for the encouragement I have received from so many of them. I have never forgotten the kind and thoughtful way in which Dr. George Pidgeon welcomed us on his own behalf and on behalf of his congregation when we moved up into his territory from our old site on College Street seventeen years ago.

I am delighted to see among you three of my former class-mates in old Knox College. This takes us back in memory half a century. Ours was the largest class to graduate from Knox up to that time, and it has been equalled only once since then. One day five of us went downtown to our Church Offices and offered ourselves to our Foreign Mission Board. Only two of the group had the honour of being accepted. One of them is here to-night, having given a lifetime of service to China.

I should like to pay my tribute to two who are not here, because of what they have meant to the Bible College as well as to me. First and foremost my own wife. Not only because of the good care which she has taken of her husband all these years — you can tell that by looking at me — but especially because, as we had no family of our own, she made the students of the College her family. She took a personal interest in each successive class, getting to know them individually and remembering their names better than I did, giving them a touch of home life in the College and then following those that went out into the mission fields of the world by writing letters to them. She has helped to create what the College Alumni the world over call "the T.B.C. Family."

The other person I have in mind was a great Christian of the past generation, Dr. R. P. Mackay. He presided over our Board of Governors during the formative period of the institution and was called home suddenly just before this present building was opened. He had broad sympathies, a world outlook, and a fine sense of spiritual values. He understood what we were trying to do when others did not; and I owe much to his constant sympathetic encouragement during the years when the Toronto Bible College did not have the good will which it now enjoys. It was under him that the policy was adopted a generation ago which the Chairman has told you about and we have followed ever since. Let me try to explain, if I can, what that meant.

Most of you will remember that in those days the whole Christian Church was passing through troubled waters. It was a time of controversy. Controversy was centering around the Christian Scriptures and even Christianity itself was being called in question. What was this small and insignificant institution to do in the midst of all that? We decided to take part in no controversy and to follow no lead, but to make an experiment of our own which might give some positive and constructive help. We began to build up a system of teaching and training that would bear witness to the two fundamental and transcendent facts that lie at the heart of our Christian faith.

First, the fact that the Bible is the living Word of God and He speaks through it. Dr. Bryden has explained this far better than I could. We taught our students to let the Bible stand upon its own feet and speak for itself. It did not need their defence. We sought to lead them to think through the Bible from the beginning to the end till they saw it rising up in its living unity as a record of the majestic march of Divine revelation down through the ages. We also taught them to recognize the peculiar feature about the Bible that makes it different from all other books — the sense of another world that pervades it, the unseen world out of which God speaks. Well, that is one thing we have tried to do, so that our students would go back into their churches with a conviction wrought in them that the Bible, the canon and text-book of the whole Church, is indeed the living Word of a living God.

The other thing was this. Here were young people coming to us from many denominations and with different ideas of church life and order. We sought to inculcate among them individual loyalty to their own churches and at the same time a sympathetic understanding of other churches. We began to develop a system of training that would emphasize the one essential thing behind all our differences that is common to all the churches — the presence of the Holy Spirit in the corporate life of the Church. Wherever the Church of Christ is there is something in it given from above. That is the secret of the ecumenical or universal Church. We went back to the New Testament and tried to reproduce in the fellowship of the student body what we found in the fellowship of the early Church in the Book of Acts. It took a long time to do it, but we found the students responding to it year by year.

We taught them that if each of us is willing to pay the price of personal surrender to the Lordship of Christ we should be able to realize a unanimity of thought and spirit in our corporate fellowship. We applied this in our own way to a system of student self-government which we introduced, embracing all the activities of the College. We began to practise the presence of the Holy Spirit in the corporate group, and gradually our students found the leadership of the Spirit to be a reality. It is the recognition of this transcendent fact that has created a radiant spirit throughout our whole student body.

About twenty-five years ago we changed the method of conducting our Graduation Exercises and instead of having a guest speaker we planned the program to illustrate the kind of impact which this course of teaching and training was making upon the student body. We tried to make it an act of corporate witness to these two fundamental and transcendent facts — the voice of the living God in the Bible and the presence of the Holy Spirit in the Church. To our surprise people kept coming in ever larger numbers year after year, forcing us out of one place after another, till at last we had to go to the University Arena. There we have been holding our closing exercises for the last ten years. We are thankful for the blessing that God has given us in these efforts to bear witness to the

central truths of Christianity and for the recognition they have received in making the Bible College a helpful handmaid to the churches.

I cannot close without acknowledging what I owe to the fellowship I have had with our fine teaching staff. We have worked together in perfect harmony in developing the College course. They are devoting their lives to this ministry, all of them university graduates and each of them a specialist in his own department. In retiring from the Principalship it has been a great comfort to me to pass the office over to a man after my own heart and to be able to go on teaching as a member of his staff. He is continuing the policy of the past and will seek to make the College still more helpful to the churches in the great task which God has given to us all to spread the Gospel throughout the world and so hasten the coming of His Kingdom.

### CLASSES OF THE FALL TERM

will close

THURSDAY, DECEMBER 19th

### THE SPRING TERM

will open

MONDAY, JANUARY 6th

## Christmas Music

Tuesday, December 17th, at 8.00 p.m.

By Students of the

EVENING CLASSES

Thursday, December 19th, at 8.00 p.m.

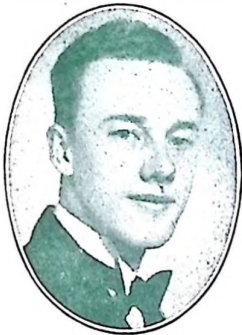
By Students of the

DAY CLASSES

You are cordially invited to these

Carol Services

## Memorial Clock Unveiled



Stanley Gaudin



Albert McCreery

On Tuesday morning, November 12th, at 10 o'clock, a Service of Dedication was held in the College Assembly Hall. The service had been arranged at the request of Class '38 who desired to present a clock to the College to serve as a Memorial of two of their number, Stanley Gaudin and Albert McCreery, who gave their lives in the last war.

The service opened with Hymn 127, "Look ye saints, the sight is glorious," with Mr. Shildrick leading the singing. Howard Dicks read the Scripture Lesson, taken from Hebrews 11, and Rev. Frank Humphreys led in prayer. The Memorial Clock was presented to the College by Cameron Orr, President of Class '38, and received by Principal J. B. Rhodes. Following Hymn 217, "Jerusalem the Golden," Rev. D. A. Burns delivered the Memorial Address. He said, in part:

I knew these two boys, in some measure intimately: Stanley Gaudin, quiet, purposeful, serene, and Albert McCreery, buoyant, resolute, tranquil. I knew them both as men, as students, as servants of the Most High God. And I am grateful that to me has fallen the privilege of saying something about their life and work and sainted memory, although I am painfully conscious of the inability of language to utter all their praise.

Stanley Gaudin was born on September 8th, 1914, and was converted on November 25th, 1925, when he was 11 years of age. He was accepted as a student at the College on September 5th, 1935, two days before Albert McCreery was accepted. In his own handwriting in his application Stanley said, "I want to be trained to do personal work. I may afterwards teach or possibly engage in missionary work." "I want to be trained to do personal work." That statement reveals his ambition and his sense of mission. For during his three years here he led five people to Christ and dealt with forty-three people personally about spiritual matters. And when he joined the R.C.A.F. and afterwards was transferred to the R.A.F. he continued his personal work, and wrote of it in the I.V.C.F. magazine and in our own College Recorder. This statement has been made about him. "It was as natural for him to talk to the boys about Christ as it was to breathe." Before he entered the Air Force he had obtained his B.A. degree at McMaster University, his M.A. at the University of Toronto, had been chosen as an exchange student and spent one year at the University of British Columbia, and had also spent one year on the faculty of the Eastern Baptist Theological Seminary, Philadelphia. He was one of the choicest students that ever sat in a class in this College. He was, I feel, headed for the teaching of Theology and



he would have been indeed a wonderful teacher. While returning from an Atlantic Patrol on October 5th, 1944, the weather was foggy and he could not contact his landing ground. He apparently circled around for a while, but ran out of fuel, and was forced to bail out. He was drowned near Galway, Ireland. He is buried in the Parish Cemetery in Timavidy, Northern Ireland, and Miss McCarthy, who was a member of the faculty of the College in his student days, has visited his grave. She laid on it three wreaths; one bearing the name of his Mother: one bearing her own name, and one with three capital letters, T.B.C.

Albert McCreery was born on January 4th, 1918. He was converted on November 1st, 1933. He was fifteen years of age when he came to know Jesus Christ personally. He was accepted as a student of this College on September 7th, 1935, just two days after Stanley Gaudin had been accepted.

Dr. Leckie, who supplied one of his reference papers when he applied for admission, said of him, "I think he is one of the finest Christian young men in Ingersoll." In one of the letters he wrote to Dr. Waters in 1935 he said this: "I have managed to gather together the small sum of \$50, and am trusting that God will multiply it to enable me to make a start." That was his start, but what a glorious end was his! During his years as a student he led three persons to faith in Jesus Christ as Saviour. In September, 1942, he became a cadet in the Canadian Officers' Training Corps. He was then a student at McMaster University, having one year to go to complete his studies for the B.A. degree. While in training at Camp Borden he was named the padre of the hut. In June, 1943, he went overseas as a first lieutenant in the Armoured Corps, as a fighting man, and he won his captaincy in England. But on March 30th, 1944, he was ordained in the Baptist Church at Aldershot by the unanimous desire and wish of the men of his own battalion. A great honour came to him to be ordained as a Baptist minister in the Canadian Convention while serving in England. I have not heard of another who had this unique privilege.

On May 4th, 1945 (so near the end of the war), he was instantly killed while going to help some wounded German soldiers. He is buried at Wiefelstede, Southern Germany, a quiet little place in the land he died to help set free. Memorial services were held at Aldershot in the Church in which he was ordained, as well as at Niagara Falls and Ingersoll. He tried to save others, himself he did not save.

Years ago, when I was an undergraduate in the old College, Dr. Griffith Thomas gave the message at a service held on a certain Sunday morning. His text was: "He was a good man and full of the Holy Ghost." I remember Dr. Thomas saying, "That is the highest tribute the Bible can pay to any man." Stanley Gaudin and Albert McCreery were good men and full of the Holy Ghost. God took them because they were ready, and He took them to give others a chance.

Irene Watson then sang beautifully and feelingly "O Valiant Hearts."

While the whole assembly stood, Mrs. Gaudin and Mrs. McCreery, Mothers of the gallant young men, unveiled the Memorial Clock, which had been draped with the Canadian Army and the R.C.A.F. flags. John Montgomery read the inscription placed on it: "In memory of Stanley David Gaudin and Albert E. McCreery. Killed on Active Service, World War II. Presented by their Class Members of 1938." The Dedicatory Prayer was offered by Dr. John McNicol. Following Hymn 526, "How Firm a Foundation," the Class Hymn of '38, Dr. J. M. Waters pronounced the Benediction.

Mrs. Helen (Minkler) Gillott, who had been College pianist in her day, played for the entire service.

## News of the T.B.C. Family

### BIRTHS

To Mr. and Mrs. (Elsie Bowman, '38-'41) Edward Schedler, a son, John Edward, on December 3, 1945.

To Rev., '38, and Mrs. Emil Gaverluk on February 12, a daughter, Joan Elizabeth.

On May 24, to Rev., '38-'40, and Mrs. William Molnar, a son, Leslie William.

To Mr. and Mrs. (Verna Buchanan '41) Myron Hill, on August 8, a son, Robert Marshall.

To Mr. and Mrs. (Ruth Hulse, '39) William Houston, at Dawson City, Yukon Territory, on August 9, a son, William Norman.

To Mr., (E.C., '40) and Mrs. (Margaret Vanderbent E.C., '40) Christopher Thompson, a daughter, Joy Carol on August 11.

On September 7, in Nigeria, to Mr., '39, and Mrs. (Joy Robertson, '43) Harry Percy, a son, Paul Douglas.

On September 13, to Mr., '42-'43, and Mrs. (Marjorie O'Brien, '43) Andrew Donald, a son, Paul Robert.

To Mr. and Mrs. (Janet Brett, '44-'46) T. W. Brett, a son, on September 29.

On September 30, to Mr., '35 and Mrs. (Hazel Duncan, '35) Sinclair Lowden, a son, James Douglas Cameron High.

On October 1, to Mr. and Mrs. (Olive Turner, '42) Bazett-Jones, a son, Arthur Edward.

On October 11, to Mr., '49 and Mrs., '45-'46, Walter Frost, a son, Walter Paul.

To Rev., '42, and Mrs. (Violet Clapton, '33) William Glenn, on October 18, a daughter, Patricia Margaret.

To Mr., '45, and Mrs. Logan McLellan, a daughter.

On November 6, to Mr. and Mrs. (Gertrude Murray, '43) Clarence Smallwood, a son.

To Rev., '34, and Mrs. (Florence Markle, '32-'33) Horace Dulmage at Hamilton on November 6, a son, Fred William.

### MARRIAGES

On February 16, in Montreal, Jean Robb, '39, to J. B. Wood.

On June 22, in Faith Baptist Church, Frances Goslin, E.C., '44, to Andrew Scott. Rev. R. E. Jones, '07, officiated.

Thelma Galbraith, '43, to Frank Haner, '42, on July 27. Rev. Dow Sargeant, '37, officiated.

Doreen Wild, '48, to Donald Wilkin-son, '48, at Westfort Baptist Church, Fort William, on August 21.

On August 30, in Keelsdale Baptist Church, Toronto, Ella Cormack, '42, to John Hill. Rev. Albert Jones, E.C., '31, officiated. Dorothy Jones, E.C., '45-46, played the wedding music and Arthur Fitkin, E.C., '34, was soloist.

On August 31, in Beamsville Baptist Church, Bessie Gaverluk, '45, to Walter Driver. Rev. Emil Gaverluk, '38, was best man. The Ladies' Double Trio, Agnes Gaverluk, '47, Alice Gleason, '46, Elvie Engstrom, '45, Eveline Robson, '45, Inez Engstrom, '45, Ferne Blair, '47, sang.

Gwen Wilkinson, '44-'46, to Grant Wright, in Bethel Congregational Church, Kingston. Rev. John Moran, '40, officiated. Jean Taylor, '47, was bridesmaid. Mrs. Charles Leach (Ruth Reynolds, '42) was soloist and Horace Braden, '46, was an usher.

On September 3, in Vancouver, B.C., Jean Brotherton, '48, to Dave Phillips, B.A. Barbara Phillips, '47, was bridesmaid.

Audrey Hewer, E.C., '42, to James Gilchrist, E.C., '42, in Cooke's Presbyterian Church on September 7.

On September 7, Elsie Bull, '46, to Gordon Langman, at Toronto.

On September 11, Viola Crawford, '41, to Rosslyn Brewer at Meagher's Grant, N.S.

Ruby Cressman, '38-'40, to Wilfred McLeod, '40-'42, in Stirling Avenue Mennonite Church, Kitchener, on September 14. Leona Cressman, '46, was bridesmaid.

Lois Skinner, E.C., '44-'46, to William Fraser, on September 14, in Westminster-Central United Church. Rev. Alex. Stein, '30, officiated.

Lillie Pepper, '41, to Richard Webb, at Peoples Church, on September 21.

On September 21, Doris Trueman, '43, to Gordon Smith. Rev. Robert Gordon, '38, officiated. Mrs. Herbert Magee (Orma Crawford, '40-'41), was matron of honour and Joyce Grundy, '43, played the wedding music.

Mary Johnson, '43, to John Morris, on October 19, in Grimsby Baptist Church.

On October 19, at Halifax, Pennsylvania, Neta Reddick, '42, to Rev. Edward Hoagland.

Elsie Farris, '44, to Campbell Templeton, at Coleville, Saskatchewan, in October.

At Timberlea, N.S., on August 24, Lillian Henderson, '41, to Roland Fraser.

On September 7, Dorothy Seary, '40, to Richard Friesen at Metropolitan Tabernacle, Ottawa. Mildred Seary, '41, was bridesmaid.

### PERSONALS

Mr., '21, and Mrs. (Queenie Bedford, '21-'22) H. A. Gerrard are on furlough from the Argentine, South America.

Lillian McIntosh, '22, Mrs. Charles Zabriskie (Irene Watkins, '26) and Rev. Samuel Goertz, '38-'39, have returned to Africa under the Sudan Interior Mission.

Rev., '24, and Mrs. (Florence Walker, '24) Victor Veary are en route to Africa to resume service under the Sudan United Mission.

Mildred Johnston, '30, is home from India.

John Austin, '31, is en route home from China.

Mrs. Morris Rockness (Grace Weir, '32) has returned to China under the China Inland Mission.

Rev. Donald A. Timpany, '32, has accepted a call to Immanuel Baptist Church, Toronto.

Ruby Edwards, '33-'34, is home from Peru where she has been serving under the Peruvian Inland Mission.

Mrs. W. E. Schultz (Marie Timpany, '33) has returned by plane to Nigeria under the Sudan Interior Mission.

Beatrice Kitchen, '34, is on furlough from the Arctic.

Irene Rouse, '34, is home from China where she has been serving the China Inland Mission.

Dora Howe, '35, has joined the staff of St. George's Indian Residential School, Lytton, B.C.

Rev. C. Alvin Armstrong, '35, has received his M.A. degree from McMaster University.

Charlotte Dancy, '36, is on furlough from the British West Indies.

Rev. Paul Erb, '36, pastor of St. Paul's Evangelical Church, Mildmay, has received the B.Th. degree from the Union Biblical Seminary, Rockford, Illinois.

John Heal, '37, has received his B.A. degree from McMaster University and has been ordained into the ministry of the Baptist Church in Green River Baptist Church.

Rev. Frank Swackhammer, '37, was installed Pastor of Centre Street Baptist Church, St. Thomas.

Rev., '37, and Mrs. (Dorothy Carroll, '43) Leslie Thomas are in charge of the Abbott Street City Mission, Vancouver, B.C.

Hector Goodall, '38, was ordained into the ministry of the Baptist Church on September 26, in Forward Baptist Church. Rev. Albert Jones, E.C., '31, offered the dedicatory prayer.

Rev., '39, and Mrs. (Joan Robertson, '43) Harry Percy are en route home from Africa.

Robert Cochran, '39, was ordained in Wentworth Street Baptist Church, Hamilton, on September 10.

Laurence Chubb, '40, was ordained September 24, in King Street Baptist Church, Hamilton.

Mavis Kittridge, '39-'40, has returned to Nigeria under the Sudan Interior Mission.

Grace Woodcock, '40, returned by plane in November to her work in Bolivia under the Evangelical Union of South America.

Mr., '40, and Mrs. (Adriene Sproule, E.C., '40-'41) Ernest Harrison are en route to Nigeria under the Sudan Interior Mission.

Mary Littlewood, '40, is studying in Switzerland preparatory to her work in Africa under the Sudan United Mission.

Estelle Kjelson, '41, has been appointed to the Netherlands East Indies under the Salvation Army.

Margaret Ashby, '42, is on her way to China to take up work under the China Inland Mission.

Rev. William Glenn, '42, received the B.Th. degree from the American Bible College, Chicago, on October 5, and has been appointed pastor of First Springfield Baptist Church, Hatfield Point, N.B.

Elmer Hobbs, '42, is home from China.

James Sutherland, '42, graduated from the University of Toronto with 1st class honors in Orientals, winning a Public Speaking Prize, the Arthur Scholarship and the Lyle Medal.

Rev. George Hadley, '43, is studying at Acadia University, Wolfville, N.S.

Phyllis Kalbfleisch, '44, flew in October to Nigeria, to take up work under the Sudan Interior Mission.

Alice Bailey, '44, is studying in the Salvation Army Training School.

Irene Gray, '44, has been appointed Deaconess of Olivet Baptist Church, Toronto.

Rev. James Green, '44, left in September to serve under Mid-Missions in Jamaica, British West Indies.

Ruth Beech, '44, is home from her work in the North West Territories under the Church of England.

Margaret Ogilvie, '44, has entered training in the General Hospital, Dauphin, Manitoba.

Gladys MacLean, '44, and Margaret Rideout, '46, sailed in October for India

to serve under the Canadian Baptist Mission Board.

Dorothy Mutch, '45, is serving the Baptist Church at Hall's Harbour, N.S., and Logan McLellan, '45, at Pugwash, N.S.

Rev. Benjamin Gearo, '45, has received the B.Th. degree from the American Bible College, Chicago, and has been transferred to Halifax, N.S.

Doris Leonard, '45, is en route to China, where she will serve under the China Inland Mission.

Muriel Bamford, '45, has sailed for India to fulfill her appointment there under the United Church of Canada.

Margaret Clarke, '43-'45, has entered training at the Woodstock General Hospital.

Mary Jamieson, '45, is attending University College, Toronto.

The following are studying at Victoria College: Frank Muir, '39, Horace Braden, '46, Floyd McReynolds, '46, James Brotchie, '45-46, and Cora Berdan, '40.

Paul Storms, '46, is attending Goshen College, Indiana.

The following are studying at McMaster University: John Dick, '38, Douglas Muir, '39, Lorne Dorsch, '46, and Alice Gleason, '46.

Grant Sloss, '46, is studying at Trinity Seminary, Minneapolis.

Paul Burns, '46, is pastor of Tabernacle Baptist Church, Kenora.

Helen Smith, '46, is continuing her work in North Western Ontario under the Canadian Sunday School Mission.

Doris Vance, '46, has been appointed deaconess at St. James Presbyterian Church, Truro, N.S.

Helen Taylor, '46, is training in Toronto General Hospital.

Ella Bone, '46, is attending Regina College.

Grace McLean, '46, is studying at Missionary Medical Institute.

Lydia Sorensen, '46, has begun training at Belleville General Hospital.