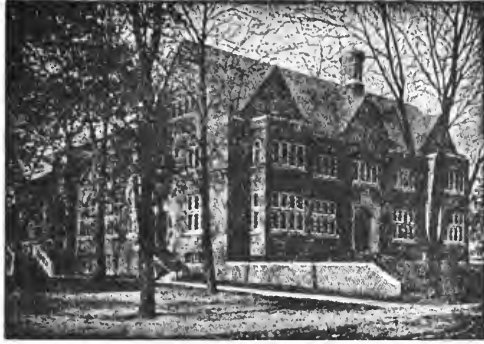


## Cordial Christmas and New Year Greetings



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# Toronto Bible College RECORDER

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Number 4

## Those Formative Years

(Address by Dr. John McNicol during Founders' Day, November 8th, 1949, during "Know Your College Week")

Two years ago, when Founder's Day was first observed, I pointed out three features of the College which were stamped upon it by the men who founded it as the Toronto Bible Training School in 1894. These were: first, it was begun and continued in prayer; second, its purpose was twofold, to provide Bible instruction and practical training; third, it was to serve as a handmaid of the churches. These features have marked the institution ever since. But there are other more distinctive features marking it now which were not introduced till some twenty years later. It was only then that T.B.C. entered upon its formative period. It is these features that I wish to speak about today.

### I

During the intervening twenty years a change had been coming over the Church and this change had been affecting the College. Modernism was coming in like a flood and was undermining the spiritual life of the Church. The Fundamentalist Movement had begun and was disturbing Church life with controversy. The College itself was being criticized in some quarters because of its interdenominational character. It was charged that our classes were drawing young people away from their own churches.

In view of all this, the whole situation in which we found ourselves had to be reviewed. The members of the Board, in those days, took the work of the College seriously. They spent whole evenings in meeting for fellowship and prayer regarding its future. Most of them were familiar with its inner life. One of them was taking the course himself first for the sake of studying the Bible. Two of them used to attend the social and devotional meetings of the student body because it was a new thing for them to see young people moved by an urge, not to learn how to make money and get on in the world, but to learn how to make their lives useful in the service of Christ. At that time we had only about 80 students in our Day Classes, although our Evening Classes ran well over 200.

As a result of all this thought and prayer the Bible College made a new start, under a new constitution, with a carefully revised basis of doctrine. Its formative period had begun.

By this time its original founders had passed away and some new men had been added to the Board. Its presiding officer was the Rev. Dr. R. P. MacKay, the Foreign Mission Secretary of the Presbyterian Church, who had been the Vice-President of the original Board when Dr. Elmore Harris was the President. Dr. MacKay was an outstanding Church leader, with a long and wide experience in Church life and work. He was also a man of fine spiritual insight and knew the nature of spiritual values. He did not confuse them, as so many Christians do, with what is only moral and ethical. Spiritual values spring from a Divine source. He saw clearly that what the Church needed to make its work effective was both a return to the Bible and also a deeper spiritual life.

The kind of Christianity that is not anchored in personal surrender to Christ but trims its sails to the world is not of much use to the Kingdom of God. Then we were led to believe that the Bible College might be of some positive and constructive help to the Church if it should bear witness to the Christianity of the New Testament. It was this conviction that lay behind the new start on which we now entered.

## II

It was the business of the Principal, of course, to work out this idea in building up the curriculum and developing the practical training. He soon learned, however, that this was not going to be an easy thing. The College did not then possess the good-will of the churches. The favour which the institution enjoyed in its early days had given way, in many quarters, to latent opposition. Denominational lines were being tightly drawn. We were a small and insignificant institution with no denominational backing, and we were fair game for those who could attack us from a safe position within a large denomination.

And besides that, our evangelical and conservative theology was no longer popular. It was assumed by many, who ought to have known better, that a school which made the teaching of the Bible its main business could not have any scholarly standing. You would be greatly amused if I were to tell you some of the things that were openly said about us in high places in those days. We were only doing Sunday School work and our teaching was based on emotionalism they said. Even Dr. MacKay was subjected to a good deal of raillery by his own friends for having anything to do with such an institution as ours. But to his honour let it be said that he stood by us loyally through all those years, and made no attempt to evade the responsibility that rested on him as the Acting President.

The Toronto Bible College owes more to Dr. MacKay than to any other man outside its Faculty. He understood thoroughly what we were trying to do and believed in it. His sympathetic encouragement enabled us to go on with the purpose we had in view and to continue the development of our work on the lines we had chosen, through good report and evil report. Fifteen years later, when all this misunderstanding had been worn down, and the College had won respect and good-will everywhere, and we were in the process of moving up to our present site from our old building on College Street, Dr. MacKay, in speaking to me on one occasion, referred to the way his friends used to make fun of him for his connection with the Bible College. Then he made this significant remark: "They don't do that now."

## III

Now let me go back over those fifteen years and explain what we had been doing. We were following no outside lead, but were seeking to build up a system of teaching and training of our own that would exemplify the two fundamental and transcendent facts which lie at the heart of our Christian faith.

The first has to do with the Bible as the Word of God. We kept enlarging the curriculum from time to time, adding one subject after another as we had the means to do so. But we always gave the supreme place to the Bible. We made it the guiding and regulating centre of the whole course. We believed that Christians ought to know the Bible better than any other book. We also believed that there could be no true Christian education and no genuine Christian culture without a knowledge of the Bible. We were convinced that the Bible could stand upon its own feet when it was interpreted in its own light and allowed to speak for itself. It did not need the defence of the Fundamentalists and we did not join the Fundamentalist Movement.

I need not tell you students what we do with the Bible here, how we lead you to think through the Bible for yourselves from the beginning to the end, till you see it rising up in its living unity as a record of the majestic march of Divine revelation down through the ages; and how we teach you also to recognize the peculiar feature of the Bible that makes it different from all other books — the sense of another world that pervades it, the unseen world from which God speaks. When you have finished the T.B.C. course you should be able to go back to your home churches, or out to any part of the world field, with a firm conviction wrought in you that the Bible is indeed the living Word of the living God.

#### IV

The other fundamental fact that we sought to exemplify has to do with the essential element in Christianity, the presence of the Holy Spirit in the Church. In an interdenominational school like this students come, as you know, with different ideas of the Church. We have had students sometimes who wondered where the true Church really is among all the various denominations. In days gone by, that question was often asked even in the class-room.

We dealt with it by pointing out that no Church has a monopoly of Divine grace, and that every denomination bears witness to some special aspect of the whole truth of God. Therefore, each of us should be loyal to his own church, and should at the same time try to cultivate a sympathetic understanding of other churches. What makes any church a true church is not the form of its organization or the method of its worship or even the creed it professes to believe, but something that is given to it from above, the presence of the Holy Spirit in its midst.

Then we began to develop a system of training that would illustrate this transcendent fact. 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 other words, we sought to bear witness to New Testament Christianity by practising the presence of the Holy Spirit in the corporate life of the College. In order to do this we introduced a plan of student self-government and inculcated the principle of seeking the mind of the Lord about any matter by waiting on Him in a fellowship of thought and prayer till we arrived at unanimity.

We believed that if each of us made a personal surrender to the Lordship of Christ and was not moved by any selfish interest, then the same Holy Spirit who dwells in each of us would lead us all finally to be of one mind. This is the real secret of spiritual unanimity. It took some time to work out this principle, but the students of those days responded to it year by year, and at last they found by their own experience that the presence of the Holy Spirit in the Church of Christ is a deep and sacred reality. It is the recognition of this transcendent fact that has created the radiant atmosphere that characterizes T.B.C. fellowship.

These are the two special and distinctive features of the Toronto Bible College that were introduced a generation ago and were developed during its formative period. As the years ran on it was discovered by some thoughtful and discerning people that the College was doing something more than Sunday School work! This discovery was first made beyond the borders of Canada. It came about in this way.

## V

The Editor of *The Biblical Review*, a quarterly magazine published by the Biblical Seminary in New York, happened to hear of what we were teaching up here in Toronto, and he wrote to the Principal requesting an article on a special aspect of Christianity. *The Biblical Review* at that time occupied a recognized place in the field of conservative scholarship, and was read by ministers and Church leaders both in America and in Britain. The Principal finally accepted this providential opening, and the result was that not one article only, but a number of articles, dealing with the Christianity of the New Testament and coming from the Toronto Bible College, appeared in the pages of that *New York Quarterly* from time to time during the 1920's. One of these articles was republished as a pamphlet for wider circulation in the Christian world and was even translated into Chinese. Thus the character of T.B.C. teaching came to be known and understood far beyond the borders of Canada before it was understood even in Toronto.

It was during those years that we changed the method of conducting our Graduation Exercises. Instead of inviting a guest speaker, we made the Graduation service an act of corporate witness and worship which would illustrate the kind of impact the College course was making upon its students. We made no public announcement of the reason for this change, but people of Christian insight and discernment soon discovered it. Before many more of these Annual Graduation Exercises had taken place, the public interest in them began to grow in a most surprising way. At last the Christian community in Toronto had come to understand the true significance of T.B.C. in its midst.

When the fifteen years of our formative period had finally come to an end, and we were leaving our old site on College Street in 1929, we found to our surprise that we had won not only the good-will of the churches but the respect of the colleges as well. One of the finest tributes ever paid to us came from the Principal of a Theological College in another part of Canada. When visiting Toronto on one occasion, he called on us and made this confession. Years before he used to pour scorn and ridicule upon the Toronto Bible College, but since then he had seen some of the results of its work. And now he would like to get an opportunity sometime to have us explain to him the nature of our training and the secret of our technique. It was worth all the criticism and ill-will of those past years to get such a tribute from such a source.

And now a final word. There is just as much need today as there was a generation ago for an outstanding witness to the Divine facts that lie at the heart of our Christian faith — the Word of the living God in the Bible, and the Spirit of the living God in the Church. The world around us is hungry for God and does not know it. Only a Christianity that speaks with the authentic voice of God and makes Jesus Christ a reality can meet its need and make it listen. Everything else has failed. The Bible College must lengthen its cords and strengthen its stakes in order to extend its ministry during the years that lie ahead, but it would lose its soul if it should ever yield to any kind of pressure to water down its witness or to ignore the spiritual principles which it stood for during its formative years.

## T.B.C. and Teaching of Missions



Rev. E. A. Brownlee



Dr. J. B. McLaurin



Rev. D. C. Percy

From its inception the Toronto Bible College has taken seriously our Lord's commission to His disciples, recorded in Matthew 28: 19, to "make disciples of all the nations." It has consistently sought to present to its students a missionary vision as wide as the Lord's commission and as far-reaching as the world's need. Half of its first graduating class found their way into missionary service, and approximately half of its last graduating class, in April of this year, 1949, have declared their readiness to go "into all the world" as the Lord may lead them.

This year, the 56th in the history of the College, a threefold emphasis upon Missions is challenging the student body. No fewer than three courses in The Principles and Practice of Missions are being offered concurrently. The College has been very fortunate in the missionary leaders whose services have been enlisted in this cause, and the students have not been slow to bear their testimony to the deep impression that these courses are making upon their lives.

In the Day classes, Dr. J. B. McLaurin, the widely-known Secretary of the Baptist Foreign Mission Board, is again providing the stimulus and insight that his comprehensive lectures have always afforded our students. To the special classes provided for University Medical students, with Medical missionary service in view, Rev. E. A. Brownlee, so well-known during the years that he served as Secretary-Treasurer for Canada of the China Inland Mission, here in Toronto, is providing a practical understanding of missionary purpose and problems out of his own years of experience in the foreign field. And in the Evening classes, one of our own graduates, Rev. Douglas C. Percy, is challenging our students with the missionary call, giving them valuable teaching from his experience in Nigeria and his leadership in the founding of the Biliri Bible Training School under the Sudan Interior Mission.

We are confident that this threefold emphasis on Missions during the current session will not fail to bear fruit in the lives of the students. And as members of the Staff of the College we could desire nothing higher for our student body than that they should be led out into the harvest fields of the world, even "as many as the Lord our God shall call."—J. B. R.

## Congratulations

Friends of Toronto Bible College and Readers of "The Recorder" will join us in extending hearty congratulations to Mr. E. G. Baker, the President of the Board of Governors, on the new honour that was recently accorded him. At an autumn convocation of Queen's University, Kingston, Ontario, the honorary degree of Doctor of Laws was conferred upon Mr. Baker in recognition of his outstanding public service.

Mr. Baker is widely known not only for his successful leadership in the business world, and for his active devotion to public interests, but also for his deep Christian convictions and his years of service within such Christian organizations as the China Inland Mission, the Yonge Street Mission, the Inter-Varsity Christian Fellowship, and Toronto Bible College, to mention some of these.



Mr. E. G. Baker.

Mr. James H. Hunter, Editor of the influential and spiritual Evangelical Christian and member of the T.B.C. Advisory Council, has also been honoured with the honorary degree of Doctor of Laws. Houghton College, New York, conferred the degree on him for his outstanding Christian service in the field of religious literature.

"The Recorder" is happy to extend its congratulations to Mr. Baker and Mr. Hunter on the well-deserved recognition that they have received.

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## New Recruits

It is gratifying to be able to report that the influx of new students is this year numerically greater than for any of the past seven years. We have now topped the one-hundred mark in first year students alone, who have made their way to T.B.C. from the background of sixteen different communions and various levels of culture in six Canadian provinces, the United States, the British and Netherlands, West Indies, Bermuda, and South America. Having a mind to their respective native gifts and the finger-pointing of God they have distributed their choices over the seven courses offered in the day school, and with orientation now fairly accomplished they have settled down to the opposite of the legendary "long winter's nap."

In the light of the training programme offered at Toronto Bible College it is worth reflecting from time to time on the background and aspirations of these newcomers. The names employed below and the specific events described are purely fictitious, but in a parabolic way the underlying truths represent a slice off the loaf of student life.

Ross is the third son of a family whose Scottish ancestors have farmed for generations on the Gore Line "up country." Ross's two older brothers were pried from the soil long enough to serve overseas, where together they spent a memorable weekend in the Highlands with a forty-second cousin of MacDuff, who prides himself on how to wear a "kiltie," and who will never know what charm his Scottish burr-r-r holds for his Canadian clansmen. While the older boys were away Ross did his bit at home. He was doing well enough at high school, in spite of the long hike from the Gore, but the inevitable happened: Dad needed him: school could wait.

Five years have now passed, in which Ross has quite forgotten that there is such a thing as an ablative absolute and that Caesar once crossed the Rubicon — or was it the Delaware? Ross was never good in history. But a year ago Ross made an important crossing of his own: he was converted in the little home kirk under the ministry of the pastor. The next ten months of his life were the most reflective he had known — at least until he reached college. He threw himself into the Y.P. and the S.S. and with the encouragement of Pastor MacKenzie, who also lent him some very solid source books, he did a little speaking. His evident sincerity, grounded in a personal experience of grace, carried weight, in spite of the flaws in his discourses. One night after Ross had spoken at the mid-week prayer meeting Mr. MacKenzie detained him and asked whether he had ever considered the Gospel ministry.

"I certainly have, sir, but you know how things are: I've gone only to the third form — didn't even write my finals; I've been out of school more than four years — my mind's pretty rusty, as you know."

"Who gave you that mind, lad?"

"The Lord did, of course; and I suppose He could knock some of the rust out if I gave Him a chance. I think He shook some out of me this week in the hours I spent over the books you lent me for that little message. But even if I could develop, what school would give me a chance?"

"I know a school that will give you a chance, lad, and what is more, an all-round pastoral training to boot."

Ross has registered in the General Course because his transcript of credits will not permit him to enrol in his heart's desire — the Pastors' Course. But he has his mind set on the latter. This year he is taking everything in the General Course, plus some subjects which will be prerequisites for the second year Pastors', and through night classes at a nearby collegiate he is hacking away at ablative absolutes and modern history. He hopes to write off part of his high school this year, and the balance next year, so that he can move up into the course in which he hopes to graduate.

Will he succeed, so that he may reproduce his Christian experience in others? **He must** succeed! Dad, or some proxy father, must do something to help this boy, for he needs to be freed from the necessity of seeking employment, until he can get over the hilltop. Pastor MacKenzie must stick with him and encourage him, for there will be times when his head will spin from Latin or Greek declensions and he'll feel that he just can't go on. Tomorrow he'll be looking up at us from the seventh row, fourth seat in. What possibilities, what hopefulness he represents! Except the Lord build his life, they labour in vain who seek to build it. But we are some of the Lord's helpers — Dad, and MacKenzie, and the farmer on the next concession, and the teacher in the classroom, and the busiest man in the busiest city — we just can't be too preoccupied to give Ross a "leg up" now when he needs it most.

C. A. A.

## Saved to Serbe

The impressive Toronto Bible College graduation service in Varsity Arena in April, 1949, was just a memory. The thrill of seeing young people who had studied to "show themselves approved unto God, workmen that need not to be ashamed" was still upon us, as we the members of the T.B.C. Male Quartet, turned from a year of preparation to a summer of service. The opportunities of four months of ministry in sermon and song was a challenging responsibility that we gladly accepted from Him Whom we loved and would serve.

The Word of God had become increasingly dear to us as we studied at T.B.C., and the spiritual atmosphere of the school did much to prepare us for the testings and triumphs of the following months. We knew that we could not be full-fledged Apostle Pauls, but we did have a like passion burning in our hearts. We had his motto for our work: "For I determined not to know anything among you save Jesus Christ and Him crucified." We were prepared to give his message: "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

The opportunity for the summer of service arose through an invitation from the Ontario Youth for Christ, and a host of other requests that had showered upon T.B.C., asking for meetings to be conducted by students.

The quartet had hearts that love the Lord Jesus Christ, voices with which to praise Him, and an "instrument of ten strings" in the form of a violin, two cornets, and a 1928 Dodge, nicknamed "Susie," whose horn proved to be perfectly pitched in the key of "A" as were our other instruments!

Our field of service was varied. We travelled from cities such as Owen Sound and Hamilton, to the small bush communities of Haliburton and the famed conferences held at Keswick, Fair Havens and Muskoka Baptist Camp.

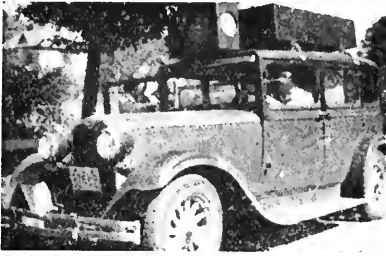
Our means of ministering were just as varied. The radio beamed our message of a crucified and risen Christ, to the tremendously potential unseen audience of an estimated 90,000 in radio-land. Some twenty broadcasts found us praying into the cold metal of the microphone, knowing that the message would warm the hearts and touch the souls of many listeners.

Wherever we went, the opportunities for bringing the children to a knowledge of the Lord Jesus Christ were exceptional. In the rural areas, we were permitted to visit public schools, singing and speaking to the children. Daily Vacation Bible Schools were opened for us in several churches. Children's meetings were arranged wherever possible, and it was our joy to know of more than one hundred who professed to accept Christ as Saviour, during our four months of evangelism.

Churches all over Ontario opened their doors and hearts to us, making for a time of mutual fellowship and blessing. We had the joy of ministering in Associated Gospel Churches, Presbyterian, Baptist, United, Christian and Missionary Alliance and many independent churches. In them all was sounded forth the same message of the same Christ, and He being lifted up, drew men unto Himself. To our knowledge, twenty-one adults accepted Christ as Saviour, and only He knows how much farther the messages went. He keeps the books. We only wanted to be found faithful, and God blessed.

"By all means save some." Every means at our disposal was used for the work of evangelism; House to house visitation, tract distribution, and personal contacts were used to the utmost to make Him known. Our public address system, fastened to the top of faithful "Susie," gave yet a wider hearing, and drew many people to the services each night.





“SUSIE” THE DODGE THAT CARRIED  
THE QUARTET ON THEIR SUMMER  
OF SERVICE.

It was our joy to contact young people for the Lord Jesus Christ. One of the outstanding youth meetings was held when Evon Hedley of Youth for Christ, showed the film “China Challenge,” and our testimony in song accompanied it. There was a dedication of life that thrilled us. Other Youth for Christ rallies, Fireside meetings, Young Peoples’ groups and regular evangelistic services were all our harvest field as we sought to bring in fruit for the Master. How we longed and prayed that all might know of the abundant life as we had found it in Christ.

What can we say about the co-operation and fellowship of the ministers and workers of the churches and areas we visited? Or of the helpfulness of the Christian men and women who so kindly took us into their homes, and made our visits happy ones to remember. Men would take time off from work, to drive us around the communities, in order that we might sing and speak to schools, shut-ins and others who might not otherwise be at our services. Christian women fed us to repletion, overwhelmed us with kindness, and sent us on our way, remembering these Christian “mothers” with deep appreciation.

We were constantly amazed at the range of the Bible College fellowship. Graduates of almost every year were contacted, and their continuing interest manifested. Everywhere, at home and abroad, their motto still stands: “Holding forth the Word of life.”

Statistically, we were privileged to hold two hundred and forty meetings during our summer of evangelism. “Susie” covered more than 4,500 miles of Ontario roads. Spiritually we saw the appalling need of the people, and the power of the Gospel to meet that need, and saw the actual application to their lives. What more can we say, save that we can “thank our God through the Lord Jesus Christ” for the privilege that was ours in serving Him this past summer. We have been saved to serve, because we love Him Who first loved us.

HARRY EDWARDS, LARRY BARKEY, BILL CRUMP,  
and TED BOADWAY.

CLASSES OF THE FALL TERM

will close

TUESDAY, DECEMBER 20th

THE SPRING TERM

will open:

Evening School Tuesday, January 3rd

Day School Wednesday, January 4th, 9 a.m.

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

### PERSONALS

Mrs. J. W. Shank (Selena Gamber, '23) is on furlough from Argentina, South America.

Helen Telford, '23, is now associated with Rev. F. A. Robinson, Missions of Biblical Education.

Rev. Joseph Koffend, '25, has been inducted into the charge of St. Andrew's Presbyterian Church, St. Lambert, Quebec.

Mr., '31, and Mrs. (Dorothy Richardson, '28) John Trewin are on furlough from Africa.

Rev. Robert Chubb, '36, has been appointed President of the Associated Gospel Churches of Canada.

Douglas Muir, '39, received his B.A. degree from Victoria College, and has entered Emmanuel College for further studies.

Rev. Beulah Rediker, '39, has entered nurse's training in Winfield, Kansas, U.S.A.

Eria Robinson, '39, received her B.A. degree from Queen's University at the Spring Convocation and has accepted the call to become Director of Christian Education at First St. Andrew's United Church, London, Ontario.

Rev. Russell Self, '39, sailed for India on November 18th, under the Presbyterian Mission Board.

Rev. Laurie Chubb, '40, has been elected President of the Eastern Association of the Baptist Convention of Ontario and Quebec. Rev. Herbert Secord, '33, is Secretary.

Ruth Norton, '41, is training at Women's College Hospital.

Henry Cooper, '42, received his B.A. degree from Eastern Nazarene College, Wollaston, Massachusetts, and is continuing his studies at the same College.

Vera Dulany, '42, is teaching in the Community School, Teheran, Iran, under the Presbyterian Board of Foreign Missions.

Charlotte Reid, '43, has arrived in Jamaica where she is serving under the United Brethren in Christ.

Edward Brotsky, '45, is Pastor of the Heath Baptist Church, Calgary.

Floyd McReynolds, '46, has been appointed minister of Grace Missionary Church, Toronto.

Barbara Beck, '49, Ferne Blair, '47, and Mary Nicoll (non-grad) are en route to China under the China Inland Mission.

William Crump, '49, has accepted the call of Victoria Park Gospel Church, Toronto.

Fred Gould, '49, has been appointed Pastor of the Stouffville Christian Church.

Rev. Vernon McDormand, '49, has entered McMaster University.

Florence Pletsch, '49, sailed for India on November 20th, under the Canadian Baptist Foreign Mission Board.

Bill Rogers, '49, and Elvin Harbottle, '48, have been accepted by the Sudan Interior Mission.

Georgette Stevens, '49, is a missionary with La Bonne Nouvelle in Moncton, New Brunswick.

Rev. T. W. Isherwood, who taught in the College during the sessions of 1932 to 1935, was made a Canon of All Saints' Cathedral, Halifax, on the occasion of the 200th anniversary of the founding of St. Paul's parish, of which he is rector. Mr. Isherwood also received the honorary degree, Doctor of Divinity, from Wycliffe College, Toronto, at a recent Convocation.

Lucinda Snyder, '48, has sailed for Europe under the Mennonite Central Committee.

Mr., '27, and Mrs. (Lillian Hyndman, '26) Cyril Forth are on furlough from Africa.

Mr., '29, and Mrs. (Marjorie Wilson) Bruce Brillinger are on furlough from Africa.

Rev. George Worling, '33, is on furlough from Africa.

### MARRIAGES

Audrey Lock, E.C., '46, to Donald McKenzie, on July 9th.

Bruce Crowder, '48-'49, to Grace Eade on August 27th, at Gormley United Missionary Church.

Eileen Bell, '47-'49, to Rev. Adolph Troester of Doylestown, Pennsylvania, at the Lewisville United Baptist Church, Moncton, New Brunswick, on September 6th. Edna Roughley, '50, was the soloist.

Ernie Jackson, '47-'49, to Victoria Ohanion, on September 10th, in St. Phillips Anglican Church, Hamilton.

Earl Babcock, E.C., '48, to Lilian Hall, in the Oakwood Baptist Church. Rev. Robert Gordon, '38 officiated. Muriel Elliott, E.C., '51, was a bridesmaid, and Dudley Ward, E.C., '51, ushered.

Margaret Johnson, '49, to Earl L. Brillinger, on September 17th, in the Rock Union Church near Ravenna. Bob Clubine, '53, was best man.

Ruth Barr, '46, to Jim Stewart on October 1st, in the College Street Baptist Church. Rev. Albert Eikenaar, '24, officiated.

Jean Cook, '48, to Kenneth Hynes, '47-'48, on October 15th, in the Wicks Presbyterian Church, Blackwater. Rev. D. E. Raymer, '40, assisted in the marriage ceremony and Joyce Hynes, '51, was bridesmaid.

Dorothy Diehl, to Russell Flaxman, '48, on November 10th, in the Avenue Road Church. William Crump, '49, was best man.

Marion Ford, '42, to Yvon Hurtubise, on May 5th.

### BIRTHS

To Rev., '38, and Mrs. John Addison, on December 16th, 1948, a daughter, Donna Rose.

To Rev., '44, and Mrs. (Margaret Edwards, E.C., '39) George Simpson, on February 16th, a daughter, Ruth Margaret.

To Dr., '36, and Mrs. (Eleanor Gonder, '37) Oscar Richardson, on March 5th, a daughter, Janet Eleanor.

To Mr. and Mrs. (Marion Rideout, '44) Jud Cory, on May 4th, a son, Frederick Watson.

To Mr., '38, and Mrs. (Margaret Turnbull, '36-'37) David George McDonald, on May 4th, a daughter, Patricia Ruth.

To Mr., '42-'43, and Mrs. Carman Eckmier, on July 15th, a son, Paul Laverne.

To Mr. and Mrs. (Norene Hewer, E.C., '44) Boyer Wild, on August 3rd, a daughter, Mary Louise.

To Mr., '49, and Mrs. (Clara Hicks, '42) Alex Deans, on August 21st, a daughter, Audrey Lois.

To Rev., and Mrs. (Jean Brotherton, '48) David Phillips, on September 1st, a daughter, Sharon Elizabeth.

To Dr., and Mrs. (Dulcie Bell, '46) Frederick Swartzendruber, on September 5th, a son, Frederick David, at La Plata, Puerto Rico.

To Rev., '36, and Mrs. (Betty Willis, '35) Douglas Percy, on September 19th, a daughter, Janet Marilyn, in Toronto.

To Mr. and Mrs. (Irene Gamey, '44) Jack McArthur, on September 22nd, a son, Murray John.

To Mr., E.C., '35, and Mrs. (Helen Austin, E.C., '35) George H. James, on September 30th, a son, William Edward.

To Mr., '49, and Mrs., '49, Dann Filayer, on October 2nd, a son, Stephen Daniel.

To Mr. and Mrs. (Laura Foster, '35) Kenneth Dixon, on October 5th, a daughter, Ruth Elaine.

To Rev., '35 and Mrs. (Elizabeth Goldsworthy, '34) Gibson Brown, on October 14th, a daughter, Beverley Anne.

## Christmas Music

Thursday, December 15th, at 8.00 p.m.

By Students of the  
EVENING CLASSES



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

By Students of the  
DAY CLASSES

CYRIL REDFORD, Director

You are cordially invited to these Carol Services.

Please come early as accomodation is limited.

## Mrs. R. Allan

Readers of the Recorder will desire to extend their sympathy to Mr. Robert "Bob" Allan, T.B.C. Superintendent of Buildings, in the recent loss of his wife.

On October 16th, Mrs. Allan was called home, after two years of the most intense suffering. Two major operations for cancer had failed to improve the distressing condition, and she finally weakened, and in the good time of the Lord slipped away.

During her last few months on earth, despite her weakened condition and pain, she bore radiant testimony for the Lord Jesus Christ, and His sufficiency for any and all circumstances. It was a blessing to sit by her side and hear her speak and long after the things that are eternal.

The funeral service was conducted by Dr. John McNicol, under whose principalship Bob had graduated. Members of the College staff assisted, and the Student Cabinet men were pall-bearers. Our prayers continue to follow Mr. Allan and the five children left behind. May the Lord continue to undertake for them and sustain them all by His grace.