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The Christian Way of Life

Principal Emeritus John McNicol, D.D.

The world with its way of life is so much with us that we need to remind ourselves again and again that the Christian way of life is poles apart from the world's way of life. The Gospel is not to be regarded merely as a means of helping us to live in the world without falling into the world's sin. It has a nobler end than that. Its purpose is to lift us out of the world's way of life and usher us into a new kind of life lived on a higher plane and in another way.

On the last night of His life Jesus gathered the disciples around Himself in the upper room and explained how they were to live in the world after He was gone. He was to make an entirely new kind of life possible for them, and He would send them the Holy Spirit to enable them to live that life. Then He went on to illustrate that life by the parable of the vine and the branches (John 15: 1-10). There are three main ideas in the parable. Let us take them one by one.

I

First, the vine itself. "I am the true vine," said Jesus, meaning that He was the real vine, of which the grape-vine was but a shadow or symbol. Probably the company had left the upper room and were making their way out to the Mount of Olives through the vineyards outside the wall of the city. John would hardly have recorded the statement Jesus made at the end of chapter 14, "Arise, let us go hence," unless they had acted upon the Master's suggestion. The presence of the vines on the hillsides suggested the parable. All nature is a parable. The natural world is full of analogies of the spiritual world, and Jesus found them everywhere.

"I am the vine and ye are the branches," He declared and proceeded to draw out the analogy. He did not say, "I am the stock and ye are the branches," but "I am the vine," stock and branches together. As the branches were incorporated in the life of the vine, so the disciples would be incorporated in the life of Christ. He and His followers would form one whole, neither complete without the other, and neither able to function without the other. They would be united together in a common life and form one spiritual organism.

This same truth was taught by the Apostle Paul when he likened our union with Christ to that of the body and its members. "As the body is one and hath many members, and as the members of the body, being many, are one body, so also is Christ" (I Cor. 12: 12). He meant that just as the body can express itself only through its members, so Christ can manifest Himself to the world only through those who confess His name and are united with Him in one common life. The members of the body perform their function because of the life that is in the body.

So it is with the vine and the branches. All the life that is in the vine is first secured by the stock, which sends its roots into the soil to gather out what it needs for its life. Then all that richness of life which has first come to be in the stock is poured into the branches. So it is with the life that Christ has made possible for us by His redemptive work and now offers to us in the Gospel. It is first of all His own life, secured by His death and resurrection. And then it is supplied to us from the fulness of life that resides in Him. This is the secret of what the theologians call the doctrine of sanctification. It has never been stated more clearly than in a little book called "The Gospel Mystery of Sanctification," written nearly three hundred years ago by a Puritan preacher called Walter Marshall. Its language is somewhat quaint, but here is a passage from it.

"One great mystery is that the holy frame and disposition, whereby our souls are furnished and enabled for immediate practice of the law, must be obtained by receiving it out of Christ's fulness, as a thing already prepared and brought to an existence for us in Christ and treasured up in Him; and that, as we are justified by a righteousness wrought out in Christ and imputed to us, so we are sanctified by such an holy frame and qualifications as are first wrought out and completed in Christ for us, and then imparted to us. So that we are not at all to work together with Christ in making or producing that holy frame in us, but only to take it to ourselves and use it in our holy practice as made ready to our hands."

That was what Jesus meant the disciples to learn from His illustration of the vine and the branches. He was explaining what He had told them in the preceding chapter about the coming of the Holy Spirit to dwell within them. The indwelling of the Spirit is just the indwelling of Christ. In the person of the Holy Spirit, Christ comes into every heart that receives Him by faith. Christian life is just Christ Himself living His life in us. When the Third Person of the adorable Trinity takes up His residence in the secret place of our souls, He communicates to us the life of our risen and exalted Redeemer. His life then becomes the informing power of our personalities, and all our springs are in Him. That is the Christian way of life.

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone."

II

The one purpose for which the branches exist in the vine is to bear fruit. This is the second idea that lies in the parable. Jesus mentions it again and again. He uses the word "fruit" eight times in the course of a few verses. Branches that do not bear fruit are taken away. Branches that bear fruit are pruned that they may

bear "more fruit." The husbandman's object in caring for the vine is achieved when the branches bear "much fruit." And the Lord goes on to tell the disciples that He chose them for this one purpose, that they "should go and bear fruit."

What then is fruit? It is just the natural and spontaneous product of the life of the vine. It is the outward manifestation of the hidden riches which the stock of the vine has gathered into itself and poured into the branches. What Jesus meant, therefore, was that His followers should live in such a way as to give expression to the life that they would draw from Him. They were to reproduce His character in the mould of their own personalities. They were to let Him live again in themselves. This He would do through the Holy Spirit, who would come to take His place among them when He Himself was gone.

When the Holy Spirit came down from heaven on the Day of Pentecost, He came as the Spirit of the glorified Jesus, in whose life He had been residing during the days of His flesh. The wealth of blessing that came pouring into the lives of the disciples that day had been released from the fountain-head of His exalted Person. By that unique and transcendent event the Holy Spirit established living and abiding relations between the disciples on earth and their risen and ascended Lord in the heavens. That brought Christianity into being, and thus the Christian way of life began.

The great weakness of our present-day Christianity is due to the fact that we have forgotten or ignored this great truth. The Apostle Paul was never tired of emphasizing it. He declared that it was his way of life: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Gal. 2: 20). He prayed that his readers might be "strengthened with power through His Spirit in the inward man," so that Christ might dwell in their hearts (Eph. 3: 16). He described "the fruit of the Spirit" in terms which simply sum up the character of the Lord Jesus Christ: "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5: 22-23). This is the kind of character that is produced by the Christian way of life. This is what Jesus meant by the fruit of the vine which the branches were to bear.

In the Epistle to the Romans Paul gives an extended exposition of the Gospel he was preaching in the world of his time, and then he devotes a section of his letter, beginning with the twelfth chapter, to an account of the kind of conduct the Gospel should produce in the lives of those who receive it. The conduct which he described through more than three chapters is essentially different from ordinary human righteousness. There is a different atmosphere about it. It is not the product of a code of ethics. Nor is it the result of developing and perfecting our own life in the energy of the flesh. It manifests a different quality of life altogether from what the world calls self-culture. What Paul is describing is the Christian way of life, and he does this by pointing out the various ways in which the Christian should react to the conditions he finds in the world around him.

It all springs from one fundamental principle which the Apostle lays down first. He appeals to his readers to surrender their lives to God, and then he makes this statement: "Be not fashioned according to this world, but be ye transformed by the renewing of your mind" (Rom. 12: 2). The currents that play upon us day after day from this world are to be resisted; they do not spring from the will of God. The aged Apostle John saw the world and the will of God as two opposing systems, hostile the one to the other. "Love not the world, neither the things that

are in the world. The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever" (1 John 2: 15, 17). To invest one's life in the world is to lose it in what has no abiding value. Paul's appeal to his readers meant that they should refuse to conform to the world's way of life, but should follow the Christian way of life by responding to the transforming power of an inward renewal which the Holy Spirit would carry on within them.

III

This brings us now to the third main idea in the parable. It lies in the word "abide," the most prominent word in the passage. Jesus uses it in one way or another eleven different times. The branches bear fruit by abiding in the vine, and the disciples were to bear fruit by abiding in Christ. "As the branch cannot bear fruit of itself except it abide in the vine; so neither can ye except ye abide in me." What then is meant by this, and how are we to abide in Christ?

Well, think of the way the branch abides in the vine. It does so by uniting its inward life with the inward life of the stock of the vine. This is no mere passive attitude on the part of the branch, for it is in action all the time. It maintains a continuous and uninterrupted union with the stock so that the stock can keep pouring into the branch all its vital juices. Applying that to the Christian way of life, we see that abiding in Christ means keeping our inward life in vital union with the living Christ. It has been truly said, that "the supernatural value of our actions depends on the degree of our union with Christ at the time we do them." That is, it is not the amount of fleshly energy we put into our work that counts, but the way we abide in Christ while we are doing our work.

Now let me give you some practical suggestions drawn from Paul's instructions regarding the Christian way of life in his various Epistles.

(1) Make a daily renewal of your surrender to God. Paul's appeal to his readers was for a "living sacrifice" (Rom. 12: 1). That is, our surrender to God, made once for all, is to be maintained through life. The best way to maintain it is to renew it day by day, preferably the first thing every morning. David gives us a good example: "In the morning will I direct my prayer unto thee, and will look up" (Psa. 5: 3). It is a good habit to form, before starting out upon the duties and tasks of the day to offer David's prayer: "Hold up my goings in thy paths that my footsteps slip not."

(2) "Pray without ceasing" (1 Thess. 5: 16). What Paul meant by this was that we should lift up our hearts continually and form the habit of turning to God in prayer, not only at stated times and on special occasions, but in the ordinary course of our daily life and work. Prayer should be wrought into the warp and woof of our lives. Sir Thomas Browne, the good doctor of Norwich in the days of England's civil war, used to pray for his patients as he went about the streets.

(3) "Let the word of Christ dwell in you richly" (Col. 3: 16). This comes from daily meditation on the Scriptures. That means more than the study of the Bible as a text-book of Christianity, which, of course, we should continue to carry on. In our devotional study of the Bible we should approach it reverently, with the prayer of young Samuel in our hearts, "Speak, Lord, for thy servant heareth." By seeking God's thoughts in this way we get to know His mind and will, and learn to look out upon the world from His point of view. We should see world events as He sees them, not as they are presented in the newspaper headlines.

(4) "Remember Jesus Christ" (II Tim. 2: 8 R.V.). Our thoughts should be occupied most of all with Him. As the compass turns of its own accord to the pole, so the mind of the surrendered soul turns naturally to the Lord. The deepest thing in genuine Christian life is personal love for the Saviour. This is what the Apostle Peter implied when, on one occasion, after referring to the second coming of Jesus Christ, he threw out these words: "Whom not having seen ye love" (I Peter 1: 8). The way to keep this love fresh is to cultivate the habit of remembering Him. Nothing else so purifies the affections and clarifies the judgment as this attitude of heart and mind toward Him. It helps us to fulfil Paul's injunction when, after giving a list of the finest things in human life, he says, "Think on these things" (Phil. 4: 8). It cures us of any taste for the frivolity that pervades so much of the world's way of life and weakens the sinews of the soul, and it gives us instead the peace of God and the joy of the Lord.

The Graduation Exercises of the Fifty-Sixth Session

will be held at the University of Toronto Arena

Bloor Street West, near St. George

Bedford Rd. car stop

THURSDAY EVENING, APRIL 27th, at 8.00 p.m.

Testimonies by Graduating Students

Music by the College Choir

Tickets may be secured by applying to the Secretary

Doors open at 6.15 — 7,000 seats — Offering

Annual Evangelistic Campaign

An Appreciation

Rev. Harold E. Lewis, Bethel Baptist Church

The Staff and Students of the Toronto Bible College take very literally the Scriptural injunction, "Whatsoever thy hand findeth to do, do it with thy might." They came into the Leaside district of Toronto to do a piece of work as the servant of the Churches, and they did that work with their might in very effective fashion. The task that they undertook was threefold.

First, on behalf of six co-operating Churches they conducted a religious census. Each afternoon for two weeks, through weather that was sometimes anything but agreeable, the students went out in pairs to visit the homes of the area. They carried with them an "Invitation to Church" bearing the names and services of the following Churches—Anglican: St. Cuthbert's and St. Augustine's; United: Manor Road and Leaside; Presbyterian: Leaside; Baptist: Bethel. About 4000 calls were made and a great deal of valuable information was secured that is enabling the Churches more effectively to contact the unchurched people of the district. In many of the homes the Scriptures were read, prayer was offered, and a fine word of witness was given. The value of these visits is beyond telling because hearts were deeply touched by the evidence of Christ's grace in the lives of the visitors.

Second, in the two Churches—the Leaside Presbyterian and Bethel Baptist—Sunday services were conducted with members of the College staff preaching and the students ministering through music and testimony. Crowded congregations deeply appreciated the ministry during each of the Sundays of the campaign. On the weeknights preaching services were held in Bethel Church with a roster of distinguished visiting preachers, including graduates of the College. The ministry of music by the College choirs and music ensembles was an effective testimony to the very fine character of the musical training that the students receive, and a source of blessing to the congregations. At each service students with faces that were aglow with the glory of God shared through testimony some of their spiritual experiences and their appreciation of the training that they were receiving at the College. There was great preaching, glorious singing, and effective witnessing throughout the whole campaign, and all who shared the services were enriched greatly in their own lives.

All of this might have looked like work enough, but there was a third form of ministry. Each Sunday in the various departments of Bethel Sunday School, and each afternoon at special children's meetings, the students sought to win the children to Christ. Lovingly, sympathetically, and simply they presented Christ to them. A number of clear-cut decisions were recorded. One Roman Catholic mother who brought her small boy to the meetings was so touched by the way the students dealt with the children that she has become deeply interested in seeking and finding this Christ as her own Saviour.

To the visiting preachers, the staff of the Bible College (particularly the Rev. D. A. Burns under whose genial leadership the details of the campaign were organized and carried through), and to the students who participated, we extend a very sincere word of appreciation. We truly "thank God upon every remembrance of you," and pray that the Toronto Bible College will long continue to be used in preparation of young people for Christ's service.

T.B.C. Summer Conference

Rev. D. A. Burns

For some years the possibility of the College having a summer Conference under its own auspices has been given consideration. Under the Alumni Association limited summer reunions have been held at conferences, with a good attendance from the College fellowship present, and Conference speakers usually bringing the messages. Friends of the College have felt that if arrangements could be made to obtain a central site which could be rented for a period of two or three weeks, and where the College could provide the entire program, this would appeal to a much larger group in our constituency.

We are very fortunate to be in a position to announce that Sheebotigoon Island, Pigeon Lake, part of the property of Elim Lodge, operated by Dr. and Mrs. Arnold of Lindsay, has been secured for a Conference this summer. Mrs. Arnold is a former student of the College and she and her husband are greatly interested in our work. It seems that we shall be limited in numbers to about forty, and we shall list applications according to the date of their reception at our office, allotting space in this way.

We have arranged for Dr. McNicol and Dr. Rhodes to teach for one week each, and Rev. Douglas Percy and Rev. William Tyler to each spend a week as missionary representatives on the island with the groups.

We hope that as many as possible will remain for the two weeks. The dates are August 19 to September 4. This takes us over the Labour Day holiday weekend, and we expect the rate per week per person to be about \$18.00. This is not a final figure, but notice will be sent to Alumni members with full details in the course of a month or two. Meanwhile we suggest that you reserve dates with us and plan to be present for our first summer conference under our own auspices.

Boats are available, fine recreation facilities are available, and it is also an excellent place for those who wish to rest. The program will be so arranged that by having the chapel services immediately after breakfast in the mornings, and about dusk in the evenings, much of the day will be free for boating, fishing, swimming, etc.

For a real spiritual treat, and for the finest fellowship, plan to be at Sheebotigoon Island, Elim Lodge, August 19 to September 4. Applications should be forwarded to the Alumni office, 14 Spadina Road, Toronto 4.

T.B.C. Montreal Campaign from May 2nd to 14th

See Montreal Papers for List of Sunday Services

Teacher Training Classes and
Evening Evangelistic Meetings

1950 Refresher Course

Rev. D. A. Burns

In 1944, the year of the College Jubilee, it was unanimously agreed by the assembled graduates and friends to suggest that a Refresher Course should be held every fifth year beginning in 1950.

At the present time consideration is being given to the program to be offered September 19-24 next. Very little detail can be given at present about the plans, but we desire to inform our Alumni constituency that your Committee is proceeding with the matter and hopes, perhaps by graduation time, to have definite information on hand which may be obtained from the office then and which will be inserted in the next issue of the Recorder. Our purpose in inserting this advance announcement is to ask our friends the world over to consider the week of September 19-24 as part of their holiday for 1950. We would especially urge missionaries who plan to be on furlough within the next year to try, if possible, to be in attendance for the week, as conferences will be held which will be of real benefit to them. We appeal also to ministers as we hope to have a conference which will be of particular help to the men in the present day ministry. No doubt arrangements will be made to have periods of inspiration and instruction for Sunday School and Young People's leaders during the week. In addition, times of fellowship recalling the happy years spent in the School will be planned, class reunions held, and the picnic of the Alumni, usually held in the summer is, this year, being postponed until Saturday, September 23rd, to enable the Alumni and present student body to unite for a mammoth picnic in a central spot in the city of Toronto. It is planned to close the week with services of witness in many of the city churches on Sunday 24th when ministers and missionaries attending the Conference, together with bands of students, will occupy the pulpits of a number of our Toronto churches. We ask the prayerful support of our Alumni constituency for the Fall Conference and request that our friends make the event known in their churches and missions.

THE ANNUAL COMMUNION SERVICE

of the College will be held on

SUNDAY, APRIL 23, at 11.00 A.M.

in the Assembly Hall

Preacher: REV. D. E. RAYMER

You are cordially invited to attend

Alumni Association - - - Toronto News

Mary Ritchie

NEW OFFICERS

At a get-together of Toronto Branch held at the College on November 11th a new executive was elected. Formerly the new executive had been elected by the outgoing group, but it was felt that since there are now nearly 800 graduates of the Day and Evening classes in the Toronto area, a more representative group could be formed by ballot vote. Accordingly, a list of those who attend the Toronto Branch get-togethers regularly was prepared and put into the hands of the members, who in turn were asked to select from that number one or two names for each office on the executive. All those thus nominated were contacted by letter and asked if they would permit their names to stand for voting. Those who consented were listed on the ballot sheet which was distributed at the November meeting. Rev. D. E. Raymer, the College Secretary, presided during the election, and the following members were elected to the executive for a term of three years:

President	Mrs. Alex Deans	Social Convenor	Miss Ruth Millar
Vice-President	Rev. Harry Moore	Publicity Convenor	Mr. Alex Deans
Secretary	Miss Mary Ritchie	Pianist	Miss Doris Jacomb
Treasurer	Miss Wilma Watson		

EXECUTIVE MEETING

On Monday evening, January 9th, five members of the newly elected Toronto executive with Rev. D. E. Raymer, made a trip to Bolton, about 30 miles north-west of Toronto, where the first meeting of the executive was held at the home of Alex. and Clara Deans, and following are some of the decisions that were made.

Space in the Recorder

Considerable time was spent in discussing the advantages if Toronto Branch could make use of a half page in the College Recorder for regular reports. The Secretary was asked to contact Dr. Rhodes to ascertain his reaction to this suggestion. Dr. Rhodes has been more than generous in his offer, and has suggested that we use as much as two pages, and also that the other branches of our Alumni Association might wish to use this space also. We trust that other branches will take advantage of this medium of letting the rest of our T.B.C. family know what is being accomplished in their respective organizations.

Sick-Visitation Work

During the past two years Toronto Branch has carried on a district visitation campaign in an effort to contact personally every graduate (both of the Day and Evening classes) now residing in this area, hoping to arouse the interest of those who have not been attending Alumni gatherings. The present executive feels that the time has come to expand this work to include the visitation of the sick at home and in hospital, and it is felt that a leader experienced in this work and with a personal love for the Lord and for the College should be secured; and as well, in order to do a thorough job, a committee large enough to represent all sections of the city. The main difficulty, however, in this work will be to discover those who are sick, and we ask for the earnest co-operation and assistance of every member. If you know of any graduates, students, or friends of the College who are ill, will you please telephone the General Alumni Office at the College (Ra. 8391) and they will relay the information to us.

Annual Picnic

The annual picnic held in June and usually sponsored by Toronto Branch has been postponed this year until September, in order that we may co-operate with the General Alumni in its arrangements for the Refresher Course being given during the opening week of College. Further announcement will be made at a later date.

Change in Fees

The prevailing high prices have finally hit Toronto Branch, and in order to carry on successfully it was recommended at our executive meeting that Toronto Branch annual fee be increased from .50c to \$1.00, with one appeal only to be made each year in March. This recommendation was presented at the get-together on January 30th, and was unanimously agreed upon by those present.

WERE YOU THERE?

On the evening of January 30th some 104 Toronto Branch members gathered in the College Dining Hall to enjoy a social evening together. At the request of some of the members the meeting evening was changed from the usual Friday to Monday, and it was a great pleasure to see present many who had not been seen at Toronto Branch meetings for some time. It was gratifying as well to see the increased number of recent graduates who were present. Dr. and Mrs. Rhodes, Dr. and Mrs. McNicol, Mr. and Mrs. Raymer, and Mr. Brownsberger were present from the Faculty.

The members and guests were welcomed at the door by the President, Clara Deans, and the Vice-President, Rev. Harry Moore. Then a "get-acquainted" game was introduced by Ruth Millar and Doris Jacomb, when Scripture verses and Scripture characters were matched to obtain partners; the purpose, of course, being that old acquaintances would be renewed and new friends made. Next came a sing-song of favourite hymns conducted by Wilma Watson and Doris Jacomb.

The main feature of the evening, "Twenty Questions" was introduced by Alex. Deans. The subjects chosen by Alex. included the Ark, the coin associated with Caesar, the fatted calf, the live coal from Isaiah 6, Mt. Sinai, and Toronto Bible College. We hope it was because many had not played this game before, and not because of lack of familiarity with the subjects, that there was so much difficulty in finding the correct answers.

Dr. Rhodes conducted family worship. He read from Isaiah 26, and after a brief, heart-warming message closed with prayer. Sandwiches, doughnuts, tea, and coffee were served by the Social Committee at the close of a fine evening of fellowship.

Half-way through the programme the President made some announcements, and during her remarks she expressed appreciation on behalf of the executive for the fine turnout, and also invited comments on the type of meeting. Two good suggestions for future activity were made by members: one, that a "Class Re-Union" evening might be held; and the other, that we might consider organizing evangelistic groups within our Branch. Both of these suggestions will be dealt with at our next executive meeting.

Toronto is the largest of the local Alumni branches. It comprises approximately 800 members, and this large number makes personal friendly contact more difficult than in a smaller group. Our entire executive is most anxious that every member should realize his or her responsibility to the local branch, and support it by being present at the "get-togethers" held three times a year (the next one in May), by remembering to pray daily for the whole work, by giving of their means,

and by making constructive suggestions. Surely these are small things to ask individually, and yet multiplied by 800 it is not difficult to visualize what could be accomplished if every member would co-operate. This "home" branch is indeed a privileged group, for not only do we have the pleasure of our own get-togethers, but we are able to attend many other Bible College activities. This is not only a privilege, but a responsibility and a challenge to us to be "up and about our Father's business."

News of the T.B.C. Family

BIRTHS

To Mr. and Mrs. (Gertrude Murray, '43) Clarence Smallwood on July 19, a son, David.

To Mr. and Mrs. (Mary Jamieson, '45) Clair Clark on August 16, a daughter, Ruth.

To Rev. ('28-'30) and Mrs. Lawrence Dolby, a daughter, Jean Martha, on October 27th at the Mukedi Mission Station, Belgian Congo.

To Rev., '38, and Mrs. Joseph Richardson, a son, David, in November in India.

To Rev. and Mrs. (Helen Wells, E.C., '49) W. G. Beattie, on November 1, a son, Kenneth George, at Hudson Bay, Saskatchewan.

To Rev. (E.C., '41) and Mrs. (E.C., '41) Edwin R. Hope, a daughter, on November 4 at Arborfield, Saskatchewan.

To Mr., '44, and Mrs. Charles Einwechter on November 9, a daughter, Naomi Pauline.

To Rev., '40, and Mrs. Gregers Gregersen on December 10, twin sons, Bruce Edward and David Brian.

To Rev., '39, and Mrs. Gordon Woodcock on January 12, a son, Robert Grant at Vancouver, B.C.

MARRIAGES

Erna Zimmerman, '28, to Frank Stanley, '08, in Nigeria on December 25, 1948.

Ruth Arnold, '44, to Norman Langmaid on October 29 in Washington, D.C.

Merle Sonley, E.C., '42, to Graham B. Cox on December 7th in Nigeria.

Frances Kerr, '49, to Roy Wallace, '49, on December 27 at T.B.C. Dr. J. B. Rhodes officiated. Miss Evelyn Wallace, '49, was bridesmaid and Gordon Fish, '49, was best man. Edna Roughley, '50, was the soloist and Marion Newby, '50, played the wedding music.

Alice Gleason, '46, to Russell Self, '39, at Cocunada, India, on January 3. Ruth Troyer, E.C., '40, sang in a trio, and Florence Pletsch, '49, was responsible for the decorations.

DEATHS

Rev. Lewis Burkholder, '19, at Markham, Ontario.

Margaret Shipley, '36, on December 3, in Toronto.

Leslie Wambold, '31, on December 6, at Markham, Ontario.

PERSONALS

Dorothy Palmer, '29, has returned to Brazil under the International Child Evangelism Fellowship.

Grace Hine, '33, is in charge of Memorial Baptist Church, Toronto.

Rev. Edgar Burritt, '35, is serving the Grande Prairie Baptist Church in Alberta.

Rev. Donald Bainard, '36, is serving under the Missionary Board of the Apostolic Church in Jamaica.

Rev. Gordon E. Bastedo, '37, of Brownvale, Alberta has been appointed Moderator of the Alberta Synod of the Presbyterian Church.

Rev. Louis De Groot, '38, is serving in Formosa under the Presbyterian Mission Board.

Rev. F. C. Howard, '40, dedicated the cornerstone for the Knollwood Park Baptist Church, London, Ontario, in November. Mr. Howard began this pastorate while he was a student at T.B.C.

Rev., '40, and Mrs. (Grace Whatley, '40,) Harold James are on furlough from Africa.

Rev. Joseph Koffend, '25, was inducted into the ministry of St. Andrew's Presbyterian Church, Montreal, on September 9th.

Rev., '40, and Mrs. (Marion McLeod, '44) Roy Massecar are serving the Baptist Church at Waynesfield, Ohio.

Rev. James E. Sutherland, '42, received his B.A. degree from Knox College at the Convocation last Spring

and won the D. A. McKenzie, Maria McIntosh and Heron Scholarships.

Muriel Scribner, '48, is serving at the Gowans Home, Collingwood under the Sudan Interior Mission.

Beatrice Ball, '48, is in training at the Civic Hospital, Ottawa.

Thelma Tedford, '49, is in training at the Grace Hospital, Toronto.

William Rogers, '49, is serving under the Sudan Interior Mission in the Anglo Egyptian Soudan.

Helen Durrant, '49, sailed for Brazil on February 15th, under the Evangelical Union of South America.

Evelyn Wallace, '49, is serving under the Evangelical Union of South America, in Bolivia.

Mabel Cressman, '48-'49, is en route to South America serving under the Mennonite Board of Missions.

The Gateway

Year Book of the College

We expect the 1950 issue of "The Gateway" will be off the press in April. As the publication is limited we advise all who desire a copy to secure it early. The price is \$1.00 postpaid, and copies will be sent in the order that requests are received. Send your order, accompanied by a postal note, to: The Treasurer of the Gateway, 16 Spadina Road, Toronto 4.