

Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Recorder (Toronto Bible College), 60, no. 1 (March 1954)

Toronto Bible College

RECORDER

Price, 10c — Vol. 60, No. 1

CONTENTS

MARCH 1954

	Page
What T.B.C. Fellowship Means, by Dr. John McNicol	1
"There Were Giants in Those Days" T.B.C. Historical Sketch No. III, by Douglas C. Percy	3
T.B.C. Graduation Service, 1954	10
Suffering From Neglect, by Rev. Andrew MacBeath, M.A., B.D.	11
Alumni News	13

Publication of TORONTO BIBLE COLLEGE
16 SPADINA ROAD, TORONTO 4

WHAT T.B.C. FELLOWSHIP MEANS

Dr. John McNicol, Acting Principal



Rev. J. McNicol, B.A., B.D., D.D.

THE 60th Session of the Bible College is now drawing towards its close. It began with the Diamond Jubilee Conference of the Alumni Association held during the opening week in September. That week was full of blessing. It was marked by a happy and joyous spirit of fellowship. Graduates of most of the former years were present, running back to the very beginning of the institution when it was known as the Toronto Bible Training School. Many of them came from far away fields of labour, and some of them had never been back to the College since they graduated

The various class reunions which they held during the week in renewing their fellowship brought out one thing that was common to them all. It was their devotion to the College which had given them their training and prepared them for Christian service. That training had been proved efficient. In the fellowship of the Toronto Bible College they had found something that stood the test when they went out into the world to serve the cause of the Lord Jesus Christ.

The session which got under way immediately after the Conference of that opening week, though marked by some falling off in the registration, has the most representative student body that has attended the College in many a year. It is representative of the kind of fellowship which the Bible College seeks to cultivate. This fellowship is created by the Lord Jesus Christ and has a two-fold aspect.

In the first place there is the fellowship of the universal church. In the course of history the Christian church has broken up into a great many different denominations. Twenty-two of them are represented in our present student body. Here we are taught that each of us should be loyal to his own denomination or church connection, but should also have a sympathetic understanding of all other churches. Here we learn that no church has any monopoly of divine grace. Each denomination has arisen because it has sought to emphasize some special aspect of the truth which it has found in Christ Jesus. But it takes all the denominations and all the various churches to set forth the whole truth that is to be found in Him.

If this were not the case, if some one of our denominations represented the true church of Christ, then we should find that special church receiving Divine blessing down the course of history more than any other church. But that is something we do not find. If Church History teaches any one lesson more than others, it is this, that what makes any church what a true church ought to be as a member of the Body of Christ, is not what it professes to stand for as a denomination to distinguish it from the other churches, but something that is given to

it only from above, the presence of the Holy Spirit of God in its corporate life. This is what our T.B.C. fellowship tries to illustrate. This is the special witness we would seek to bear.

The other aspect of the fellowship which Christ has created is that of a redeemed humanity. This, too, we illustrate in our present student body, for we have some twelve different races represented, all finding their common bond of union in the Lord Jesus Christ as the Head of a new humanity.

Jesus of Nazareth was not born as an individual member of the human race. In Him the whole human race was incorporated. All that God created when He made the first man, Adam, was present in the human nature of Jesus. Even the distinguishing qualities of manhood and womanhood can both be seen in the earthly life He lived. What we do not see in Him are the distinguishing qualities of the Jewish race.

Whenever the story of Jesus is told throughout the world people never get the impression from it that He was a Jew. All who hear the story, it matters not what race they belong to, instinctively feel that He was one of themselves: He was so universally human. The great painters of the world who have depicted the face of Jesus on canvas never represent him as having Jewish features, even when they set Him in the midst of Jewish doctors. It is their tribute to the fact that He is the world's one universal Man.

All this has tremendous significance in view of the state of the world today. It means that Jesus alone can unite the nations and give them peace. He is sufficient for all their needs because of the new humanity that exists in Him. This is the note that should be sounded out today. We can make our T.B.C. fellowship bear witness to it by proclaiming how sufficient we have found Christ Jesus to be for each of ourselves individually. It is on this note that F. W. H. Myers brings to a head his great poem on Saint Paul, in which he interprets the spirit of the Apostle. These are the first and last verses:

"Christ! I am Christ's! and let the Name suffice you;

Aye, for me too He greatly hath sufficed.

Lo, with no winning words I would entice you,

Paul has no honour and no friend but Christ.

Yea, through life, death, through sorrow and through sinning,

He shall suffice me, for He hath sufficed;

Christ is the end, for Christ was the beginning,

Christ the beginning, for the end is Christ."

T. B. C. Annual Communion Service

Sunday, April 25, 1954, at 11 a.m.

in

THE COLLEGE ASSEMBLY HALL

ALL ARE CORDIALLY INVITED TO ATTEND

"THERE WERE GIANTS IN THOSE DAYS"

Douglas C. Percy

TORONTO BIBLE COLLEGE can never be separated from the men associated with it. The finest of minds and the deepest of spirituality and devotion typified the men who gathered round Dr. Elmore Harris in 1894, or who were subsequently drawn to the School on staff or Council.

The name of Dr. Elmore Harris looms large in the annals of T.B.C. His was the inspiration and the initiative that brought it into being. Under God, he was the father of the Bible College movement in Canada.

He was born in Brantford in 1854, was converted, and dedicated his life to God early in life. At the age of 17 he preached in Beamsville Baptist Church, and his course was set for the Christian ministry.

He graduated from the University of Toronto in 1877, began working with the then evangelical Y.M.C.A., but soon entered the pastorate. His charges in St. Thomas, Ontario; and Bloor Street Baptist Church, Toronto, soon responded to his ministry. His gifts for building up a church were evident, and his reputation spread.

This is particularly true of Walmer Road Baptist Church. Feeling the need for a witness in that central part of Toronto, he established and built one of the finest Baptist Churches and congregations in Ontario.

It was during his last year as pastor of Walmer Road that Dr. Harris began what he himself regarded as the chief work of his life. In 1894 the Lord led him to initiate the Toronto Bible Training School, now the Toronto Bible College. For the next 18 years he was president and leading figure in the School.

While on a visit to India, he took sick and succumbed at Delhi of smallpox on December 19th, 1911.

Dr. Harris was a man of learning, wealth and devotion, and he used all three unstintingly in the service of the Lord Jesus Christ. He died just before "his" school had its name changed to Toronto Bible College.

He was a Baptist, but of such love for all in Christ Jesus that he was linked in a unique interdenominational fellowship. Due to his leadership, Presbyterians, Congregationalists and other denominations were equally represented in the School. This was the outlook of a great man, a good Christian.

Next to Dr. Harris, the key man in the early days of the School was Dr. William Stewart, the first Principal of the Bible Training School, and for seventeen years a vital part of its leadership.

Rev. William Stewart, D.D., was a man of no small ability. In 1859 he was ordained to the Gospel ministry, and for 53 years was in the forefront as a Christian leader of no mean merit.

Dr. Stewart held pastorates in Brantford, Toronto and Hamilton, and was a Professor at Woodstock College, served as President of a University at Nashville, Tenn., and Berea College in Kentucky.

But it is for his work as first Principal (or Resident Instructor as he was first called) of the new Bible School that his stature was seen.

He was a heavy-set man, with a massive head, sweeping moustache, and a crown of snowy-white hair. His selfless ministry and organizational ability did much to start the school on its long, fruitful course.

Dr. Stewart seems to have been overshadowed somewhat by the more personable, dynamic Harris. But they made an exceptional team as President and Principal, and the College owes much to him.

His 50th Jubilee of ordination was commemorated in June, 1909, when notable men in Christian and public life paid homage to a worthy servant of God.

It was a telling blow when, a few months after Dr. Harris' homegoing, Dr. Stewart also slipped away. His life was rich in years and service, and the Lord's "well done, good and faithful servant" would surely greet him on the other side.

Other men of stature were associated with the early days of T.B.C. There was Rev. T. B. Hyde, then a Congregational minister, who for nearly 40 years was associated as an occasional lecturer, then Secretary (1912-1926) and full-time teacher of the School.

T. B. Hyde's lectures on "Prayer and the Will of God," and "The Person and Work of the Holy Spirit" still live in memories and experience. He himself was a colorful figure. He was one of D. L. Moody's "boys," and a close friend of that honored evangelist. It did not take much persuasion to launch him out on tales of yore—of his student days at Northfield and close association with the evangelist.

In a personal tribute written in 1937, Hyde could say of Moody: "He was a great man, a great Christian, for all his qualities of head, heart, body and soul were unreservedly devoted to the service of the Lord Whom he so deeply loved and truly adored."

Perhaps Moody was greater than this, for he managed to impart some of his same qualities in his students, and Hyde was an apt, receptive pupil. The association was closer still, since for four years (1899-1903), Mr. Hyde was pastor of the Moody Church in Chicago.

Tall, straight as a ramrod, Mr. Hyde was a dignified figure of a man—except when he was preaching. He often maintained he was never converted below the knees, for as he poured out his heart in lecture or sermon, he literally danced behind the pulpit and across the platform. He was a good heart and a splendid influence on the students.

Another close associate was Dr. R. P. MacKay, Secretary for Foreign Missions for the Presbyterian Church in Canada. Here was a man of God. He had a fine devotional spirit, and according to Dr. John McNicol, he did more to set the tone for the School than any other founding father.

It was MacKay who helped develop the idea of the corporate leadership of the Holy Spirit in the School, although it was left to the aforementioned Dr. McNicol to steer the ship on the plotted course.



Dr. R. P. MacKay, second President of T.B.C.

While Dr. McKay was a Presbyterian, he belonged to no one denomination, his interests were as wide as the cause of God. The evangelizing of the world, the deepening of the spiritual life, and the revival of the spirit of prayer were ever upon his heart. He worked with anyone and supported all movements to further these projects. It was his custom to gather spiritual leaders together on the last day of each year, and spend the afternoon and evening in prayer. This was his burden.

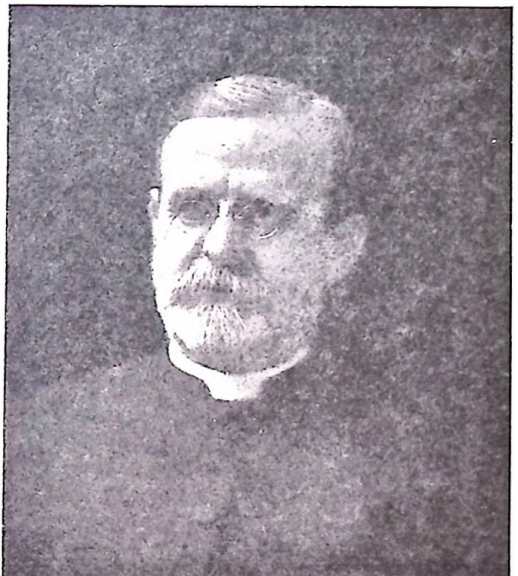
Dr. MacKay became Chairman of the Board of T.B.C. on the death of Dr. Harris, and for 20 more years threw himself with unrelenting fervour into the work. In June, 1929, there passed on one of the most saintly men of his generation.

With MacKay there was a circle of other men who ministered in various ways at the School.

Dr. Henry W. Frost, late Home Director of the China Inland Mission, urged the course be adapted also for the training of missionaries, and this had added emphasis to the need of a school. Then as a member of the Board, lecturer, advisor and constant friend, he did much to promote the cause of training men and women for Christian service.

Dr. W. Griffith Thomas, saintly Anglican minister, respected Professor of Wycliffe College, and noted Bible teacher, also shared in this work. Indeed, his lectures at T.B.C. were the background and material for some of his well-known books of Bible exposition. As a brief biography describes him, he was another Mr. Valiant-for-the-truth. He was almost ostracized in England for his conservative position and his attacks on higher criticism. But when he left England, The British Weekly said, "The biggest man has left England."

While he was in Canada, his heart was in T.B.C., but he travelled widely, and Moody Bible Insti-



Dr. Griffith Thomas



Dr. E. G. Baker,
long-time President of T.B.C.
(1929-1951)

tute, Bible Institute of Los Angeles, National Bible Institute of New York, Bible Institute of Pennsylvania, and Dallas Theological Seminary also shared his ministry of the Word.

After the death of Dr. Harris and Dr. Stewart, there was much prayer and seeking the mind of God for a Principal who would carry on the work.

Several men were asked to assume this office, among them Dr. C. I. Scofield, editor of the well-known "Scofield Bible". Dr. Scofield was in Switzerland at the time (1906) finishing his monumental work, and replied that the work involved in preparing a new edition of the Bible would take up his time for almost a year, but that he was "willing to give service in the school as a visiting lecturer". This he did on a few occasions, as did Dr. James M. Gray of the Moody Bible Institute.

It was upon John McNicol (of whom more shall be written) that the mantle of Principalship fell, and for over half a century he led the School in thinking through the Bible, and sent them out to hold forth the Word of Life.

When the School's "Thinking through the Bible" method of study did not coincide with the dispensationalism of Dr. Scofield's Bible Notes, many have thought that battle was enjoined. Nothing could be farther from the truth. They were all men of God, and a difference of opinion or interpretation did not mar godly fellowship. The "battling" was done by others outside, who did not reveal the depth and breadth of vision of those men.

The list of giants grows longer, and for many a complete biography could well be written. Canadians, Americans, others of high international repute, all served the common cause of Christ at T.B.C.

And what should we say more? Time and space would fail to tell of Rev. E. Hooper, M.D., Dr. W. J. Erdman, Dr. D. McTavish, Dr. W. G. Moorehead, Dr. H. M. Parsons, Dr. J. M. Stifler, Canon F. E. Howitt, Dr. F. S. Weston, Rev. A. Imrie, Rev. W. F. Roadhouse, Dr. A. C. Gaebelein, Dr. J. M. Waters, Prof. F. W. Isherwood, Rev. D. A. Burns, Dr. J. B. Rhodes (the late Principal), Miss E. M. McCarthy, Mr. Ernest Shildrick (the man who made T.B.C. to sing!), a host of occasional lecturers, and many, many others who all hold hallowed spots in the memories of thousands.

It is to the life and work of Dr. John McNicol, however, that Toronto Bible College owes a debt of gratitude and love that could never be repaid.



Rev. T. B. Hyde



Mr. William Inrig, long a member of the T.B.C. Board, now President of the College.

One is not wresting or perverting Scripture to apply the introduction of John the Baptist to John McNicol: "There was a man sent from God, whose name was John . . ." For as surely as the founding of T.B.C. was of the Lord, so was the choosing of John McNicol, first as instructor, then as Principal of the School. For over half a century his association with the School has been unique, and his own contribution to evangelical Christianity outstanding.

John McNicol was the son of a school teacher who later entered Government service in Ottawa. The eldest of eight children, he doubtless learned early to teach and exhort those who came under his "elder brother" wing. Perhaps this home life was projected into the larger family of T.B.C. Whatever the early influence, the character and personality of Dr. McNicol has been irremovably woven into the warp and woof of the College.

In Ottawa he joined St. Andrews' Presbyterian Church, and it was there he dedicated his life for Christian service.

For those who know the dignity and graciousness of the Principal, it is almost difficult to picture him as a student at the University of Toronto, keen, eager, athletic, industrious, brilliant.

Sport interested him, tennis and cricket receiving most attention. He is still interested in baseball, football, hockey and chess, interests shared with his successor, the late Dr. J. B. Rhodes.

At the University of Toronto, he was always at or near the top of academic life, as can be seen by the following calendar:

- 1890-91— On the "Varsity" editorial staff. (An honour which he shared, incidentally, with the famed humorist and economist, Stephen Leacock; and G. Howard Ferguson, later a Premier of Ontario. W. L. Mackenzie King was also a classmate at this time.) Historical Secretary of University College Literary and Scientific Society.
- 1891— Received his B.A. degree from U. of T. with honors in Classics.
- 1892-95— At Knox College, where he received his B.D. with first class honors in the largest class in the history of the College. During this time he also served two years as Secretary of the University Y.M.C.A. Was interested in the Student Volunteer Movement. He "volunteered" his life in 1892 when the movement was at its height. He was turned down for the foreign field, but in his lifetime has helped train hundreds of others who have gone instead.
- 1896-1900—Minister of the Presbyterian Church in Aylmer, Quebec. He also devoted a great deal of time in special work among the churches for the deepening of spiritual life.

- 1902— Two important events: Married Louise Burpe. Called to Toronto Bible Training School to teach.
- 1903— Re-appointed to the Bible School staff.
- 1906— Appointed for one year to act as Principal, on the resignation of Dr. Wm. Stewart.
- 1907— Appointed as Principal for another year.
- 1908-46— Principal of Toronto Bible Training School, later Toronto Bible College.
- 1935— Honored by Knox College with the degree Doctor of Divinity.
- 1946— Principal-Emeritus of T.B.C., loved and revered by thousands of God's people, (alumi, ministers, friends) around the world.

Put down as a calendar, this life does not seem impressive. Nor would he want it to appear that way. But who can calculate the worth of a man, who, for over half a century, has taught and tenaciously held a strong, evangelical, conservative theology, who has ever held to the inerrant, infallible Word of God, and has sought to teach others also? While many have not agreed with him in the oft-discussed prophetic position, none can dispute his gifts, his devotion, his spiritual depth and his uncompromising adherence to the Bible as the Word of God.

Criticism has not moved him, praise has not spoiled him, but he has ever been the exemplification of the T.B.C. banner, and the T.B.C. motto:

"Let the Word of Christ dwell in you richly in all wisdom!"

"Holding Forth the Word of Life."

His evident successes are the criterion of the man: His four volumes of "Thinking Through the Bible" epitomize his teaching of the Word of God.

His volume on the "Christian Evangel" issued by the American Tract Society, is one of the finest expositions of evangelical Christianity in print.

Apart from these two major works, he has contented himself with articles and lectures that carry with them the breadth of his own scholarship and the depth of his devotion to Christ.

"The Bible's Philosophy of History" and scores of articles in the T.B.C. Recorder, The Evangelical Quarterly, The Biblical Review, and other religious periodicals, all attest to the spiritual calibre of the man.

When speaking of Dr. John McNicol, one cannot ignore the one who has been at his side for more than half a century. Mrs. McNicol (College "Mother" to more children than she can keep track of) has been the ideal help-meet for such a man, and she has her own niche in the hearts and affections of hundreds of graduates.

In 1946 when Dr. McNicol withdrew from the Principalship and became Principal-Emeritus, his life became no less active, though doubtless less strenuous. And his mantle fell to another of like precious faith, J. Bernard Rhodes, M.A.,

Th.D. But the Lord's ways are past finding out. In July, 1953, the Lord took Dr. Rhodes home, and into the vacancy Dr. McNicol stepped again to serve as Acting-Principal until the Lord's man should appear to lead the school.

This then is the man sent to the kingdom for such a time as this. Some day his full biography will be written, but most important to him and the work of Jesus Christ, it is already written in the fleshly tablets of the hearts and in the lives of men and women whom he has trained.

During the past sixty years, the principal officers of the College have been as follows:

President and Chairman of the Board:

Dr. Elmore Harris (1894-1912)

Dr. R. P. MacKay (1912-1929) — (Dr. MacKay consistently refused the title "President", but assumed that of "Vice-President" plus all the duties and responsibilities of the higher title!)

Mr. E. G. Baker (1929-1951). Mr. Wm. Inrig (1951-).

Principal:

Dr. Wm. Stewart (1894-1906).

Dr. J. B. Rhodes (1946-1953).

Dr. John McNicol (1906-1946).

Dr. J. McNicol (Act.-Princ.—1953-).

Secretary:

Dr. Wm. Stewart (1894-1912).

Rev. F. G. Vesey (1940-1948).

Rev. T. B. Hyde (1912-1926).

Rev. D. E. Raymer (1948-).

Dr. J. M. Waters (1926-1940).

Registrar:

Dr. J. M. Waters (1926-1948).

Miss E. Robinson (1953-).

Rev. C. A. Armstrong (1948-1953).

Superintendent of Student Activities:

(A Department long active, but only fully organized in 1929).

Dr. J. M. Waters (1925-1929).

Rev. D. A. Burns (1929-1951)—the organizing genius of this Department.

Rev. A. G. BacBeath (1951-1953). Rev. D. E. Raymer (1953-).

The staff turnover has been comparatively light, despite the varied duties and heavy responsibilities that have fallen to each man.

The long record of sixty years covers more than two generations. During that time the Lord has raised up these men, faithful and true to the Word of God, each one making his own contribution to the work of the College and the lives of successive generations of students.

DIAMOND JUBILEE GRADUATION SERVICE

of

TORONTO BIBLE COLLEGE

Thursday, April 29th, 1954, 8.00 p.m.

in

UNIVERSITY OF TORONTO ARENA

Bloor St. West, at Bedford Rd.

Testimonies by Graduating Students

Music by the College Choir.

This Annual Service is a challenging testimony to the power of the Gospel
and the reality of the Christian life.

FREE tickets may be secured by applying to:

The Secretary,
Toronto Bible College
16 Spadina Rd.,
Toronto.

or Phone Randolph 5808.

7,000 Seats — Doors open at 6.15 p.m. — Offering

SUFFERING FROM NEGLECT

Rev. Andrew MacBeath, M.A., B.D.



THE daily newspaper can harrow our feelings by describing some court case brought on by the public prosecutor in respect of cruelty to children, or even cruelty to animals. The miserable child or the wretched dumb creature is described as found by a welfare officer, and the account either makes our flesh creep or causes our blood to boil, according to the temperament of each of us. The case could be summed up as one of appalling neglect, criminal irresponsibility, and many other things which judges and newspaper men are skilful in saying. I shall never forget the impression made on me in my tender years by reading of Bill Sykes and his heartless cruelty to his faithful dog in *Oliver Twist*,

or the shameful way in which Mr. Hyde knocks down a child at a street corner and proceeds relentlessly on his way in *Dr. Jekyll and Mr. Hyde*. Coarseness and cruelty like that cries out to heaven, as Amos long ago declared, because of its sheer inhumanity.

The pain of the world, if we could only hear its moan, must ascend to God both day and night, an unceasing piteous appeal . . . "How long, O Lord, how long?" In his most triumphant passage concerning the glorious liberty of the children of God, still future, into which God's people are to be emancipated, Paul mentions by way of contrast the present groundswell of uttered anguish. He mentions three sources of groaning. The whole creation groans. The Christian groans. And the Holy Spirit Himself groans.

In view of all that Scripture brings to our notice concerning the realities of our world, both the observed and obvious world and also the unseen, spirit world and the warfare that is being waged there, the one thing that a Christian dare not and cannot be is—complacent. A complacent Christian is a contradiction in terms. Yet the grief of God lies precisely here. It is never the unbelief of the great dark outside world that hurts God most. It is the neglect that He suffers at the hands of His people. Jeremiah's experience ought to be read as though it were a mirror in which we see the writhings of the heart of God. "I am pained at my very heart", cried the prophet. Likewise the apostle experiences a kind of angina pectoris when he contemplates Israel rejecting its Messiah: it is a continual pain at his heart. (Jer. 4:19; Rom. 9:2.) Isaiah and Hosea swell the sad music by their remonstrances because "Israel doth not know, my people doth not consider." God's complaint through Hosea, the man of tragic domestic experience is this: "my people are bent to backsliding from me".

Neglect—it is the callous, cold-hearted sin—not of worldling but of God's people. Yet in most congregations that love the Gospel a strange thing is happening. The saved are hardly ever confronted with any sin except the sin of the unsaved. God's people are lulled into drowsiness; they are sent home "feeling

good" because the preacher has set forth the Gospel "faithfully" as a red light to sinners, and happily for them, God's people settled that question long ago. Eternal security—that is what the saved like to have preached to them, and then "a little folding of the hands to sleep!" Unhappily we have too many preachers in our pulpit who are exclusively doing the work of an evangelist, to the neglect of the prophetic ministry of rebuking, teaching and exhorting God's people. The crying need of our time is for saints who are instructed in the way of the Lord, and who have the mind of Christ. There will be and can be no widespread revival until God's people see that repentance is a Christian duty that was not discharged once and for all at our conversion. "If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Any widespread evangelisation must wait upon the penitence of Christ's followers. The world will not awake until drowsy, heavy-eyed believers first are roused. Who will put the trumpet to his lips? Who will sound the fire going among the saved?

"How shall we escape if we neglect so great salvation?" Most Christians conclude that this verse obviously has reference to the unsaved. No. It was written to awaken the saved to explore the range and the richness of the great salvation which they are taking for granted and leaving alone. A man once wrapped in a sweat-rag, which was intended to mop his perspiring brow, his lord's pound, which was intended to be exploited and traded with. That is the picture of many in our churches. They are not working at their faith, not advancing into enemy territory, not increasing in the knowledge of God, not taking the prey from the teeth of the terrible. Instead of being "like a mighty army," the Church of God is mostly composed of peace-time soldiers—a Brylcreem contingent, mere chocolate soldiers!

The great father of the believers was a pioneer, Abraham, who went out not knowing whither he went. Abraham's descendants were promised that "every place that the sole of your foot shall tread upon, that have I given unto you" (Joshua 1:3), but instead of advancing over the land and possessing it, God's people have taken as their model of character, not Abraham but Mrs. Wiggs of the Cabbage Patch! We settle down on a modest vegetable garden of land when God has offered to us a land of hills and valleys, with fountains and depths springing out of them, a land of bread without scarceness, a land of olive oil and honey. It is the neglect of God's Word in our day-to-day individual life that is the cause of our deep poverty. Perhaps nothing would so conduce to new health in our evangelical congregations as that members would cease paying lip homage to the Scriptures and honestly begin to study them and then to obey them. No meteorological report of good weather on the way would please me half so much as to hear that the Scripture Union had doubled or tripled its membership. At the root of all spiritual declension lies individual neglect of the daily reading of, and meditation upon, God's Word.

So great a God—and we wound and grieve Him by our neglect! So great a salvation, and we feel no urge to explore it in the length and breadth of it! So great a Bible, and we have no appetite for it, but behave like sickly, peevish, pampered children!

There is a fourth area of neglect. Fundamental or Bible-loving Christians as a group have been strangely and pitifully neglectful of the doctrine of the Body

of Christ. Their conception of the Church is often meager and shallow and impoverished in the extreme. If heresy is at its roots the selecting of one element, or a few elements, of the truth and holding that sectional creed to the disproportion of the total edifice of truth, then there is a strange preponderance of heretics in the groups and Churches that call themselves Fundamentalist! St. Paul can be imagined rubbing his eyes and asking Titus or Timothy in sheer astonishment whether his Epistle to the Ephesians had somehow got lost from the present-day New Testament, or whether the pastors and teachers in modern North America have perchance been too busy ever to read that Epistle!

Neglecting the great commanding thought of the Church as the Body of Christ—that is an error and a failure of our day which calls for immediate attention and redress. Forsaking all adjectives which we needlessly thrust in front of the title, "Church", let us seek to apprehend what is in God's mind about this marvellous fellowship, this living organism, this highly vital structure of human beings builded together for an habitation of God through the Spirit. It ought to claim our allegiance and passionate attachment. It should make our imagination glow. It is the Body of Christ. She is the Bride of Christ. And we in our sectional and sectarian zeal have failed to rise to the grandeur of God's thought. We have gossiped and wrangled and sub-divided, mangling the Body of Christ by our pitiful passions and poor partisanship. The worship that ought to be a foretaste of those halls of Zion conjubilant with song has been degraded into a feeble echo of the world's amusement centres. Neglect, oh how sadly the glorious Church, not having spot nor wrinkle nor any such thing, has suffered from neglect!

Therefore Christ, out of whose mouth goeth a sharp two-edged sword, is saying to us in our day, "Strengthen the things which remain, that are ready to die." "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light . . . Redeeming the time, because the days are evil", (Eph. 5:14, 16),

ALUMNI NEWS

(Compiled by Sylvia Smith, '45)

PERSONALS

Rev. Gordon '26 and Mrs. (Catherine Hartley '27) Mellish are on furlough from Liberia where they serve the Mid-Liberian Mission.

Irene James '28 of the Worldwide Evangelization Crusade, is on furlough from the Belgian Congo.

Rev. J. H. Slimon (Non-Grad) is pastoring Spring Garden Baptist Church in Willowdale.

Ellen Callander '31 of the Evangelical Union of South America is on furlough from Brazil.

Rev. V. McDormand, '49, of Gibson City, Ill., has received his B.A. from Eureka College.

Ruth Pecover '35 of the Africa Inland Mission is on furlough from Kenya Colony.

Helen Dickson '37-'38 of the Sudan Interior Mission in Nigeria, is on furlough.

Mrs. David Woodward (Betty Gillman '40) is working with the Overseas Missionary Fellowship in Formosa (not Japan, as reported in the December issue).

Mildred Goulding '41 of the Canadian Baptist Mission Board, returned in October to her field in Bolivia.

Agnes Lee '43 has been appointed by the Baptist Home Mission Board as Director of Christian Education in Simcoe.

Mrs. E. C. Windsor (Constance Brock, '22) is en route to Singapore under Overseas Missionary Fellowship of the C.I.M.

Goldie Blakeney '44 left December 25 to return to her work in Nigeria with the Sudan Interior Mission.

Helen Hall '44 sailed December 15 to take up service in Indonesia with the Christian and Missionary Alliance.

Rev. James '44 and Mrs. Green have resumed their work in Jamaica, British West Indies, with Mid-Missions.

Mr. Robert and Mrs. (Hazel Connor '43-'44) Sweet are on furlough from their work in French Equatorial Africa with the Sudan United Mission.

Mildred Law '49 has begun work in India with the Canadian Baptist Mission Board.

Lillian Dodham '49 left in December for missionary service in India.

Shirley Abbott '51 is beginning work with the Wycliffe Bible Translators in Mexico.

Betty Docker '52 sailed in December to begin service in India with the Ceylon and India General Mission.

Marnie Rumsey '53 sailed on January 1 to take up work in Egypt with the Egypt General Mission.

Ethel Kane, '40 is on furlough from Venezuela where she has served with Christian Missions in Many Lands.

Rev. Frank Rice, '35 began his ministry at the Highland Park Baptist Church, Ottawa, in January.

Rev. A. G. MacBeath is to spend three months in West Africa with the S.I.M. More news about him in the next Recorder.

BIRTHS

To Mr. Tauno and Mrs. (Jean Taylor '47) Kotanen on July 14, a son, Lorne.

A son, Norman Grant, to Dr. Alex '35 and Mrs. Henderson on August 26.

In Argentina on September 12, to Mr. Walter and Mrs. Betty Johnston, '36) Ismay, a daughter, Flora Ines.

On September 12, to Mr. Gordon '49 and Mrs. (Marion Rogers '47) Elliott, a daughter Deborah Ruth, a sister for Mary Lynn.

To Rev. Douglas, '39, and Mrs. (Ada Beech, '40) Muir, a daughter, Cathryn Elizabeth, on February 7.

In Guatemala on October 22, to Mr. Gerald '52 and Mrs. (Yvonne Parish '49-'52) Neal, a son, Douglas Norman.

At Jos, Nigeria, on October 31, to Mr. Elvin '48 and Mrs. (Lolita Kelley '49) Harbottle, a daughter, Kathleen Gael.

A daughter, Valerie Gwendolyn, to Mr. Ronald '52 and Mrs. (Patricia Hamilton '51) Patterson, on November 14.

In November, a daughter, Linda Fay, to Mr. Campbell and Mrs. (Elsie Ferris '44) Templeton, at Wainwright, Alberta.

To Rev. Lorne '46 and Mrs. (Grace Beech '46) Dorsch on December 28, a son, David Lorne.

On January 5, to Rev. James E. C. '42 and Mrs. (Audrey Hewer E. C. '44) Gilchrist, a daughter, Nancy Elizabeth.

DEATHS

Rev. J. T. Gawthrop '09 on May 22, in Manitoba.

Catherine Fox '38 at Consecon on August 12.

Mrs. Arthur Waters (Greta Lloyd '31) suddenly in Hamilton on January 3.

At Toronto on December 24, Olive Gertrude Westcott, '35.

Rev. Frank E. Manktelow on October 4 at Kearney, Ontario.

1894—T.B.C. DIAMOND JUBILEE ALUMNI CONFERENCE—1954

at

GLEN ROCKS

on

LAKE ROSSEAU, MUSKOKA

Saturday, August 21st to Saturday, September 4th, 1954

plus the

Labour Day Weekend, Sept. 4-6

For Folder Information of Accommodation and Prices, please write:

The Alumni Secretary,
16 Spadina Rd., Toronto, 4

PLAN NOW TO SPEND YOUR '54 VACATION
WITH T.B.C. ALUMNI

BIBLE STUDY — PRAYER FELLOWSHIP — RECREATION
GOOD FOOD

T.B.C. ANNUAL ALUMNI REGIONAL PICNIC

at

VICTORIA PARK, KITCHENER, ONT.

on

Saturday, May 29th, at 3 p.m.

Directions: Entering Kitchener via Highway 7 or 8, go west on King St. to Water St. (Eaton's Corner); turn left and proceed south on Water St. This leads into the park. If coming into the city by Frederick St., turn right at City Hall (King St.) and proceed as above. If space is available in your car, please contact the Alumni Office.

ALUMNI AND FRIENDS OF T.B.C. ARE CORDIALLY INVITED
FUN AND FELLOWSHIP FOR ALL
BRING BASKET SUPPER

ALUMNI BRANCH ROLL CALL

Activity amongst the Alumni Branches during the current year has been sustained. Montreal, Ottawa, Bay of Quinte, Kitchener-Waterloo, Brantford, Oxford County, South-Western Ontario Branches sponsored College Choir Tours in the past year. The Hamilton Branch continues to sponsor Evening Classes being held in that city each Monday evening.

GENERAL ALUMNI EXECUTIVE

Honorary Presidents: Mrs. J. T. Taylor, '98, Mr. Charles T. Hargrave, E.C., '23.
 President: Rev. William W. Tyler, '36.
 Vice-Presidents: Miss Minnie Pitman, '13; Mr. H. H. Lane, E.C., '30, Rev. Gibson Brown, '35.
 Councillors: Rev. Donald Timpany, '32, Mr. Percy Willamett, '34, Mr. Arthur Hodgins, E.C., '38, Mrs. Alex Deans, '42, Rev. William Crump, '49, Dr. Alex Henderson, '35.
 Non-graduate Representatives: Mr. E. A. Sullivan, '20-'22, Miss Nora Gray, '31-'33.
 Office Secretary: Miss Sylvia Smith, '45.

Bay of Quinte: ALUMNI BRANCHES IN ONTARIO AND QUEBEC

President: Mr. Andrew Donald, '42-'43, Consecon.
 Secretary: Mrs. Kenneth Dixon, '35, 223 West Moira Street, Belleville.

Brantford:
 Mr. Frank Phillips, '39, R.R. 1, Paris.
 Secretary: Miss Jean Cairns, '45, R.R. 1, Cainsville.

Hamilton:
 Acting President: Mr. John Kenzie, '44, Waterdown, P.O.
 Recording Secretary: Miss Pearl Byrnes, '42, 932 King St. E., Apt. 19
 Corresponding Secretary: Miss Marguerite Knechtel, '39, 198 Brucedale Ave.

Kitchener-Waterloo:
 President: Rev. Paul Martin, '52, Hawkesville, Ont.
 Secretary: Mrs. Robert Clubine, '52, 62 Dorset Street, Waterloo.

Lakehead:
 President: Miss Eleanor Moyer, '42, Box 392, Fort William.
 Secretary: Mrs. John Harvey, '28, 701 Red River Road, Port Arthur.

Montreal:
 President: Mr. Wrenfred Bryant, '49, 503 Fourth Avenue, Verdun.
 Recording Secretary: Mrs. Lily Simpkins, '30, 5390 Doherty Avenue, Montreal.
 Correspondence Secretary: Mrs. Walter Driver, '45, 1765 Depatie Street, Montreal 9.

Niagara Falls:
 President: Rev. Cameron Orr, '27 Russell Street, St. Catharines.
 Secretary: Miss Kathryn Moyer, '38, 4 Geneva Street, St. Catharines

Ottawa:
 President: Mr. William Harrington, '50, 335 Goulburn Cres., Apt. 6.
 Secretary: Miss Elva Bicum, '37, 74 Renfrew Avenue.

Owen Sound:
 Acting President: Miss Ina Heighes, '36, 719 - 8th Street E., Owen Sound.
 Secretary: Mrs. Thomas Gamble, '44, Chatsworth.

Oxford County:
 President: Mrs. Gordon Bigham, '38, 243 Riddell Street, Woodstock.
 Secretary: Mrs. Maurice Buckrell, '44, Burgessville.

South-Western Ontario:
 President: Rev. Paul Storms, '46, 21 Weldon Avenue, St. Thomas.
 Secretary: Miss Sophia Davis, '23, RR. 7, London, Ontario.

Toronto:
 President: Rev. William Crump, '49, 39 Winston Avenue.
 Recording Secretary: Mrs. Arthur Hodgson, '36, 76 Erie Street, Downsview, P.O.
 Corresponding Secretary: Miss Margaret Clark, '50, 178 Albany Avenue.

Britain: ALUMNI BRANCHES IN OTHER COUNTRIES

President: Rev. Sidney Cooper, '15, 14 Perton Grove, Wesley Castle, Birmingham 29, England.
 Secretary: Mrs. George Malcolm, '24, The Rectory, Swebston, Leicester, England.

India:
 Secretary: Rev. Russell Self, Canadian Presbyterian Mission, Jhansi, U.P., India.