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Recorder (Toronto Bible College), 62, no. 2 (June 1956)

Toronto Bible College

RECORDER

Price, 10c — Vol. 62, No. 2

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JUNE, 1956

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Publication of TORONTO BIBLE COLLEGE
16 SPADINA ROAD, TORONTO 4

OUR NEW DEGREE COURSE

Principal E. L. Simmonds

In the last issue of the Recorder, in the article "Why Degree Courses at Toronto Bible College?", we tried to show something of the need, from the point of view of the overseas mission fields, for such courses. Some of our T.B.C. family wanted to know more, wanted to know about the proposed curriculum in greater detail than can be given in the Calendar. In this article we shall seek to indicate, not only the decisions that we reached as we planned this new advance, but also something of the reasons that led to those decisions.

IN the first place it is our earnest desire that a T.B.C. degree may be a good degree. There are schools, unfortunately, where it is possible to enter with a minimum of qualifications and to secure degrees with very little effort. The disadvantages of such courses are two-fold: not only is the student unable to secure sufficient training to make him useful in his chosen field, but he also finds that his degree is not recognized, and it may even be despised.

For this reason we are setting the entrance requirements for the B.Th. degree (the only degree that we shall be offering in the session 1956-1957) no lower than Senior Matriculation, Grade XIII of the Ontario Department of Education. Thus it will never be necessary for anyone possessing a theological degree from T.B.C. to return to high school to complete matriculation studies.

Students who have Grade XII and wish to enter the B.Th. course may extend the first year over two years and, at the same time, secure their Grade XIII standing. In this way they will require four years, instead of three, to qualify for the degree. No student will be permitted to enter the second year of the B.Th. course unless all matriculation requirements have been met. Any student who fails to maintain the standard of the degree course will be transferred to the Diploma Course.

This Grade XIII entrance requirement puts the College on an even footing with the Ontario universities. Of these, three require eight papers, and one, nine papers of Senior Matriculation for entrance. At first it was planned that nine papers would be the basis for admission to T.B.C., but it was later realized that this would hardly be fitting as it would make T.B.C. harder to enter than three of our universities. The number of papers was set, therefore, at eight.

No stipulation is made as to what these papers shall be, because we feel that God's providence may have a hand in their selection. A student who applies with an apparent overbalance of science or mathematics may be intended by the Master for a post in an overseas radio station. Similarly one with more than the required number of languages may be led into Bible translation or literature work. The work of the Church of God, both at home and overseas, has need of a great diversity of talent and training in the manifold opportunities of its ministry.

II

Having set the entrance requirements for the degree course on a par with those of the universities, we shall endeavour to keep the standard of training also on the same level. This will not be too difficult because for many years there have been university graduates in attendance at T.B.C. and they have found the lectures, in the present diploma course, both interesting and challenging.

Students enrolled in the B.Th. course will take selected subjects of the Diploma Course together with specialized work in two fields. The Diploma Course subjects will give a grounding in the basic matters of the Christian faith. This grounding is necessary to those who have an evangelical background, as it gives them a systematization and a rounding out of knowledge of the Word of God and of the Christian faith which it is impossible to secure in any church programme. It is also necessary to those who have recently been converted, in order that they may understand the basis and the implications of their new-found faith.

The specialized work will be taken in two fields. One of these is English Bible, the other the student's own choice of either Systematic Theology, Church History or Hebrew. (While Hebrew is optional for B.Th. students, New Testament Greek is required).

The studies in English Bible will be of two types. There will be first an opportunity to investigate areas where there is marked difference of opinion between what may be styled liberal and conservative schools of interpretation. Included in this aspect of the work will be such topics as the documentary analysis of the Pentateuch, the unity of the Book of Isaiah, the dating of the prophecy of Daniel, the authorship of John's Gospel, and form criticism and the sources of the Gospels. An attempt will be made in these areas to keep students abreast of contemporary scholarship in defence of the conservative position.

In addition to this type of study there will also be detailed investigation of topics such as: Christ's teaching about the kingdom of God; the relationship of law and grace in Galatians, and of faith and works in James; the two covenants in Hebrews, and the meaning of apocalyptic in Revelation. From time to time lectures will be given in archaeology to indicate the contribution that recent discoveries are making to our knowledge of Biblical matters.

Church History, in the session 1956-1957, will deal with the modern period and the history of missions. Degree course students will make a special study of such matters as: revivals of Christianity, the causes that produced them, and their effect on the history of the church; church and state in the modern era; the impact of nationalism on the modern church; the church in North America; historical factors governing the progress of modern missions; evangelism and ecumenicalism.

Systematic Theology I, in the coming session, will deal with Revelation and the Doctrine of God. Specialization will be made in topics such as: creation; providence; the being and nature of God; the authority and inspiration of Scripture, and their relevance to our modern day.

Systematic Theology II covers the Person and Work of Christ. Detailed study will be made of the doctrine of the atonement, with special emphasis on the substi-

tutionary interpretation, and evaluation of such inadequate modern views as the psychological theory. Other topics to be considered will be the deity and humanity of Christ; the virgin birth; the resurrection; and the second coming of Christ. During the spring term, special work will be done in the realm of Christian Evidences with consideration of the basis of the supernatural in fact and experience; the relationship of science and Christianity; prophecy; miracles; and modern philosophic naturalism and its challenge to the Christian faith.

III

A word as to method. B.Th. classes will be conducted, not on the lecture, but on the seminar or discussion basis. Students will be required to do research and write papers which will be used as the springboard for group discussion. In this way students will not only derive benefit from the particular field under consideration but will also develop principles of study which will be of use to them in all study throughout their ministry. The seminars will serve to introduce them to the thought of the great leaders of the church of all ages, and will show that the Christian faith makes some of the greatest intellectual challenges to be found in the entire sweep of human knowledge.

The standard of marking will be of interest to our T.B.C. family:

| | | |
|-----|---|------------|
| A + | = | 90 to 100% |
| A | = | 80 to 89% |
| A - | = | 75 to 79% |
| B + | = | 70 to 74% |
| B | = | 65 to 69% |
| B - | = | 60 to 64% |
| C + | = | 55 to 59% |
| C | = | 50 to 54% |
| D | = | Failure |

The majority of students will be found in the B range, 60 to 74%, which may be regarded as the normal range. Other schools have different standards of marking, and we sometimes get quite ordinary students with a transcript of credits in which almost all marks are in the nineties. We feel at T.B.C. that the usual university scale of marking should be used and that 90% or over should be reserved for the student who is extraordinarily brilliant.

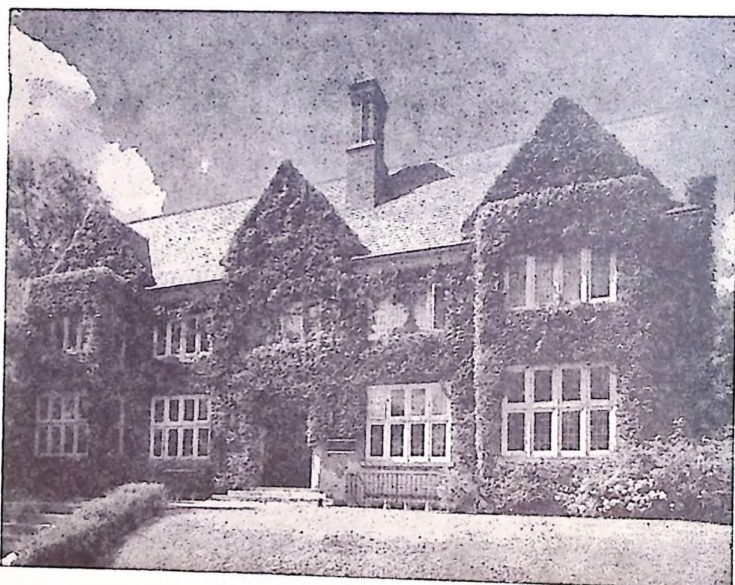
* * * * *

As far as the future is concerned we have several plans. The first is for a new library which we hope to locate in the present South Building Chapel. Here it will be possible to put stacks in the spaces between the windows and run them out toward the centre of the room in such a way that, while adequate space is left for study tables, the book-capacity of the present library will be increased some five or six times. A considerably enlarged library is an essential if our degree programme is to be given adequate facilities.

Another need is the introduction of a B.D. course. A good sprinkling of university graduates enroll in T.B.C. and we intend to make provision for them in a course leading to the degree of B.D. For this course the study of Hebrew will be compulsory and it is expected that students will be able to do a considerable amount of work in the original languages of Scripture. This course will be inaugurated as soon as the B.Th. studies are operating smoothly.

Within the next few years it is hoped that provision can be made for T.B.C. graduates of recent years to do additional work and qualify for degrees. Many requests have been received from graduates for such additional studies but it is at present impossible to meet these demands.

In the past, Toronto Bible College has made a very considerable contribution to all the major protestant branches of the Christian Church, and also to the denominational and interdenominational missions. It is hoped that, by the grace of God, the future may see that contribution materially increased. It is possible that our College may become, in Canada, a centre of sound evangelical scholarship on a higher academic plane and that we may attract an increasing number of keen young people who desire a conservative theological education. Join us in prayer that, if this be the will of God, He may find us ready and able to glorify His name in this sphere.



ALEXANDER McC. DEANS JOINS T.B.C. STAFF



TORONTO Bible College continues to expand its courses, influence and ministry under the blessing of God. With a degree course added to the regular Bible College course and Option courses (Missionary, Christian Education, Pastors), plus the addition of Dormitories, T.B.C. will have added responsibilities and burdens, and will need a wider circle of praying, supporting friends.

This calls for an Extension Department, and to head this vital work, the Board of Governors is pleased to announce the appointment of Alexander McCulloch Deans, graduate of 1949.

Mr. Deans comes to us with a full and varied experience that equips him for the task. After attending T.B.C. Evening Classes and graduating in 1939, he felt led to enrol in Day Classes the following September.

War service intervened, and Mr. Deans served overseas as Regimental Staff-Sergeant with the R.C.A.M.C. Returning to Canada he was commissioned in 1943, returning overseas with the Queen's Own Rifles. On December 19th, 1944, he was wounded in action at Nijmegen, and awarded the Military Cross by the late King George VI in 1945. He was invalided home in November, 1945, with the rank of Captain.

For nearly four years he was hospitalized, and according to his own testimony, attributes his complete recovery to a praying T.B.C. "family" and interested friends.

While convalescing, he completed his College work, and was graduated with the Class of '49.

In industry, he continued to serve well, first as Production Control Supervisor at A. V. Roe, Gas Turbine Division; and for the past three years as Assistant Personnel Manager, Orenda Engines, in charge of Services, Welfare, Recreation, Insurance, Transportation, Cafeterias, Hospitals, and Personnel Counselling.

Mr. Deans has been active on Bolton Village Council; served the Village Teen-Age Group, and Boy Scouts as Councillor; and was President of Bolton Rotary Club 1955-56.

All the above shows an active life, and a type of training that should serve T.B.C. well.

Most important of all, however, is the fact that Alex. Deans is "born again," and is a faithful servant of the Lord Jesus Christ. He turns his back upon a lucrative position, and the niche he has made for himself in community life, to take up, full-time, this branch of Christian service with the College.

We would commend to our wide-flung, praying constituency, Alex. Deans, his wife Clara (nee Hicks, '42), and their three children: Donald, Audrey and Muriel.

Mr. Deans will be available to represent T.B.C. in Extension work, and will be happy to hear from churches, young people's groups, Youth for Christ Rallies, or any other folk who might be interested in the training of Christian young people. Here is an opportunity to get them interested in T.B.C. training, YOUR Bible College with the Bible-centred curriculum.

Contact Mr. Deans through the Bible College Office, 14 Spadina Road, Toronto.

Pray for the T.B.C. Extension Department.

THINGS YOU SHOULD KNOW . . .

- The RECORDER has been published since 1894, giving a faithful record of the College and its activities.
- The RECORDER has carried spiritual, scholarly articles that have inspired and challenged.
- The RECORDER has carried news, reports and articles about or by the world-wide Alumni.
- The RECORDER is the link between Alumni, friends, and supporters, and the College.
- The RECORDER goes out free to over 7,000 friends who are interested in the College.
- The RECORDER has been under-written by the College all these years.
- The RECORDER will continue to go out, free of charge, to all who want it. With printing costs mounting, this will mean extra cost to the College. We would invite our friends to help underwrite the cost with gifts, large or small, as the Lord enables.
- Pray for the continuing ministry of the RECORDER that it might be a blessing and help to all who read it.



GRADUATION SERVICE, 1956

REV. T. R. MAXWELL,

Sup't of Student Activities

IT was not merely an impressive spectacle, it was too deeply moving. Nor was it just a service, for, woven into the texture of the evening, from the slow measured march of students in the simplicity of flowing white dresses and stiff dark suits, to the final approving embraces of proud parents, there was real-life drama being wrought in fresh, young lives laid on the altar of service and sacrifice.

It's hard to categorize a Toronto Bible College graduation, because it includes within itself the infinite variety of the College itself, its students from five continents and twenty denominations, all bound together in Christian fellowship. One can only say that it is like a kaleidoscope of many colours and changing scenes, unified by this one theme — Jesus Christ our Lord.

How exquisitely this theme permeated the whole programme, making it a living testimony, here in song, there in word. To catch the thrill of the 62nd graduation and present it as the living picture it was, one cannot follow the precise formality of an order of service, but rather, catch the sparkle that here and there captivated the eye, the ear, and the heart. The Lord shone through everything, making the evening an experience not soon forgotten.

There was something warmly intimate too, about this graduation, for not since the late forties have the choir and faculty been seated on the side of the arena so closely in touch with the audience on every side.

Musically, it began with the pre-service two-piano team of Mrs. Betty Percy and Kathleen Talbot '56 playing beautifully the "Te Deum Laudamus" by Stanford. Then assisted by second-year student Dixie Dean, the outstanding Canadian accordionist, a special arrangement of familiar hymns was presented, portraying the life of the Christian from the time of entering the new life in Christ until he has answered the call to service for his Lord. Woven around the theme hymn "All Hail the Power of Jesus' Name" were such favourites as "Amazing Grace," "At the Cross," "Just as I am," "Blessed Assurance," "My Jesus I Love Thee," culminating in the hymn of the graduating class, "Am I a Soldier of the Cross?," before returning again to "All Hail the Power. . ."

Promptly at eight o'clock the strains of "Praise My Soul the King of Heaven" broke into the silence, and the students began the long, dignified march to the platform. It was a stirring moment when their voices broke out in unison to sing as they marched. Then it seemed only fitting, that after pausing for the National Anthem, the mighty throng should rise for the opening hymn and fill that great building with the strains of "To God Be the Glory, Great Things He Hath Done."

With this heart-warming beginning, the choir, from the opening number of their testimony in song to the triumphant climax, made praise an exciting adventure in adoration of God and challenge to men. The first number, so unexpected in its challenge and setting, was an arrangement of the youthful Director of Music at T.B.C., Rev. Arthur Poynter, set to the words of a graduate of the College, Rev. Frank Keys '36. Entitled "Look on the Fields," it echoed in word and melody the stirring call of "the fields white unto harvest." Featuring Douglas Sherwood as baritone soloist, it rose to a mighty challenge as the entire student body echoed with power the answer of the prophet Isaiah "Here am I, send me!"

"Saviour Like a Shepherd," the next choir number, began in a bare whisper, gained momentum as the Ladies' Trio provided a delightful obligato, added power as the men's chorus dominated the following verse, and ended finally with full voice by the evangelistic choir. Then, providing an inspiring interlude between the pairs of testimonies came the Ladies' Trio, singing Annie Johnson Flint's "He Giveth Grace" set to music by Hubert Mitchell. Through the delicately blended harmony one could feel the spiritual impact of the message repeated so convincingly in the chorus, "He giveth, and giveth, and giveth again."

The next message in song, "At Even When the Sun Was Set," an arrangement by Mr. Poynter to the tune Angelus, provided the men's chorus with an opportunity to reveal the spontaneity and vitality of the Evangelistic Choir. First the baritones, then the basses, dominated, delicately relieved by the ladies' voices in minor key, climaxed as the whole choir joined in the final crescendo. The final choir number was a natural conclusion to the testimony in song for it was a study in Christian growth in grace. With Ruth Shaw as soloist, the treatment touched the final line of each verse with increasing emphasis as it progressed from "All of self, and none of Thee," through the stages of spiritual awakening, "Some of self and some of Thee," "Less of self and more of Thee," to the resounding finale "None of self, and all of Thee."

The living testimony in song created an atmosphere of worship and consecration in which the testimony in word brought home to the listening throng the reality and power of a living Saviour. "O the depth of the riches both of the wisdom and knowledge of God!" wrote the Apostle Paul, re-echoed as Rev. Donald Loveday '37, read from Romans 11:33-12:8. What more appropriate passage to set the spiritual tone of graduation than words of Scripture which exalt our God, then challenge our loyalty to Himself, "... present your bodies a living sacrifice ... be ye transformed by the renewing of your minds," and remind us of our unity in facing a lost world, "one body in Christ, and every one members one of another." Mr. Loveday, who is pastor of Central Baptist Church in Brantford, and a sessional lecturer at the College, followed the message of the Word with prayer, expressing in his thanksgiving for many blessings received, and in his petitions for an enlarged and enriched ministry for the College, its graduates and friends, the warmth and world-wide responsibilities of the T.B.C. fellowship.

This sense of a global ministry was heightened when the Principal of the College, Rev. E. L. Simmonds, rose and read telegrams of greeting from alumni in Europe and Africa and America. Of special interest were greetings from General Secretary Denzill and Mrs. Raymer, now in England where Mr. Raymer is studying. The Principal, his resonant voice penetrating, clear and crisp, to every corner of the arena, expressed his delight at receiving these messages, and added his thanks on behalf of the College to all who had assisted in the preparations for the graduation. He then warmly welcomed the thousands who had gathered to honour the graduates, commenting briefly on the heartfelt rejoicing of those present who were the spiritual parents of students now graduating.

The four graduating students who gave words of witness were now introduced by Mr. Simmonds, and interest quickened by the international flavour represented, so typical of the student body at T.B.C. One was from Canada, another from Ireland, a third from the U.S.A. and the last from Jamaica. As they spoke one was amazed again at the infinite variety with which the grace of God in Christ touches human lives, and the definite assurance that He has a plan and purpose for those willing to yield to Him as Lord of life. Vivienne Rose illustrated the effectiveness of the College outreach when she told of how the witness and prayers of T.B.C. students were instrumental in her conversion and enrolment in the day classes; and of how the annual Missionary Conference was used of God to determine His will for her life. William Mackey emphasized the inner life of the College, for what impressed him, after God called him from a machine-shop in Belfast, Ireland, to train for Christian service in Canada, was that T.B.C. was a home away from home. Students are made members of a family, he testified, and in sharing the grace and love of that family come to know more deeply the love of Christ for His own and for the lost multitudes of the world.

"Is it possible to know God?" was the opening question of Sally Shideler, who had accepted the agnostic rationalism of modern university life, and then through the radiant joy in Christ of a friend, was led step by step to know Him as Saviour, and later to T.B.C. to learn how to introduce others to Him also. It is important through the courses of study centered on the Bible to learn all we can about Christ, she said, but it is supremely important, as she found at the College, to get to know Christ better in the depths of one's own soul before seeking to make Him known in service. Hector Massey's words of witness were the

complement to this truth, as he told of the tremendous influence of a godly home and the regular family altar, bringing about his conversion as the culmination of a continuous and effective work of the Holy Spirit over many years. With this background, it was the practical outworking of the Biblical teaching of the College in the practical activities in hospitals, missions, churches, and elsewhere which gave him the invaluable training and experience for his future ministry back in Jamaica.

Building on the vision inspired by these words of witness, Mr. William Inrig, President of the College and Chairman of the Board of Governors, in his own quiet, convincing way, gave practical shape to what the College had been and could be in the service of God. He announced the granting by the Government of Ontario of Supplementary Letters Patent, an addition to the College charter which gave T.B.C. the power to grant degrees. He mentioned the contribution which Rhodes Residence, operating for an academic year, had already made to the life and spiritual welfare of the women students. He described the practical ways in which God was leading T.B.C. to an enlarged ministry, and stressed the necessity of a higher level of regular financial support by the friends of the College in order to enable T.B.C. not only to maintain itself in an era of rising costs, but to expand its facilities and usefulness. He referred to the offering about to be taken as a means of sharing in the strategic work of preparing young people for Christian service.

The Principal now introduced a familiar figure, Dr. E. G. Baker, the prominent executive who is Past-President of the College. Dr. Baker presented the John McNicol Scholarships, for outstanding Christian character and academic proficiency, to two first year students, Hannelore Kleinheinz of Germany, and Murray Graham of Canada.

The long-awaited moment now arrived, as Mr. Simmonds began reading out the names of the graduating students of both day and evening classes. Mr. Inrig presented them with their diplomas, assisted by the Registrar, Miss E. V. Robinson. Of unusual interest was the presentation of diplomas to the first three graduates of the Hamilton Evening Classes of the Toronto Bible College, the first-fruits of classes established there in 1953. Dr. Northcote Deck, veteran missionary and Bible teacher, committed the graduates to God in the prayer of dedication, bringing each one into the atmosphere of that wonderful promise of Christ, "Lo, I am with you always, even unto the end of the world." The soft whisper of the Choral Benediction by the choir sounded a gracious Amen to an inspiring ceremony.

The program drew to its close in words which rekindle many a memory in the hearts of graduates: the College Hymn, "Help me, O Lord, the God of my salvation." The Rev. Gerald Gregson, member of the Advisory Council, pronounced the benediction. Another T.B.C. graduation had become history.

OUR STUDENTS WORK !

As the 62nd session of the College closes, the students can look back upon a year of intensive study, training and practical activity, all integrated in the College course with the purpose of preparing each student to be "approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Statistics are usually coldly indifferent figures that do not always convey their importance. But if we can relate the following figures to individual souls; recognize in the numbers, ones for whom Christ died, we will appreciate what has been accomplished and give praise for what God hath wrought!

Our students carry a heavy and varied program that includes evangelistic work in Hospitals, City Missions, Open Air Meetings, Church Services, Young People's Meetings, Sunday Schools and Personal Evangelism. Here they witness to saving faith in the Lord Jesus Christ; give reasons for "the hope that lieth within them," and by word and act, bear testimony to the reality of the abundant life in Christ.

Results? These activities have meant 506 personal contacts that led to 199 professions of faith in Christ. They conducted 3,081 meetings during the year, and distributed 13,085 pieces of Gospel literature. Here is the fruit of practical evangelism.

For their own part, the students were challenged by an aggressive missionary course that was climaxed with the Annual Missionary Conference when 59 of the students pledged themselves to missionary service by signing the following pledge: "Knowing that Jesus Christ has saved me from sin; that all men without Him are lost, and there is no other name by which men may be saved; that God's command is: 'Go ye into all the world; that the labourers are few in the foreign field; and believing it is God's will for me, I PURPOSE TO BE A FOREIGN MISSIONARY AS HE LEADS ME, and will plan accordingly. Until He leads me to the field, I will support His work in all ways possible. If it is the Lord's leading that I should go in to other service, I will seek to give foreign missions its rightful place of prominence in my ministry and life."

They also showed their practical missionary spirit by giving nearly \$1,000.00 through the mite boxes of the Student Missionary Society.

The student activities of the College are not merely a *part* of a training programme, vital though that may be, if we would train Christian workers who will do the work. There is also a sense of personal responsibility and burning desire to win others to Christ.

Our principle of student activities is based on three important facts: the leadership of the Holy Spirit in all affairs; a deep devotional life for all; direction by an elected Student Cabinet. In the hands of these students (usually seniors) is the devotional life of the College; the evangelistic work; the missionary activities; and the social and recreational side of student life. All are well balanced, carefully prayed over, wisely led, and blessed of God.

Our students are not religious recluses whose lives are drab or preternaturally solemn. With the joy of the Lord in their hearts, and a healthy outlook on life, they are full of fun and good fellowship. The social life of the School cultivates their genius for games, sports, camaraderie, and, we must confess, pranks. The Baraca Club gymnasium, could it but speak, would attest to a well-rounded, muchly-enjoyed recreational life.

Thus our students learn to live, work and play; they learn to study, read and pray. Under God, we are able to turn out men and women who know how to work at the job God gives them!

D.C.P.

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1956 GRADUATION SERVICE COMPLETE ON TAPES

When some missionary graduates expressed a desire to have a complete Tape Recording of the Graduation Service to take back to the Belgian Congo, we were happy to co-operate.

Hugh Worsold ('53), Radio Technician with the C.B.C., and soon to leave to serve with the Latin American Mission Radio Station T.I.F.C., made the recording, and it is now for sale at cost.

It consists of one 1,200 foot tape, running at $3\frac{3}{4}$ I.P.S., twin track, and may be secured for \$5.00 by writing Principal E. L. Simmonds, at 16 Spadina Road. Since tapes will be duplicated only when and as orders are received, please allow time for your order to be prepared.

Why not send a set to YOUR missionary friends, and give them the joy of the 1956 Graduation!

THERE ARE STILL PIONEERS!

Douglas C. Percy

A few seconds — and it was Eternity. Eternity for five young men who had dared to believe and to obey God; five young men in the prime of life, in whom the spirit of the pioneers was fanned into flame; five young men, “of whom the world was not worthy”; who had doubtless felt the exaltation of Scott’s lines in “Old Mortality”:

*“Sound, sound the clarion, file the fife,
To all the sensual world proclaim,
One crowded hour of glorious life,
Is worth an age without a name!”*

This might well be the epitaph of five young American missionaries, who, early in 1956, were martyred in the jungles of Ecuador by the head-hunting Auca Indians. Unknown except to their families and friends; unheralded by press or radio, they had already spent years in Ecuador, seeking to help the backward, primitive, needy Indians. In a few seconds, it was all changed. Headlines, news in press and on radio, blared the news of the deaths of five young men.

A few seconds — the time it took those great nine-foot, hardwood, needle-sharp spears to cleave the air, unnerringly aimed, to force back the five men who dared the assault on the Auca territory. A few seconds that left five wives widowed, and eight children fatherless, one, still to be born, who would never know his father. A few seconds: but in the years and ages to come, the lives and deaths of five men will be remembered. They will be remembered by the missionary few who go out, always “not counting their lives dear unto themselves”; remembered by the wives and children as heroic and loving husbands and fathers; remembered by the One Who sees the sparrow fall and notes its end; remembered by the Aucas, who will one day join “the band of the redeemed,” and in remembering the death of the One “Who purchased their redemption,” will also remember the deaths of the ones who came to bring them the message of that redemption. Yes, a few seconds, but history was written that day, written in blood that will not be effaced.

Who were they? Men only, but men who loved and served the Lord Jesus Christ, and that made them great.

Nate Saint, doubtless harried through an unpleasant childhood because of his name, proved to be just that in the day of supreme trial. At heart and by training he was just a good pilot. Not just a good one, he was an extra careful pilot, who knew what the jungle could do to the slipshod flyer. For six years he had been

in Ecuador, flying for the Missionary Aviation Fellowship. For one man, he logged a phenomenal number of man-hours, for his was the work that saved long, arduous trips, doing in hours what it used to take the missionaries days or weeks to travel. He was the contact man, with mail, medicine, babies, patients, and the vital link with another base so essential for these who cut themselves off from all outside contact, as the daily course of duty. Once he claimed: "I am only a mechanic." He might have been right at that. But his mechanics was not merely in the realm of machinery. He dealt with the mechanics of the body and of the mind in his ministry, and made them all subservient to the spiritual realm, for that was his calling. He died at the age of 32, just one year short of that which his Saviour reached while on earth. They are together now.

Jim Elliott had once spoken to the Ecuadorian young people: "Young people, I challenge you to meet the need of your own people, your own country, with the preaching of the Gospel and your dedicated lives." He showed them the way, for at 28 years of age, he stood on a river bank and his blood mixed with the sand and water, as a testimony of his own response to the challenge. Once speaking Spanish and Quechua, his tongue is now silent to the ear. But the memory of his death will speak loudly to many hearts.

Ed. McCully had planned to be a lawyer, but somewhere along the line he made another private personal decision, and became a missionary. He would have been a good lawyer. He was a born orator, a brilliant scholar, a handsome man. He became a great missionary, and is buried in the Ecuadorian jungle, a witness to the need of the Auca Indians for the Gospel that he preached.

Peter Flemming was the baby of the quintet. Only 27 years of age, he had spent three years in Ecuador, but had won the hearts of the Ecuadorian young people whom he met and worked with. At his memorial service, some 50 of the same young people arrived, perhaps making silent vows to try to fill the gap so violently emptied.

Roger Youderian was 32 years of age and had seen action with the U.S. Army in the Pacific theatre. Now he was back in the tropics, not with a gun but with the Gospel. He was a pioneer in the true meaning of the word, since he was the first missionary to the Atshuares Tribe, and now had moved on to Auca territory.

Here are five men, all drawn with a singleness of purpose into one task: to reach the Auca Indians with the Gospel that they had gone to Ecuador to preach.

Who were the Aucas? Even the neighbouring tribes paled with fear at the name of these unreached and unreachable people; these untamed and untamable stone age primitives; these wild, impassioned people of the jungle. Yes, the Auca Indians are fierce. But the five men moved toward a goal: their salvation and uplift.

And here is how they did it:

In November and December of 1955 the five men got together to pray and plan about a project that was in the hearts of each: to try and reach the Auca Indians, and establish a Gospel beachhead in that area. They had to work slowly and circumspectly, for not only were their lives at stake, but they might forfeit for many years to come, goodwill and friendship if they made the wrong approach or impression. Too much was at stake, and the days and moves were planned minutely. This was no foolhardy adventure.

Nate Saint was the leader, for on him and his capable shoulders would rest, not only the sole means of reaching the people, but the lives of all who would be associated with him in the venture. He reconnoitred the place well, and only when he was convinced that the attempt was not "impossible" did they start the contacts. Saint had been noted for a novel way of making contacts with the Aborigines of the Ecuadorian jungle. His M.A.F. Piper Cub was ideally suited for the slow work of circling tiny villages, of gliding low, then climbing steeply when necessary. His communication system was a long rope with a release gadget on the end, to which he attached a bucket. Into the bucket he would put things that would please and delight a native heart: bright buttons or bits of clothing; useful tools; pots and pans; the offerings that might break down prejudice or fear and establish contacts, if not immediate friendships.

So began the Operation Auca. Circling low over the first clearing, they could see no signs of life, but on that first venture didn't dare hope for such good fortune. A machete was to be the first gift, and that tool and weapon was duly lowered, together with a gaily beribboned kettle. The offering lay in lonely, shiny splendour near the water's edge, while the plane wheeled off for the air base at Shell Mara.

Twelve times the bucket method was used and each successive time producing more and more success. First the sight of the Indians, eagerly taking out the gifts, and the finery being donned by men who had never known clothing before. Then the return gift of a parrot, that seemed to betoken a modicum of response to the appeal for friendship. The hearts of the men rejoiced. A bridge had been established between the stone age and the 20th century. But then, the Gospel imperative knows no time, no age, but reaches backward or forward, into the stone age or the atomic era, and meets the needs of all people.

To land on the river bank was a feat that only a jungle pilot could do. Saint did it, and from that one move, events speeded up. Men and supplies were flown in. A tree house was built, and the five men set up jungle housekeeping, the true, pioneer, Christlike spirit rejoicing in every step that carried their project forward. Two women and a man were the first to respond personally to the overtures of friendship, and the man proved hardy and fearless. He flew!

The only Auca Indian ever to fly showed neither fear nor hesitation. His will be the campfire story to end all campfire stories, for as the birds wing over the jungle, so did he soar and swoop in the untrammelled air.

But the first overt signs of friendship died aborning, and the three who had come, melted back into the jungle, and five men stood on the river bank and wondered. . . .

It was January 8th, 1956, and radio contact had been made back to Shell Mara. With Saint at the controls, the wives heard of the tentative failure to hold the contact, then a cryptic message: "Here are some Indians we have never seen before. We will call you at 4:30." He was dead at 3:12!

They doubtless stood there, watching the Indians filing out of the green hell jungle across the shallow water of the river. Saw them armed as ever with the giant, hardwood spears. Saw the gleam of machetes in their free hands . . . "was that one of the gifts we gave them?" Then the sun would glint on the polished shafts, the sun would reflect from the surface of a whirled machete . . . then darkness would close in. A few seconds to eternity, for five men.

And what of the five widows? The blow of bereavement must have fallen hard on the heart of each one. The natural agony and pain of violent separation; the feeling of spears through their own hearts would be a sorrow that they could not share with others. But they shared it with the One who could carry every sorrow and burden for them. Thus they found the heart to sing:

*"Never a burden that He does not carry,
Never a sorrow that He does not share."*

They have each decided to stay in Ecuador and continue the work.

Before leaving for Auca territory, the five men had gathered around a little reed organ at Shell Mara, and sang:

*"We rest on Thee, our Shield and our Defender,
Thine is the battle, Thine shall be the praise.
When passing through the gates of pearly splendor
Victors, we rest with Thee through endless days."*

When the five wives, back at Shell Mara heard the news of their husbands' martyrdom, they too stood around the reed organ, alone, and sang the same hymn. Of such stuff are pioneers for God made. And they had worthy mates. Who follows in their train?

Public Address System Needed

The College is planning a P.A. system that will eventually link the Auditorium with all other classrooms.

The first units are being installed.

The remainder will be added as funds come in.

If you would care to help, mark gifts

"For P.A. System."

GRADUATION TESTIMONY

SALLY SHIDELER, B.S., '56

IS it possible to know God? That this question could be answered "yes" was first proved to me in the daily life of a friend, three years ago. I had unconsciously observed her joy for several months, and one night bluntly asked her why she always appeared so happy. She told me that knowing God personally, through Jesus Christ, made the difference.

At that time, I had finished university at Oregon State College, and was nearing the end of my first year of teaching near San Diego, California. In spite of a church-going family, I said I did not believe in God. Although outwardly I had everything to make me happy—a well-paying, challenging position, a car, good friends, and a wonderful family—there was an unconscious thirst for something more. It was this which prompted the question to my friend.



About a month later, through God's gift of faith, I submitted myself to Jesus Christ, and realized for the first time in my own experience what it was to know God. Life took on new meaning, and little worries no longer bothered me. But this was only an introduction to the Lord Jesus. God has more in store for us, for He says "*He which hath begun a good work in you will perform it until the day of Jesus Christ.*"

God used my desire to grow as a Christian and my love for travel to bring me to Toronto, accompanying my Christian friend. It was during my first year here that I attended my first prayer meetings, took part in family devotions, began attending a church regularly, and teaching a Sunday School class.

But most important of all, it was this year that God taught me two very great lessons. The first was the need of setting apart a definite time to be with Him at the beginning of each day. The second was the fact that a right relationship with God is the basic answer to the problems which face mankind. God made me realize this second lesson through providing a position doing social work at a settlement house in the city. In that work, some of the problems we faced with people were so complex that God alone could untangle them, the only thing that would straighten them out was a personal knowledge of Jesus Christ as Saviour.

But I did not know how to introduce a person to the Lord Jesus, because I hardly knew Him myself! It was largely because of this fact, with definite guidance from God in His Word, that I enrolled at Toronto Bible College, and began my studies there in the fall of 1954.

All that has taken place since then has helped to develop my earlier introduction to the Lord Jesus into a friendship. It has been here that God has made me aware of the marvellous truth that Christ is alive, and that it is my relationship to Him that counts above all else.

This relationship has been strengthened at T.B.C. in a number of ways. First of all through lectures and study — English Bible, Systematic Theology, and other

related subjects — I have learned *about* Him. Then I have learned to know Him better personally by spending time alone with Him each day in my own devotional Bible reading and prayer.

In another way He has taught me His trustworthiness. He has developed my weak faith in Him by providing in amazing ways necessary money for such essentials as food and rent. Seeing Him meet such tangible needs time and time again has been a springboard for learning to trust Him in *every* way.

We know that He not only wants our trust, but also our love. By sharing Him with others through the school practical work, I have grown to love Him in a new way. Giving out tracts, speaking at missions, singing in the evangelistic choir, and hospital visiting have played a definite part in increasing my love for Him. Other aspects of my practical work have been sponsoring an Inter-School Christian Fellowship group for two years at Jarvis Collegiate Institute, and spending a summer at Manitoba Pioneer Camp as a leader. All these experiences have enabled me to see the Lord Jesus as One who in Himself attracts the patient in the hospital, the so-called "down and outer" and the keenest high school student.

Then, lastly, love for the Lord Jesus should have as its natural expression love to one another. Through my living with other Christians in T.B.C.'s new residence, God has stimulated in me a desire to learn this selfless love. Here we have lived together, not under rules, but under the inner control of the Lord Jesus in our individual lives. We have come together with varying personalities, ages, and backgrounds. Seeing God mold us together into a peaceful unit, especially under the trying circumstances caused by a fire in the residence in February, has been a proof of God's ability to overcome our old sinful nature and live through us in the ordinary routine of everyday life.

Is it possible to know God? These years at T.B.C. have proved to me in a new way that the answer is "yes." My prayer is that my relationship with Him might develop more fully each day, and that, as a result, He might use me to help many others come to know something of the riches that are found in a friendship with the living God through the Lord Jesus Christ.

BILL MACKEY, '56



I was born in Belfast, Ireland, in January, 1929. At the age of six I started school. Because the school was owned by the church I had to commit to memory such passages as Isaiah 53, John 14 and some of the Psalms.

Incorporated with our history lessons were the stories of St. Patrick and the early Irish missionaries who evangelized the neighbouring Isle and parts of Europe. As I listened, I used to wish that I could have the same opportunities as our patron saint who first came to the Emerald Isle as a slave. In this environment the seeds of Christianity were planted.

When I left primary school the things of God were soon forgotten. I commenced to serve an apprenticeship at the age of sixteen. My work brought me into contact with Christians from many churches. While their church affiliations differed, it was plain to be seen that they were all one in Christ. It was through their influence that I was brought face to face with God. I had always been a clean living fellow,

some of my workmates thought that I was a Christian, but in God's sight I was a sinner. After talking with these men I realized that if I were to be accepted by God I would have to ask forgiveness for my sins and accept Christ as my Saviour. I did this and from that day life took on a new meaning. I had taken my first step towards being like St. Patrick, and better still it was my first effort to follow Him who loved me and gave Himself for me.

Four years later I came to Canada to train for full-time Christian service. I had no idea what I was going to do whenever I completed my training, but it was in response to God's call that this venture had been taken and I knew that He had a purpose in calling.

My first three years were spent in getting my fourth form high school. I intended spending another year getting my fifth form and then going to University, but God had other plans, and I felt led to apply to Toronto Bible College. The term had been in progress two months when I made application. I realized that I would be behind in all my subjects but after talking things over with the Registrar I decided to enrol. My first impressions of the College have never left me. I found that all the teachers had a personal interest in me; they would stop me while going through the halls at intermission and enquire as to how I was progressing. Within a short time I discovered that I was not just a student in a College but I was a member of a family. T.B.C. is a home away from home. There was no department of life in which the faculty and staff had not an interest, they even assisted me in getting part-time employment.

The College has not given me an education only, but within its walls the zeal for missions that was once dying has been rekindled, my love for God has been deepened, my desire to serve Him enlarged.

As I leave I know that God will enable me to carry the spirit of this my Alma Mater. I know that He will keep me, faithful unto death, holding forth the Word of life.



DR. JAMES M. WATERS



IN an early record book of the once-vital Student Volunteer Movement, there appears these two entries:

"McNicol, John; Knox College; Volunteered 1892 in Toronto."

"Waters, James M.; Trinity Medical School ('97); Volunteered 1895 in Toronto; Presbyterian; sailed Oct. 2, 1903, for India under Canadian Presbyterian Church."

In this brief early record is the story of two men who meant much to T.B.C. The John McNicol of the S.V.M. applied for service in China, but was turned down, and in the will of God was led to T.B.C., where for over 50 years he served as Principal, and continues now as Principal Emeritus.

The other man, James M. Waters, applied for service in India, and sailed in 1903. For twenty years he served as a medical missionary, laying life, training, a consecrated heart and godly zeal on the altar of God. Dr. Waters and India became synonymous, and even when broken health compelled him to return home, he talked, lectured, wrote and prayed for India.

In 1925 Dr. Waters was appointed to the faculty of T.B.C., and the two "volunteers" worked together to prepare others for service at home and abroad.

Dr. Waters began as Superintendent of Student Activities, but in 1926 became Secretary of the College as well. Added to his office responsibilities were lectures on Missions and Missionary Medicine.

In 1929 the Rev. (now Dr.) Dixon A. Burns, became Superintendent of Student Activities, and Dr. Waters became Registrar, an office he held until 1948.

Hundreds of students had their first taste of T.B.C. in his office, and the wise and spiritual counsel he gave made an indelible impression on their lives.

As age compelled a reduction of his activities, he remained as medical advisor at T.B.C., finally retiring in 1950 after a quarter of a century of selfless service to the School and students.

He moved to Victoria, B.C., to be near his son, Rev. Moir Waters of the United Church, and when the latter was called East again, Dr. and Mrs. Waters returned with them, to live near Beamsville.

On February 27, 1956, Dr. Waters suffered a coronary thrombosis and passed into the presence of the One Whom he had served so long, so faithfully, and so well.

Scattered around the world are the T.B.C. Alumni who thank God for Dr. Waters. Let all join in prayer for Mrs. Waters, that in loneliness and re-adjustment, she will find in the Lord Jesus Christ all that she needs.

D.C.P.

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Alumni

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ALUMNI NEWS

Compiled by Sylvia Smith, '45

PERSONALS

Rev. H. G. Smith, '05, for forty years minister in Methodist and United Churches, is now Chaplain to the University Hospital, Edmonton.

Rev. J. Frank Holliday, '21, received the Bachelor of Divinity degree at the graduation exercises of the Central Baptist Seminary in May.

Rev. E. E. Kent, '34, is serving the Chatsworth United Church.

Rev. Robert Gordon, '38, is pastor of the Calvary Baptist Church in Guelph.

Rev. Russell Flaxman, '48, has begun his ministry in Norfolk, Virginia with the Armstrong Memorial Presbyterian Church.

Mr. Ronald Patterson, '52, received the Bachelor of Theology degree and gave the Valedictory Address at the graduation exercises of the Central Baptist Seminary. Mr. Patterson also received an Alumni award for Proficiency.

Rev. Alex Markham, '51, received the Master of Theology degree on February 9th. He has been studying by correspondence with the American Divinity School.

Bruce Penny, '53, received the diploma of the Central Baptist Seminary for the completion of the three year English Bible Course.

Capt. Donald A. Paterson, E.C. '53-'54, is serving with the Church Army at Paddockwood, Saskatchewan.

The following are attending the Toronto Institute of Linguistics: Mrs. Donald Gratton (Ruth Roberts, '35),

Dr. Tom Belch (M.V. '48-51), Mabel Cressman, '56, Margaret Robinson, '56, Mr. Chris, '51, and Mrs. (Grace Worling, '54) Costerus.

The following are serving during the summer at Pioneer Camps: In Ontario, at Girls' Camp, Phil Van Seters, '57, will be Counsellor; at Junior Camp, Joan Havell, '58, will be programme director and Grace Bendall, '58, Gwen Brownsey, '58, Beth Huddleston, '58, will be counsellors. In Manitoba, Margaret Wilson, '58, and Gloria Westley, '59, will be counsellors.

The Toronto City Mission Camp at Bronte will be served by Esther Grant, '57, Mary Hill, '57, Ulla Tervonen, '57, June Bolton, '58, Murray Graham, '58, Mary Shintani, '58, and Donald Thomas, '59.

Ruth Almas, '57, is with the Rural Life Mission at Round Lake.

Bill Forrest, '57, is summer pastor for the Wilson Avenue Fellowship Baptist Church.

Thelma Heaney, '57, and Ruth Shaw, '57, will be counsellors at the Morinus Bible Conference, Muskoka.

Terry Amis, '58, is doing Church Extension work with the Presbyterian Church in Newfoundland.

The Canadian Sunday School Mission is being served by Leslie Deline, '58, in Quebec, and Ted Thornton, '59, in Ontario.

Nevil Hodgson, '58, will spend part of the summer with the Children's Special Service Mission Camp.

Edgar ("Rick") Lovelady, '58, will join his parents in Evangelistic and Bible Conference ministry.

Rev. Henry Hawkins, '40, is Assistant Secretary for the S.A.G.M. in the United States.

Mrs. J. K. Zeman (Lillian, '51-'52) will study for one year in the field of Christian Education at the International Baptist Seminary in Ruschlikon and the University of Zurich, Switzerland, while her husband takes post-graduate studies in theology. Mr. Zeman, pastor of the Baptist Czechoslovakian Church, Villa Nova, has been granted a scholarship.

Bruce Penny, '53, is pastor of the new Grace Baptist Church, Georgetown.

Ruth Troyer, '56 (on furlough from India), is doing deputation and camp work for the Baptist Convention of Ontario and Quebec.

Mr. Floyd, '57, and Mrs. (Lorna) Shantz are taking a three months' course at the International Child Evangelism Institute at Pacific Palisades, California. Mary Thomas, '55, is also taking this course.

William VanderBent, '57, is continuing his pastorate at Richmond Hill with the Brethren in Christ.

Mrs. Ewart Jones (Gertrude May Gibb, '30) is on furlough from South America where she serves with the New Testament Missionary Union.

Rev. Russell Self, '39, received the B.D. degree from Knox College at the Spring Convocation.

OVERSEAS

Mr. Frank, '08, and Mrs. (Erna Zimmerman, '28) Stanley are en route to Nigeria where they serve under S.I.M.

Mabel Davis, '28, has returned to the Belgian Congo with the Women's Missionary Society of Regular Baptists of Canada.

Mrs. Judson Merritt (Kathleen Henderson, '36) has moved to the Biriiri Mission Station, P.B.M. 295, Umtali, Southern Rhodesia.

Shirley Burgess, '50, is on furlough from Nigeria where she serves with the S.I.M.

Mr. Gerald, '52, and Mrs. (Yvonne Parish, '50-'52) Neal have returned to Guatemala with the Spanish American Inland Mission.

BIRTHS

To Mr. Philip, '43, and Mrs. Fraser, a son Paul John in September, 1953, and a daughter, Heather Joy, in August, 1955, at Kenora.

A son, Christopher Stephen Myles on October 15 at Midland, to Mr. Edwin and Mrs. (Margaret Legate, '44) Kemp-ling.

On December 18 at Breslau, a son Lawrence Edward, to Mr. and Mrs. (Beatrice Habermehl, '53) Feick.

At Toronto General Hospital on January 7 to Mr. Harold, '53, and Mrs. (Ruth Jensen, '54) Whitehead, a daughter, Louise Ann.

To Mr. Gordon and Mrs. (Charlotte Reid, '43) Wilson, a son, John Robert Edgar on January 22 at Pinkerton.

In Grace Hospital on April 9, a daughter Coleen Evelyn to Mr. Victor, '53, and Mrs. (Helen Murduck, '52) Baker.

To Rev. Paul, '39, and Mrs. (Nan Olge, '41-'42) Morris, a daughter, Laura Elizabeth on April 24th at Watrous, Saskatchewan.

A daughter, Esther Christine to Mr. Chris, '51, and Mrs. (Grace Worling, '54) Costerus on January 25.

At Kingston, on January 26, to Mr. Charles, '41, and Mrs. (Ruth Reynolds, '42) Leach, a son, Graham Kevin.

MARRIAGES

On January 30, to Mr. Edward, '44-'45, and Mrs. (Loreen Wrightson, '45) Kelso, a son, Dwight Edward.

To Mr. Leo and Mrs. (Elsie Maki, '53) Nikkila of Nolalu, a daughter, Linda Joan Amanda on February 8.

A son, Randolph Roger, on February 9, to Mr. Donald and Mrs. (Verna Kelso, '48) Morrison.

At Houghsonville, New York, on February 12, a daughter Beverley to Mr. James, '47, and Mrs. (Ruth Rask, '46) Hills.

On February 17 at Ypsilanti, Michigan, a daughter, Vivian Joy to Rev. Henry, '40, and Mrs. Hawkins.

To Mr. Gerald, '52, and Mrs. (Yvonne Parish, '49-'52) Neal, a daughter, Yvonne Diana, on February 24 at Grace Hospital.

In South India, on February 27, a daughter, Serena, to Mr. Frank and Mrs. (Margaret Sams, '47) Wiig.

A son, Daniel John on March 2, to Mr. Hugh and Mrs. (Elsie Hopkins, '51) Gordon, at Karachi, West Pakistan.

To Rev. Lorne, '46, and Mrs. (Grace Beech, '46) Dorsch of Milverton, on March 20, a son, Kenneth Michael.

On March 24, 1955, a daughter, Ruth Elizabeth, to Mr. George, '49-'50, and Mrs. (Beth Culbert, '52) Daley, at Saskatoon.

A daughter, Cheryl Rosemary, on April 6 to Mr. Gordon and Mrs. (Doris Trueman, '43) Smith.

NOTE: Many personal items are used in the T.B.C. Prayer Fellowship Folder. We try not to duplicate them in the Recorder. Continue to send in your prayer requests and we will include them whenever possible.

Helen Mitchell, '54, to Fred Gould, '54, on January 11 at Minna, Nigeria.

On March 7 at Toronto Bible College, Mary Ward, '51, to Henry A. Moritz. Betty Cunningham, '52, was bridesmaid. Rev. E. L. Simmonds officiated.

Donelda McLean, '51, to William McLennan on April 7 at Bethel Associated Gospel Church, Kingston.

In Timothy Eaton Memorial Church on April 28, Myrtle Bartman, '44, to James Moore. Pearl Bartman, E.C. '43-'44, was bridesmaid.

On May 5 at Little Trinity Church, Ruth Roberts, '35, to Donald Gratton. Rev. Gerald Gregson (T.B.C. Council) officiated.

DEATHS

Maurice Gillion, '28, on October 12, while driving near Bobcaygeon.

Alice W. Record, '01-'02, on December 6.

In England on February 27, Rev. J. G. Myers, '18.

On March 21, James G. Aitken, E.C. '28.

Mrs. Einer Berthelsen (Audrey Wilkinson, '43), on May 15, in India.

Entered at Ottawa as Second Class Matter. Published quarterly.