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## HISTORY'S GREAT CONTEMPORARY

by WILLIAM R. BRIGHT

# THE PRESIDENT TALKS ABOUT STEWARDSHIP



Dr. S. L. Boehmer, President

## EFFECTIVE GIVING

Two of the plans of giving often used by Christians when considering more effective giving are the Gift Annuity Agreement and the Last Will and Testament. In this column we are discussing each of these giving plans to show how they can be used separately or together in contributing to the Lord's work.

### Gift Annuities

The TBC Gift Annuity is an agreement given to you (the donor) by the College. The agreement is issued in exchange for a gift of money or other property. The Gift Annuity makes possible the following:

- YOU make a substantial gift to TBC.
- YOU receive a guaranteed life income that is largely tax free.

### Your Last Will and Testament

Your Will may include a gift to TBC taking effect at your death. The gift may be expressed in several ways:

- A cash bequest, such as \$1,000., \$5,000., \$10,000.
- A percentage of the estate, such as 10 per cent. Christians have been taught to give a portion or a percentage of income. Undoubtedly, the principle is valid when a Christian prepares a Will.
- A cash bequest and the residue. This is a stated amount as a bequest, together with what is left over after all other bequests have been satisfied.

### The Survivorship Annuity

For some who want to give but are concerned for their own needs prior to death and for the needs of loved ones after death, it is possible to make your earthly possessions do double duty. Provide in your will that your executor arrange for a Gift Annuity from TBC to be paid to a loved one or friends.

We would be glad to furnish specific information upon request. Inquire in confidence to the Department of Stewardship, Toronto Bible College, 16 Spadina Road, Toronto 4, Ontario.

## ANXIOUS TO GIVE . . . BUT NEED ALL YOUR MONEY TO LIVE?

We know just how you feel.

You want to give to the Lord's work.

You'd like to make a substantial gift to a fine institution that needs your help . . . and would appreciate it . . . and put it to good use at once to train young people for Christian service.

But your income is modest.

Your reserves are limited.

You need what you have for living expenses.

You dread the thought of outliving your resources and becoming a burden on others.

## THAT'S WHY T.B.C. OFFERS ANNUITIES

TBC Annuities were designed to help solve this very dilemma.

Through the Toronto Bible College Gift Annuity Program, you arrange to give NOW to a great Christian school that teaches the Bible as the inspired, inerrant and infallible Word of God. At the same time you are guaranteed a regular income for the rest of your life.

The contract is backed by one of Canada's leading financial institutions.

Toronto Bible College is one of the few accredited evangelical Bible Colleges in the country.

SEND COUPON TODAY FOR  
INFORMATION.

(Clip and Mail)

Department of Stewardship  
Toronto Bible College  
16 Spadina Road  
TORONTO 4, Ontario, Canada.

Please send me, without obligation,  
full information on GIFT ANNUITIES

Name .....

Address .....

City ..... Prov. ....

Date of Birth .....  
Month Day Year

The following article is reprinted through the kind permission of the Collegiate Challenge, the publication of Campus Crusade for Christ, Arrowhead Springs, San Bernardino, Calif.

Campus Crusade is carrying on an aggressive evangelistic ministry on the campuses of universities and colleges that is outstanding. Some of the most gifted men in youth evangelism today have gathered round the author of this article, William R. Bright, President. Their center at Arrowhead Springs is a miracle of God's provision and has become a focal point for evangelistic outreach in the U.S.

Two recent issues of their magazine carried articles that speak with authority and challenge to the world of today: "History's Great Revolutionary" and "History's Great Contemporary." We selected the latter because it seemed to be a definitive answer to those who decry the Church as being irrelevant for today; who say that the Bible is composed of myth, fable and ethic without authority; and who also say that if Jesus Christ lived at all, He is now far out of date.

Mr. Bright has written an article that should encourage and strengthen all who follow "the lowly Nazarene."

Our readers might be interested to know that Mr. Bright is the author of THE FOUR SPIRITUAL LAWS that are being widely used in personal evangelism and counselling. This summary of the gospel is the basis of the personal work being done at Sermons from Science at Expo 67, where over two thousand have already made profession of faith in the Lord Jesus Christ.

Contemporary indeed! This is the One Whom we love and Whom we serve. If you are interested in reading Mr. Bright's other article, you might let us know. — Ed.

## HISTORY'S GREAT CONTEMPORARY

By William R. Bright

In a recent Collegiate Survey, 10,000 students on scores of campuses were asked, "According to your understanding, who is Jesus Christ?" Two-thirds of those interviewed believed Him to be the Son of God. When asked how, in their understanding, they could become Christians, 90% said they did not know.

It is interesting to consider the life of Jesus Christ, the great contemporary of all history, in the light of His influence on the centuries of the past. His influence heightens, not lessens, as the years and decades pass. But what is your personal understanding of and relationship to this One of whom it has been said, "History is His Story"? A careful investigation into His unique life has captured the minds and imaginations of mankind across the globe for the past 2,000 years.

Jesus of Nazareth was born almost 2,000 years ago. For hundreds of years the great prophets of Israel foretold His coming. The Old Testament, which was written by many individuals over a period of 1,500 years, contains over 300 references to Christ. At the age of 30, He began His ministry. Space will not allow for detail except to say that in the three years that followed, He gave man the formula for a full and abundant life and for a life to come.

The life Jesus led, the miracles He performed, the words He spoke, His death on the Cross, His resurrection, His ascent into Heaven, all point to the fact that He was not mere man, but more than man, as He Himself claimed: "I and My Father are One"<sup>1</sup> "He that hath seen Me hath seen the Father"<sup>2</sup>

Arnold Toynbee, the most eminent historian of our day, has given more space to Jesus of Nazareth than to any other six great men who have ever lived, including Mohammed, Buddha, Caesar, Napoleon, George Washington and many others.

The Encyclopedia Britannica devotes 20,000 words to Jesus. Men of other lands and religions who have investigated the evidence will agree that Jesus is the greatest leader and influence for good of all the centuries.

It is significant to consider that Jesus claimed to be God. He claimed to be the author of a new way of life. Wherever this message has gone, new life, new hope and purpose for living have resulted. Either Jesus of Nazareth was who He claimed to be, the Son of God, the Savior of mankind, or He was the greatest impostor the world has ever known.

Regarding the claims and demands of Jesus, Professor Archibald M. Hunter of Aberdeen University says:

"Then what manner of man is this who

knows that by His dying He will inaugurate this new and blessed order of relations between God and men? No mortal man makes such a claim, or we know him to be mad. We are driven back on the words of wise old 'Rabbi' Duncan: 'Christ either deceived mankind by conscious fraud, or He was Himself deluded, or He was divine. There is no getting out of this trilemma.'<sup>3</sup> A careful, factual investigation demonstrates the latter to be true.

### HIS LIFE FORETOLD HUNDREDS OF YEARS IN ADVANCE

Jesus Christ is the subject of over 300 Old Testament prophecies made several hundred years before His birth. It is remarkable that those relating to His birth, life, death and mission have been fulfilled. History confirms that the smallest detail came about as predicted and that beyond a doubt Jesus is the true Messiah, the Son of God and Savior of the world.

### CLAIMS WHICH JESUS MADE CONCERNING HIMSELF

Jesus claimed to be God and for this very claim was crucified in fulfillment of prophecy given hundreds of years before He was born. He said, 'I am the Way, the Truth, and the Life; no one comes to the Father but by Me.'<sup>4</sup> During His trial before the crucifixion, the high priest asked Jesus, "Are you the Christ, the Messiah, the Anointed One, the Son of the Blessed?" Jesus said, "I am."<sup>5</sup> After His resurrection Jesus appeared to the eleven disciples and they fell down and worshipped Him. He said unto them, "All authority, all power of rule in heaven and on earth has been given to Me. Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit . . . and lo, I am with you constantly until the end of the age."<sup>6</sup>

### CLAIMS WHICH OTHERS MADE CONCERNING JESUS

Because His claims to deity were alien to the Jewish thought of His day, the impressions of those who knew Him are important. Peter said, "You are the Christ, the Son of the living God."<sup>7</sup> Martha said, "Yea, Lord: I have believed that Thou art the Christ, the Son of God. . . ."<sup>8</sup> Thomas said, "My Lord and my God."<sup>9</sup> John the Baptist said, "Behold, the Lamb of God which taketh away the sin of the world."<sup>10</sup> Philip said, "We have found Him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth."<sup>11</sup> Nathaniel called Him "The Son of God, the King of Israel."<sup>12</sup> The centurion, who with his Roman soldiers

was assigned to watch over Jesus at the crucifixion, said, "Truly this was God's son!"<sup>13</sup>

#### CLAIMS WHICH GREAT MEN THROUGH THE CENTURIES MADE CONCERNING JESUS

Napoleon — On the lonely isle of St. Helena the exiled emperor was once discussing Christ with General Bertrand, a faithful officer who had followed him into banishment and who did not believe in the deity of Jesus. Napoleon said: "I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. . . . Everything in Christ astonishes me. His spirit overawes me, and His will confounds me. Between Him and anyone else in the world, there is no possible term of comparison. He is truly a being by Himself. His ideas and sentiments, the truth which He announces, His manner of convincing, are not explained either by human organization or by the nature of things. . . . The nearer I approach, the more carefully I examine, everything is above me. . . . His religion is a revelation from an intelligence which certainly is not that of man. . . . One can absolutely find nowhere, but in Him alone, the example of His life."

Rousseau — "If the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God."

James Russell Lowell — a noted writer of the 19th century, suggests that when the keen scrutiny of skeptics "has found a place on this planet, ten miles square, where a man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted, a place where age is revered, infancy respected, womanhood honored, and human life held in due regard, on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither, and there then ventilate their views. But so long as these men are dependent on the very religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob a Christian of his hope and humanity of its faith in that Savior who alone has given to men that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

W. H. Griffith Thomas, the British scholar — "In the case of all the other great names of the world's history, the inevitable and

invariable experience has been that the particular man is first a power, then only a name, and last of all a mere memory. Of Jesus Christ the exact opposite is true. . . . The present social status of men, women and children is so familiar to us that we sometimes fail to realize what it was before Christ came. In the Roman world the father had absolute right over his children, to sell, to enslave, to kill them. It is Christianity that has made these atrocities impossible. Woman was the living chattel of her husband, as she is still in some parts of the world. It is through Christianity that she obtained a new status, and now in Christian countries 'Home' receives its true and full meaning. The slavery of the Roman Empire was one of its most deep-seated features, and the power of master over slave was as absolute as it was often exercised with cruelty and ferocity. But Christianity proclaimed the universality and brotherhood of all men in Christ, and wherever the Gospel of Christ has had its way, slavery has been compelled to disappear."

Dr. H. D. A. Major, principal of Ripon Hall at Oxford, editor of the *Modern Churchman* — "Had the crucifixion of Jesus ended His disciples' experience of Him, it is hard to see how the Christian church could have come into existence. That church was founded on faith in the Messiahship of Jesus. A crucified Messiah was no Messiah at all. It was the resurrection of Jesus which proclaimed Him to be the Son of God with power."<sup>14</sup>

Dr. William Lyon Phelps, for more than 40 years Yale's distinguished professor of English literature — "In the whole story of Jesus Christ, the most important event is the resurrection. It is encouraging to know that

it is explicitly given by all four evangelists and told also by Paul. The names of those who saw Him after His triumph over death are recorded; and it may be said that the historical evidence for the resurrection is stronger than for any other miracle anywhere narrated. . . . Our faith in God, in Christ, in life itself is based on the resurrection; for as Paul said 'If Christ be not risen from the dead then is our preaching vain, and your faith is also vain.'<sup>15</sup>

#### WHAT DO YOU SAY CONCERNING JESUS?

In fulfillment of prophecy, attested to by those who knew Him and confirmed by multitudes through the centuries, Jesus Christ came that we might have an abundant life. He came to die on the cross that we need not perish but have everlasting life, His very own life imparted to us.

Our response to His claims will determine our eternal destiny as well as the quality of life which we live on this earth.

In John's Gospel, chapter 1, verse 12, we have the promise, "But as many as received Him (Jesus Christ), to them gave He power to become the sons of God." To "receive" Christ involves the commitment of the intellect, the emotions and the will. Begin this great adventure with Christ today — the adventure for which He created you.

1. John 10:30; 2. John 14:9; 3. *Colloquia Peripatetica*, p. 109; 4. John 14:6; 5. Mark 14:60-65; 6. Matthew 28:17-20; 7. Matthew 16:16; 8. John 11:27; 9. John 20:28; 10. John 1:29; 11. John 1:45; 12. John 1:49; 13. Matthew 27:54; 14. *Mission and Message of Jesus*, p. 123; 15. *Human Nature and the Gospel*, p. 131-132; 16. *Therefore Stand*, p. 430-431.

#### T.B.C. CHORALE PRESENTS "CENTENNIAL CONCERT"

This new recording by the T.B.C. Chorale is now available through the College Bookroom. Under the direction of Rev. William H. Crump, with Mrs. D. C. Percy pianist, the Chorale sings some of the great sacred songs that you love and some new arrangements that you will enjoy.

The first number is appropriately a special arrangement of *O Canada* by Sir Ernest MacMillan, followed by *Holy God We Praise Thy Name*, *Saviour My Heart Is Thine*, *Be Thou My Vision*, *None Of Self*, *Jesus Is Coming Again*, *He's Got The Whole Wide World In His Hands*, *God Is Love*, *I Wonder If I've Given My Best To Jesus*, *I'll Wish I Had Given Him More*, and several others.

The recording is available in either stereo or monaural, and both are high fidelity productions that give impeccable tone and make clear the message of the songs.

The special Centennial jacket was designed by a friend of the College, an internationally known designer.

The recording may be ordered by mail or by phone, or picked up at the Bookroom. A limited number of this special recording was pressed. Be sure to order yours soon.

The price postpaid is only \$4:00 plus tax (Stereo or Monaural)

# COLLEGE NEWS



## **MRS. JOHN RICHARDSON, M.A., M.R.E. JOINS FACULTY**

The Rev. R. B. Strimple, Dean of Faculty has announced the appointment of Mrs. John Richardson to the faculty of Toronto Bible College. The Dean writes:

"Go ye therefore and teach all nations . . . ' Missions and Christian education are linked in our Lord's commission to His church, and they have been linked in the interest and training of the newest member of the Toronto Bible College faculty.

"Mrs. John Richardson holds two master's degrees: one in Religious Education from Andover-Newton Theological School, and the other in Comparative Religions, received in May of this year from McGill University in Montreal. Her B.A. (Psychology) is from Eastern Baptist College.

"For some time Mrs. Richardson has been seeking an opportunity to serve the Lord by using this fine training in teaching other young people in a truly evangelical college. The recent transfer of her husband, to Toronto from Ottawa (he is district manager of Digital Equipment Corp.) has provided this opportunity at T.B.C.

"It was while both she and her husband were students in the Boston area, and attending the historic Park Street Church, that they were challenged regarding a ministry with young people. In Ottawa, the Richardsons were active in the leadership of the youth program of St. Paul's Presbyterian Church. Mrs. Richardson also gained valuable teaching experience as part-time in-

structor in Comparative Religions at the University of Ottawa.

"At T.B.C. she will be making a contribution at every level of our program this year: College, Bible School and Evening School, teaching five hours in Christian Education and two in Missions each term.

"We warmly welcome Mrs. Richardson into our fellowship and ministry and pray that the Holy Spirit's gracious blessing will make her new teaching venture a fruitful and rewarding service.

"We also commend her to the prayer fellowship of our far-flung College family, as she takes up her new work."

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## **OUR NEW LOOK**

**N**OW you have to visit the Toronto Bible College, and the visit should be both by night and by day. We are sure you will be delighted as we are with the improvements.

### **Enlarged Bookroom**

Through a readjustment of offices, it has been possible to enlarge the Bookroom to more than twice its size, thus making it possible for us to stock a better selection of material for our students and Christian friends.

Did you know that the Bookroom is OPEN TO THE PUBLIC, and that you are most welcome to come in to browse or buy? Enter by Rhodes Hall front entrance. Books, Bibles, cards and many other items are available at reasonable prices.

### **Buildings Illuminated**

Through the kindness of a large Canadian electrical firm, all the buildings fronting Spadina Road are now illuminated by night. The ivied walls of McNicol Hall, the weathered brick of Rhodes Hall, the sparkling freshness of the J. William Horsey Library all take on a new tone and brilliance as night falls.

### **New College Sign**

In front of McNicol Hall is a very large illuminated sign that also carries a Scripture text that those who race down the speedway might read. The sign, carrying the name of the College and its new symbol (as seen on the head of the Recorder), makes the College evident to all who travel the busy thoroughfare. This was a project of the Class of '41. How good it is to see the Alumni

taking a continuing interest in their alma mater!

### **New Staff Room**

For years, the staff has put up with a makeshift room where they could eat their lunch or take a break away from the noise and clatter of their offices. Usually they shared the space with machinery, office supplies and for a long time, with missionary curios! (Now there is the making of a pun!). Now through the thoughtfulness of the Class of '42, all that has changed. A large, restful lounge and lunch room has been renovated, panelled and equipped for their use. Perhaps our problem now will be to get them back to the offices!

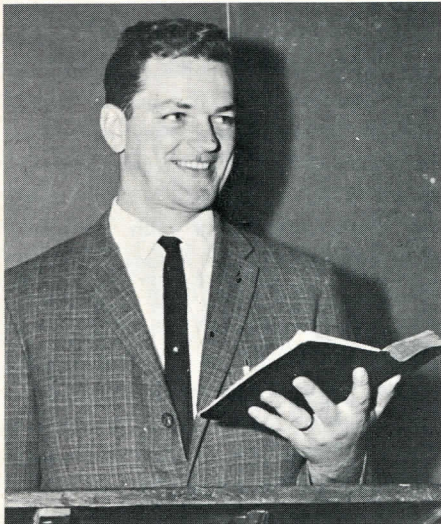
How grateful we are for this boon for the servants of the Lord, as supplied by others of His children.

As we said, you just must visit the College again, and rejoice at what God is doing. See a faculty and staff united in faith and service, serving the Lord. See the means of additional testimony to His grace and goodness through these things we have listed. Meet students who, in dedication and commitment are preparing for whatever service the Lord would have them render. See and experience all this, then join with us in prayer as T.B.C. enters Canada's second century. Should the Lord tarry pray that we might be found faithful to our world-wide responsibility, remembering His own words: "Occupy 'till I come." God help us all so to do.



**Brass Ensemble: Carl Wilhelm, Dick Houser,  
David George, Dan Willock.**

## THE MAKING OF A PRESIDENT



Student President Grover Crosby '68

**T.B.C.** has a student cabinet to oversee all student affairs, each member elected to office by fellow students. There are no political campaigns, no speeches, banners or posters. Students are urged to pray that the men and women of God's choice might be selected for their responsible positions.

Representatives of each class of the College and leaders for missionary, social, evangelistic, and devotional activities are all thus voted into office near the end of each school year.

Two of these students are voted in as President and Vice President, invariably a man and a woman in that order. For the year 1967-'68, the President is Grover Crosby, the Vice President, Dorothy Mason, daughter of missionaries in Latin America.

What makes a President? Some years ago Grover Crosby was a young, newly married Torontonian, working hard to establish a home and family. A member of Melrose Baptist Church, he was busy with Young People's work, interested in the church programme. One day a T.B.C. faculty member was speaking to the young people, laying

the priority of Christian service and the claims of Christ before the group. Among the first to respond were Grover and Faith Crosby, as with quiet solemnity they left their seats and walked to the front in an act of public dedication.

A President? Not yet. There came a couple of years of waiting, of caring for the new baby, perhaps some holding back. Then it was God's time. Despite family responsibilities (and through the loving help of an understanding mother) both Faith and Grover applied to T.B.C. Here there began the process of pruning, the deeper concept of trust and faith, the more vital dependence on the Lord in prayer. We watched him grow . . . sometimes through error, sometimes through stress. Three years of study, fellowship, devotion . . . then in his final year, President. Not an outstanding success story, simply a record of what God can do with anyone willing to let Him do it His way.

We thank God for Grover and the host of young people the Lord is sending to us for training. Not that they will all be Presidents, but that they will all be as a "workman that needeth not to be ashamed, rightly dividing the Word of truth."

Grover is now the student pastor of one of the Associated Gospel Churches. Serving while training . . . here lies the genius of the Bible College type of training. And with the future safely in God's hands, such young people can meet the changing world and the challenges of the new day with confidence and authority. This is our purpose of being, and this is our trust.

## SPECIAL FOR NURSES!

The College Academic Committee, through the Dean of Faculty, has announced a special degree course for nurses who have received the Reg.N. in Canada, or its equivalent from other countries. The following are the requirements for admission to the Bachelor of Religious Education course:

*B.R.E. two year programme:* For nurses who have both Grade XIII and Reg.N.

*B.R.E. three year programme:* For nurses who have Grade XII and Reg.N.

The Academic Committee thus recognizes the supplementary training that the nurses have already received in their medical courses, and the great opportunities for a Christian nursing ministry at home and overseas. Since T.B.C. has always had a large percentage of nurses in the student body, it is felt that these special programmes will encourage more to consider Bible College training in preparation for a life of service, ministering to the physical and spiritual needs of people.

Nurses who have graduated, or will graduate this year, should contact the Director of Admissions immediately. This is your opportunity to help fulfil the commission "Heal the sick . . . cleanse the leper . . . preach the Gospel."

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Always a welcome for new and returning students on opening day.

# VALEDICTORY FOR THE CLASS OF '67

**Barbara Kincade B.R.E. '67**

Just four years ago I sat in my living room about a thousand miles from here and I looked over a 1963-64 T.B.C. Calendar. At first it was very easy for me to glance over a four-year program and then to visualize a certificate of completion. But as September approached I had mixed feelings as I contemplated what was ahead. I had no idea then of all that these four years would involve, and had this been revealed to me in some way, it is difficult to say what my reaction might have been. I might have seen the goal or a finished product of three or four years and perhaps this would have encouraged me to go on, or maybe I would have seen that I wasn't going to learn most things an easy way and so I would have been tempted to just settle down comfortably that thousand miles away. But I didn't have revealed to me all that was before me, yet somehow I knew that I had to come.

I'm going to speak in the first person, but I believe that what I will say is not only true for me but in some similar way has been the experience of each one of us.

I was here a while before I realized that T.B.C. wasn't just a set of textbooks, a number of facts to learn to be restated for a successful exam. It was *more* than that. It was the crackle of a bonfire at Fair Havens; a fact from a lecture I had never quite realized before; a talk with a Faculty member who wanted to understand; a chapel speaker who "got across," or one who didn't; a chat over coffee when before I realized it, I was saying more than I had intended and found I was beginning to be honest with a friend and then at the same time, I was beginning to be honest before God. In class, we studied the Doctrine of God and the concept of God's holiness overwhelmed me — I learned to worship God not only in Chapel or the Church I attended, but right in the classroom. We studied the book of Samuel and I understood to a fuller degree the friendship that existed between Jonathan and David because of the friendships I had developed at T.B.C. We studied Job and I felt I knew a little of what Job was all about because of the doubts I struggled with and the times of anxiety I experienced until God answered me with His own presence. I've changed in four years. And for this, all that we have learned and experienced, not only myself but fifty-two graduates want to express their appreciation. Now how do I express adequately the gratitude we only know within — for the staff, for the Board of Governors, for those who faithfully support our College, and for Faculty members and all that they invested because they believed God would do something with us? I can only say, O God, we thank you and we praise you.

But it isn't just the College for which we are grateful. This is only a part. God said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Coming to Toronto didn't just mean Toronto Bible College. Some of us have found that living away from home, although it may seem strange, has actually brought us closer to those at home through the experiences we have shared in our letters. I'm certain we are grateful too for the roommates God gave to us and the things we learned to appreciate in each other and how we learned to accept people for themselves. And what I say now, I say not because Dr. Fitch is present, but I thank God that coming to T.B.C. brought me as well under the influence of Knox Church and all that this has meant in my life.

I'm certain by now you are thinking, "Well, Barbara, you've given rather a glowing picture of our stay here and quite obviously this isn't the whole story." This is true, but yet one person whom I asked, "What did you appreciate most about T.B.C.?", answered, "Just everything!" "Everything?" Then she said, "Yes, everything — the same things I could criticize, at the same time I appreciate." Didn't God say, "In everything give thanks"?

This, in a few words, is a part of what T.B.C. has been for us. But now as we prepare to leave the College, I believe there is a question we should ask ourselves, a question which was once asked of us by Dr. Fenton just over a year ago at Missionary Conference. He said something like this. "You may soon forget most of what has been said, but the important question is, what are you going to do about it?" I'm quite certain our Faculty present would not appreciate our soon forgetting all that has been said in the past three or four years, but it seems significant that this question is perhaps still most important — What are we going to do about it? Obviously, this is a question we have to answer each one for ourselves. I believe we have learned something of the meaning of the words, "discipline" and "responsibility." But T.B.C. offers no guarantee into the future. What we do from here is essentially our part. Let us not leave 16 Spadina Road labelled "T.B.C.", but rather leave as people who have one desire, to live for God, and may this reflect back



upon the name of our College. We still don't know all that is before us, but we do have the goal and by God's grace we shall reach it. I quote from Phillips' translation the words of the Apostle Paul, which we, the Class of '67, would want to repeat.

"My brothers, I do not consider myself to have "arrived," spiritually, nor do I consider myself already perfect. But I keep going on, grasping ever more firmly that purpose for which Christ grasped me. My brothers, I do not consider myself to have fully grasped it even now. But I do concentrate on this: I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal — my reward the honour of being called by God in Christ."

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## **NATIONAL CHRISTIAN EDUCATION CONVENTION TORONTO, SEPT. 28-30**

The Ontario Sunday School Association is host to the National Convention to be held in Canada during this Centennial year. The Peoples Church, Willowdale will be the scene of this important gathering.

In keeping with the Centennial emphasis, 100 workshops will be held on as many different phases of Christian education as it relates to the tasks of the local church.

Participating will be Dr. S. L. Boehmer, president of Toronto Bible College, Rev. Howard Hendricks, Dallas Theological Seminary, Dr. Clate A. Risley of Chicago, Mrs. Ethel Barrett, Glendale, Calif., and that Christian Education team Drs. Ed. and Frances Simpson of Fort Wayne, Ind.

Registration for the full period is \$3:50, or \$1.50 per day. For information contact Ontario Sunday School Association, 11 Glen Watford Dr., Agincourt, Ont.



## “For Such a Time As This . . .”

### THE BIBLE COLLEGE MOVEMENT IN CANADA

*The following article was written by the Editor of the Recorder for the Centennial issue of the Canadian Gideon. Under the theme “A LINK WITH THE PAST — A LOOK AT THE FUTURE” the magazine reviewed many of the Christian influences that affected Canada during its first century. They rightly included the amazing Bible College movement, whose influence has been strong and deep. There are thousands of Christian workers and active laymen and laywomen who studied the Word of God in these schools that spread across Canada. Missionaries, pastors and many others received their call or direction during their days of study. The spiritual and evangelical influence of the movement has not lessened with the years, but continues to grow and develop. With an estimated 7,000 young people studying in these institutions in Canada, the appeal and demand for Bible-centred and Christian-service-oriented training programmes is increasing.*

*Toronto Bible College shares with its sister institutions a prayer fellowship and mutual concern and interest. For this reason, we bring this article to your attention, for encouragement, challenge, prayer and support of the Lord’s work in this area. While the names of all the institutions are not listed, prayer can surround them for they are known to God. While you pray for Toronto Bible College, pray for all these who remain true to the Word of God and to the great commission of preaching the Gospel to every creature.*

*We appreciate the permission of the Canadian Gideon to republish this article from their June 1967 Centennial issue.*

When D. L. Moody lay dying, waiting for his “coronation day” he was asked: “Do you consider the Bible Institute a success? If you were starting over again, would you follow the same plan?”

“Yes,” said Moody, “it has been a great success and a wonderful blessing. I would do the same again.”

A “great success” and a “wonderful blessing” . . . perhaps only a man ready to meet his God could look over a work done for Him and speak of it in these terms, without seeming to boast of his own efforts. But it should be possible to be entirely objective in considering a work done for the Kingdom of God, and to give Him all the praise and glory. And it is in this vein, that during our Centennial year we look back over the long, colourful and challenging history of the Bible College movement in Canada, which received its impetus and genius from that godly man of the nineteenth century, D. L. Moody. Perhaps if we look at it through the eyes of history and effectiveness in service, we will better evaluate it, particularly as it has grown up with Canada, and which, in this Centennial year, forms one of the great bulwarks against modern liberalism and an indifferent, unspiritual, Bibleless church. The Bible College movement provides the sinews for aggressive worldwide evangelism, and is a major supply

line for evangelical pastors and missionaries.

The Bible College movement in Canada began at one of the most critical periods in the history of the Dominion, and one hundred years later finds itself in a similar position.

“It was the best of times, it was the worst of times; it was the age of wisdom, it was the age of foolishness; it was the epoch of belief, it was the epoch of incredulity; it was the season of light, it was the season of darkness.”

Thus Charles Dickens’ description of France during the French Revolution could also stand for that amazing period of the mid-nineteenth century when Canada was born in 1867.

*It was the worst of times:* Karl Marx was reading the page proofs of his *Das Kapital*, based on his earlier *The Communist Manifesto*. Nietzsche had abandoned theology for philosophy, and was preparing his shaking announcement that “God Is Dead!” German theology was undermining faith, and biblical battle lines were being drawn between conservative, evangelical theologians, and the liberal, ecumenical principles that were already well established by 1867.

The modern “cult bomb” had exploded into the world of religion: Mormonism, Christian Science, Jehovah’s Witnesses,

Seventh Day Adventism, Spiritism and many other groups, all rose to national (and in many cases international) prominence during this period.

The picture was dark, with a portent for evil and apostasy rarely known in the Christian era.

*It was the best of times:* On the other side of the ledger, there was much cause for rejoicing at what God was doing.

The Industrial Revolution had spread to every civilized country of the world, and many were becoming concerned about the other dark and benighted areas. David Livingstone, only one of the missionary giants of that day, had opened the eyes of Christians to see Africa as “the open sore of the world.” Hudson Taylor had taken his first group of missionaries to the untouched, inland reaches of China, to form the first of the so called “faith” missions, the China Inland Mission.

In North America, Charles Finney, the architect of 19th and 20th century evangelism, had resigned from Oberlin College to pursue his God-given ministry in the Second Great Evangelical Awakening that had begun in a “gust of divine power” in Hamilton, Ont. in 1858. D. L. Moody and the names of other great evangelists were becoming household words.

Colleges and Universities were being shaken by revival, and young people were being challenged to a dedication of life to Christ for world service, and they were responding in unprecedented numbers. The Church was becoming world and mission conscious, and the need for Bible—taught and trained men and women became more and more acute.

Many educational institutions, once evangelical and biblical, were embracing liberal, modern theology, denying the foundation truths of the Christian faith. Students were in need of a Bible—centred, Christ honouring educational program that would help equip them for the challenge of world evangelism.

Here was a seemingly insuperable problem: an opportunity for evangelism at home and overseas, doors wide open but trained personnel lacking. Dr. A. B. Simpson was the first to seek a solution. He had already established the Christian and Missionary Alliance with world evangelism in view, and in 1882 he founded Nyack Missionary College. Mr. D. L. Moody had seen the same need, and he was led to establish what was subsequently to be known as the Moody Bible Institute in 1886. Thus began the Bible College movement with its two major emphases: teaching the English Bible and related subjects, and with a strong mission-

ary program, prepare workers for the task of world evangelism.

In 1894 Dr. Elmore Harris, a Baptist pastor in Toronto, felt the lack of such training in Canada. He consulted with Mr. Moody, and then with other Canadian church and mission leaders. In the same year these men, under Harris, founded Toronto Bible College. Its design and purpose were set down to be "the training of Christian men and women for the service of the Lord Jesus Christ at home and abroad."

Its name "Bible" College indicated its function, and for more than a quarter of a century it was Canada's only interdenominational Bible College, dedicated to the teaching of the Bible as the inspired, infallible, inerrant Word of God. It has never deviated from this course, and it was reaffirmed in 1967 as the continuing position of the College by its fifth president, Dr. S. L. Boehmer. For many years it was the Canadian source for a continuing supply of pastors, missionaries and other Christian workers. More than 3200 have graduated, to serve in home ministries and overseas, "holding forth the Word of Life." Its Centennial year enrollment was 235.

Across the Dominion, the Lutheran Collegiate Institute, with a Bible Dept., was opened in 1916 in Outlook, Sask., and two years later men of like precious faith were led to establish the Vancouver Bible Institute on the west coast, as an interdenominational school. But it wasn't until the early nineteen-twenties that the Bible College movement made any appreciable progress on the Canadian scene.

In 1922 a group of believers in Alberta felt the need for a like Bible School on the prairies, and under the leadership of Mr. L. E. Maxwell, the Prairie Bible Institute came into being. It was "the miracle of the prairies." The Institute grew like proverbial western wheat, until today it is the largest such school in Canada, with an enrolment of 758. The wheat simile is most apt, since P.B.I. in 45 years has graduated 3,046 students, of whom over 1500 have gone to the mission fields, and over 1,000 into pastorates. Harvesters in the harvest fields: this is the goal and the aim of the Bible College movement in Canada.

During the next 40 years, more than fifty Bible Schools sprouted in the fertile soil of the Canadian evangelical church (which has an estimated one million, one hundred thousand believers, or approximately one twentieth of the population of Canada). These schools are of varying size and influence, some with denominational attach-

ments, as well as the large interdenominational group (see accompanying chart). More than a score of them came into being after World War II.

The Bible Colleges and Institutes have "grown up with Canada". Their growing up has involved not only age, but also a refining of their program, a deeper philosophy of Christian education, and a much wider scope in their curriculum, to meet the growing, complex demands of an increasingly complex world. From a "Diploma in English Bible" which was the original offering, most of the institutions have added courses and subjects (many of them leading to degrees, particularly in Theology, Missions, Christian Education, Sacred Music etc.) and in every way seek to turn out "a workman that needeth not to be ashamed, rightly dividing the word of truth."

The impact of the Bible Colleges on both the Church and the spiritual life of our land is indisputable. This influence has not been confined to Canada or to North America, but it is worldwide. If ever a movement was "inspired" in its concept, philosophy and practical outreach, it is the Bible College movement.

In the midst of growing apostasy, increas-

ing unspirituality, of preaching without Bible content or gospel message, and of a burgeoning country, the evangelical Christians of Canada will find in its Bible Colleges, Institutes and Schools, those places where Jesus Christ is loved, honoured, and the Bible taught as the living Word of the living God. To this end they were founded, and to this trust they have thus far been true. Prayer, support and attendance will keep alive and fresh, a great movement of God that has "grown up with Canada."

It is encouraging to know that more than 5,000 young people are attending Bible Schools in Canada (an estimated figure is near to 7,000), and many more are studying in the United States, to add to the thousands already serving Christ around the world.

With all this in mind, the days that lie ahead can be "the best of times" under the blessing of the One of Whom the Psalmist said: "He shall have dominion from sea to sea and from the river unto the ends of the earth." This is where the name "Dominion" of Canada came from. May God grant to Canada, His kind of "dominion."

D. C. PERCY

### BIBLE COLLEGES AND INSTITUTES OF CANADA

**Note:** There are 60 institutions in Canada that are known as Bible Colleges, Bible Institutes, Bible Schools or Seminaries. The writer of this article contacted all of them, seeking up-to-date information. Only 36 schools responded, making accurate tabulation impossible. Since the majority of the larger schools sent in information, the figures below could represent about 75% of possible totals. This should be remembered in reading the chart.

#### INSTITUTES BY PROVINCES

(Numbers in parentheses are the actual numbers located in the provinces. Other figures are the ones that responded.)

Alberta .....	7	(14)
British Columbia .....	5	(6)
Manitoba .....	7	(8)
New Brunswick .....	3	(6)
Nova Scotia .....	1	(2)
Ontario .....	5	(8)
Prince Edward Island.....	1	(1)
Quebec .....	1	(2)
Saskatchewan .....	6	(13)
Totals .....	36	(60)

#### DENOMINATIONAL AFFILIATION

of responding schools (in alphabetical order).

Apostolic Church of Pentecost ....	1
Baptist .....	5
Christian & Missionary Alliance ..	1
Church of God .....	1
Evangelical United Brethren .....	1
Interdenominational .....	11
Lutheran .....	1
Mennonite .....	5
Mennonite Brethren .....	4
Pentecostal .....	5
United Missionary Church .....	1
Total .....	36

#### STATISTICS (36 out of 60)

Total number of graduates ..	15,594
Total enrollment 1966-67 ..	4,394
Number of missionary grads ..	3,479
Number of pastor grads ..	3,990
Number in Christian work (not reckoned above) ....	809

#### GRADUATION OFFERINGS

##### Diplomas:

Majors in Bible, Missions, Christian Education, Music, Pastoral Studies.

##### Degrees:

B.R.E., B.C.E., B.A., B.Th., B.S.M., (Sacred Music), B.S.S. (Sacred Scriptures), L.Th., B.D., M.R.E., M.Th., M.S.S., D.S.S.



### ALUMNI HOMECOMING 1967

SATURDAY SEPTEMBER 30TH

- 5.00 p.m. Reception of Class '17 into the Golden Mile Chapter
- 6.00 p.m. Homecoming Banquet  
Presentation of the Alumnus-of-the-Year Award  
Recognition of Missionary Graduates  
Alumni Association Business
- 8.00 p.m. Sacred Concert presented by the Danforth Citadel Salvation Army Songster Brigade. Leader, Mr. Eric Sharpe  
Family Worship, Dr. Dixon A. Burns, '16.

Make this Homecoming a Centennial Year priority !  
Plan to attend now ! Reserve your Banquet ticket early !

### EVENING SCHOOL OPENS SEPT. 12

Here is a worthy Centennial project for you! Why not plan to attend T.B.C. Evening School for one or two evenings a week? Like any project worthy of the name, it will cost you a little in time, a degree of effort and a minimum of money. But its rewards will be long and lasting, indeed we would say eternal, in their results.

You can join with hundreds of others to study the Bible (both Old and New Testaments), Doctrine (the Doctrine of Scripture and the Doctrine of God), Christian Education (Education of Youth and an adult Education Programme), or take the special reading course in New Testament Greek.

Classes are held for two hours every Tuesday and Thursday evening, and the subjects available may be taken *en bloc* (four a year), or singly as desired and time is available.

For an entire year of study, the cost is only \$10.00 per subject, (or \$35.00 for any 4 subjects), while the Greek Reading Course has a flat charge of \$20.00 for the year.

Studies in the Evening School lead to the T.B.C. Evening School Certificate and the Evangelical Teacher Training Association Certificate.

Why not set aside some time this fall and winter, study God's Word in an evangelical College and in the company of those of "like precious faith"? Write for the free folder and application form, or come along on Sept. 12 and Sept. 14 at 7.00 p.m. and "taste" it for yourself. You will be warmly welcomed and richly rewarded.

Make your Centennial year a time to be remembered, a time to be blessed and a time to be more fruitful in the service of the Lord Jesus Christ.



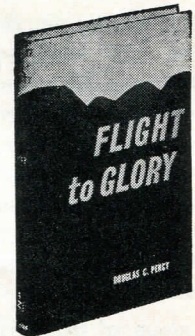
Evening School is fellowship, fun as well as rewarding. A class enjoys a joke with the teacher.

### FLIGHT TO GLORY

This is the title of another novel by the editor of the Recorder. A sequel to "Hidden Valley", "When the Bamboo Sings", and "Beyond the Tangled Mountain", it also contains part of the story of the martyrdom of Merlin Grove, BTh. '60, who was killed in Somalia in 1962. Since the account is woven into a work of fiction, the names of the characters involved have been changed. But the dedication to Merlin and Dorothy Grove, and the introductory chapter identify them as the ones about whom the story has been written.

The thrill and challenge of Africa, intrepid missionary life, the loneliness of childbirth in the jungle, the victory of death in service and romance that touches the heart are all involved in this story. It is a "T.B.C. story" that those who knew or heard of Merlin will appreciate. The key characters Dr. Bill McAdams and his wife, and a jungle pilot and his little plane all play their part in this drama that has a true-to-life background.

Stonecroft Book Club has chosen "Flight To Glory" for its members.



### FLIGHT TO GLORY

By: Douglas C. Percy  
Zondervan Publishing House  
Price \$2.75

Available through the T.B.C. Bookroom

# ALUMNI NEWS

Compiled by Barry Jones, Alumni Secretary

## WE WANT NEWS

The Alumni News section of the Evangelical Recorder survives on your news events, so please keep the Alumni Office informed of ALL your news events. If you put out a prayer letter please include us on your mailing list; if anything interesting happens to you let us know, even send a picture. We are interested, and many of your classmates and TBC friends are interested also. By the way, this announcement concerns alumni in the home-land and in secular employment. We want your news!!

## ONE DAY CONFERENCE

FRANCIS BACON, who, some say may have written Shakespeare's plays, wrote:

"Reading maketh a full man,  
Writing an exact man,  
Conference a ready man."

Because we in the Alumni Executive want to serve our Lord better though the work and ministry of the Alumni Association, we called a one day conference at Cedar Glen, Bolton, on the last Saturday in May. To this conference we invited all Alumni Branch and Class Presidents and Secretaries. A fair number responded to the invitation, and all who attended were rewarded by an increased vision of the ministry and opportunities afforded to our College.

Rev. Robert B. Strimple, Dean of Faculty, started the day off by presenting a most illuminating paper on how the College has progressed in the last five years and what the future may hold. He was very frank with us, indeed the whole day was conducted in an open, frank spirit. Many of the facts presented by Mr. Strimple were familiar to the regular readers of College news media. However, hearing all these facts, changes

and advancements in one sweeping survey was a great thrill for all of us. He outlined the many physical developments undertaken within the College buildings, the organizational changes within faculty, administration and staff, and the advancements made in the field of curricula or College courses. Mr. Strimple then said that ideally TBC should pause, breathe deeply and live with our present programme for a while so that we may consolidate our advances, learn our weaknesses and make necessary improvements. However, this may not be altogether possible, for the stream of events is flowing fast. God is showing us tokens of His good pleasure by a steadily increasing student body, and the future is really upon us now. Bearing this in mind, what course should we chart for these and future days? He reminded us that if our student enrollment were to go beyond 300, then we should need more accommodation. Perhaps a high rise building on the site of the present Rhodes Hall would be the answer to this problem. Pressure is being brought upon us to consider the possibility of the establishment of an evangelical theological seminary granting de-

grees at a post graduate level, but these suggestions bring with them many problems, for with the advancements already made by the College it must also be realised that two areas have not kept pace within the ranks of the Alumni — enthusiasm and contributions. Thus the gauntlet was cast at our feet.

Mr. Andrew Davidson, College Comptroller then gave us a paper on the financial development of the College over the past few years. Because of rising costs and also College expansion the annual budget is now 2¼ times what it was seven years ago. In spite of this the College still spends more than half of every dollar given to it, on student education. It was also surprising to learn that the students pay only 20% of what it actually costs to train them through their courses. Many of us felt somewhat humbled when we saw the charts giving the comparative growth of College costs alongside alumni contributions.

The final sessions of the day involved some very frank discussions, and as a result some resolutions were presented and passed by the group. It is hoped that a copy of these resolutions may soon be made available to all alumni members.

In conclusion may we just say that all present felt that the Alumni Association had a very vital role to play in the ongoing work of the College, not only in a financial sense but also in an advisory capacity. The Alumni Association must have a College-centred programme. We do not exist for ourselves, but to serve the College that has served us so unsparingly.

## CHANGES IN THE TORONTO ALUMNI BRANCH

"On October 19th, 1934, a meeting was held in the Bible College for the purpose of organizing a Toronto Branch of the Alumni Association".

This is how the minutes read of that first Toronto Branch meeting when 125 people met to lay the foundations of one of the most helpful groups to stand behind the work of the Toronto Bible College. In 1934, however, Toronto was a fraction of the size it is today, and now the majority of our alumni live in the greater metropolitan area and find that to travel to a centrally located meeting involves not only many miles but often considerable time. For some little while now we have been planning ways and means of reviving the interest of our local alumni and of making the local meetings more easily accessible to them. At last we have come up with a working plan.

Our scheme is to divide Metro into three

## REMEMBER WHEN...??



April, 1938!

branches. *Toronto East Branch will be that area east of the Don Valley Parkway, Toronto West Branch will be west of Lansdowne Avenue, and Toronto Central Branch will reach to Willowdale and even Richmond Hill to the north.* This plan will likely have growing pains, but we earnestly believe that it can open up for the 850 Toronto area alumni a wonderful means of maintaining their affection and loyalty to the College. In order to activate this plan, three steering committees have been appointed, one for each area, and they will be laying down a programme for their district and then we will notify all Metro alumni of their first meetings.

### **DR. and MRS. DIXON A. BURNS**

Dr. and Mrs. D. A. Burns '16 have recently completed a very exciting experience: a round the world trip, taken as a retirement celebration. In the midst of our snow and ice-bound February they headed west by train and plane, and from the west coast travelled to Honolulu and the islands of Fiji and Samoa. Several weeks were then spent in New Zealand and Australia, where they were able to attend the graduation exercises of an Australian Baptist Theological College. Eight days were then spent in Ceylon before moving up to India and the city of Bombay. They were in Aden in the midst of some of the recent shooting, and later spent some time in Cairo, Malta, Gibraltar and the south of France. To conclude the trip they visited London and spent some five weeks in their native Scotland, and then crossed the Atlantic as a finale to a very memorable and exciting journey. During their travels the Burns met old T.B.C. friends and visited with several T.B.C. missionaries. The many friends of Dr. Burns will be glad to hear of his continued good health and that we expect to have him lead this year's Homecoming gathering in Family Worship.

### **REV. WILLIAM TYLER '36 IN THE FAR EAST**

In the last issue of the Evangelical Recorder we reported the visit of the Rev. Bill Tyler to the O.M.F. fields in the Far East. Many of his friends, I am sure, wondered when they heard of the plane crash in Hong Kong harbour on the day that he was to travel from Formosa to Hong Kong. News has just come to us of what happened to him. Bill's plane was the flight behind the ill-fated Thai Airways plane. He was not aware of the crash and was calmly writing home to his family telling them that he was over Hong Kong, but

that because of bad weather and an obstructed runway his plane was returning to Formosa. How we thank the Lord for His goodness and protection during this chapter of the journey.

## **ALUMNI PERSONALITIES**

### **On The Home Front**

\*PASTOR ROBERT WILKINS, B.Th. '66 is at Trinity Baptist Church, Niagara Falls, Ont.  
\*REV. WALTER WINGER, B.Th., '60 has a pastorate in Carlisle, Pa.  
\*REV. and MRS. A. J. CLARKE (MARGUERITE QUICKFALL '43) are in Brownfield, Alta. at Fairfield Baptist Church.  
\*PASTOR and MRS. DOUGLAS SHERWOOD '57 (GWEN BROWNSEY '58) are at Temple Baptist Church, Brantford.  
\*REV. and MRS. JAMES TAYLOR '40 (MAY PIRRET '39) are at First Baptist Church, Tillsonburg, Ont.

### **On Furlough**

\*MR. and MRS. ROY DIXON '55 from Chad, Africa (S.U.M.).  
\*MISS JOAN COLLINS '61 from Chad, Africa (S.U.M.).  
\*REV. and MRS. JACK BROTHERTON '38 (MADGE EDGERSON '38-'39) from Chad, Africa (S.U.M.).  
\*MISS ANNEMARIE HATTENHAUER '62 from Nigeria, Africa (S.I.M.).  
\*REV. and MRS. (DR.) JOHN CSEREPKA '57-58 from Bolivia, South America (C.B.F.M.B.).  
\*MISS EVELYN HAWN '35 from India (C.B.F.M.B.).  
\*MISS RUTH PECOVER '35 from Kenya, Africa (A.I.M.).

### **To The Field**

\*MR. BRIAN BREWSTER '67 to Puerto Rico with Literature Crusade, Brethren Assemblies. He hopes to work in India when permission is granted.  
\*MISS SUSAN NEUDORF, Reg. N., '67 Sp. to Haiti, West Indies for her first term of service (M.C.C.).  
\*MISS SHIRLEY SNIDER '61 returned to Singapore (O.M.F.).  
\*MISS BEVERLEY BRATTON, B.Th. '59 to France for another term with B.C.U.  
\*MR. and MRS. BRUCE SIMPSON (PRISCILLA '65 Sp.) to Costa Rica en route to Colombia, South America, for their first term of service with E.U.S.A.  
\*MISS LILLA LINDO '67 Sp. to Zambia for her first term of service (A.E.F.).  
\*MISS ELEANOR BOYES '58 Sp. returning to Ecuador, South America (W.R.M.F.).  
A CORRECTION — from June Recorder:  
\*The departure of MR. and MRS. GRAHAM COX (MERLE SONLEY '42 E.C.) for Nigeria has been delayed in order for Mr. Cox to complete his course of studies at University.

## **Marriages**

\*MISS JOAN OXFORD to MR. ROGER POWELL, on March 22, 1967, in the Avenue Road Church, Toronto.  
\*MISS JEAN McDONALD '60-'62 to MR. JOHN ANDERSON, on March 25, 1967, in the Queensway Cathedral, Toronto.  
\*MISS ROSWITHA SCHUMACHER '65-67 to MR. WILLIAM PLANT '67, on May 6, 1967, in the United Church, Huntsville, Ont. REV. E. L. SIMMONDS officiated. MISS GLADYS MERRITT '65-67 was maid of honour and MR. KENNETH PLANT '69 was an usher.  
\*MISS KATHLEEN PATTERSON '66 E.C. to MR. JACK McSPADDEN, on May 6, 1967, in Toronto. MISS MABEL BAKER '60 was maid of honour and MR. ALLAN LAWRENCE '66 was best man. The soloist was MRS. C. PAULS (ANNE BAKER '48).  
\*MISS JEAN SMITH '64 E.C. to MR. EDMUND KENNEDY, on July 8, 1967, in the home of her parents in Hespeler, Ont.  
\*MISS MARGARET PROMNEY to MR. ROBERT DAVIS '70, on July 8, 1967, at Melrose Baptist Church, Toronto. REV. LEONARD COUPLAND '38 officiated. MR. JACK POSTMA '69 was best man, and MR. MAX PROMNEY '40-42, father of the bride, was soloist. MR. KEN MORGAN '70 was an usher. The Master of Ceremonies was MR. PAUL FAWCETT, B.Th. '59, and MR. ROBERT CLUBINE '52 gave the toast to the bride.

## **Births**

\*TO MR. and MRS. DAVID HENNE '59-'62 (MARILYN HANSON, B.Th. '62) a son, Nathan Charles, on March 10, 1967, in Guatemala, a brother for Karis and Alice.  
\*To MR. and MRS. WILLIAM MURRAY (LINDA BELLHOUSE '65) a daughter, Heather Lynn, on April 30 1967, in Brantford, Ont.  
\*To DR. and MRS. DONALD CLUNAS (MARY LOU SHOEMAKER '61-'63) a son, Brian Richard, on May 9, 1967, in Poona, India.  
\*To MR. and MRS. ED. WESTENDORP '61-'63 (LYNNE RALSTON '63) a daughter, Dana Lynne, on May 15, 1967, in Toronto.  
\*To REV. and MRS. MICHAEL TWILLEY '61 (VALERIE PUGH '59-61) a daughter, Joanne Ruth, on June 20, 1967, in Manotick, Ont., a sister for Stephen, Susan and Gershon.  
\*To MR. and MRS. DANIEL HUFNAGEL (EVELYN CURRIE '60) a son, John James, on June 22, 1967, in Alliston, Ont.

## **Deaths**

\*MISS JANE SLOANE '17 E.C. on July 19, 1966, in Toronto.  
\*MISS LILLIAN GREENSLADE '26-'29 on June 25, 1967, in Toronto.  
\*REV. ARTHUR HOMER '28-'30 on June 30, 1967, in Toronto.