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Number 1

## Our T. B. C. Heritage

(Address delivered at the Annual Alumni Conference  
at opening of current session)

Principal J. B. Rhodes

The Toronto Bible College is now well launched upon the second half-century of its history. As I have been thinking these past weeks of the remarkable growth and consolidation of the College during the long and distinguished period of Dr. John McNicol's Principalship, I have been impressed with the singular work that he has wrought, under God, these forty years. I use the adjective "singular" advisedly, for I am increasingly inclined to believe — and I wonder if you do not agree with me — that there is something here at T.B.C. that is unique. And that is my theme this evening, The Unique Character of our T.B.C. Heritage.

Of course, there is a good deal that we share in common with all evangelical Bible Institutes. Our belief, for instance, in the Holy Scriptures as the veritable Word of God, the only infallible rule of faith and practice, the product of plenary inspiration, "for no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit".

We share with them, too, our faith in the Deity as well as the Humanity of our blessed Lord and Saviour — "God of God, Light of Light, Very God of Very God, Begotten not Made, being of One Substance with the Father, by Whom all things were made". Those few phrases from an ancient creed of the Church universal express more effectively and comprehensively our Christian conviction than you or I could state it in as many paragraphs.

We also share in common with other Bible Schools our belief in the substitutionary death of Jesus Christ. "In my place condemned He stood, Sealed my pardon with His blood: Hallelujah! What a Saviour!" But the fifth affirmation of our T.B.C. doctrinal basis, as you will see if you consult the Calendar, links together the Substitutionary Life, Death and Resurrection of our Lord. That is significant, as you will remember from your familiarity with Dr. McNicol's volume, "The Christian Evangel".

We share with other Schools, as well, our faith in the absolute necessity of the Holy Spirit's work, if men who are "dead in trespasses and sins" are ever to be born again; and if we, who already have been quickened into newness of life, are to be constantly sanctified and made meet for the Master's use.

We also share with other Bible Institutes our conviction that the one and only hope for the world lies in the Second Coming of our Lord and Saviour; a Coming that we believe, on the basis of Scriptural teaching, will be pre-millennial. Furthermore, as we look for Christ's Return we find ourselves furnished with the most urgent and impelling motive to live a separated and consecrated life, "for every one that hath this hope set on Him purifieth himself, even as He is pure". Indeed it is this blessed hope of our Lord's Second Advent, together with our awareness of the utter hopelessness and helplessness of those who are without God in the world, that impels us to put evangelism in the very forefront of our Christian activity — an evangelism beginning in our immediate community but reaching out to the uttermost parts of the earth. So our missionary outlook here at T.B.C. not only encompasses this wide Dominion of Canada but sweeps to "earth's remotest bound". It may be of interest to you as Alumni to know that last College year, at our Tuesday Devotional services, seventeen missionaries addressed us. These were all in addition to the missionary speakers at the Wednesday morning missionary meetings. But in this emphasis on the primacy and urgency of evangelism and missions, again we do but share the zeal that inflames all evangelical Bible Institutes.

These convictions that we possess in common with other Bible Schools — and I have taken time to mention only a number of them — are of course fundamental. There is no justification for the existence of any Bible Institute that would depart from a single one of them. But the question I have been asking myself these past weeks is this: In what way is the life of T.B.C. unique, and what is it that gives to our testimony its distinctive character? For that it is distinctive is the witness that others bear to us. This fact was drawn to our attention in an interesting way last winter. There came to the College one morning a missionary of a well-known society, who is not one of our graduates. He had recently returned from overseas service. He explained why he had sought out this place. "While I was out on the field" — he said — "I came into contact several times with T.B.C. graduates. I noticed in them and in their fellowship something different. When I spoke to them about it they simply said; 'O, it's just the spirit of T.B.C.' There seemed to be something about those T.B.C. folk that was distinctive of them. And I determined when I came home on furlough that I would find out the secret for myself." Was my missionary friend right or not? If so, what is it that distinguishes T.B.C., and what is the secret of it?

As graduates of this College you do not need me to answer that question. You know as well as I do that whatever may be distinctive of this place is the creation of the Holy Spirit. Our T.B.C. spirit is not a spirit that we generate by our enthusiasms and our camaraderie. Our T.B.C. fellowship is not just the fellowship of a group of young people with similar interests and similar aims. There is a Divine creativity manifest in the life, spirit and fellowship of this college. And we dare not say that in any spirit of boasting. Long ago, as Dr. McNicol has often told us — and I believe he had no small part in the decision then taken — the Board and Staff of the College made it their resolve, so far as lay in their power, to provide in this College those conditions that appear in the account of the primitive Church described in the opening chapters of the Acts. They determined that corporately they would recognize and honour the leadership of the Holy Spirit, who is the Divinely-appointed Administrator of the things of Christ. Thus in all the development of the work throughout the years, in all the engagements of the class-room, in all the activities of the Student body, this principle has been carefully and diligently observed. The guidance and the leading of the Holy Spirit

has been constantly sought, and prompt and willing obedience given Him. That is how our T.B.C. fellowship has been created. And it is characterized, I believe, by two unmistakable marks.

First, by a joyous sense of freedom. That is only what the New Testament would lead us to expect where the Holy Spirit is recognized as the Administrator of Christian life and service. "Where the Spirit of the Lord is, there is liberty. . . . For freedom, did Christ set us free." This is why we are averse to prescribing rules to govern the Student body, and to drawing up regulations to cover details of their dress and behaviour. We prefer to leave the students corporately and individually to govern themselves under the guidance of God's Spirit, in the light of God's Word. This is essentially a spiritual principle, yet it is also a principle consonant with the highest educational precepts. For the purpose of all education is to inculcate an appreciation of the finest standards, and to develop the power of self-criticism and self-discipline. "The best education anyone receives," it has been said, "is not that which others give him, but that which he gives himself". It is this principle, lifted to the Christian plane, where the individual's relationship to the Holy Spirit is recognized, that this College seeks to instil into the minds and hearts of all its students. It has further been said, that the true teacher is one who enables his students to become independent of him. We desire to foster in our students the exercise of their own judgment and their own initiative; therefore we are not concerned to keep them in leading-strings during their course, or to turn them out in a set mould when they graduate. We prefer that each should express his own God-given personality, and we allow to each the privilege of possessing his own convictions. The first mark of T.B.C. fellowship is its freedom.

The second mark of our T.B.C. fellowship is its willingness to serve others in the spirit of Christian love. I could cite many instances — if there were time — of missionary leaders overseas and Church leaders at home who have told us of the way in which our graduates have stepped into the breach when some emergency has developed, and disregarding their own comfort, have gladly ministered to others. Nothing gives us more profound satisfaction than to hear such glowing and sincere tributes to members of our T.B.C. family.

It is this same spirit that characterizes our relationships as a College with all those who profess to be followers of our Lord and Saviour. In recent years the criticism has not seldom been made that the College deals too kindly with those who are not as sound and fundamental as we are ourselves. In fact the charge of modernism that has been brought against the Toronto Bible College from time to time is based, not only on our unwillingness to teach dispensationalism, but also on this other supposed fault. I am sorry for those who make this complaint, especially when they are our own graduates, for it indicates that they have never quite understood the distinctive spirit of T.B.C. So long ago as 1910, addressing the graduating class of that year, Principal McNicol urged them to "acquire the habit of looking on men and women with the eye of the Saviour". That is why Dr. McNicol has never indulged in that practice, all too common in our day, of labelling Christian men — attaching neat little tags to them — and evaluating their life and work in reference to these tags. That is why he has maintained friendship with some to whom certain of his brethren scorn to show any kindness, scarce extending even common courtesy to them. And, for myself, I trust that the day will never come when this College will forget either the words or the example of Principal McNicol. May we always emulate his life-long practice, and in our turn "acquire the habit of looking at ALL men and women with the eye of the Saviour". Was it not the saintly Andrew Murray, who surely lived a devoted and separated life if any

man has done so, who said: "Hold all children of God, however perverse they may be, fervently dear"?

One word more and I am done. How may this distinctive character of T.B.C. life and fellowship be maintained? There is only one way — that we, who belong to our T.B.C. family, constantly remember that although free to enjoy the full liberty of the children of God, we are yet "bondservants of Jesus Christ". That is the only security of our Christian freedom. It requires of us constant watchfulness. Only as we exercise ourselves as the servants of Christ, "doing the will of God from the heart", constrained thereto by the love of Christ, can we walk in that freedom and manifest that love of which we have thought this evening. "Heart union with Him who is Himself the Living Word of God, this only is Life, Liberty, Peace and Joy."

## THE ANNUAL COMMUNION SERVICE

of the College will be held on

SUNDAY, APRIL 20, at 11.00 A.M.

in the Assembly Hall

You are cordially invited to attend

# The Gateway

## Year Book of The College

We expect that the annual publication of the Graduating Class will be off the press early in April. It will be a well-illustrated book carrying the theme of "Gateway" throughout.

As the publication is limited to the same circulation as last year, we would advise members of the Alumni who desire a copy to secure it early. The price is \$1.00 postpaid, and copies will be sent in the order that requests have been received, as soon as the book is off the press. Send your order, accompanied by a postal note, to:

The Treasurer of the Gateway, 16 Spadina Road, Toronto 4.

# CHANGE OF DATE - -

**The Graduating Exercises**  
will be held on  
**FRIDAY, APRIL 25th**  
**at 8 o'clock**

Door open at 6.15                      7,000 Seats                      Offering  
Tickets may be secured by applying to the Secretary



Owing to a contract entered into between the C.B.C. and the Promenade Symphony Orchestra, the Varsity Arena will be required for a Broadcast concert on the previously announced date, Thursday, April 24th. We are therefore unable to use it.

We regret the necessity to make this change of date and trust that it will not seriously inconvenience our many friends.

## THE ANNUAL MEETING OF THE STUDENT BODY

will be held in the Assembly Hall of the College

**THURSDAY, APRIL 24, at 8.00 P.M.**

The Alumni Supper will be held the same evening at 5.45 when the Graduating Classes will be the guests of the Alumni Association.

Former students and friends are invited.

# T. B. C.

who

# Overseas

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John Posno, '41  
China Inland Mission  
China



Margaret Rideout, '46  
Baptist Mission Board  
India



Muriel Bamford, '45  
United Church Overseas Missions  
India



Merle Sonley, E.C. '42  
Sudan Interior Mission  
Nigeria



Doris Leonard, '45  
China Inland Mission  
China



Margaret Ashby, '42  
China Inland Mission  
China



Iris Reeve, '44  
Unevangelized Fields Mission  
Belgian Congo



Phyllis Kalbfleisch, '44  
Sudan Interior Mission  
Nigeria



Elizabeth Webb, '41  
Sudan Interior Mission  
Nigeria



Phyllis Dodds, '42  
Bolivian Indian Mission  
Bolivia

# Graduates

tered

## Missions

6



Thelma Wild, '43  
Unevangelized Fields Mission  
Belgian Congo



Fred Wilson, '42  
Baptist Mission Board  
Bolivia



Gladys McLean, '44  
Baptist Mission Board  
India



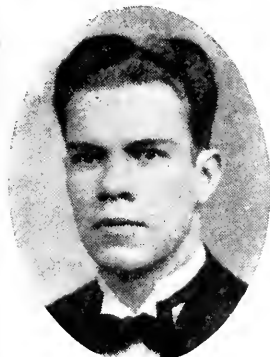
Doric Lane, '44  
Mid-Missions  
Liberia



Mary Littlewood, '40  
Sudan United Mission  
French Equatorial Africa



Beatrice Hanson, E.C. '40  
Jamaica



Joseph Richardson, '38  
Baptist Mission Board  
India



James Green, '44  
Mid-Missions  
Jamaica, B.W.I.



Estelle Kjelson, '41  
Salvation Army  
Netherlands E. Indies

## Continued Reaction to our Answer

Principal J. B. Rhodes

A year ago this month we published in "The Recorder" Dr. John McNicol's article, "Fundamental but not Dispensational". We expected that it would arouse interest among our own graduates and other friends of the College, but we did not in the least anticipate the wide range of interest that it would awaken. That interest has not yet subsided, for we are still receiving letters from persons who have only recently seen that article, and who tell us of their own appreciation of it. We gave some account of the impression that the article made in the September issue of "The Recorder" last year. We printed 4,000 copies of that issue, but so many requests came in for additional copies of it that some time since it became exhausted. We therefore apologize to those of our friends who have asked for copies of it, and whose request we have been unable to meet. While we issued two supplementary editions of the March "Recorder" carrying Dr. McNicol's article we made no plans to re-issue the September "Recorder". For one thing, we did not expect the interest in it to be as keen as it proved to be, and for another, we did not feel justified in involving ourselves in the additional printing costs that its re-publication would have incurred. But we are taking this opportunity to inform our friends of the continued reaction to our answer and to share with them some of the interesting and unsolicited letters that have reached the College.

We still hear from our graduates, both by letter and by word of mouth, of their satisfaction with Dr. McNicol's article. In this review, however, we should like to give some idea of the interest shown in the article by those who are beyond the borders of our T.B.C. Fellowship. To begin with, let us cite three well-known educational institutions.

Westminster Theological Seminary, Philadelphia, Pa.:

"We should appreciate for our Library, a copy of the Toronto Bible College Recorder, March, 1946, vol. 52, no. 1, containing the article 'Fundamental but not Dispensational,' by Principal John McNicol.

Thanking you for your kind attention,

ARTHUR W. KUSCHKE, JR., Librarian.

Providence Bible Institute, Providence, Rhode Island:

"We greatly appreciated Principal John McNicol's article "Fundamental but not Dispensational", and are enclosing \$2.00 to cover the cost of 10 copies of the Recorder containing this article that we might distribute to our Faculty members. Also we are making request for 4 copies of Principal McNicol's lectures in the Bible's Philosophy of History. May God continue to bless you in your work for the Master.

Sincerely yours in Christ,

TERRELLE B. CRUM, Director, Evening Schools.

United College, Winnipeg, Manitoba:

I have just been reading the article by Principal John McNicol entitled "Fundamental but not Dispensational". I see a footnote that additional copies of this article may be obtained by applying to your office. I am wondering if you could send me 4 or 5 copies for distribution among the members of our Faculty of Theology. I would appreciate this very much as I think this a valuable article and I am glad to have this information concerning Rev. Dr. McNicol.

Sincerely yours,

W. C. GRAHAM, Principal.



It is impossible to cite extracts from all the letters we have received that express interest in Dr. McNicol's article. Exigencies of space will permit us to select only a few for quotation from the total number that have reached us. As before they have come from far afield; only this week one reached us from Virginia. They have come from every province of the Dominion except Prince Edward Island, from nine states in the United States, from Central America and from Great Britain.

**Rev. G. P. Tasker** (missionary from India):

Recently I saw your article in the "Recorder" for March last and thanked God for the courage that enabled you to publish it. My wife and I are just back from a long period of evangelistic teaching and service in India, for the past 20 years interdenominationally and independently. For the last two years I pastored a large Methodist Church in Bangalore, where by request I gave a series of expository talks on the Second Coming of our Lord. I published these talks and enclose a copy with the request that, if you can find the time, you will favour me with any criticisms or suggestions you have to make, with a view to their improvement for a second edition. I also enclose a small cheque in token of my interest and fellowship with you in the stand you have taken. God bless you richly in all your labours for Him.

**Rev. Harold N. Auler**, Evangelical and Reformed Church, Honduras, C.A.:

In the "Recorder" of September '46 we read of Dr. McNicol's article. We are interested to note the results of sending out such an article. It should prove helpful to many. Please send a copy for my files. For your work we pray the rich blessing of the Lord.

**Mrs. H. O. T. Burkwall**, formerly of South China, now of the British and Foreign Bible Society, Edmonton, Alberta:

I shall be very grateful if you will send me two copies of the very fine article by Dr. McNicol. A friend lent it to us and we would like one for ourselves and one to pass on to friends.

**Rev. Andrew E. Johnson**, Evangelical Free Church, Sandstone, Minnesota:

A copy of the March "Recorder" came to me the other day. It just thrilled my soul to read the article, "Fundamental but not Dispensational". More power to you! I was brought up on Dispensational teaching, but I find myself turning from it. The reason so many are taken up with it I'm sure is because it is presented in such a way as to convey the impression that there is no other view of things worthy of an intelligent person's consideration. I am a graduate of (a well-known institution in the States) and thank God for the School, but I must admit that we were never really introduced to other viewpoints. The last year or two I have wondered if there were a fundamental Bible School or College that was not always pounding Postponed Kingdom and Futurism into its student body, and I am so happy to hear of your school. May God bless you richly in your work.

**Paul McCullough**, Columbia, South Carolina:

I received my requested copy of the article "Fundamental but not Dispensational" and found the contents very interesting. I appreciate your frank and firm statement of the College's position regarding these matters.

**Rev. Matthew Francis**, The Temple, Walsall, England:

Please allow me to thank you for your excellent paper on "Fundamental but not Dispensational". I have read it with much profit and would welcome one or

two extra copies if it is possible to secure them. I trust your paper will be widely circulated just as it stands or enlarged into a good sized book. I would gladly welcome and would help to circulate your book on the subject. May God continue to bless you and your great work.

Rev. A. C. Archibald, D.D., Talbot St. Baptist Church, London, Ontario.

Will you please send me 6 copies of the admirable address of Dr. McNicol on "Fundamental but not Dispensational".

Rev. Chas. Saunders, Baptist Church, Mt. Brydges, Ontario:

Thank you for the reprint of "The March Recorder". I appreciated the main feature very much. I have personally found it hard to agree with the dogmatic attitude of some men who hold certain views regarding the plan of the ages. If you will send me half-a-dozen copies I can distribute them to advantage.

Rev. Horace West, First Baptist Church, Saskatoon, Saskatchewan.

I just received a copy of "The Recorder" containing Dr. McNicol's article. It is very good, and I would appreciate having 3 or 4 more copies.

Rev. E. V. Phillips, Bethany Baptist Church, Winnipeg, Manitoba:

I received your letter and the one dozen copies of the March "Recorder". I have read the article with a great deal of pleasure and profit, and I congratulate you on it. I think it is one of the finest articles on this question that I have ever read. It might interest you to know that after I came out of Toronto Bible College, there were books loaned me on the futurist interpretation which I read and accepted. I also taught to the churches of which I was pastor the whole scheme of that prophetic interpretation. However, as time went on, I was driven to a more careful study of the Word of God, and came to see that the coming of Christ is one complete event and not divided by a period of seven years. This was quite a blow to me in my thinking, but it was the beginning of a mental emancipation for which I shall never cease to thank God. Today I wonder how it was that I was so blind to the distinct teaching of God's Word. More and more I have come to appreciate the teaching that you presented to us as students — although we did not always appreciate it in our student days. The article was so good that the dozen copies did not last me long. I would like to have about three dozen more, if that is possible.

Rev. S. M. Scott, Knox Presbyterian Church, Kincardine, Ontario:

I do not know who is responsible for sending Dr. McNicol's article to me, but I wish very heartily to express my thanks and appreciation. It is not because I myself had any doubt as to the sound position of the College in its teaching, but because of the clarity and completeness of the statement itself on matters which are of great moment today. It has already, on first reading, become of value to myself. I should like to have 2 or 3 additional copies.

Rev. John B. Fox, North Side Presbyterian Church, Regina, Saskatchewan:

May I heartily commend you for your very fine and keen analysis of the Dispensationalist theories. I thoroughly agree with you that the Dispensationalists have made a terrible departure from the true understanding of the Bible, and have gotten away entirely from the central Biblical emphases of historic Protestantism. By writing this article you have done a real service.

Rev. John Fleck, Elmwood Avenue Presbyterian Church, London, Ontario:

May I take the liberty of writing to thank you for the excellent article on "Fundamental but not Dispensational". It is one of the finest things I have read

on the subject and very much to the point at a time when those "on the other side" have so much to say . . . so much against those who do not speak their language. I should be pleased to have 6 additional copies of the article to give to some of my friends here.

**Rev. Gordon A. Peddie**, Knox Presbyterian Church, Walkerton, Ontario.

A short time ago I received from you a copy of Dr. McNicol's illuminating article. I have read this article with great interest, and have found a clear and forceful answer to many questions which have arisen in my own ministry. I should like a dozen copies of the re-issue of the article.

**Rev. J. W. E. Newbery**, Silverthorn United Church, Toronto, Ontario:

Some time ago the issue of "The Recorder" with Dr. McNicol's article came to me and I read it with great profit and inspiration. I have also received the issue containing your report on the reception of that article. I am glad it was so enthusiastically received and I am sure it will strengthen the ties of friendship and partnership with the Church in this and many other lands. Dr. McNicol's word about the Spiritual interpretation of prophecy indicates the true and profitable way to come to the Bible.

**Rev. Horace C. Burkholder**, Crescent Heights United Church, Calgary, Alberta.

My gratitude to you for making Dr. McNicol's article available. I have read it with interest and genuine profit. It is masterly and convincing, and states the issue and conclusion in a manner most needful on the field of work across this great west country. I found this article good for my mind and good for my spirit, and I'd like Principal McNicol to know that I appreciate his contribution to me.

**Rev. George Tuttle**, United Church Manse, Sangudo, Alberta.

Principal John McNicol's statement of the College position relative to certain criticisms is a useful piece of material for any minister to have. This little pamphlet sets forth the aims and objects of the College in a more interesting and challenging fashion than would be possible in a formal statement of constitution, courses of study and timetables.

**Rev. C. G. Kitney**, St. Paul's United Church, Grande Prairie, Alberta:

I have read with deep interest and appreciation Principal McNicol's article. I would appreciate getting 2 or 3 more copies of that statement. I recall the respect in which the late Principal Richard Davidson of Emmanuel College (my own) held Principal McNicol.

These extracts from letters received since the previous "Reaction to our Answer" was published speak for themselves. In addition, we have heard in direct conversation of the far-reaching influence of Dr. McNicol's article. We are confident that his timely treatment of Dispensationalism and its implications has not only clarified our own position among the Bible institutes of the continent, but has also strengthened our testimony and enlarged our opportunity. And we are very thankful to our heavenly Father for the abundant evidence He has permitted us to receive of the blessing that this article has been to many of our brethren and fellow-believers.

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

### PERSONALS

Rose Bolton, '12, is serving the Gypsumville Hospital Unit at Gypsumville, Manitoba, under the United Church W. M. S.

Alice Bachert, '28, has returned to her work in Colombia, South America, under the Latin American Mission.

Irene James, '28, has returned to her field in the Belgian Congo under the Heart of Africa Mission.

Mrs. Ernest Frost (May Russell, E.C., '28) is on furlough from Northern Rhodesia, Africa.

Muriel Harman, '29, is on furlough from the Belgian Congo.

Rev., '38, and Mrs. (Esther Campbell, '35) Hector Goodall have returned to China under the China Inland Mission.

Ida Peterman, '37, has resumed her work in the West Indies.

Milton Craig, '39-'40, has been made pastor of Broad Street Christian Church, Tampa, Florida.

Melita Vye, '43, is in charge of the Parson Memorial Mission, Ottawa, under the Baptist Home Mission Board.

William Lawrence, '45, is studying at the Biblical Seminary, Denver, Colorado.

Eveline Robson, '45, and Dulcie Bell, '46, are studying at the Child Evangelism Institute in Chicago.

### BIRTHS

On October 6 to Mr., '34, and Mrs. (Ella Tilley, '36) John Wilson a daughter, Mary Tilley.

To Rev., '28, and Mrs., '29, Chris Sorley on November 2, a daughter.

To Mr., '40, and Mrs. (Adrienne Sproule, E.C., '40-'41) Ernest Harrison, at Lagos, on January 29, a son, Lloyd Wheatley.

To Mr. and Mrs. (Margaret Lees, E.C., '41) Merle Stuart, a son, Maxwell Wayne, on November 21.

On December 28 to Mr. and Mrs. (Beatrice Beer, '41) Edward Harbron, a daughter, Patricia Joy.

To Mr. E. C., '35, and Mrs. (Helen Austin, E.C., '35) George James, a daughter, Carolynne Elizabeth, on December 30.

To Mr. and Mrs. (Ruby Barnes, '36) George Wilkinson on January 5, a son, John Harley.

On January 6 to Mr. '44 and Mrs. (Gladys Cruickshank, '42) Jonathan Kenzie, a daughter, Louise Beatrice.

To Mr. and Mrs. (Dorothy Loveday '42) Victor Thompson, a daughter, Patricia Esther, on January 23.

To Mr., '43, and Mrs. (Janet Deans, '40-'42) William Hawkey on February 2, a son, Raymond John.

On February 8 to Mr., '41, and Mrs. (Ruth Reynolds, '42), Charles Leach, a son, Charles Elwood.

To Mr., '41, and Mrs. Jas. W. Johnston on January 31, a son, Robert Wesley.

### MARRIAGES

On June 15 in Cooke's Presbyterian Church, Toronto, Norine Hewer, E.C., '44, to Boyer Wild.

At Warren, Ontario, on November 30, Inez Engstrom, '45, to Mervyn Porteous. Elvie Engstrom, '45, was bridesmaid.

Della Honsberger, '40, to Edward Hammerton, on December 28, at Jordan Station, Ontario.

At Altoona, Pennsylvania, Doris Crozier to Rev. Edward Todd, '41, on February 6.

Margaret Legate, '44, to Edwin Kempling, on December 25, at Chatham.