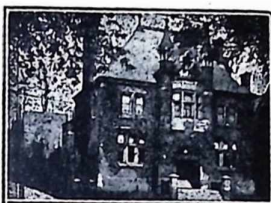


**Note:** This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

*Recorder* (Toronto Bible College), 24, no. 1 (December 1917)

# Toronto Bible College



110 College St.  
Toronto

## Recorder

Price: 10 Cents per  
Annum

VOL. XXIV.]

TORONTO, DECEMBER, 1917

[No. 1

### THE DIVINE IMPERATIVE— "HAVE FAITH IN GOD"

The utterance of these words by our Lord was intended to have, and must have had, a steadying effect on His little band of followers. As for the first time they had witnessed the judicial manifestation of His power in the withering of the fig tree, which must have seemed to be strangely out of keeping with the unvarying experience of blessing and mercy which hitherto had characterized His daily life. Without giving Peter any explanation of the act, or of the reasons lying back of it, He commanded him and his fellow disciples to "have faith in God."

We are passing through days just now when many believers like Peter are bewildered at what they see, and fain would have an explanation for their happening, but none is given, and in its absence we are driven back on this command of our Lord.

The question then is: Can we be *commanded* to have faith? Men expect to be addressed in the subjunctive, not the imperative mood, in matters of religion, and ordinarily this is the case. There are many dark pages in the history of the Christian church

where the imperative mood was adopted and insisted on. It depends, however, on what we understand by the command. If it means the mental acceptance of certain formulated statements of doctrine, many sincere and honest people will say they cannot obey such a command—but evidently this was not what our Lord meant. Faith in God is larger than any mental effort to define either His being, or the character of faith. We notice the Apostle speaks of faith as an experience of the heart, rather than of the mind. "With the heart man believeth." "An evil heart of unbelief." It is getting down to the centre of our being, and having that adjusted to the character and government of God, whether or not we can explain or understand that government.

If God is not worthy of our trust and confidence when everything seems to go wrong, it makes little difference whether or not we have faith in Him when everything seems to go right. Faith is the eye of the soul that seeks for and discovers the light of God in the midst of surrounding darkness—it is the hand that reaches out and takes hold on the Divine Leader in the rough places of life and refuses

to be turned aside. One great reason why the Bible holds its place in the world to-day, after all the vicissitudes through which it has come down to us, is because it not only gives us such a revelation of God as is worthy of the fullest faith of the soul, but it also gives us the account of men like ourselves who had faith in God in the face of conditions as bad as and worse than anything through which we are called to pass. Instances of this fact are too numerous to need citation; let one suffice. It is that of the prophet Habakkuk, in the midst of national and social conditions, dark and perplexing in the extreme (Chap. 1: 1-4). He steadies himself and his friends by the assurance that "the just shall live by faith" (Chap. 2: 4), and is able to look out through the darkness of his time and see the day when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Chap. 2: 14), and then with a prayer that the Lord would "revive His work in the midst of the years" (Chap. 3: 2) he closes with this triumphant testimony of faith, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Surely that is what it means to obey the Divine imperative: "*Have faith in God.*" It is a command for the times.

### "CARRY ON"

We have become familiar with much that is military in the past three years, and probably the two words at the head of this item are the most familiar of all. They are simple, direct and expressive, and as such we can appropriate them to our own department of work in the Bible Col-

lege. For the past twenty-three years this institution has been training young men and women for lives of larger usefulness in the great field of Christian service, both at home and on the foreign field, where the forces of good and evil are ever lined up in conflict. All the wisdom, skill and tact of the military realm are ever in demand in this great warfare—and only as we are led and instructed by our Great Commander can we hope to triumph.

During the present session, which opened in September, we have enrolled 64 students in the regular day classes, who spend three hours each forenoon at lectures learning how to use "the sword of the spirit," and in the afternoons and evenings putting that instruction into practice.

In addition to these we have an attendance that fills the lecture hall at the evening classes meeting Tuesdays and Thursdays under the guidance of Principal McNicol, Prof. Griffith Thomas, and Rev. F. S. Weston, M.A. In our desire and purpose to emphasize the great truths laid down in the manual of training, we are not spending time over the lesser questions which characterize the several departments of the King's army, but unite in the utmost harmony to know more perfectly the "way to win," and thus hasten the triumph of our Lord's truth in the world.

During the past twenty-three years thousands of recruits have been enlisted and trained in this school, and then sent forward in connection with their own units to strengthen the forces in the field, and are to-day to be found on every front around the world.

To those who share this work with us by contributing to its maintenance we offer our grateful thanks, for at no time in the history of the College has it had more thoughtful consideration from its friends than at present, and thus we are enabled still to "*Carry on.*"

## From the Bible College Family Scattered Abroad

**Flight Lieut. T. R. Sorton, Somewhere in France:** "Your welcome letter came 'as cold water to a thirsty soul.'" Since receiving it I've passed through a new course of training, and am now in France as an air gunner observer in the Royal Flying Corps—or, as the old Scotch woman said, "fleeing corpse." Though at the front I sometimes find it hard to realize that a war is on. Looking around, one finds farming going on as usual, village life no quieter than peace time, and the church bells emphasizing, as if no war existed, the living presence of the Prince of Peace.

"On my journey from Boulogne here I had some amusing experiences. Of course you know how fluently (?) I speak French. Well, my first morning in a French hotel found me in sad need of a needle and thread—or a wife. Ringing for the maid, I asked for the above (not the wife); after a short interval she reappeared holding in her hand a button hook. Since then I have stuck to my plain sensible Scotch tongue, with normal results.

"Am glad to learn that in spite of trying conditions, the School, or should I say College, still abounds in blessing; the atmosphere so pregnant with spirituality still clings to me like a garment. God knows one requires to keep the fact of Christ ever in his vision in the army. Oftimes I've been quite discouraged with myself. I seem to live short. Occasionally something crops up to encourage, as the following will show. A young officer from Canada came to me in my room at the hotel and asked for half an hour's chat. Suspecting the trend of conversation, I said 'Certainly.' He then told me of his life, his resolves, his ambition, his mother and her godliness. He then went on to say how much he had fallen short of the ideal his mother set for him, and how

anxious he was to start afresh. Turning to him, I said: 'Well, there is only one thing for you to do, and that is to honestly dedicate your life to God.' He replied, 'Yes, I guess that's the only thing for me.' Picking up a little booklet containing the choicest Psalms, which I always carry with me, I read Psalm 51, and after reading knelt with him at the bedside and prayed. On rising he gripped my hand, and with the tears rolling down his cheeks said, 'I want to say, Sorton, that your life is not in vain; you've been a great blessing to me.' From that hour I ceased to be discouraged. My new adjustment, and new mode of expressing Christianity among soldiers, has not been unfruitful."

**Corp. J. C. Proctor, Somewhere in France:** "The fall term will have commenced a few weeks ago, and you will all be as busy as usual at the T.B.C. What a contrast between this place and the hallowed walls of the old School!

"I'm writing in the village school-room, seated at one of the tiny desks, of which there are thirty, and dreaming of the days when I sat at such a desk and threw blobs of ink at the nice white linen collar of the boy in front, or chewed blotting-paper into pellets and aimed them at the blackboard, using a ruler as a catapult. Oh, happy memories! The school-room is much the same as any country school-room in the old country or Canada, but the cupboard contains something never seen in a school in England or Canada. I refer to the gas masks provided for the children of the village—this provision being made necessary by the development of this frightful war, that spares not the innocent women and children who live in the war zone."

From another letter: "As I am writing now, there is a terrific 'bar-

rage' proceeding, and one wonders whether our boys are making a raid, or if 'Fritz' is trying to come back, and is being badly 'strafed.' One also wonders 'How long, O Lord, how long?' It's a grand thing to be saved in days like these, and believe me, the boys know it. One of my old pals, now in another battalion, visited me to-day; he had just come out of the trenches, and was all shaken to pieces, as it had been his worst trip in. Every kind of deviltry had been flung at them, and he was surprised at being alive, he said. Out on 'listening post' one night he made up his mind that there was nothing whatever in religion, but decided to see me first. He told his tale this way: 'I made up my mind that if Jack Proctor was still playing the game I'd be a Christian too, but that if he had "lost out" in France I'd throw the whole thing overboard.' You can't realize how gladly I told him of Jesus and His love. He was one of the wildest of our gang, and one to whom I rarely spoke about salvation when he was with us, but evidently the Spirit of God had been working with him, and He had used even my life, feebly as it represented Christ, to bring conviction to his soul.

"A question that may interest you, as much has been written on the subject, is that of the attitude of the troops towards Christ and Christianity when in danger or in face of death. Very few men talk or preach about Christianity, but the ones here and there who 'live' Christ are doing a far greater work than if all professing Christians were talking about it."

**Mr. James S. Iijima, Japan:** Those who were in the Bible College eight or nine years ago will remember their Japanese fellow-student. Mr. Iijima heard of the College on the Pacific coast and came all the way east to attend its classes. He worked his way through for two years, and then went

back to Japan to carry the Gospel to his fellow-countrymen in his native place. In the face of great difficulties and discouragements he finally succeeded in establishing a mission in the village of Fumi, in one of the interior provinces. Last month the following letter arrived telling of a disaster which has fallen upon his work:

"I am very sorry to write you this report at midnight on the 30th September. In my province, which is named Ibaraki-ken, there arose a great tempest with heavy rains, and with a big flood over the surrounding country. Alas, my new building was blown down. I do not know what to do, but I am trusting God. I want to build up again by God's help and your sympathy. Not only in my province, but in Japan to-day there are thousands of sufferers from the gale and flood without food and homes. In my province there are 206 crushed to death, 236 injured, 58 missing. There are 14,829 houses blown to pieces, and 7,469 half blown down. There is no harvest for the farmers this year, so our people must wait for a cruel famine. In my village, where I am preaching the Gospel, there were fifteen crushed to death, ten wounded, and 103 houses blown to pieces, and 109 half blown down. Our mission building was situated on a little hill, and was blown to pieces. However, we thank the Lord that no one of us was injured by the gale and flood. Dear friends, we are asking of you all special prayers for our poor sufferers, and for our work in the name of Jesus. This mission belongs to the heavenly King, because I started it without financial backing, just trusting in God's Word, and believing in His name."

**Mr. Roy Baker, Honan, China:** "Taking a trip to the southern portion of our field together with an evangelist, I recently visited eight of our outstations. It was an inspiration

to meet many of the country Christians and leaders who give of their leisure time to the preaching of the Gospel. One thing which was very noticeable after meetings and in visiting, was that the conversation generally circled around the Gospel. It was a real blessing to observe the earnestness and the expression of something real and abiding as they would speak of what Jesus taught. I received a new vision of mission work, and could not help but think how worthy these people are of the Gospel and what a change has been wrought in their lives through accepting the message of salvation. Much of our time was spent visiting market towns together with members of different churches in preaching and selling Gospel portions. In our most southern station, Shang-eh-eng-hsein, we sold 5,000 cash worth of books in a few days. An evangelist from an adjoining station was with us, and greatly assisted in the work. The earthquake shock felt throughout this part of Honan brought forth from the people, wherever the evangelists preached, a desire to know its meaning, and as a result many Gospels were sold with the passages in question referred to. May I ask prayer that the Holy Spirit may use the Word as it has been given out to the salvation of many souls, and especially in the proud and wicked city of Shang-eh-eng-hsein, where as yet there is no resident missionary."

**Mr. Fred Story, Argentina, South America:** "The next missionary north of our station is about five hundred miles away, so we are not overlapping. There are some fairly good-sized towns and a great many villages all along the road.

"We have our little organ in our meeting-room, and as the Indians are very fond of singing, we usually open our service with several rousing hymns, such as translations of 'The

Glory Song,' 'The Hope of the Coming of the Lord,' 'Am I a Soldier of the Cross,' 'He Promised Never to Leave Me,' 'How Sweet the Name of Jesus Sounds.' The meetings keep up real well, and good interest is shown.

"During carnival week, which is an annual debauch in South America, we withdrew from the sound of revelry, and had a baptismal service at a stream in the woods at the foot of a mountain, about an hour's walk distant. Our gathering consisted of Indians and Argentinas, men, women and children. This being our first baptismal service, it will always linger in our memory more clearly than others. Seven were baptized, four men and three women. It was a real joy to baptize one old Argentine brother of over sixty years. Two weeks before his eldest daughter had also been seeking baptism, but after eight days' sickness quietly passed away. We look forward to meeting her some day.

"Do all converts go on well? In reply may I quote Mr. Linton, "they are about as unsatisfactory as our own hearts." Their intentions are no doubt good, but habits of many generations' making do not lose their hold without a struggle, and so we sometimes find some of the converts doing things which would horrify many a good saint in our home churches. But if their fall is grievous their repentance and confession is often quick and sincere, and little by little we see them grow. One of the essentials in a missionary, in my estimation, and there are many, is patience and absolute faith in the Word of God to accomplish its work. We must go forth day after day prayerfully sowing, sowing, sowing. Sowing the good seed against all appearance of failure. There can be no failure. The seed is good; the vitality is there; the harvest is assured. This is our strength."

**Rev. Henry Bregman, Paterson, N.J.:** Over a year ago the Rev. Henry Bregman, who since his graduation from the Bible College in 1909 had been assisting Rev. S. B. Rohold in Toronto, was appointed superintendent of a new Hebrew mission in Paterson, N.J. He has been meeting with great encouragement. The following extract from a letter written to one of the Paterson daily papers by a Jewish visitor to the mission from a neighbouring city shows how he has gained the confidence of his fellow Jews.

"To my great joy I found the missionary, Rev. Henry Bregman, a most happy looking Jew, who knows not of the word failure. Of course it sounded strange to me, but thank God that Mr. Bregman and the Christian Ref. Church have reason to be happy and glad of the great work being carried on in that mission.

"Twice I visited the Paterson Hebrew Mission to make sure that it was not a dream what I heard and saw at my first visit. I found that not only are the Christians supporting heartily that Mission, but the Jew also does his share. It sounds strange but it is true. The Jew supports the Mission by his presence, by his singing Christian hymns in Yiddish, and by attentively listening to the Gospel words spoken by the missionary.

"Mr. Bregman, the superintendent, is not only a well versed Hebrew scholar in the written and oral (rabbinical) law, for which he gained high respect of the Jewish attendants, but he also understands to play on the strings of the wounded Jewish heart, and by this he gains their love.

"I conversed with some of his Jewish visitors, and to my great pleasure I heard from them that they like him. They consider him, not as an outsider, or renegade, who brings into the camp of Israel strange ideas, but as one of their midst, who loves them

and is willing to help them. His only fault, they complained of, is that he speaks too much about Jesus."

**Mr. Silas Fox, South India:** Mr. and Mrs. Silas Fox, who left for India a year ago, are making rapid progress in the language. The following statement came from the London office of the Ceylon and India General Mission a few months ago:

"Mr. Fox has had the singular privilege of breaking all records in our Mission, and I cannot recall any record of such early success from any society working in India. After about two months in the country, he was able to give a testimony in Hindupur, in the Telegu language. The record seems to indicate a special gift for languages, and no doubt is an answer to prayer."

### THE BIBLE COLLEGE AND CHANGING CONDITIONS

In almost every branch of labour, as the work progresses, there are bound to come times of congestion, when the forward movement must cease temporarily, and give place to a process of sorting out and clarifying in preparation for the next forward move. The waste must be repaired, the rubbish removed, the disordered materials must be set aside in their proper places, and made ready for the next advance. This is true at the battle front. The powerful drive forward must sooner or later be halted for a time, while preparations are made for another advance. This is true also in the Christian life. The period of growth and steady advance will surely lead one into new problems. Difficulties always attend the way of those who go forward. Before every advance there must come a time of apparently arrested progress, during which gains are consolidated and made secure.

Sometimes we are brought suddenly face to face with new conditions,

and must pause to adjust ourselves. New issues loom out of the mists ahead, and we must go slowly awhile to determine our attitude towards them.

Many a life is being compelled to do this to-day. Life has moved on pleasantly and uninterruptedly perhaps for years; the dreadful clash of arms in Europe has been far away and remote, and has had but little real influence on the events of life, other than providing topics for conversation. Steadily and surely the grim monster of war moves nearer to us. We begin to feel its hot breath on our faces. It is bringing us face to face with new and strange things—things that are startling—things that come sometimes with stunning force, and ruthlessly overturn our carefully thought out ideas of life. Then suddenly we come face to face with new circumstances which we can't fit in anywhere nor accustom ourselves to. Thus we are brought to a halt, and have to do a great deal of readjusting.

Happy is the one in these circumstances who knows the way into the secret place of prayer and communion, where these adjustments can be most readily and easily made.

Many of our students are thus being arrested and compelled to meet squarely the new conditions of our day. It is not easy to grasp the full significance of affairs at once, or to see clearly along just what line one's duty lies. But in the upheaval and confusion, in the very thick of the din and darkness of the new circumstances, he who enters the secret place and lingers there is sure of a resolute heart, a calm mind, and a clear vision.

And so our work in this quiet spot goes on; the Word of God is being taught, the truths of the deeper life are being unfolded. Thus in our own measure we are helping to clarify the

issues in these dark days. Through the lives of our students influences are being let loose on the city, which tend to make men see their duty more clearly, and with braver heart and more resolute purpose do the thing that is right. Under the influence of God's Word the agitated grow calm, the weak become strong, the timid and shrinking are nerved to overcome, and eyes blinded by ignorance and fear are opened to clear vision and courageous action. Surely this is a source of national strength.

G. M. B.

### A FAREWELL MESSAGE

Mr. G. Booth, who left the city November 8th for work in China under the China Inland Mission, addressed the students at the devotional period on Tuesday, October 6th, and made a deep impression as he told out of his own experience the satisfaction he enjoyed through a clear consciousness of the Lord's leading in undertaking work in China as a missionary.

In telling how we may know the will of God in our daily life, and the choice of a life work, he laid down the following conditions:

1. A study of the Scriptures as containing the mind of God.
2. An appropriation of the truth we learn into our own experience.
3. Taking time to consider the providential guidance we have.
4. Doing the work at hand to the best of our ability.
5. Making ourselves intelligent as to the needs of the world.
6. Definitely offering ourselves for service in the field to which we believe we are called, and abiding by the decision of those in charge of it as indicating the will of God.
7. Our attitude should not be home mission or foreign mission—but submission.



### PERSONALS

Mr. Geo. Tester ('07) is now pastor of the Presbyterian Church in Champion, Neb., U.S.A. He writes: "There are three appointments, and the people are hungry for the Gospel."

Mr. Glen Wardell ('13) has been ordained to the ministry as pastor of the Baptist Church at Picton, Ont. He was married recently to Miss Maud Hewetson ('11).

Mr. Cecil White ('14) has been appointed pastor of the Baptist church at Tawas City, Mich.

Rev. Fred Vine ('12), of Munroe, Mich., paid a visit to the College recently. He was married in Chalmers Church on the 14th of November.

Miss Bender ('17) and Mr. Ezra Mohr were married in the summer, and are living in Naperville, Ill., where Mr. Mohr is finishing his course of study for the ministry.

Miss Margaret Armstrong is at Smoky Lake, Alta., in the Kolakreeka Mission of the Methodist Church. Her work is specially connected with a boarding school for children in the midst of a large Ruthenian population.

### COLLEGE NOTES

The various students' activities have been organized for the work of the session under a general executive, with Mr. J. J. Roberts as President.

The Evangelistic Band, under the leadership of Mr. N. E. Walker, are conducting gospel meetings in various missions, and holding a weekly noon-hour meeting in the Christie, Brown & Co. biscuit factory. They are also carrying on systematic hospital visitation and Scripture distribution.

The Missionary Society, under Mr. E. F. Page, holds its regular weekly meeting on Wednesday afternoon, and has organized four mission study classes with an enrolment of forty students, who meet from 8 to 9 o'clock every Tuesday morning.

The Volunteer Band of recruits for foreign missions has an enrolment of twenty-five members, and is doing some extensive work among young people's societies.

The four hundredth anniversary of the Reformation was observed in the Bible College by a visit from Rev. Patrick Morgan, M.A., Ph.D., formerly a Capuchin priest. Dr. Morgan addressed the student body on Tuesday morning, October 30th, on the Renaissance and the Reformation. On Wednesday evening, the 31st, the very day on which four hundred years ago Luther nailed his ninety-five theses on the door of the castle church at Wittenberg, a large public meeting was held in the Assembly Hall to hear Dr. Morgan tell of his struggle from the cloister to the cross. It was a fascinating story, and a deep impression was made as he brought his hearers at last to the place where after his long, weary search he found "peace through the blood of His cross."

The examinations will begin on Tuesday, December 11th, and the College will close for the Christmas vacation on Thursday, the 20th. The classes will be resumed on Monday, January 7th.

### RECEIPTS FOR GENERAL FUND

Donations received from May 1st to November 13th, 1917:

No.	1.....	\$10 00	No.	26.....	2 00
"	2.....	5 00	"	27.....	5 00
"	3.....	10 00	"	28.....	23 70
"	4.....	10 00	"	29.....	5 00
"	5.....	5 00	"	30.....	100 00
"	6.....	600 00	"	31.....	5 00
"	7.....	10 00	"	32.....	5 00
"	8.....	10 00	"	33.....	4 00
"	9.....	25 00	"	34.....	600 00
"	10.....	5 00	"	35.....	50 00
"	11.....	5 00	"	36.....	10 00
"	12.....	1 00	"	37.....	5 00
"	13.....	4 66	"	38.....	5 00
"	14.....	5 00	"	39.....	2 00
"	15.....	1 00	"	40.....	25 00
"	16.....	4 00	"	41.....	10 00
"	17.....	25 00	"	42.....	3 00
"	18.....	5 00	"	43.....	5 00
"	19.....	15 00	"	44.....	10 00
"	20.....	2 00	"	45.....	10 00
"	21.....	5 00	"	46.....	15 00
"	22.....	50 00	"	47.....	12 00
"	23.....	10 00	"	48.....	5 00
"	24.....	50 00	"	49.....	100 00
"	25.....	25 00			