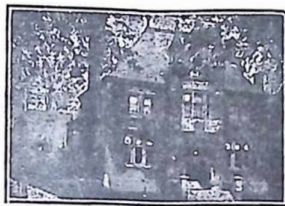


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THE IMPERATIVE NEED

The general observance throughout the country of the King's call to a day of prayer on the first Sabbath of the year was most encouraging. It was a sign that the nation was beginning at last to recognize, in some measure at least, the spiritual conditions of the present world situation, and was coming to realize that "win the war" plans will not win the war unless we humbly turn to God. But a single day of prayer is not sufficient. The spirit which the King's call was intended to evoke should be deepened and extended. Again and again since the beginning of the war voices have been raised, many of them from our military leaders, telling us that without a genuine revival of prayer, no victory can be expected. It will help us to enter more fully into the ministry of prayer which these days call for, if we contemplate some of the great facts about God's relation to the world. In the midst of the tumult of the war we need to be still and know that He is God.

1. God reigns; He is the supreme sovereign of the universe. This common truth needs to be kept before us

continually. It was the source of the confidence of the Old Testament prophets. Isaiah in the day of trouble for Judah and Jerusalem "saw the Lord sitting upon a throne high and lifted up." It is the background of the message of the Book of Revelation. Above the conflicts and judgments of the apocalyptic vision John saw "a throne set in heaven." That throne nothing in earth or hell can shake. The world has not escaped from God's hand. The nations in their terrific strife cannot break through the limits of His control.

2. God purposes to establish His kingdom upon earth. It was this kingdom which the Old Testament prophets saw filling the whole horizon. A time was to come when God's reign would be visibly manifested on earth. The nations would be taught of the Lord, would walk in His ways, and would learn war no more. The last vision of the Bible, as it looks out upon the future, is of an order of things in which the nations have found their peace—a city of God, where "they bring the glory and honor of the nations into it," and a new paradise where the leaves of the tree of life "are for the healing of the na-

tions." God's final purpose with the world is not to establish democracy, or to perpetuate the British Empire, or the Anglo-Saxon race, but to make the kingdoms of this world to become the kingdom of our Lord and of His Christ.

3. The issues of all events upon earth are determined by God in Heaven. In the present order of things the earth is the scene of a conflict which is really carried on between spiritual forces in the unseen world. The wars of earth are but the reflection of this invisible struggle. It is not upon munitions, or men, or money that the final decision depends. Scripture again and again draws back the veil and discloses the existence of supernatural forces both good and evil that are influencing the destinies of the nations and the history of the world. Daniel revealed long ago the fact that angelic hosts hold vigil by the throne of God, and are actively engaged in His government of the world, "to the intent that the living may know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will." The truth of this has been illustrated again and again in the present war. Military calculations have been disappointed and military plans brought to naught by unforeseen and providential happenings. Is it not striking and significant that the only outstanding achievement so far has been the deliverance of Jerusalem, the one thing that lies in the line of God's declared purpose for the world? Jerusalem was to be trodden down of the Gentiles until the times of the Gentiles should be fulfilled.

4. The one way by which we can influence the decisions of this spiritual conflict is prayer. Prayer is the keeping open of the lines of communication between heaven and earth. To break those lines, or to hold them

carelessly, is to give advantage to the foe. The significance of this is illustrated by Daniel's three weeks of prayer and fasting. All the time he was praying on earth, the conflict was going on between the great spiritual beings above. Nothing that we can do at present can compare in importance with wielding the power of prayer. All win the war methods will be unavailing without this. God still waits for us to humble ourselves before Him in contrite and humble prayer, that he may release those supernatural forces in the spiritual world which alone can prepare the way for victory.

"A MAN OF VALOR"

The condition of our times is demanding a strength and fortitude to which many have been strangers in the past, and to which some have still to be introduced. Where and how to obtain that experience is becoming the crucial question of the day. Fortunately for us we have a record of human experience so full and varied that it embraces every aspect of life and gives us its solution and remedy.

There is a striking parallel between the times of Gideon and the days that are now upon us. The narrative given in the 6th ch. of the Book of Judges will repay careful reading. In the midst of great national and material need the message comes to this young man. "The Lord is with thee, thou mighty man of valor." to which he replies, in wonder and perplexity, If that is so, then *why* are we in this state? That is the big enquiry of an increasing number to-day. Now, if we follow the experience of Gideon, we discover that before he was led out into public and national service, he had to face an experience which must have tried the quality and extent of his loyalty to God to the ut-

most, so as to prove his fitness for the larger work to follow. Conditions were not right in Gideon's home; Baal worship with all its attendant vices was established there; and if there, then surely all over the kingdom—for it would appear that Gideon neither approved nor shared in its observance. It was to this state of affairs the Lord first directed the attention of His servant, as shown in what followed.

That Gideon was very human, is evident from the way he shrank from this duty to which he was called. . . . However, he undertook it and carried it through successfully. As the direct outcome of that faithful and loyal obedience to the word and will of God, Gideon became the instrument of God's power for the saving of his country.

The application of this experience is obvious. We can only be in the nation *collectively* what we are in the home *individually*—or in other words the stream cannot rise higher than its source.

The devotion and valor of our boys on the battle field has been established for all time, but the question remains as to whether or not we at home are prepared to share the same uncompromising spirit of loyalty, in fighting all that denies and dethrones God in His own appointed sanctuary. May we be prepared by the power of His Holy Spirit to say:

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship *only* Thee."

Then and not till then may we expect to see the manifestation of God's power in our national experience.

THE NATURE OF PRAYER

(Note.—This article is part of a paper written during the December Examinations. It is given here as an illustration of the work being done by the students of the Bible College.)

"Prayer is the offering of our desires to God for things agreeable to His will in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies." It is the atmosphere of reverent fellowship with God. That the instinct of prayer is a Divine one is seen in the fact that it is universal. It is an inherent element of human nature.

Its importance is seen in the place given to it all through the Bible. The Old Testament saints from earliest times were men of prayer. Abraham, Moses, Joshua, Samuel, Elijah, David and Job, were all men of prayer. In the New Testament our Lord illustrated the meaning and power of prayer. In the midst of His busy life He used to retire frequently for communion with His Father. So impressed were His disciples with this aspect of the life of their Lord that the one thing they asked Him to teach them was, not to preach, or to heal, but to pray. The Book of Acts contains the record of prayer in connection with the events of the early Christian Church. The Epistles contain instructions for, incentives to, and illustrations of, prayer.

The history of the Christian Church is full of illustrations of the place and importance of prayer. Men such as Luther, Wesley, Bishop Leighton, A. J. Gordon, Samuel Rutherford, McCheyne, Judson and David Brainerd, all spent much time in prayer. Luther said, "He has studied well who has prayed well."

But there are always those who will raise objections, and some of these seem reasonable enough. For example: "If God is benevolent and good and knows what things we have need of,

it ought not to be necessary to urge, or even to ask Him for them." In answer to this argument we would say that it is a requirement of love that we ask, and primarily, prayer is not getting God to do things for us but putting ourselves at His disposal to work His will through us. Another plausible objection frequently urged against the habit of prayer is that the world is governed by law, and since the law cannot be broken or changed there is no use praying. But the objector forgets that prayer is itself a law of God as necessary and important as any other.

In order to pray as we ought we should know God, Who He is, what He is, and what He does; that is, we should have a revelation from Him and also a relation to Him. We should ask God, as His children, for the things we need, being assured because of our relationship to Him that He hears us. We must have affection for Him as our Father. We must recognize our limitations and come to Him in the name of Christ through His atoning work of mediation. Then as the result of all these there must be communion. These principles are fundamental and must underlie all true prayer. There are, of course, what are called "common mercies" bestowed upon all by God's grace, but to obtain special and particular blessings there must be communion with Him. "God's mercy seat is no mere stall set by the vulgar road-side, where any careless passer-by may stretch out an easy hand and take any glittering blessing that catches his eye. It is in the Holy of Holies. To approach it we must come through veils and altars of sacrifice. To enter into it we must enter into God."

The law of prayer is stated in John 15:7, and is illustrated by the "vine" and the "branches." Thus there

must be union, an impartation of the Divine life in the believer. There must also be communion, the receiving and obeying of His words. By this union with Christ and this communion with the Divine life received through His words there is unity of nature, interest and desire, so that we can ask what we will, and since our object is to glorify God in Christ, we will ask nothing contrary to His will, and He is able to grant our request.

GEORGE H. BOOTH, '16

(Note.—The following interesting account of Mr. Booth's first impressions of the foreign field is taken from a letter he sent to his fellow students shortly after his arrival in Shanghai. He has been appointed to labor in the province of Yunnan.)

It was indeed interesting, and seemed to put new life into the passengers, on the morning we woke up to see land. This did not mean that we were just getting into port, for we travelled down the coast of Japan for two days before getting to Yokohama. The first evening off the coast I will long remember. It was not the coast line that was so interesting, but it was the most gorgeous sunset. The whole horizon was tinted with every shade of red. But lying between us and the glorious sunset, typical of the glory of our great God and Saviour Jesus Christ, lay more than half the world's population in the blackness of sin: Japan, China, India, and Africa. And oh! what sin. Everywhere you see signs that these are a people who worship demons and, therefore, their master is the devil. You do not have to search to see what his wages are; open sin on every hand, with poverty, dirt and disease. And the old people; not really old in years, but old in appearance, with faces wrinkled and brown, backs bent, and nearly always making their living by begging. As we think of our old people at home, so many with the very sunlight of God's love shining

through them, while they themselves are cared for and loved—the contrast between light and darkness is made real. They are going out into an eternal darkness—without hope and without God. The light of Calvary's cross has been shining for 1900 years. As surely as God in His mercy allows the sun to rise in blessing on these heathen nations day by day, so surely did He intend that Jesus Christ should be known to these darkened lands. As in the twilight of that evening hour I saw this as I had never seen it before, I praised God anew that He was sending me out into this darkness as a light to the Gentiles. I'm not the light; I'm dead! He is my life. He is the light. God hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. God is using you in prayer in defeating the powers of darkness. May we be encouraged more determinedly to stand with the Lord of the whole earth who hath called us into this fellowship, that the testimony of every light bearer, may be that of the Spirit concerning the light himself. The light shineth in the darkness, and the darkness did not put it out. What a privilege every one of us has as we fill the place that God has put us into, in being the forerunners and the heralds to prepare the way for the coming of the Sun of Righteousness, who will arise and will fill the whole earth with His glory.

I have no ability to describe the scenery and the sights of our trip through the inland sea, or of our stay of two and a half days in Yokohama, Kobe, and Nagasaki, except to say that the scenery is just grand, and the life of the Japanese people intensely interesting. You could spend hours watching the boys and girls. In many ways they are just the same as our boys and girls at home, while

in other ways they are very different. But the only language we could make out was that of the dogs and cats and Mr. Rooster, crowing because he was a rooster; and therefore we took what opportunities we had of talking to them.

As regards my appointment to Yunnan. I was asked if I had any definite leading as to where I should go. I simply told them that I was willing to go anywhere, but would like to work among the tribes-people of S.W. China if I were to choose. Mr. Hoste then told me that after much prayer, he had been led to feel that Yunnan was my field, with Sapushan as the station which I could go to later on. This station was only opened for a year or two. There is no worker there now. It reaches out into a very large district, altogether untouched, and the people are very friendly and open to hear the Word. As I look back and see how my first knowledge and interest in Yunnan was received at the College in connection with our missionary money for Evangelist and Bible Woman at Anshunfu, I have to acknowledge again that God moves in a mysterious way. The things that we think little of, God thinks greatly of, and uses greatly. Day by day we are building our own house, whether we are conscious of it or not. Every day counts, the ordinary days and the extraordinary; and as we look back, we almost have to change these two adjectives, and say that the ordinary days were the extraordinary. May we indeed live day by day as in His sight.

This province has a population of over 12,000,000, with probably not one-tenth of them having yet heard the Gospel. And yet here amongst these tribes-people God is moving by his Spirit in conviction of sin and salvation, as probably in no other part of China.

We, that means you and I, are co-workers together with Him. May we rejoice in this great door opened, and realizing the shortness of the time and the need of the perishing millions, "labor together in prayer." God does not have to do things just the way we know He has done them in the past. He has not yet come to the limit of His resources. He wants to do a new thing. He is able. Will we believe that He will?

SILAS FOX, '16

(Note.—Mr. Fox is living among the natives and preaching in the villages of Southern India. The three days' trip he tells about in the following vivid account, was made last summer within six months of the time he arrived in India and began to learn the language.)

An account of a three days' experience, written right at the time: Arrived here at about 4 p.m., by train. Found it to be quite a village,—with about 2,300 souls. Am writing this on the floor before a lantern. My harp is on the floor nearby. My "tope" is on one corner of the native cot, and some of my other belongings are on other end. This is a native house, about ten feet long and eight feet wide, thatched roof. The walls inside are whitewashed, and the floor is very clean. The natives make cots of four pieces of wood for legs, two long pieces for sides, and two short pieces for top and bottom, and they fit and bind that together with home-made rope. It makes quite a good cot. There is one window in this house. The height of the house is about eight feet.

Now for something else. After a short rest we went to a village to preach, and they listened fairly well till towards the end. When one speaks of accepting Christ, they seem to become restless. However, we came away knowing that Christ had been preached, and He who gives the Word will not fail to bless it. But after we came home the fun began. It was

time to eat, and we had had nothing save one cup of cocoa from 10.30 till 8 p.m. I sat on the floor, and a plate of rice was brought. It was native food, and oh! it was hot, and then very hot. It may be quite laughable to you, but it was not to me. Tears ran down my cheeks, and my very throat and lips seemed to be on fire, so hot was the native curry. However, God gave grace to eat with thanks. But to think of eating only this kind of food—and that twice a day,—this was going to be some trouble. All ideas of being like these people were beginning to vanish. However, this is not necessary; God will give grace to be able to say with Paul, "I have learned *in whatsoever state* I am therewith to be content." Then, as I was drinking some water, I was told coolly that it was tank water; it looked like coffee, it was so muddy. However, it all went down fine—and all is well that ends well. Now I must see about going to sleep. Hope I will be able to rest well. Will trust God. Not much to undress and take off. Such a simple dress, and very serviceable. Certainly it does no harm to dress like the natives, and *it takes one's pride down to do it.*

This is now Sunday, nearly 9 p.m. Am sitting on the floor again, my mouth smarting from hot food just partaken of. It was a plate of rice, and then some meat curry (chicken very common here). It was hot, but not quite so bad as last night. I only shed a few tears to-night while eating, whereas before it was almost unbearable. These people surely are not very fond of their stomachs; they only eat twice a day, and then rice mostly all the time; no two dishes, just the rice and curry, and meat in it only about once a week. All I had to-day to eat of this world's food was: 6.30 a.m., a cup of good milk; 11 a.m., rice and hot curry; from then till now

not a mouthful of anything. It is great discipline. We must look to the Lord to keep us for Himself. Well, was up early, about four or so, and had good time of reading and prayer and fellowship with the King of kings. Then after going into small room and throwing water on myself, I dressed, feeling much better. Then at 7 a.m. we set out for a village. These people are great walkers, and they forget sometimes that some of us are not. Well, we arrived there, but having to travel on an empty stomach, it made one feel a bit strange. The people soon gathered when we played the harp and sang. We praised God for the opportunity, and the story of salvation was told out again. We went to two parts of the village and were quite well received. As one sits among the people, though, and sees the darkness, oh! how it hurts. No one among them to tell of Christ. The women with their babies stand around staring; quarrelling and native drinking go on unceasingly.

We came home about 11 a.m. and took food, and set out again 4 p.m. to another village. They listened very well here. What a life they live, though. Not a bit of salt in these villages. No homelife, as we have it in Canada; all is dark and superstitious. Coming home we saw many idols along the way—awful sights. The presence of Satan is markedly felt at such times. We have had song and prayer, so, "nedra pothamu," "we will go to sleep."

Now I must bring this to a close. The next morning after wading about a mile in a small stream, we reached a small village. We preached, prayed, sang, came back, ate, ran for the train, and arrived in Hindunur again. So, the work goes on; God grant the day may soon come when we will not go out for three days, but for three weeks, and three months.

ANNUAL CONFERENCE

The annual conference for prayer and the deepening of spiritual life was held in the assembly hall from January 22nd to 24th. Rev. Dr. R. P. Mackay presided throughout. The meetings were held both in the afternoon and evening. All the afternoon and evening classes of the Bible College were suspended during the conference so that the students might share in the privileges of the meetings. Two addresses were given each afternoon and one each evening. Among the speakers were Rev. Robert Pogue of Peterborough, and Canon Howitt of Hamilton. The others were ministers belonging to Toronto. The interest in the meetings deepened as the conference went on, and the closing meeting, which was addressed by Professor Griffith Thomas, crowded the assembly hall. This conference has become established as an annual feature of the religious life of Toronto. It is seeking to meet one of the deepest needs of the present time, and it is evident that a larger number of Christian people are longing for a revival of spiritual life in the midst of the churches, and for a real manifestation of the work of God among us.

MISS AGNES CRESSMAN

It is with deep regret that we have to record the death of one of the students of this year's class. Miss Agnes Cressman passed away after a brief illness, on Dec. 28th, at her home at New Hamburg, Ont. She was a faithful and diligent student, and had been doing excellent work in her studies in the College. Her quiet and earnest spirit, her gentle and modest manner, combined with her strong Christian character, impressed all who knew her. She has been greatly missed from her place in the class room this term, both by the instructors and by

her fellow students. But for her we know that to depart and be with Christ has been "very far better."

PERSONALS

Miss M. L. Whitelock ('00), has been appointed to work as Bible woman in connection with the Toronto Mission Union.

Miss Bernice Devitt ('11), and Miss Margaret Baird ('14), are engaged in mission and rescue work in Kansas City, Missouri.

Miss Hope Wallis ('14), has sailed for Northern Nigeria, under the Sudan Interior Mission. Miss Winnifred Parker ('16), is under appointment to the same field.

Miss Rosalind Brown ('15), who for the past two years was the Bible woman of the Sackville Street Mission, left for Africa in December, to labor under the Africa Inland Mission.

Rev. George Tester ('07), has been obliged to give up his work for a while on account of ill health. He has been at a sanatorium in Macon, Missouri, since November.

Rev. Clinton Criswell ('13), has been called from Oxford, Iowa, to Peoria, Ill. He is now pastor of Bethel Presbyterian Church in that city. He is meeting with much encouragement in his work among the young people.

Rev. C. J. White ('14), was married on Dec. 17th, to Miss Maude M. Howse at Lakeview Point, Minden, Ont. They are residing at Long Lake, Mich., where Mr. White is pastor of the Baptist Church.

Mr. G. A. Williams has charge of the Presbyterian Church at Kinmount, Ont. During the winter months he conducted the services there on Sunday, and came into the city to attend Knox College during the week.

COLLEGE NOTES

The attendance of students this term is the largest since the war began. The total enrolment in the day classes is 18 men and 58 women.

Among the visitors who have addressed the students this term were Rev. W. H. Porter, who spoke on work among children; Dr. J. M. Waters of India, Miss Butterfield of Jerusalem, and Rev. J. E. Conant, D.D.

The final examination of the session will begin on the 15th of April, and the closing exercises will be held on Friday, April 26th.

The advantages of the Bible College are open to all Christian young people, free of charge. Extend this information to those within your circle who may not know it.

RECEIPTS FOR GENERAL FUND

Donations received from November 13th, 1917, to February 11th, 1918:

No. 50.....	\$200 00	No. 82.....	\$10 00
" 51.....	5 00	" 83.....	5 00
" 52.....	5 00	" 84.....	5 00
" 53.....	100 00	" 85.....	50 00
" 54.....	5 00	" 86.....	10 00
" 55.....	50 00	" 87.....	5 00
" 56.....	15 00	" 88.....	5 00
" 57.....	5 00	" 89.....	25 00
" 58.....	5 00	" 90.....	10 00
" 59.....	50 00	" 91.....	10 00
" 60.....	25 00	" 92.....	4 00
" 61.....	200 00	" 93.....	50 00
" 62.....	2 00	" 94.....	5 00
" 63.....	5 00	" 95.....	5 00
" 64.....	10 00	" 96.....	25 00
" 65.....	10 00	" 97.....	5 00
" 66.....	100 00	" 98.....	5 00
" 67.....	5 00	" 99.....	5 00
" 68.....	5 00	" 100.....	2 00
" 69.....	1 00	" 101.....	5 00
" 70.....	10 00	" 102.....	5 00
" 71.....	5 00	" 103.....	5 00
" 72.....	10 00	" 104.....	100 00
" 73.....	5 00	" 105.....	2 00
" 74.....	20 00	" 106.....	10 00
" 75.....	50 00	" 107.....	25 00
" 76.....	10 00	" 108.....	10 00
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" 78.....	5 00	" 110.....	5 00
" 79.....	20 00	" 111.....	25 00
" 80.....	10 00	" 112.....	5 00
" 81.....	10 00	" 113.....	10 00