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Recorder (Toronto Bible College), 28, no. 1 (December 1921)

Toronto Bible College



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Recorder

110 College Street
Toronto

Vol. 28

Toronto, December, 1921

No. 1

Enrollment

Day Classes		Evening Classes	
Men	55	Men	75
Women	97	Women	275
	<u>152</u>		<u>350</u>



Some of the 152 Day Class Students Enrolled This Year.

The Bible College and the Ministry.

The men who began the Toronto Bible Training School twenty-eight years ago had no thought of providing a short course for the Christian ministry. The Bible College to-day does not profess to be a training school for the ministry. Ministers of the Church of Christ should be equipped with a broad and general culture and should have the best education it is possible for them to get. The essential element, however, in a minister's equipment is not his academic training, highly important though that undoubtedly is, but his knowledge of the Word of God.

It is not surprising, therefore, that many men have been called into the ministry without any academic training because they have had a competent knowledge of the Word of God and have shown ability to preach and teach it. This has been the case with many former students of the Bible College. As a matter of fact the College has been a recruiting ground for the Christian ministry. Upwards of a hundred young men who began their training in the classes of the College have gone on into the ministry of the various churches. There are men in the ranks of the ministry today in all the leading denominations in Canada who would not have been there had it not been for the start they got in the Bible College. In many cases these men took a further course of training in their own de-

nominationl Colleges. In many other cases their Bible College course constitutes the main part of their theological training.

Are the Bible College men making good in the ministry? They themselves would be the first to say that their efficiency would have been greater had they been able to take an academic course of study in addition to their Biblical course. But they have no cause to be ashamed of their work. In their own places they are giving very useful service to their several denominations.

The Principal had occasion recently to gather some information from the graduates of the College who have been in the ministry for at least the past five years. He was in communication with twenty-five of these men, and discovered that they had received during that time into their churches on confession of faith yearly an average of twenty members each and that their respective churches had contributed to missions and benevolences during the same period yearly an average of \$1150 each. In view of the fact that most of these men are in rural and village charges and that few of them have large and none of them wealthy congregations, it will be seen that the ministers and pastors who have come from the Bible College are doing their fair share of the Church's work.

The Special Equipment Fund

During the recent vacation period, 240 new seats were installed in the Assembly Hall of the College at the cost of \$2,000, and members of the Alumni Association were given the privilege of subscribing to this Special Equipment Fund.

The following report will be of interest:

118 graduates have contributed or pledged	\$900.00
3 friends have contributed	124.00
and the old chairs and tables sold for	357.50

Total at Dec. 1, 1921 ..\$1,381.50

Do you desire a share in this enterprise? If so send your contribution to Mr. Herbert L. Troyer, 110 College Street, Toronto.

Reunion of 1921 Class.



Jessie Jack



Herbert Gerrard



Helen McDougall

Fifteen of the 27 members of the 1921 Graduating Class held a Reunion Supper in the "Upper Room" on the evening of Friday, November 18th.

With the Class President, John F. Holliday in the chair, several very interesting reports were given regarding the many activities engaged in during the summer vacation.

Six members were on Home Mission fields in Ontario and Saskatchewan.

Morley Hall is remaining out this winter in charge of a new church organized through his efforts at Capreol, Ontario.

Herbert Gerrard has reached his field of labor at La Esperanza, San Pedro, dejujuy, Argentina, South America.

Helen McDougall, the Class Secretary, who is now en route to China, under the Foreign Mission Board of the Presbyterian Church in Canada was present and gave a farewell message.

Sixteen members of the class are taking Post Graduate work in the College this year.

Jessie Jack, now at home in Cleveland, Ohio, has been accepted by the China Inland Mission and sails early in December.

From the Bible College Family Scattered Abroad

Rev. and Mrs. Levi Atkinson, (1913), Oxford House, Man. We are starting our fourth year on the Indian Reserve. As it is a very isolated spot, naturally we find the Indians in a most backward and pitiful condition, so poor and ignorant in so many ways. They have had so little opportunity of coming in contact with the outside world, one doesn't wonder so much at their terrible state. In order to reach this Reserve, we travel about five hundred miles north of Winnipeg, take a small steamer as far as Norway House Reserve, at the head of Lake Winnipeg, then we travel by canoe the remaining two hundred miles. There are no buildings along the way from Norway House to Oxford

House, so we are compelled to carry clothing, food, bedding, tent, etc., all in our canoe, (which is quite a size) to last the trip through. Sometimes the trip is made in four or five days. We have been seven days and nights on the way. When the weather is fine, it is not so bad, but when storms come up, camping out is not so much sport, especially with the mosquitoes and flies swarming around. However, we have made the trip several times, attending conferences at Winnipeg every summer, and do not seem any the worse for it, and are quite contented and willing to remain here if only we can be of some use and help to those who have not had the advantages that the white man has.

Rev. John C. Procter (1920). Muye, Angola, S. Africa. One evening during our service, a Portuguese official appeared with a handful of ragged soldiers and demanded our permit to occupy this site. The permit had not arrived, but pending its arrival, we had been granted permission to start the work and erect temporary buildings. He then questioned us as to our several nationalities, and to make a demonstration, called for the young chief who had been at the service, and was still quietly sitting in the same place, and arrested him, tying his arms cruelly. Next morning he departed for the fort with his prisoner. Before this, on the very day of our arrival, two native soldiers shot and killed one of our carriers, who had been in the village buying food for his return trip. Considering all these things, Mr. Pearson thought it advisable to make a personal visit to the fort, which he did. Starting half a day later than the official, he arrived a day ahead of him, and laid the situation before the Commandant. When the official arrived, he was wild with rage at being thus forestalled, and lied so effectually that he managed to persuade the Commandant that we were dangerous people, inciting the people to revolution. The Commandant denied that he had given us permission to start work while waiting for the permit. This, however, was in his own books, in the form of a copy of a letter that he had written to the Governor, asking for a permit for us. Therefore, he forbade us to do any more building or to conduct public religious services. He kept the young chief prisoner although no charge had been brought against him, in order to save the face of the

official who had arrested him. As we expected a return visit from this man, we told our boys that we could not guarantee their safety, if the man sought to vent his rage upon us by arresting the boys. We gave them the opportunity to return to Muye, and they all went, not even our cook-boys remaining with us. During Mr. Pearson's absence at the Fort, some native soldiers had cleaned out the villages, taking most of the men for work. The rest of them fled, so that when our boys went, we were left absolutely alone on the hill. As we had not received licenses for our rifles, we thought it best to send our guns to Muye, to avoid being confiscated. Picture us, three lonely whites, in full possession of a hill in a lion and leopard country,

To return, we had to do our own cooking and cutting of firewood and many other things, and in this condition, the official found us on his return trip. We might have expected any sort of treatment, after what had occurred, but he appeared friendly, even affable, and accepted our invitation to dine with us. He remained until the following noon, and confided to us that he thought we were an English outpost, occupying the hill for military purposes, and that on his first visit he purposed to escort us to the border. Imagine trying to escort a British outpost to the border, with half a dozen ragged, untrained, native soldiers. It is too laughable to consider. His change of attitude was surprising, and may have occurred through shame for his former treatment, or he may have received instructions from the Commandant concerning his attitude to us. Our own thought is that it was in answer to prayer.

Scattered Abroad.

Mr. Meruin Cantou (1913), Morrinhos, Brazil. "Here in Morrinhos, the work, (as we see it) is not so promising as elsewhere, but over the field and in the adjoining fields of brother McIntyre and sister Ricardo, there is much promise of blessing.

Late yesterday afternoon a stranger came in to ask if we had Bibles to sell. He has been a seeker after the Truth for years; he never had faith in Romanism, and said he always felt that if he was sincere in seeking the truth, God would lead him. He told something of his experience and said he thought it must be God's Spirit that was dealing with him. At the present we have no Bibles to supply those who have asked for them, but the Bible Society have just written to say they have a good supply on the way, and we expect them soon.

Our last trip was a most happy one; it just seemed that the Lord went before all the way. We had a hearty welcome everywhere and not one disappointment. We have more invitations and open doors than we can enter. We are hoping to arrange a week's mission at a number of our stations.

This is an immense state and rich in possibilities in every way. Many people are moving in from the older parts of the country. They are a hard working people and many have lost confidence in their religion. The better class of people here seem to be friendly to their church, but at the same time are very friendly to us. We trust that the Lord has many souls in this city even though we get a bit discouraged at times. We covet the secret of Spirit guided service; just going on our way with no waste time or wasted energies."

Rev. George H. Booth (1921), Yuunaufu, China. "In the district just around where we are stationed there are an exceptionally large number of lepers; they move about as they please, and most of them live in their own homes, but they are the poor, and for them the public have put up a couple of buildings which afford a shelter for them, but apart from this they receive no care. There are about forty living there, including some old poor people. Before coming to China I had seen pictures and heard about the lepers in India, but never thought of them being in China. But all that I ever heard or pictured was not worse than what we have here, and they are in many parts of this province.

Since coming here we have been meeting with these people once every week. They can hardly understand why we go near them, for the village people will not, and the children are scared by the reminder of the place, but we rejoice in having the privilege of going. Week by week we have been giving them the Gospel, and very much prayer has been going up, that the Holy Spirit would open their hearts to the Gospel message, and this morning as the invitation was given, four lepers and three of the oldest people gladly responded to the invitation to accept the Lord Jesus. Praise be unto the Lord for this! There was one little fellow of twelve years, both feet nearly gone and hands very sore, whom the evangelist rather overlooked as he was taking down the names of the others, until he suddenly piped up and said, "I want to trust in the Lord Jesus." His name is Gold. Would you remember him and the others, that the Lord may be enabled to make them pure gold for Himself."

Miss Anna M. Fleming, '18, Nagasaki, Japan. "Like some of the rest of you it is hard to know just where to begin in telling of my doings since leaving you all. Just think, it will soon be three years since I left dear old T. B. C. and parted from you dear friends—but I still have my best Friend with me—the One who became more and more of a reality in my life while in T. B. C.

My first year in Japan was spent here in Nagasaki working in the Mission office and studying Japanese. The second year was spent in the language school in Tokyo. Oh, and just wait till I tell you something. Last spring who do you suppose I heard speaking at special meetings in Tokyo? Dr. Thomas! He and Mr. Trumbull held the meetings for three or four days, and I missed only one meeting. It was during our examinations but I ran the risk of being flunked. I didn't get flunked though,

To sit and listen to Dr. Thomas again was a joy. The Lord certainly does give us great treats, doesn't he? The meetings were such an inspiration and help.

Last September I returned again to Nagasaki to take up my work in the Mission office, and continued my studies in the language, but had to give it up on account of my health. Until September I had been wonderfully well, but coming down from the mountains into the burning heat in September was too much for me. There are no foreign doctors here in Nagasaki, and I had to have a Japanese doctor—I don't know which was the worse, having the doctor or being sick. If I were given my choice, I think I would be like the Scotchman, I would choose "neither." I am real well now and as soon as I can find a teacher I am to begin my studies."

Miss Alice B. Munns, '18, Neemuch, Central India. "I spent a very profitable holiday in the beautiful Himalaya Mountains this year. It was different as well as profitable. A party of four of us, all missionaries, took a walking trip of about 300 miles to Gangotri, the source of the Ganges River, and for this reason sacred to the Hindus. As a slight proof of this, I might tell you that between 60,000 and 75,000 pilgrims make the journey every year. We went so that we might see more closely into the religious life of the Hindus. We followed the Ganges river most of the way.

We saw something of the heartlessness of Hinduism, when, at one of our stopping places, we found a very sick woman. All her friends, a party of seven, had left her because she was sick and could walk no farther. On our return three or four days later we inquired for her, and found that she had died, and her body had been thrown into the Ganges River. None of her people were with her and no one knew her name nor anything about her. Isn't it pitiful! And this was done in the name of religion. Oh that these people might know of a religion which would teach them something of the mercy and pity of Christ Jesus.

I have charge of three schools here in Neemuch, one boarding school for Christian children, and two day-schools for non-Christian children. The work among the children is the seed-sowing. We pray that it may bring forth an abundant harvest. "His Word will not return to Him void," and we know that the children are the hope of the world, and seed faithfully sown may be the means of bringing many to the foot of the Cross."

From the Bible College Family Scattered Abroad

Miss Annie Mason (1917), Mat- to Grosso, Brazil, S.A. "It surely is a distressing feeling to be in a place and know that you are the only one who knows the Truth. Most folks know so little about the true religion, one can hardly get a point of contact to start conversation, much less a conversion. The Bible is not known; thinking men or women despise the priests because their one aim is money. The priest stands for religion, so most

men despise religion. Many do not believe in God or hell or devil. We have one convert, a Brazilian, called John. He said he had worshipped everything. Some one told him to confess his sins to a tree in the campo and if the tree withered his sins were forgiven, if not, then he was too great a sinner. He did not try it, but I think he once had faith in it. Now he has learned God's way, and his face just shines. He was so happy the day he was able to pray in the little church."

Financial Report

Estimated Expense Budget for year ending April 30th, 1922—\$18,000.00
 Received between May 1st, 1921, and November 25th, 1921— 6,502.68

Contributions from friends:

Receipt No.	No.	Amount	No.		No.		
No. 301		\$50 00	406	..	30	00	
" 305		5 00	395	..	50	00	
" 306		10 00	397	..	5 00		
" 307		150 00	398	..	25 00		
" 309		20 00	399	..	15 00		
" 311		25 00	400	..	10 00		
" 312		25 00	401	..	10 00		
" 313		5 00	402	..	100 00		
" 314		25 00	403	..	5 00		
" 316		50 00	404	..	20 00		
" 323		5 00	405	..	\$6 00		
" 326		26 00	405	..	4 00		
" 327		10 00	408	..	41 00		
" 329		25 00	409	..	25 00		
" 334		10 00	411	..	50 00		
" 335		5 00	412	..	25 00		
" 338		25 02	414	..	5 00		
" 341		10 00	416	..	100 00		
" 347		2 00	417	..	10 00		
" 352		100 00	418	..	20 00		
" 353		25 00	419	..	5 00		
" 355		5 00	421	..	25 00		
" 356		5 00	422	..	10 00		
" 362		50 00	424	..	25 00		
" 364		25 00	425	..	5 00		
" 369		10 00	426	..	10 00		
" 372		500 00	427	..	5 00		
" 375		5 00	428	..	25 00		
" 377		100 00	429	..	50 00		
" 379		25 00					
" 381		25 00					
" 382		10 00					
" 384		50 00					
" 386		25 00					
" 391		20 00					
" 392		10 00					
" 393		5 00					
" 394		100 00					
" 387		25 00					

Contributions
 From former
 Students

" 302 .. \$2 00
 " 315 .. 5 00

No. 317	..	5 00	Parsons' Memorial
" 322	..	4 00	Lectureship:
" 328	..	5 00	No. 304 .. \$208 33
" 331	..	5 00	" 318 .. 208 00
" 339	..	5 00	" 333 .. 208 33
" 340	..	10 00	" 342 .. 268 33
" 343	..	10 00	" 360 .. 208 33
" 344	..	2 00	" 389 .. 208 33
" 345	..	10 00	
" 346	..	5 00	\$1,249 98
" 348	..	25 00	Interest
" 349	..	5 00	on Invested Funds
" 350	..	10 00	No. 308 .. \$385 00
" 351	..	4 00	" 319 .. 45 00
" 357	..	5 00	" 320 .. 90 00
" 365	..	10 00	" 321 .. 59 25
" 367	..	5 00	" 330 .. 173 25
" 370	..	5 00	" 332 .. 173 25
" 385	..	2 00	" 366 .. 70 50
" 388	..	20 00	" 371 .. 173 25
" 396	..	1 00	
" 410	..	25 00	\$1,169 50
" 415	..	4 18	From use of Hall:
" 420	..	20 00	No. 310 .. \$10 00
" 430	..	5 00	" 325 .. 65 00
			" 373 .. 10 00
		\$214 08	" 376 .. 65 00

Enrollment Fees		Requests Received:	
From Students		No. 303 .. \$316 03	
No. 337	.. \$10 00	" 361A .. 2,000 00	
" 354	.. 600 00		\$2,316 03
" 358	.. 150 00		Transferred from
" 361	.. 200 00		Invested Funds
" 368	.. 100 00		To Current Account.
" 374	.. 82 00	No. 324 .. \$1,000 00	
" 378	.. 50 00	" 336 .. 002 00	
" 413	.. 13 00	" 359 .. 500 00	
	\$1,260 00		\$2,402 25

Ecclesiastes 11:1

About two years ago, after one of our regular Saturday evening meetings in a ward of the General Hospital, I spoke to a patient, and, as I left, he asked "Where do you young people come from?" I replied "The Toronto Bible College", went out and forgot all about the incident. On a recent Friday afternoon, a man walked into the College, and, as the office was closed, I asked him if I could do anything for him. He replied that he was a stranger and wanted to know something about

the College. I told him as briefly as possible about the courses of study, the student activities, and the principles for which the Bible College stands. He thanked me and told me how, a long while ago he was a patient in the General Hospital and related the conversation record-above. Continuing, he said "Just now as I was walking along the Street, I looked up and saw the sign, 'Toronto Bible College,' and came in to see what is meant. I'm going to register for the night classes next Tuesday evening."

Personals.

Minnie L. Whitelock, (1900) is acting as associate superintendent of the new Mission to foreigners established on John Street, Toronto, under the auspices of the Baptist Women's Missionary Society.

Lloyd R. Rist, (1909) of the China Inland Mission, Kansu, China, is home on furlough at present, and is busily engaged in addressing meetings and other deputation work.

Rev. A. C. McCollum (1910) of Lloydtown, Ontario, has recently qualified for the Bachelor of Divinity degree through Wycliffe College.

Rev. Oswald J. Smith (1912) pastor of the Christian and Missionary Alliance Tabernacle, Toronto, is leading his people in the erection of a new and much larger building on Christie Street.

Arthur J. Beeson (1914) after several years work in China is now en route to his home in England.

Miss Bertha Hodge of the Canadian Presbyterian Mission staff in Honan, China, after spending her furlough year in special studies in the College is now returning to her field of service.

Henry Hellyer (1903) M.A. is the Director of "The Christian Testimony to the Jews," the first society formed in America for the purpose of sending the Gospel to the ten million Jews in Russia and Europe. His headquarters are in Philadelphia.

Herbert G. Spence (1920) is teaching English Bible at Boydton Institute, Virginia.

Rev. Samuel McNeilly (1916) was ordained to the Ministry in April, 1920, With Mrs. McNeilly (Ethel Brown, 1915), he now has charge of the Presbyterian Church at Apple River, Illinois.

Thomas Buckton (1913) has moved from Stephen to Pine City, Minn.

Marriages.

In May, 1921, Gladys Pim, (evening classes 1920) to Mr. Miles Cook. Address, 10 Bloomfield Avenue, Toronto.

On September 17th. 1921, Florence Kitchen, to Mr. L. A. Wright, Address, 167 Browning Avenue, Toronto.

On October 4th. 1921, Alice Reid to Mr. Bertram Harris. Address, 119

Bellwoods Avenue. Toronto.

On November 1st. 1921, Dorothy Wade to George Bell. Address 696 Gladstone Avenue, Toronto.

On November 5th. 1921, Ethel McNaught, A.T.C.M., for sometime Instructor in Elocution in the College to John Flock, B.S.A. of the Ontario Agricultural College. Address, London Road, Guelph.