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# Toronto Bible College



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## Recorder

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### Christian Leadership

Much is being made in our day of the idea of Christian leadership. A true Christian leadership is the greatest need of the Church. The multiplied agencies that are arising and the many methods that are being suggested for training Christian leaders show that this need is being deeply felt.

But in too many cases the idea is being overdone and the word is being misused. What is needed is not the highly trained service of experts specially set apart to do the Church's work. That kind of religious leadership is not justifying the claims that are being made for it to-day. The supreme need is a leadership of men and women who know their Bible better than any other book and know how to bring the Gospel of God's redeeming grace home to the hearts of men.

The Bible is the key to Christian leadership, as it is the key to all the moral and religious problems of men. It has created the only real leadership that has meant anything to the Church in the past, and when given

free course it will create true leadership now. "Talk about the questions of the time," said Mr. Gladstone, "there is but one question, how to bring the truths of God's Word into vital contact with the minds and hearts of all classes of people."

This kind of leadership will avoid an unregulated spiritual enthusiasm on the one hand and an excessive use of machinery on the other, two extremes that are doing much harm to-day. It is the kind of leadership that will get the whole membership of the Church at work in regularly organized channels of consecrated Christian service.

This is the main idea of a book entitled "Church Leadership," written by Rev. C. Edward Burrell, LL.B., D.D., a member of the first graduating class of the Bible College and now pastor of the Baptist Church in Farmville, Virginia. Dr. Burrell approaches the subject by laying down three vital principles, intercession, service and training. "Intercession," he says, "must be the dominant ministry of the Church to-day, as it has

ever been," and prayer is emphasized throughout the whole book. The conception of service is that which makes "every saved sinner a debtor to every unsaved sinner," and regards the salvation of men as the supreme business of the Church. The idea of training which the book presents and unfolds is that which builds up a trained Church membership by securing the participation and co-operation of every member, and impressing each member with the dignity of spiritual service in the Church.

The book is adapted for ministers and Church workers irrespective of denomination. The compact arrangement of its several chapters and the comprehensive treatment of the subject make it specially suitable as a text book for class study. The members of the Bible College Family, and especially those in the ministry, will be glad to hear of this helpful book written by one of their own number. The publishers are Dorrance and Company, Philadelphia, and the price is \$1.75.

### Personal Evangelism

*"Come ye after Me, and I will make you to become fishers of men."* Mark 1:17.

With the above as our key text, the students meet once a week to receive instruction on "how to win men to Christ."

In connection with this class the students are required to hand in a report sheet giving an account of their activities for the preceding week. The instructor usually reviews some of these in detail for the benefit of the entire class, and especially for the instruction of those who are less proficient in this kind of work. The following will give an idea of what this means:

*Instructor:* Mr. S. Tell us about one of those persons to whom you spoke about their soul last week.

*Student:* "I was on my way home from a meeting when a man in a motor car stopped to ask me where a certain street was. Not knowing myself, I appealed to another man who came along on foot. He was able to give the information, and, as he was going in the same direction as myself, I said, 'May we walk on together?' I did this with the hope that I might have an opportunity to do a bit of 'personal

work'. I lifted my heart in prayer that I might find a way to say a word to him about his soul, and before long was able to turn the conversation in that direction.

I found out that he was recently out from Scotland where he had been a church member, and he told me he was having his letter sent over so that he might unite with some church here. But he admitted that though he belonged to the church he had no assurance of his acceptance with God or of the fact that his sins were forgiven. Before parting, I was able to show him from the Scriptures that we had eternal life through faith in the finished work of Christ. Rom. 6:23. And more than that, His word assured us that we might KNOW the fact for ourselves NOW if we trusted in Him. I John 5:13. He said, 'Just think of it, I have been worried about this question, and here, you, a stranger, come along to bring me this good message. I thank you, and I thank God for it'."

*Instructor:* Did you find out where he lived?

*Student:* "No, but he found out where I lived, and asked if he might come and see me, so as to have more conversation on the subject."

## A T.B.C. Student's Impressions Of a British Student Missionary Conference

The members of the Bible College family will be interested in these paragraphs from a letter sent to the College early in the year by Mr. Victor Veary, who, in the providence of God, has been detained in England on his way to the mission field in Africa:—

On December 30th I had occasion to visit a Wesleyan minister in Manchester, and while there I learned that the Student Christian Movement of Great Britain and Ireland was holding an international convention in the city from January 1st to 5th, and without much delay I decided to attend.

More than fifteen hundred students were gathered, representing thirty-four or more different countries. I registered as a Canadian delegate, self-appointed, but none the less welcomed. Now the conference has closed; delegates have returned to their respective colleges to make their reports; and I have considered that it would not be amiss for me to send you a brief account of the impressions which I have received; in fact, I feel that it is my obligation to you all. You see I took the liberty of attending as a T.B.C. student, and I had a tag on the lapel of my coat to that effect for a whole week. I did not consult with you about it, there was no time; but I thought that you would not mind, and knew that I was still a member of the Bible College family and could justly call myself a T.B.C. student.

My motive in attending was to know something more of the trend of thought in the minds of other Christian students, not only in our land, but throughout the whole world. I wished to get a greater insight of the influences which are molding their thinking, that I might study more carefully and sympathetically my re-

lationship to them. Not to alter or compromise my beliefs, but that I might certify and purify and clarify my faith, and lay hold of the great revelations of the Word of God which I have learned to be Truth, with greater intensity than ever.

The subject of the conference was: "The World Task of the Christian Church." This was nicely put in a newly-coined word, namely, "churchification," that is: the permeation of all life with those things which the church represents. The conference did not clearly define what the Church should represent, because it seemed to be generally understood that the prime business of the Church was to inculcate into all forms and conditions of human society the ideals revealed by the life of Christ, which ideals may be summed up in the terms—brotherhood, love.

The contention was that the organized Church, with its denominations and its various evangelistic and ecclesiastical organizations, had failed thus far to fulfil the purpose which God and Christ had in mind. It was also contended that the political institutions of the world have proved inadequate to meet the world's needs, being governed by wrong motives and ideas and ideals. To me, this was the most valuable part of the conference, for there was brought into comprehensible view, the world and its myriads of problems—racial, political, industrial, educational, and social. Whatever else was accomplished, I think the most of us at the conference were pretty well convinced that the world is in a pretty bad state, and needs fixing up and down, inside and out.

Now then, this is the point: These contentions, seemingly established, that the organized Church has failed and that politics are inadequate, con-

stitute a challenge to the students of the world. The challenge is this: First of all to be sparing in criticism of those two faltering, yet heroic attempts, in spite of their failures. Secondly, to take up "the Cross," and with great faith and fortitude set about redeeming and reconciling broken, battered and bleeding humanity, and usher in the Kingdom of God on earth. How? The answer to this question, as far as I can gather, is an appeal more especially to the students anticipating the various professions, to get into politics, civil service, the army and industry; to become lawyers, doctors, social service workers, and administrators in other departments of human life. Work like fury to attain proficiency in profession or trade while in College, and work harder when out, all the while living and propagating the Christ way of life, until human society is one glorious and harmonious brotherhood, and "God is all in all."

This point was not reached as a climax, but was made all along the way at various stages and in various ways and means. Mind you, the appeal was not made in as light a sense as it reads. Again and again the students were reminded of the enormity of the task, because it would take generations, centuries, yea millenniums to fulfil. Only faith in Christ, the spirit and patience of Christ, and a sustained vision and imagination would bring about achievement. I think that in nearly every prayer which the chairman made was included the word imagination. I can remember that fact quite clearly, because every time I said "Amen," I always added: "And please, Lord, do not allow the devil to spoil our service and our faith by filling us with the 'vain imaginations' which the Psalmist speaks of."

The clearest and most comprehensive address of the convention was

given by a Chinaman, Mr. Koo. He sketched the conditions in a very masterly manner, and revealed an intimate and accurate knowledge of his countrymen, far more than any Englishman could have of a Chinaman. Mr. Koo also gave a good argument for social service work in the Church. He said this: "The Chinese Student Movement has been criticized because of too much social service. The Chinese student, and particularly the Christian, with a vision of a new and better China, has a burning desire to do something for his suffering countrymen. Therefore, he is given opportunity to give expression to that burning desire. We give him exercise or else he will die." He cited how students took upon themselves the menial task of road-making, in order to send a few pence to famine sufferers.

One of the European secretaries of the Student Movement said this: "Students and student leaders are seeking . . . they do not know what they are seeking. Let's help them."

There was not very much doctrinal teaching at the conference, apart from the Fatherhood of God, Who is Love, and the Brotherhood of man, who ought to be Love too. Of course, the the Student Christian Movement appeals more to those training for other than the ministry. "Theologs" are held somewhat in derision by the rest of the students, and a joke was cracked at their expense more than once.

Rev. Studdert Kennedy, the champion of the "Social Gospel" for students, and who is well-known in America, rather let the students down. Let me give you a bit from his address:—"If I have ever given anyone the idea that a social gospel will save the world, God forgive me. It won't." He went on to show that the miraculous birth, the death, the resurrection and ascension of Christ

were very real facts, and figures of genuine Christian experience. "A man must be born again, but before the new birth comes he must die." (Gal. 2, 20). He closed his address with this remarkable statement: "This may be all gibberish to you. It isn't quite clear to me, but I feel it is the truth. Of course, you know I haven't

experienced any of these things. I have not seen Jesus yet, because I have not yet "died." (He was speaking from text, John 12:21). Some day, if I try very hard, when I get a little older I may see Him." It was a strange thing for a preacher to say. It rather puzzled the students, and I think it left them in the dark.

### In Peril of Robbers on a Wedding Trip

Rev. William G. Windsor, writing on January 19th from Kweiyang, Kweichow, China, gives the following interesting account of his journey for his bride, Miss Constance Broek:

Early last year, 1924, I began thinking and praying about the proposed trip to Chungking, in the next province, to get married and bring my wife back. Everything was uncertain—troops were continually moving—bands of robbers held all roads, and but few were venturing far from home. I wrote to friends asking for prayer and finally decided to leave about the middle of August, travelling to the North and West, via Tating, Yungning and Luehow. The Lord provided companionship in two school-boys I had been asked to escort to Szechwan, and a servant in a Christian Miao who volunteered to accompany me, and for whose help I have many times since given praise.

We left Kweiyang on August 13, 1924, taking a minimum outfit each of 30 catties (approximately 40 lbs.), including bedding, changes of clothes and food. Four days' travelling took us to Kiensi, a central station, where we spent Sunday, and two more to Tating, where one day was occupied in engaging coolies to take us over into Szechwan province.

So far the road had been considered safe, although robberies were not unknown, but the six days ahead to Yungning were far from easy. Three days of heavy climbing, dropping

4,000-5,000 feet, brought us to the river separating the provinces. The hymn says ". . . where only man is vile". Quite true! It was at an inn, situated among magnificent surroundings, that I spent a very restless night, because four varieties of insect life were sampling the quality of my blood! But it was August, and what more could be expected?

Crossing the river we had a steady climb of about 30 (English) miles, to almost the height we had dropped from. Here rumours of robbers were frequent, and at times we travelled ahead in absolute silence, not knowing what lay ahead. Then, too, we passed several bands of ex-brigands, who having joined the military, were set to "guard" the road. They were villainous looking men, dressed in all their outlaw warpaint. "But prayer . . ."—and we reached Yungning without any unpleasant experience.

The way from this place was by boat down a small river to the larger Yangtse—but there was no water and boats could not move. On the second day some rain fell; on the third we heard of a small boat which was going to make a try; on the fourth we were off, twenty to twenty-five people sitting as closely packed as possible, and several others lying down making the air obnoxious with opium fumes. Thus we spent three days—eating the hardest rice I have ever seen; sometimes shooting at a good speed down dangerous rapids, and sometimes being

pushed slowly over pebbly shoals. At dark we got off and sought a resting place on shore. Again the Lord had provided, for on two nights some school boys, who were fellow passengers, led us to outstations of the Mission, where we were well provided for. The evening of the third day brought us to the mighty Yangtse river, and on the morning of the fourth, we slipped easily down the fifteen (Eng.) miles to Luchow. That same evening, in company with another C. I. M. worker, we boarded a steamer, and the next day found us in Chungking, having come through from Kweiyang in twenty-two days—sixteen actual travelling days—a distance of about 1,500 “li” (nearly 500 miles).

I'll not write of the time spent in Chungking. Friends were raised up from all quarters, and the Wedding Day, November 4th, 1924, was made doubly joyful by the consciousness of the Lord's presence and blessing. The sort civil ceremony was performed in

the morning by H. B. M. Consul at his office, and the religious service at the C. I. M. Home in the early afternoon, after which two happy days were spent at the home of friends outside the city.

The return journey to Kweichow was not contemplated with particular pleasure. There was a lady this time, adding considerably to the responsibility; and beside personal baggage, some 2,500 English lbs. of goods for stations en route and in the province. Besides, the ex-governor of Kweichow was on the point of starting a military expedition to recover his lost province! Then came the promise: “. . . The Lord shall preserve thy going out and thy coming in. . .” (Ps. 121), and on the strength of this promise we went forward, and the way opened up step by step as we went. We had hoped to return earlier, but the way was blocked; we waited the Lord's time, and He brought us through in perfect safety.

### Friends Called Home

During the present session two esteemed and valued friends of the Bible College have passed away. Mr. Duncan Stewart of Stratford, who died in the early fall, had been a member of the Advisory Council since the beginning. He never missed an Annual Meeting except when ill or absent in Western Canada. Even in the last years, aged and infirm though he had become, he continued to come up from his home in Stratford to be present at the Council Meeting on the day of graduation when the annual report was presented. His patriarchal presence and his enthusiastic interest in the welfare of the College were an inspiration to his fellow members on the Board and also to the College staff.

Rev. J. R. Craigie, M.A., who died early in the year, was a Presbyterian minister who had retired from active work and had been living in Toronto during the last few years. He was one of that all too rare type of Christian minister who combines deep evangelical piety with fine scholarly culture. He took a real interest in the work of the Bible College, and gave a number of valuable works to the library. Among these are the Quarterly Statements of the Palestine Exploration Fund, running back for many years. Mr. Craigie was the Honorary Secretary for Canada of that Society, which was founded in 1865 and has been throwing so much light upon the Bible year by year by its excavations in the Holy Land.

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



DOROTHY YSOBEL LUTON

Home, Toronto.  
Graduate, 1924.  
Sailed, Dec. 19th, 1924.  
China Inland Mission.



DAISY MURIEL KINGDON

Home, Jamaica, B.W.I.  
Postgraduate, 1924.  
Sailing in June, 1925.  
Heart of Africa Mission.

Rev. William G. Windsor, '20, and Miss Constance Broek, '22 of the China Inland Mission were married on November 4th, 1924, at Chungking, Szechwan, China. Their address is China Inland Mission, Kweiyang, Kweichow.

Mr. Gerald L. Colton, '22, and Miss Annis Carr, '23, were married on January 21st, 1925, at the Gospel Mission, Eglinton Avenue, Toronto.

On October 7th, 1924, a son, Paul Arnold, was born to Rev. and Mrs. A. A. Wilson, of the South Africa General Mission, at Muye Mission Station, Portuguese West Africa.

On November 27th, 1924, a son, John Sumner, was born to Mr. and Mrs. John W. Quimby of the China Inland Mission, at Chungking, West China.

Miss Florence Walker, '23, sailed from England for her mission field in Africa on December 31st, 1924. Her address is Sudan United Mission, Ibi, via Jos, Northern Nigeria, British West Africa.

Mr. Herbert L. Troyer, '06, who served the College as Registrar for the past four years, has accepted a call to Essex Baptist Church and has entered upon his ministry there.

On October 11th, 1924, a son, Gordon Edwin, was born to Mr. and Mrs. Lloyd C. Donaldson, of the Sudan Interior Mission in Northern Nigeria,

Miss Louise Kirby, '22, is taking a course in nursing at the Western Hospital, Toronto.

Miss Rose Bolton, '12, who has recently finished a course at the Women's College Hospital, Toronto, is now in charge of the Dispensary at Ethelbert, Man., under the Presbyterian Home Mission Board.

Miss Margaret Ritchie Bell, '23, is in charge of the Children's Service on Sunday morning in the American Presbyterian Church, Montreal.

Miss Vina Mounce, '24, has been appointed Deaconess in St. Luke's Anglican Church, Toronto.

On January 27th, 1925, a son, David Stanley, was born to Mr. and Mrs. H. L. Troyer at 436 Lansdowne Avenue, Toronto.

On October 24th, 1924, a son, John Ross, was born to Mr. and Mrs. J. Frank Holliday at 81 Macpherson Avenue, Toronto. Mr. Holliday is taking a course in McMaster University, while carrying on his pastoral work in Kincardine.



Mr. Donald D. Fish, who spent a year in the Bible College with the class of 1917, and who was a brother of Dr. Fish of the China Inland Mission, passed away on January 30th, after a lingering illness. His home was at Eleho, Wisconsin, where he leaves a wife and four small children.

Mr. and Mrs. Leslie Garrett have sent word of the goodness of the Lord in their long journey from Severn on Hudson Bay, up to their mission station at Trout Lake. They had been told that it would take two or three years to have all their things brought up the river. But they arrived with practically everything. The river was higher than it had been for years, making it possible for the canoes to take much larger loads. Their house

is "nice and warm when we are looking after the fires"—and yet it was several times 10 or 15 degrees below zero in their living room in the morning, after a good fire had been left at 10.30 the night before.

Miss Zelma Turner, '20, expects to accompany Mr. and Mrs. Silas Fox on their return to India and to be associated with them in the work of the India and Ceylon General Mission.

Rev. Lawrence L. Sirrell, Ph.D., of Cohoes, N.Y., a member of the first graduating class, was a welcome visitor at the College at the opening of the present term. He gave the first devotional message of the New Year—an inspiring address on prayer, based on the word "boldly" in Heb. 4:16.

### Receipts

Between November 27th, and February 28th, 1925.

No.	Amount	No.	Amount	No.	Amount	No.	Amount
2001	\$ 2.00	2043	2.00	2086	2.00	2127	5.00
2002	100.00	2044	5.00	2087	4.00	2128	5.00
2003	100.00	2045	5.00	2088	2.00	2129	10.00
2004	5.00	2046	10.00	2089	2.00	2130	4.00
2005	5.00	2047	4.00	2090	2.00	2131	25.00
2006	10.00	2049	4.00	2091	2.00	2132	4.00
2007	6.00	2049	4.00	2092	4.00	2133	4.00
2008	100.00	2050	4.00	2093	100.00	2134	4.00
2009	30.00	2051	4.00	2094	4.00	2135	100.00
2010	50.00	2052	4.00	2095	10.00	2136	4.00
2011	5.00	2053	4.00	2096	173.25	2137	5.00
2012	5.00	2054	4.00	2097	4.00	2138	4.00
2013	2.00	2055	4.00	2098	4.00	2139	25.00
2014	5.00	2056	4.00	2099	2.00	2140	4.00
2015	7.00	2057	4.00	2100	2.00	2141	4.00
2016	12.00	2058	2.00	2101	2.00	2142	25.00
2017	8.00	2059	2.00	2102	4.00	2143	5.00
2018	5.00	2060	2.00	2103	25.00	2144	15.00
2019	5.00	2061	4.00	2104	5.00	2145	5.00
2020	10.00	2062	5.00	2105	10.00	2146	4.00
2021	2.00	2063	5.15	2106	5.00	2147	4.00
2022	50.00	2064	10.00	2106A	208.33	2148	5.00
2023	100.00	2065	4.00	2107	15.00	2149	4.00
2024	2.00	2066	4.00	2108	56.46	2150	4.00
2025	10.00	2067	8.00	2109	4.00	2150	4.00
2026	50.00	2068	4.00	2110	25.00	2152	2.00
2027	10.00	2069	4.00	2111	4.00	2153	7.00
2028	1000.00	2070	5.00	2112	4.00	2154	50.00
2029	5.00	2071	25.00	2113	2.00	2155	5.00
2030	25.00	2072	4.00	2114	3.00	2156	5.00
2031	100.00	2073	4.00	2115	10.00	2157	15.00
2032	100.00	2074	2.00	2116	2.00	2158	10.00
2033	50.00	2075	4.00	2117	5.00	2159	10.00
2034	10.00	2076	4.00	2118	25.00	2160	4.00
2035	7.50	2077	4.00	2119	1.00	2160A	7.00
2036	20.00	2078	4.00	2119A	65.00	2161	20.00
2037	60.00	2079	4.00	2120	4.00	2162	4.00
2038	5.00	2080	4.00	2121	10.00	2163	10.00
2039	50.00	2081	4.00	2122	20.00	2164	16.00
2040	5.00	2082	14.00	2123	5.00	2165	5.00
2040A	208.37	2083	4.00	2124	5.00	2166	4.00
2041	10.00	2084	4.00	2125	10.00	2167	2.00
2042	15.00	2085	5.00	2126	4.00	2167A	208.33

The Closing Exercises of the Session will be held in Knox Church, Spadina

Avenue (corner of Harbord Street), on Friday evening, April 24th, 1925.