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The Coming Session

The thirty-second session of the Bible College will be opened on Tuesday, the 15th of September. It will begin at 10 o'clock with the usual service of praise and prayer. Applications have already been received from a considerable number of new students, and these students will be received into the fellowship of the College life at that service.

The remainder of the opening day will be given up to the various details of the registration and settlement of the students for the session. The leaders of the Students' Council will be on hand to give any assistance necessary to the new students, and especially to help those who come from a distance to get placed in suitable boarding houses.

The regular work will begin on the following day. The classes will meet according to the programme published in the Calendar. All students will attend the lectures in the Old Testament at 9 o'clock each morning except Tuesday. All the other work in the regular course will be divided into two classes, the first year students forming the Junior Class, and the

second and third year students forming the Senior Class. These classes will meet alternately in the College Assembly Hall and in Zion Chapel.

There will be some changes in the afternoon work. Dr. Waters, who joins the staff this month as Superintendent of Student Activities, will give a series of medical lectures on Monday afternoons. The Singing Classes will be in charge of Mr. W. C. Ruttan, in the place of Rev. J. Marion Smith, who has moved to Montreal to become pastor of the Point St. Charles Baptist Church. Mr. S. D. France will continue the classes in English, and more importance will be attached to this course of study. All students who have not had a sufficiently good English education will be required to take it.

The Evening Classes will begin on Tuesday, the 15th., at 7.45 p.m., when the opening lecture of the course on the Psalms will be given. They will continue every Tuesday and Thursday. Evening students should register on opening night or as soon after as possible.

Personal Work on a Railway Journey

The following incidents were related in a private letter from a T. B. C. student on her way to the foreign field. They were not intended for publication, but are given here because they are a fine illustration of the way the Christian can "buy up the opportunity" (Eph. 5:16 R.V.marg.)

"Yesterday, I asked the Lord definitely to give me some work to do for Him. Scarcely had the prayer left my lips when a little girl of twelve sat down beside me. She didn't say anything, but just looked as if she was a bit lonesome. I found out she was a French-Canadian. We had a very nice talk, and I showed her as clearly as I could the way of salvation, which I believe she has really accepted. She has promised to read the little Testament I gave her every day. After a

while I asked the Lord for more work to do, and in a few minutes five little children were gathered around me. We opened up the Scriptures; they read in unison verse after verse, and I was able to speak to them of things that matter most. How much of it they remember, I do not know, but they can never forget this: "Thumb—Jesus died. First finger—Jesus died for sinners. Second finger—Jesus died for ME". I told them every time they used the first three fingers of the right hand to remember that message. Oh, I just love children, and I do pray that these precious ones may be jewels in His crown. Anyway, God's Word will not return void, and I have reason to believe these children will all be saved".

Adventures on an African Trail

Miss Florence Walker writes from Ibi, via Jos, Northern Nigeria: "I had a very adventurous time getting to this station. It is seventy-five miles away in the bush from Ibi, hidden among the mountains, really three days' journey. One of the missionaries at Ibi happened to have a motorcycle and side car, so he suggested bringing me out that way. We had only a narrow path to follow, and the way was so rough that when we had gone only fifteen miles the tire on the sidecar burst. We managed to patch it up to last until we reached another station ten miles away. Then we had to discard the side car altogether, and for the next fifty miles I had to ride on the back of the motorcycle. Once I was thrown off and tumbled over the top of the driver, but only got a scratch or two, for which I was extremely thankful. When we were fifteen miles from our journey's end, the motorcycle refused to go, so we had to send a boy in for help, while

we started to walk. We walked for six miles and it began to get dark. We rested on the roadside near a native village. The people were very kind to us, built a fire and brought a mat for me to rest on. We were hungry and thirsty, but couldn't eat the native food. We managed to get some water boiled and we had a few sandwiches. About nine o'clock along came two men with a cycle for each of us, and we started on our way again. I had not ridden a cycle for so long and the way was so narrow I could scarcely travel. We had to go through a mountain pass, as the station here lies right among the hills, and of course we had to walk through and push our cycles. It was quite an experience, being near midnight, and there was every possibility of meeting a wild animal or two, as there are quite a number among the hills. But we were brought through safely, and now I am here on my station with an American lady. We have charge of the work together.

Redeeming Love

An Address by Mrs. E. S. Weber at the Graduating Exercises, April 24th.

In the beginning of the world's history, man, who was made in the image and likeness of God, was placed in the garden of Eden surrounded by the beauty and perfection of the Creator's handiwork. Behind him there was no sinful heredity, within him there was no deceitful and wicked heart, upon him there were no marks of corruption and around him there were no signs of death. He had true contentment, real happiness, and perfect fellowship with God.

The *entrance of sin* was a fearful catastrophe. It blasted the handiwork of the Creator, it produced a scandal on the name of God, and robbed Him of His glory. Sin enslaved man, put enmity into his heart, and brought a curse where formerly was a blessing. Into a scene of life and joy entered death and sorrow. Man became a wreck and a ruin and lost his fellowship with God. This is the explanation of suffering, sorrow and human depravity. The truth of this tragedy is verified in the heart of every descendant of Adam. "All have sinned and come short of the glory of God."

This lost world is God's object of redeeming love. His *redemptive purpose* was formed in eternity, "before the formation of the world." It was revealed immediately after the fall of man. Our first parents left Paradise with the promise that "the seed of the woman shall bruise the head of the serpent." This epitomizes the whole purpose of redemption and inspires in the heart of man for all time the hope of ultimate triumph over the enemy. Exodus tells us that the Israelites by faith ate the Passover. In Leviticus we read, "it is the blood that maketh an atonement for the soul." Job said, "I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth." Isaiah said, "For unto us a

child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." In the fulness of time the promised Redeemer came, conceived of the Holy Ghost, and born of the virgin Mary.

The initial step in God's redemptive work was the *incarnation of the Deity*,—God drawing near to man. Christ was conceived of the very essence of God, "Very God of very God." There was a supernatural element in His birth, since only a real Incarnation guarantees the sinless perfection of Christ. "In the beginning was the Word and the Word was with God, and the Word was God. The Word was made flesh and dwelt among us, and we beheld his glory, the glory of the Only Begotten of the Father, full of grace and truth." To Him belonged all the Shekinah glory symbolized in ancient Israel. "In Him dwelt all the fulness of the Godhead bodily." Christ was God with all the attributes of Divinity, and man with all the attributes of humanity. He is the Divine Saviour, the Son of God and the Son of Man. He is the embodiment of God's redemptive purpose.

The redeeming love of God was at the heart of the whole *ministry of Jesus*. His love was two-fold,—to glorify God and to save man. In the first place, His ministry was one of *sacrificial love*,—a continuous outpouring of His life for others, in all phases of life and to all classes of people. Mothers brought their little children and received His blessing. Fishermen and publicans left their occupations to follow Him. Lawyers and rulers came to Him with their problems. Jesus touched the sick and they were healed. Lepers were cleans-

ed, demons were cast out, the blind were made to see, and the dead were restored to their loved ones. He was moved with compassion for the tired, hungry multitudes. He saw the world with His eyes, He felt for it with His heart. "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." "In the parable of the Prodigal Son, Jesus shows that sin wounds the Father's heart; He sorrows over man's lost estate, and His forgiving love goes out to the lost Child. "When He was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him." "The Son of Man is come to seek and to save that which was lost."

His ministry was also one of *sinless perfection*. He lived the redeeming life of the race. "He was tempted in all points like as we are, yet without sin." We see how Satan tried to crush His sacred life in the Garden of Gethsamane, but Jesus overcame every temptation. He glorified God in His spotlessly pure and holy life. He said, "I am come to do Thy will, O God." "I do always those things that please Him."

There is still a higher revelation of redeeming love. The spotless, incarnate life alone could not bridge the gulf between a Holy God and a ruined race. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." "For without the shedding of blood there is no remission." The Lamb must be slain to take away the sin of the world.

The *drawing power of Jesus* for the whole world is the *substitutionary atonement*. "And I, if I be lifted up from the earth will draw all men unto me". Christ is God's supreme sacrifice, His matchless gift of love. The Cross is the greatest expression of God's compassion for lost humanity. "Herein is love, not that we loved God, but that He loved us, and sent

His Son to be the propitiation for our sins." "God commendeth His love towards us, in that while we were yet sinners, Christ died for us."

At *Calvary* we see our Saviour in humiliation, in suffering and in death to save us from sin. He had gone through cruel, shameful, agonizing trials. He had been mocked, scourged and crowned with thorns. Out of the midst of this we can hear Him say, "Father forgive them for they know not what they do."

The death of Christ was the *substitutionary atonement* for sin. The doctrine of substitution runs all through the O. T. ritual. No sooner had Adam sinned than God permitted innocent blood to be shed in behalf of the guilty. The Israelites were redeemed from Egypt by the power of the blood of the Paschal Lamb. "He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all."

His suffering was *voluntary* as well as *vicarious*. "Therefore doth my Father love me, because I lay down my life. No man taketh it from me, but I lay it down of myself."

The *atonement* is the *ground* of reconciliation. Through it, fallen man is won back to God. "God was in Christ reconciling the world unto Himself. "Expiation destroys the enmity in the heart of man, and restores him to fellowship with God.

It is the *settling of the sin question*. The great fact of sin and all the crying needs of the human heart are met at the cross. Sin's power was broken, and every penitent sinner who wills to be saved is given pardon, peace, and victory forever more. He is not merely pardoned, but he is lifted to a place of righteousness in Christ Jesus, and is given life everlasting. "For

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. "The cross is the heart and core of Christianity, the key-stone of all our faith. Without it there is no gospel to preach, no pardon to offer.

Then we come to the crowning event, and the great *proof of love's redeeming work—the resurrection*. This is the grandest thing in God's universe. It is the best authenticated fact in human history. It proves convincingly that the cross was more than a martyr's death. It is the proof that Christ is the Son of God; and it demonstrated that the ransom He gave for sin was accepted by God. The Risen Lord was victorious over sin, death and the grave. "Now is Christ risen from the dead and become the first-fruits of them that slept."

Christ not only offered Himself once for all, but He *ascended into glory*. He took His place in the heavenly sanctuary, thus obtaining for us eternal salvation. He has opened the way to God. "I am He that liveth and was dead, and behold I am alive forever more!" "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

The *resurrection appearances* wrought a wonderful transformation

in the disciples. They were convinced beyond the shadow of a doubt that He was their Risen Redeemer and Living Lord. Peter was changed from a faltering coward into a dauntless hero. It changed the whole course of Paul's life. From a bitter enemy and persecutor, he became the most potent human factor in the evangelization of the Gentile world. The resurrection was the very foundation upon which the Apostles built the Christian Church. The resurrection makes the Gospel the power of God unto salvation to every one that believeth. It gives us an abiding peace, an abounding joy, a triumphant faith, a living hope and a burning love.

The Crucified, Risen and Ascended Redeemer has become *the Head of a New Creation*. Today He is operating in the unseen world of spiritual realities. He shares His resurrection life with us. He brings new life, a new relationship and a new power to all who come to Him in faith, The Holy Spirit makes this experience real in us. His presence grows in preciousness, fuller in knowledge, richer in experience and deeper in love. With the promise of His presence and His power we are challenged to proclaim His message, and to help to bring His wondrous purpose of Redeeming Love to ultimate success.

"Love's redeeming work is done:
Fought the fight, the battle won:
Lo! our Sun's eclipse is o'er;
Lo! He sets in blood no more.

Lives again our glorious King;
Where, O death, is now thy sting?
Once He died, our souls to save;
Where's thy victory boasting
grave?

King of glory! Soul of bliss!
Everlasting life is this:
Thee to know, Thy power to prove:
Thus to live and thus to love."

Evangelizing in Ontario Villages

One of the students of the Bible College who is an expert telegraph operator, has been employed during the summer in relieving telegraph agents in different places while they were away on their holidays. He spent two or three weeks in each place, and in this way visited a number of villages throughout Ontario. In every place he sought opportunities of witnessing for Jesus Christ. Where there were no services he conducted meetings in the school house or spoke in the open air. Behind much seeming indifference he found a great deal of hunger for spiritual things, and especially a desire to hear the Word of God explained. The following passage in a letter sent to the Principal in August gives an interesting account of his work in one place.

When I arrived at Deer Lake, I made inquiry as to the spiritual needs of the place. I was told services were held there every two weeks, and out of a population of about 400, including mill hands, only an average of about eight attended the services. My informant said the main reason was the preacher "did not explain the Bible". I realized that it was a Bible College student they needed, so I announced services for every night in the school house (where the services are held). The place seemed so dead spiritually I could get only a few out to start with. Sunday night, Mr. Dunn, the agent at Bolger, came down to help me. I asked for a demonstration of hands, but no hands went up. I asked for no more demonstrations, but on my last night, which was the sixth, the people could not all get into the school. The news had gone around that I was explaining the Bible. I closed the last meeting and did not ask for any demonstration, but after

sitting down, one man got up and on behalf of the audience thanked me, and the whole congregation stood. Then a lady who was soloist in a prominent Church rose up and asked if she might not say something. She said she had never heard the Gospel before I came, had accepted Christ, had a change inside her, etc. I thanked her, and then four young men testified; they, too, had accepted Christ; then another lady. They were real, I could see it in their faces. I was in the station at 11.30 p.m. waiting for my train when two of the young men who had testified came in. They told me they had not been attending church, and were going to the bad fast, but they now had a joy and peace, etc. They asked me if it was wrong to smoke and dance. I said "why do you ask? I have not said it was"; they replied "we have thrown away our tobacco, and are going to quit dancing, something inside us tells us it isn't right." I asked the boys where they had been to be up at 11.30 p.m. They said they had been down to the track to see a sick old man. They read the Bible to him and prayed with him, and though not knowing any hymns, they sang as much as they could to him. Some of the mill men told me the four boys were causing quite a commotion in the two mills. They were singing nearly all day.

Among the welcome visitors at the College this summer were Miss Margaret Baird ('14) who is in charge of the Orphanage at Fort Smith, Ark., and Miss Etta Brubacher, Dietician at the Canton Hospital, Ohio, who were on their way to the Saguenay; also Mr. and Mrs. J. J. Roberts, who with their two children were on their way to Mr. Roberts' home in Montreal.

News of the Bible College Family

On April 10th a son (Colin Brown) was born at Idda, Northern Nigeria, to Mr. and Mrs. Richard Oliver.

Mr. and Mrs. Edgar Ferns ('25) are at Glamis, Ont., where Mr. Ferns is pastor of the Baptist Church.

Mr. and Mrs. Vincer ('24) are at Sawyerville, Que., Mr. Vincer having been appointed pastor of the Baptist Church there in July.

A son (Silas Rader) was born on July 26th, at the Maunse, Watford, Ont., to Mr. and Mrs. Ben. Wilson (nee Gladys Waddell.)

Mr. Ernest E. Smith ('23) after taking a musical course at the Moody Institute, was ordained in the Courtland Baptist Church on June 2nd.

Miss Mabel G. Rowell ('23) received her graduation diploma from the Nursing-at-Home Mission on July 6th.

Miss Daisy Kingdon ('23) sailed from England on June 22nd with a party of four missionaries under the Heart of Africa Mission, and has reached her mission field in Central Africa.

Mr. F. C. Guyatt ('23) received his theological degree from the Baptist Seminary at Louisville, Ky., in April. He has accepted a call to the Baptist Church at Fairmount, Indiana, and is now settled there.

Mr. Arthur Leggett ('23) who is completing his theological course in the Presbyterian College, Louisville, Ky., is serving the United Church of Canada, this summer, in Saskatchewan.

Rev. Samuel McNeilly ('16), of Warsaw, Ill., preached in the Presbyterian Churches at Agincourt and Aurora, during July.

It has been announced that Mr. J. K. Holland ('23) is to be married to Miss Irene Harris (Evening Class '25) on September 9th at 7.30 p.m. in St. John's Road Baptist Church.

Mr. Louis Milbert Smith ('23) was ordained on June 10th in the Bothwell Baptist Church, of which he has been pastor since his graduation from the Bible College. Two former T. B. C. students took part in the service, Pastor Hisey of Ridgetown, and Rev. Elmer Loney, of Thamesville.

Miss Frances Cecil Smith ('24) whose parents are missionaries of the China Inland Mission, has been accepted for service by the same mission. She is taking a summer course of training in the Nursing-at-Home Mission.

At the Nursing-at-Home are also Miss Alberta Graham, Miss Frances Bryans and Mrs. Edgar Ferns. Miss Esther Trout began a course there but had to go home on account of illness.

Miss Mary Lagar ('17) who returned last winter from South America, where she had been serving under the San Pedro Mission, was married on May 6th, to Mr. Alfred M. Etherton ('17) in the Parish Church at Seaford, England.

Miss Florence Winnifred Parker ('16), who has served for several years under the Sudan Interior Mission in Northern Nigeria, was married on May 21st to Mr. Harold V. Higginson. Mr. Higginson was for a short time a student in the Bible College, and is now pastor of the Wesleyan Methodist Church at Walkerville, Mich.

Miss Margaret R. Grove, who was a student in the Bible College during the session of 1922-23, was married in June in Liverpool to Rev. Albert

Hughes. Mr. Hughes had just arrived in England after a visit to the Sudan Interior Missions in Northern Nigeria with Rev. R. V. Bingham.

Miss Bessie Anderson ('22) the Secretary of the South America Inland Mission, was married on August 22nd to Mr. Archibald John Stewart of Toronto. The ceremony took place in Knox Church and was performed by her uncle Rev. Dr. Wilkie, of India.

Mr. S. Frank Page ('20) who is taking his Arts course in Edmonton, is in charge of the Baptist Church at Vegreville, Alberta, this summer. The town is about 50 per cent Ruthenian, and the other half is composed of Germans, Jews, French and English. There are Greek Orthodox, Lutheran, Roman Catholic Churches and the Synagogue. This is a good illustration of the multiplicity of religions in western Canada.

The following recent graduates of the Bible College, now taking a further course in McMaster, are occupying Baptist Mission fields this summer: George Brown at Belle Ewart; H. E. Buchner at Bewdley; E. C. South at Bronte; Gladstone Franklin near Meaford; W. S. Morris at Hali-burton; E. A. Pinkerton at Indian River; Albert Eikenaar in Manitoulin Island; C. K. Dolby at Mulgrave Inlet, Que.; F. W. Haskins at Westport. The following are occupying student pastorates: Joseph McDermott at Birchcliffe; Austin Edwards at Jerseyville; J. P. Holliday at Kincardine, and J. K. Holland at Picton.

The staff at the Bronte Fresh Air Home of the Toronto City Mission is composed entirely of members of the T. B. C. family. Rev. George R. Finch, the superintendent, was a member of the first graduating class. Miss Alice J. Record, the Matron, was a student several years ago. The other members of the staff were students in the College last session, viz., Mr. Geo. Medley, Miss Queenie Fiddament, Miss Amy Marwood, Miss Winnie Cross, and Miss Ella Muirhead. Mr. and Mrs. McNicol had the privilege and pleasure of visiting the home one day during the summer and seeing the fine character of the work carried on there among the mothers and children.

The summer prayer meetings at the home base have been maintained under the supervision of Mr. Edward J. Lewis. They have been well attended, especially by the members of the Evening Classes present in the city, who faithfully hold the ropes while the other students are scattered through the country.

The friends of the late Dr. Elmore Harris, the beloved founder and first President of the Bible College, will be interested to know that his youngest son, Mr. Erdman Harris, recently graduated from Princeton University, and was married on May 28th. to Miss Harriet Frances Pope, daughter of Mr. and Mrs. Henry Francis Pope, of Cleveland. Mr. Harris has been appointed a member of the staff of the American University at Cairo, Egypt.

Receipts

Between April 1st, and August, 1925.

No.	Amount	No.	Amount	No.	Amount	No.	Amount
2281	1.00	2290	208.33	2298	4.00	2306	15.00
2282	30.00	2291	2.00	2299	25.00	2307	50.00
2283	385.00	2292	10.00	2300	20.00	2308	25.00
2284	5.00	2293	5.00	2301	5.00	2309	10.00
2285	10.00	2294	5.00	2302	173.25	2310	2.00
2286	10.00	2295	2.00	2303	25.00	2311	5.00
2287	10.00	2296	5.00	2304	208.33	2312	1.00
2288	10.00	2297	2.00	2305	10.00	2313	2.50
2289	5.00						