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The Coming Session

The Toronto Bible College enters upon its thirty-fifth year this fall. The formal opening of the session will take place on Tuesday, September 18th, at 10 a.m. It will be the last meeting of the kind in the old Assembly Hall. Every student should endeavor to be present. Old students and visitors will be specially welcome.

Only ten days of the session will be spent in the present building. During that time the registration of students will take place, the classes will get well under way, and the College activities will be organized. At the end of September the building is to be vacated and handed over to the University.

From October 1st onward the regular classes will be held in the Sunday School hall and lecture rooms of Knox Church, on Spadina Avenue, near the corner of Harbord Street. The Evening Classes will meet in the Sunday School room of Zion Chapel at the corner of College and Elizabeth Streets. The headquarters of the College will be established at 760 Spadina Avenue, at the corner

of Bloor Street. The offices will be there, and also a general reading room and a women's rest room. Thus the work of the College will be carried on throughout the session as fully and efficiently as possible.

All the student activities will go on as usual except the lunch room. We regret that it has not been found practicable to provide for the day class lunches or the evening class suppers. These will be resumed next year when we get into our new building, in which ample accommodation will be made for them.

The site purchased for the new building is No. 16 Spadina Road, just north of Bloor Street. The architects' plans have been very carefully considered, and are now almost completed. The Board of Governors trust that when they seek for the necessary funds they will be provided, and they hope to begin the erection of the building early in the fall. They still count on the prayers of the Lord's people as they move on to the task.

The Pre-eminence of the Word

An address delivered by Miss Dorothy Richardson at Graduation Exercises on April 27th

The Word of God is the divine instrument of expression. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Thus, before the foundation of the world, the second Person of the Trinity was the expression of God to Himself. Following creation God's purpose developed, and included the expression or revelation of Himself to man. God was primarily revealed to man in nature. He is pre-eminently revealed in the Scriptures.

David, who walked before the Lord with a perfect heart and with whom the Lord had close communion, said, "Thou hast magnified Thy Word above all Thy name." Why does he speak of such exaltation of the Word, even above the name of the Lord? What is God's great purpose in it that makes it of such vast importance? Two main functions are apparent—it is the revelation of God to man, and it is the executor of His will regarding man. "So shall My Word be that goeth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In the Life of Jesus

To the Son of God Himself, while He was on earth, the Word of God was supreme. It was pre-eminent in His life, because He recognized the Scriptures as His Father's Word. He, Who came from the bosom of the Father, heard in it His Father's voice, and received it, "not as the word of men, but as it is in truth, the Word of God." Obedient to His Father's will at all times, during His earthly life He continued to seek, in the Scriptures, His Father's plan for

His ministry. Although He was the Son of God, He never referred to His conscience as His guide, nor to the secret councils of God, nor to His own intuitive knowledge. He never vindicated His actions by putting the responsibility on the Holy Spirit, although this was given Him in all its fulness, but, "It is written," was always His final appeal.

His conduct was based on His Father's Word. He justified His act of cleansing the temple by saying, "It is written, My house shall be called the house of prayer." This to the people of His time was an authoritative rebuke. Each of His three great temptations was met by the Word of God. "Get thee behind Me, Satan." He said finally, "For it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." He recognized in the written Word an ultimate authority, not merely on earth, but in the invisible realms. "It is written," Christ replied, and Satan departed from Him defeated. In His great high priestly prayer, referring to the loss of Judas, the son of perdition, He said, "That the Scripture might be fulfilled." Thus Christ, in His communion with the Father, remembered the Scripture as the infallible and unailing Word of the Most High. The mystery of the cross was not understood by the disciples, but it was from the Scriptures that Jesus tried to explain to them His sufferings. "Then He took unto Him the twelve, and said unto them, behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished."

In the Teaching of Jesus

He based His teaching on the Word of God. He Who came to reveal God could use no less than the

Word of God. During His ministry, He mentioned by name each of the particular divisions of the sacred Scriptures, the law, the prophets, and the writings, thus endorsing the Old Testament from beginning to end. "The Scripture," He said, "cannot be broken." In the synagogue at Nazareth He preached from the prophet Isaiah; to the Jews He spoke of the manna; to Nicodemus, of the brazen serpent; and to the disciples in the sermon on the mount He said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." To the Sadducees, who opposed His teaching of the resurrection, His answer was an appeal to a phrase in the books of Moses, "Now that the dead are raised, even Moses shewed at the bush, when He calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living." Thus He endorsed His teaching by the use of the Word. He also pointed out to the Jews the reason for their incorrect views. "Ye do err," He said, "Not knowing the Scriptures." Thus, almost every part of our Lord's teaching was founded on the Scriptures. He appealed to them as an authority which could not be put aside.

The Rested on the Word

He also rested His soul on the Word of God, because in it He recognized the eternal foundations. Through all eternity the Word abides. "Concerning Thy testimonies, I have known of old that Thou hast founded them forever." "The grass withereth, the flower fadeth; but the Word of our God shall stand forever." "For ever, O Lord Thy Word is settled in heaven." He Who was the eternal Son of the eternal God could only be satisfied by the eternal Word. Therefore with confidence He rested upon it.

He Who is the Lord our Righteous-

ness could be subject to nothing less than a righteous law. He recognized this element in the Word; "For all Thy commandments are righteous." He Who was without sin, neither was deceit found in His mouth, could feed only on a pure word. The purity of the Word was another truth that rested Him, for, "Every Word of God is pure," yea, "Thy Word is very pure." He Who was Himself the Truth could only be satisfied with the truth. Here again He could rest wholly upon the Scriptures, for, "Thy Word is true from the beginning, Thy Word is truth." The Word of God met all His needs in His life. And when He came to die He breathed out His soul with a prayer upon His lips in the words of Scripture, "Father, into Thy hands I commend My spirit."

Its Witness to Christ

The Word of God was pre-eminent in the life of our Lord, too, because it bore a direct witness to Himself. He came with a definite and divine mission, and therefore must have letters of divine authority. These He found in the Scriptures, which were so familiar to the people of His time. His great aim was to fulfill that which was written. "In the volume of the book it is written of Me," was said of Him, and therefore He found His programme in the Scriptures.

The whole life of our Lord Jesus, from His birth to His ascension, and His sending forth of the Spirit, may be found reflected in the words of Moses and the prophets. There we see foreshadowed the place, the manner, and the circumstances attending His birth, the character of His ministry, and His sufferings and His death. And so He used the Scriptures as a text-book about Himself, when He taught His disciples on the way to Emmaus, and when in the upper room He said "These are the words which I spake unto you, while I was yet with you, that all things must be

fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me." He led them to the infallible Word of God, and opened their understanding to see Himself there. And they recognized this truth, for when Philip told Nathaniel about Jesus he said, "We have found Him of whom Moses in the law and the prophets did write." Therefore our Lord's great charge to the Jews was "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

In the Life of His People

The Word of God is pre-eminent also in the life of His people. To Israel as a nation, the Scriptures were of supreme importance, for it was as Israel kept the commandments of God that they prospered, and as they forsook His Word they apostasized, and sank into bondage to other nations. This experience was repeated many times in their national life. Their greatest days of prosperity and blessing were in the time of David, and Solomon, and Hezekiah, because of the prominent place given to the law of God in these reigns.

To the Old Testament saint the law was pre-eminent. It was his meditation all the day. Job esteemed the words of His mouth more than his necessary food. Moses also recognized their supreme value, for his charge to the people was, "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house."

To the New Testament Christian, the Word of God is of equal importance. Because man was made in the image of God, he has, through all ages, been endeavouring to come in touch with the unseen and seek assurance of a life after death. The Scriptures, being the only source of

knowledge of an eternal life, satisfy that longing in man's soul. They not only give the hope of immortality, but show that it is obtained by another birth into that eternal world, through the same Word: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God."

Then, too, it is the means of growth by which that new life is maintained, and by which we are conformed to the divine image. Our Lord Himself said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Word contains milk for the young, strong meat for the old, water for the thirsty, and honey for the saint. As we appropriate it, it becomes a living force in us. "The words that I speak unto you, they are spirit, and they are life." It is also the means by which that life is sanctified. "Sanctify them through Thy truth; Thy Word is truth."

A Revelation of God Himself

Now, while the Word is of supreme importance to man in his search for God, it is also supreme in that it fulfills God's purpose of revealing Himself to man. God's desire for His people is that they should have a knowledge of Himself. While God is revealed in nature, this revelation of God does not supply all the knowledge which a sinner needs. It is therefore supplemented by the knowledge of God's purpose of redeeming grace. Therefore, for us, the Scripture is the most perfect revelation of God, because the central theme is the person of Christ, the Word made flesh. To Job's cry, "Canst thou by searching find out God?" the answer is, "Search the Scriptures for they are they which testify of Me."

In the Old Testament we see God revealed to man through different prophets, priests, and kings. But this revelation is limited and partial. In the New Testament we see Him

revealed in His Son, Jesus Christ. In Him these incomplete types and foreshadowings were gathered into unity. Therefore God's last word to man was Jesus Christ, because He is the perfect image of God's Person. Thus the Scriptures are a mirror in which we behold the image of God.

Our Final Standard

Now, because the Scriptures are God's revelation of Himself to man, and contain His purpose regarding man, they are the final and practical standard for our guidance. Christian experience is not an original source of religious truth, but a proof or testing of the revelation given to us. The standard of infallibility is not in man's conscience, his reason or the church; but in the Scriptures, because they are the Word of God. Thus we find in them the rule or guide for our life and conduct. "Thy Word is a lamp unto my feet, and a light unto my path." It is a critic of all our deeds; "For the Word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and mar-

row, and is a discerner of the thoughts and intents of the heart." The Word deals with every subject which our spirits desire to know. It meets all our need.

"Here springs of consolation rise,
To cheer the fainting mind;
And thirsty souls receive supplies,
And sweet refreshment find."

In our approach to the Scriptures, it is to be remembered that they are the Word of the living God, and that a mere intellectual study will not reveal God's mind and purpose to us. Our attitude should be one of devotion and expectancy, that we might hear the living Word in the written Word. Truly, God has magnified His Word above all His name. But the Book is not to be separated from the Person. Behind the written Word must be seen the living Word. Its divine function is only fulfilled as Christ is portrayed as the revelation of God. "These are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." May "the word of Christ dwell in you richly."

Song Leading

The splendid singing of the students at the Graduation Exercises was an evidence of the fine work that is being done by the Instructor in Vocal Music, Mr. Ernest Shildrick. In this department Mr. Shildrick has also been giving special attention to the training of students in song leading. This is a valuable and important equipment for Christian workers on the mission field both at home and abroad.

Before the close of the last session

a series of examinations took place in this department, students being required to conduct the choir in the singing of certain hymns. On the basis of these tests eleven students received special certificates for song leading at the closing exercises. These students were Ivy Bunt, Irene Cowan, Maurice Gillion, Benjamin Gomme, Alfred Owen, Dorothy Palmer, Edith Peake, Christopher Sorley, Annie Shaw, Mary Vickers, and Annie Zimmerman.

In the Heart of Africa



Miss Ashton on the left, Mr. Roadhouse in the centre,
Miss Kingdon and Miss Harman on the right

One of the younger Missions, the Heart of Africa, has three of its members from the graduates of the Bible College, the Misses Daisy M. Kingdon, Muriel E. Harman, and Olive G. Ashton. These young ladies will be well remembered by the graduates of 1923 and 1926. Miss Kingdon was vice-president of the student body in her graduating year. They went out under the auspices of the North American Headquarters of the Mission, now in Toronto, whose Secretary is the Rev. W. F. Roadhouse, also a graduate of the College in 1900.

From December 1st to May 15th, Mr. Roadhouse was on a visit to Africa, going up the Nile and into the Belgian Congo some 3,000 miles, to visit the various Mission Stations, to study the conditions there and to have fellowship with the missionaries and native converts, of whom there are thousands. The founder of the work is the well-known C. T. Studd, of cricketing fame, and one of God's

great servants, who still carries on at sixty-eight years.

Mr. Roadhouse visited ten stations, and preached to Christian and pagan through interpreters. Miss Kingdon is in charge of the school; Miss Harman is in charge of dispensary work as a nurse, and with other duties; Miss Ashton has the exacting ministries at headquarters where Mr. Studd is. Mr. Roadhouse says he does not know how these young missionaries could be happier. They send these messages home. "I wouldn't be anywhere else in the world", says one. Another, "Tell them we are absolutely behind Buana (Mr. Studd) in all this work." Miss Harman said, "Tell them not to be afraid to go too far with God."

Mr. Roadhouse reports that the Toronto office now supports twenty missionaries in its three fields: Heart of Africa, Heart of Amazonia, and Heart of Asia, besides sending out new workers.

News of the T.B.C. Family

Rev. and Mrs. Arthur Baker, of Port Clyde, Maine, have a son, born on February 28th. Mr. Baker is teaching under the School Board there, as well as carrying on the work of his Church.

A daughter, Ruth Mary, was born at Toronto, on June 2nd, to Mr. and Mrs. John Bell of Kausu, China.

A son, Marvyn Carroll, was born at Walkerton, on August 12th, to Rev. and Mrs. C. C. Boyter.

Frances Cecil-Smith ('24) was married on May 23rd to Mr. George Henderson, at Chungking, Szechwan. Mr. Henderson is the representative of the National Bible Society of Scotland for West China.

Laura Ivory ('24) was married on June 12th, at Nyack-on-the-Hudson, to Gordon Hedderly Smith, youngest son of the Rev. George Smith of the Evangelical Union of South America. Mr. and Mrs. Smith are sailing for French Indo-China early in the fall, under the Christian and Missionary Alliance.

Elvin V. Snyder ('24) and Mary Ada Fretz were married on June 28th, at Markham, Ontario. Mr. and Mrs. Snyder are sailing in October for Argentina, where they will labor in the Mennonite Mission at Pehuajo.

Agnes Pearl Wilson ('24) was married on July 21st, at Elmwood, to Dr. Cecil R. Rudolph of Hillsdale, Ont.

William C. Tiffin ('24) was married on August 14th to Florence S. Bixler. Mr. Tiffin is pastor of Gravity Church in the Iowa-Missouri-Nebraska Advent Christian Conference.

The marriage of Bertha Irene Davis to William Harry Moore ('28) is announced to take place on the 5th of September, at Barwick, Ontario.

Miss Helen I. Mair ('98) of Hamilton, who was one of the earliest students when the classes were held in Walmer Road Church, and who has kept in constant communication with the College ever since, died last June.

Rev. Thomas J. Buckton ('13) of Redwing, Minnesota, paid a visit to Toronto during his vacation this summer, to renew acquaintance with old friends, and called at the office of the College.

A number of former students of the earlier days who were attending the Baptist World Congress, which met in Toronto during the last week of June, were also welcome visitors at the College. Among these were Mrs. B. E. Snyder (Etta Fletcher '03), of Lethbridge, Alberta; Rev. I. J. Ransom ('06) of Lenola, Moorestown, New Jersey; Rev. Fred R. Vine ('12), of Madison, West Virginia; Rev. W. W. White ('13), of Enosburg Falls, Vermont. Among the more recent students welcomed in the office during that week were Miss Nellie Simpson ('22) of Parry Sound, and Rev. C. C. Boyter ('24) of Walkerton.

In the June Recorder it was erroneously stated that Harold Chambers was acting as pastor of the Baptist Church at Lindsay. Mr. Chambers was holding services in a hall. The pastor of the Baptist Church is Rev. Gordon M. Holmes, B.A., B.Th.

John Harvey, who gave the address on "The Living Christ" at the Graduation exercises, is in charge of the Baptist and Congregational Churches at Varysburg, N.Y.

Victor Griffin ('28) on recovering from an operation which he underwent shortly after graduation, went up to Northern Ontario to assist in

the work which Rev. Morley Hall of Timmins superintends. He has been laboring at Iron Bridge and in the neighboring district.

During July and August, Ernest Tatham, in company with a friend, has been holding Gospel services in the Eastern part of Quebec, and in the neglected parts of New Brunswick. One of their experiences was a fusilade of fire-crackers and rotten eggs when they were holding an open air meeting at Campbellton, N.B.

Wilma Adams ('28) has been doing missionary work in Manitoulin Island during the summer.

Ethel Chilvers ('28) is in a Red Cross Hospital in Northern Ontario.

Howard Phillips ('28) at Benalto, Alberta, reports that his strongest opposition comes from the Communists and the I.W.W., both of whom are carrying on an active propaganda among the Finnish settlers.

Lena Elliot ('28) has been on the staff of the St. Faith Lodge, Toronto, during July and August.

Gordon Parsons ('28) has been conducting an independent mission in Sutton, Ontario.

Edith Peake ('28) is the pioneer teacher in a new school near Cochrane, Ontario. She has also been carrying on a Sunday School.

Ethel Rowe ('27) has been serving since last January as Deaconess at Coleville, Sask. Her special work is among the young people, and she writes that she is as happy as the day is long.

Samuel Brownsberger ('26) who is teaching at Stamford Centre, has been taking a summer course at the University of Toronto.

Rev. and Mrs. Harold T. Smith are obliged to leave their church in Curwensville, Pa., as the U.S. immigration law does not permit them to remain in the country.

The deep sympathy of all her fellow-students will go out to Miss Dorothy Whiting ('28) in the accident which resulted in the death of her brother. About the end of July he was injured by a motor car on a Toronto street, and died a few days afterwards.

Mr. and Mrs. Edgar Ferns, of the Inland South America Missionary Union, have returned home this summer on account of Mrs. Ferns' health. She is coming to Toronto for special treatment.

Rev. Oswald J. Smith ('12) has left the Christian and Missionary Alliance and has joined Paul Rader in Chicago. They are to conduct a campaign in Toronto in September.

The Tuesday evening Prayer Meeting has been well attended all summer, and has been a source of real blessing to the students in the city. One of the third year girls whose work kept her in Toronto for the summer writes: "It is a real treat to step into these quiet and sacred walls away from the noise and bustle of the street and say, this is home." A very pleasant and happy outing at the Island was held one afternoon in July.

Rev. and Mrs. S. M. Kanagy ('16 and '11), who are doing such fine work in Chicago, paid their last visit to the old College during their vacation in August.

Rev. Leslie and Mrs. Garrett (Mary Gomme, '24), who have been for nearly four years among the Indians on Hudson's Bay, arrived in Hamilton in August.

N.B.—The temporary address of the College Office and Headquarters after September 30th will be 760 Spadina Avenue, Toronto 4.