

Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Recorder (Toronto Bible College), 37, no. 1 (December 1930)

Toronto Bible College



Price: 10 Cents per
Annum

Recorder

16 Spadina Road
Toronto

Volume 37

Toronto, December, 1930

Number 1

The Simplicity of the Truth

An Address Delivered by Miss Louisa Bauman at the Graduation Exercises on April 25th.

Charles Wagner in "The Simple Life" says, "The sick man, wasted by fever, consumed with thirst, dreams in his sleep of a fresh stream wherein he bathes or of a clear fountain from which he drinks great draughts. So, amid the confused restlessness of modern life, we long to think of simplicity." Amid all the disturbing doubts and perplexities of this age, we can find a sure rest in the gospel. The greatest must come back from all their excursions in philosophy and science and rest in the truth that is in Christ.

The gospel of Christ is woven into the entire texture of the Word of God. It is God's proclamation of a plan of mercy, the divine revelation of grace to fallen humanity, the publication of forgiveness and eternal life through the mediation of Jesus Christ—God reconciling the world to Himself. It is a blessed proclamation, indeed good news and glad tidings for all people.

The plan of redemption reaches as far and wide as the condemnation. It is a personal word to every sinner. "All have sinned and come short of the glory of God." Thus, the gospel must be so plain that anyone capable of sinning may be capable of understanding and appropriating salvation.

1. *The Simplicity of its Preparation.*

God revealed great truths in simple forms and employed many methods of teaching men His truth. Gradually He prepared the eye of man for an intenser light, and thus we see the gospel gradually developed.

The whole Old Testament is a book of Christ and His salvation. Christ Himself said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." God's truth was set forth in types which were a shadow of the reality, and progressively unfolded the plan of salvation.

Historically, also, God prepares and points towards Christ. There is a chosen man, family, tribe, a nation out of whom, as the consummate flower of this historic race, comes the Saviour of the world.

Thus, every page has some new portrait of the Son of God. Abraham saw His day afar off; Moses wrote of Him; David sang of Him; Isaiah points to Him. All this is so plain that, as our Lord said, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

We have here a little, there a little, and as silently as the house of the Lord of old was reared to completion, so in the fulness of time God manifested Himself in His Son.

II. *Simplicity of its Manifestation.*

The truth is manifest in the incarnate Word. God Himself became incarnate in the person of His Son. The incarnate Word was God's plan of salvation. "And the Word was made flesh and dwelt among us." "In all things it behoved Him to be made like unto His brethren."

He did not come with the pomp and splendour of a king, but as a little babe born of a poor peasant mother. He laid aside His divine and kingly glory, and counting not His being equal with God a thing to be grasped at, He humbled Himself, being found in fashion as a man." Born in poverty and bred in obscurity, He owned not so much as a square foot of territory on the earth He had created.

Jesus is the Humble Servant. Having become one of us, the Son of God set about doing the common every-day tasks. He consented to live under the limitation of human experience. From the simple labour of the carpenter's shop, His sphere of service widened out to a greater ministry of teaching, preaching and healing.

As a teacher He was unique yet simple. The mountain-side was His

pulpit, and His language was that of the common folk. Jesus adapted Himself to the lowest of His hearers and presented sublime truths with the utmost simplicity. He always awaited the proper occasion and at the opportune moment presented the truth. The illustrations Jesus used were adapted to the varying circumstances of life and were taken from the most interesting scenes and objects. He took those most familiar to us and connected them with His own person. "I am the door", the entrance to the way; "I am the light", to illumine the way; "I am the bread", to sustain the life; "I am the vine", to refresh on the way"; "I am the Good Shepherd", the One who knows each sheep by name. Men, as they listened, were heard to exclaim "never man spake like this man". With simplicity the words are spoken, but with divine authority they speak home to the heart of man. "The words that I speak, they are spirit and they are life".

There was no pompous show or needless flourish in any of His works. Tenderly He ministered to human want and woe. Every miracle wrought was to relieve human suffering or to show forth in some way the glory of God. "He spake and it was done".

The truth is also manifest in the Suffering Lord. From the beginning Jesus had been looking towards the cross. Down, down to depths into which man had never descended, depths which mortal can never fathom, the Son of God went bearing the curse and load of our sin. "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". One solemn hour of dying agony solved the problem of the world's sin. The work was finished. What a sublime sacrifice, yet how simple! That cross of shame is the nucleus of the world's illumination. It rises supreme above

the smouldering ruins of mere human effort to lift man out of his sin and degradation to a higher plane of mortal goodness.

III. *Simplicity of its Appropriation.*

It is a free gift. This greatest gift for the redemption of the world was offered in terms so simple that even little children do actually understand and accept it. The wisdom of the wise may miss it. Intellect alone cannot comprehend the truth as it is in Jesus. God has endowed man with intellectual powers and if these are surrendered to Him, He can use them to His great glory, but there are men with unsundered intellects stumbling in darkness while less gifted men are walking in divine realities. The things of God are spiritually discerned. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

It is received by faith. Salvation was wrought at infinite cost, but God devised the simplest means by which man can appropriate this great salvation, faith. Salvation is appropriated by a single act of faith which is not an effort but an instinctive, natural act, the simplest act that the human mind is capable of performing. Everything to which we are related calls for faith. Every banking house, every home and every member in the home make an appeal for faith. Even in mathematical problems we make an assumption and, working on that assumption, the problem is solved. We must also assume that the free gift is for us and receive the answer of salvation.

IV. *Simplicity of its Realization.*

There is a continual growth. Just as we are introduced to Christ through faith, so we grow in the knowledge of Him. We can never exhaust Christ. When we are filled with His gift our capacity is enlarged and increased. "The just shall live by faith." This

life is now lived "looking unto Jesus, the author and finisher of our faith." We are simple of heart when the eye of our mind is singly fixed on Him. In all things we aim at Him alone as our strength, our happiness, our exceeding great reward, our all in time and eternity.

There is an inward peace. Peace apart from God is a vain delusion; peace with God is a priceless boon. It is a true peace because divine in its nature and origin. Having entered into peace with God, then, and only then, have we the peace of God in our souls.

In the midst of every whirlwind there is a little place of rest. So amid the tumult and strife the Christian may rest securely for "the eternal God is our refuge and underneath are the everlasting arms." We are to "be anxious for nothing". This attitude carries peace. The soul is not confused for it is supported by a great confidence. This simplicity of attitude is possible in the midst of the struggle, for the shield of His environing protection is all around, and His voice, in its clear, sweet accents whispers, as to the disciples of old, "My peace I give unto you; in the world ye shall have tribulation, but in me ye shall have peace."

Having this peace, we are living epistles of God's truth. Just as the rose gives out its sweet fragrance, so the believer's life goes out as a sweet smelling savour. Not by force but with silent pervasiveness this influence spreads. The first preachers of the gospel were a few humble men, but it was said concerning them, "they turned the world upside down."

There is a divine power hidden in the gospel. Men may scorn and scout it for its simplicity, but the believer can say—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

Student Activities

By George Earby, '31

As one moves within the atmosphere and society of the Toronto Bible College from week to week, he is certain to get the impression that here indeed is an institution in which there is a hearty response to the apostolic injunction to be "always abounding in the work of the Lord."

To gain some idea of the quantity and quality of the Christian activity connected with this institution, it will be best for us to take a general survey of the round of student activities during a characteristic week of school life.

In the first place, let us consider the Prayer Services. The Bible College recognizes that all effective service must have its foundations laid deeply in the bedrock of prayer, and thus prayer is made the source and mainspring of all its work for the Lord. Beginning with Monday, there is a gathering of students at 8.15 every morning, for prayer and meditation on the Word of God. All the functions of the school are brought before the throne of grace and committed into the hands of Him who worketh all things after the counsel of His own will, and intercession is made also on behalf of the servants of God everywhere, that their needs might be met and that through them the name of the Lord might be glorified.

At 7.30 every Wednesday morning there is an additional season of prayer for the men students, and those who gather from week to week have found this a time of refreshing and unburdening.

Each day, immediately after lunch, prayer meetings are held in the interests of the various mission fields of the world. Leaders are appointed for the respective countries and the time is spent in concentrated prayer for that particular part of the harvest field.

There is also a Hospital Visitors' Prayer Meeting conducted once a week for the strengthening and blessing of those who visit the sick.

The prayer services of the school culminate on Saturday evening. At seven o'clock the men and women meet separately in their respective common rooms and at 7.30 they unite and a joint meeting is held in the College prayer room. One is chosen each week to conduct the meeting and to bring a message from the Word of God. The remainder of the time is spent in prayer, especially remembering the services of the coming Lord's Day.

Thus prayer is not only the gateway which opens upon the pathway of a week's activities: it is also the guide by which this pathway is trod; and it affords, moreover, the means of rest and renewal of strength when another week of journeying is o'er. Truly the Bible College could be said to be "continuing instant in prayer."

Secondly, let us consider the Missionary Spirit of the Toronto Bible College. In addition to the prayer meetings which are held each week in the interest of missions, there are other meetings of a definite missionary character.

Every Monday afternoon Mission Study Classes are conducted under the supervision of Dr. J. M. Waters. The purpose of these classes is to present as clearly and fully as possible the facts concerning particular mission fields. This gives the students an intelligent understanding of the needs of the various peoples of the world and is the means of cultivating a broad missionary outlook.

A Missionary Meeting is held each Wednesday afternoon of the College year. Representative speakers from practically all the mission fields of the world bring to the students instructive and inspirational messages, and,

as a result, many young men and women have caught the vision of a life devoted to service in the foreign field.

Thirdly, let us glance at the Evangelistic Work carried on by the student body. It is only to be expected that there would be a constant outflow of practical Christian service from an institution in which there is an atmosphere so saturated with prayer, and where the missionary spirit is paramount. And, indeed, this is the case. There is an ever-widening field of usefulness into which the students willingly enter.

If we begin to trace the Evangelistic Work from the beginning of the week through to its close, the first types of service with which we shall come in contact are the Young People's Work and the Children's Services. These two departments are receiving a greater amount of attention this year.

If there be no Young People's meeting to conduct on any one Monday night, a subsequent week will offset this lack by bringing an allotment of two or more meetings on the same night. What a wonderful opportunity is thus afforded the students of the Toronto Bible College to bring to young people of their own age messages, either sung or spoken, concerning God's truth and the joy that is found in serving Christ!

The Children's Services cannot be spoken of as confined to one day a week. At least two or three days, on an average, are devoted to this work. Eagerly and cheerfully, certain of the students give of their time in order to bring the gospel message in lesson, in picture, in story and in song, before the little ones.

Then there are the factory meetings, always two or three in a week. To Willard's and to Christie's factories, during the lunch hour, go bands of students to carry the message of the cross. Each Friday morning a

single student is sent to Greer's Foundry, where the men gather, before they begin the work of the day, to hear the simple story of Jesus and His love. Who can estimate the results of bringing to those who are burdened with the cares of life, and perhaps with a sense of sin as well, the sweet message of the Christ who said, "Come unto Me, all ye that labor and are heavy laden and I will give you rest"?

Thursday evening at Yonge Street Mission is one of the best outlets afforded the students for the extension of the gospel message. Not only do they supply a leader and speakers for this service, but the Evangelistic Choir of the school is always present to furnish Gospel music. Men who have tasted more of the bitterness than of the sweetness of life, and have spent their lives in sin and shame, are brought under the power of the gospel in this place, and many of them become new creatures in Christ Jesus.

House to house visitation is generally the order of the day on Saturday. This is carried on by certain students in conjunction with one of the churches of the city, and is the means of touching the lives of many who never enter a church.

Sunday brings us to the climax of the week's activities. Out into the city and the surrounding districts go the students, preaching in the churches, teaching Bible classes, visiting jails and hospitals. A veritable flood tide of testimony sweeps forth from the Toronto Bible College to all kinds and classes of people.

On the Sunday to which we are approaching, as indeed on most Sundays, this wave of spiritual energy will reach its crest in an evangelistic service held in one of the city churches. A goodly number of the students will attend and the program for the evening will be entirely in their hands. There will be special music rendered both by the choir and by individual

members. To this service the students will go with the one supreme object of upholding Christ Jesus before men and women. The one chosen to bring the gospel message will wait upon the Lord to receive from Him His own word of power. The whole service will begin in an attitude of prayer. The gospel of the grace of God will be given forth clearly and simply, in utter dependence upon Him Who has said, "My word shall not return unto Me void."

Truly as we survey the activities recorded here, we cannot but acknowledge that the Toronto Bible College, true to its own motto, energized by prayer, and with a vision of the world's need is, in very fact, "holding forth the word of life."

Christmas Musical Evening

The College choir, under the direction of the teacher of singing, Mr. Ernest Schildrick, has prepared a fine programme of Christmas music, which is to be rendered in the Assembly Hall of the College on Thursday, December 18th, at 8 p.m. The programme consists of hymns and carols, and all former students and friends of the College are cordially invited.

The Session

The first term of the Thirty-Seventh Session closes on December 19th. Lectures will be resumed on Monday morning, January 5th at 9 o'clock. The year, thus far, has been very successful in point of registration and student activities. The enrolment in the regular three years' course is 203, and 223 are registered in the evening classes as coming from 89 congregations. We expect a number of new students early in the second term, and altogether it looks as if the registration in the regular course will be the largest in the history of the College.

New Year Morning

On Thursday morning, January 1, 1931, at 10.30, a devotional service will be held in the Prayer Room of the College, under the auspices of the Student Cabinet. This is a public meeting and all friends of the College are heartily invited to attend.

News of the B. C. Family

Mr. T. W. Fry, a student in the College during the session of 1929-1930, is now pastor of the Westminster Presbyterian Church, Estevan, Sask.

Rev. William Yates '12, president of the Alumni Association, is now pastor of the Mennonite Church at Stayner, Ontario.

Irene Cowan '28, is now engaged in work for the Upper Canada Tract Society at Cochrane, Ont.

Rev. and Mrs. Ivory Jeffrey (Ruth Goforth) are greatly encouraged in their new work in Annam, French Indochina. This field has hitherto been closed to the Gospel.

Rose Stephen '23, is greatly enjoying her work of helping to train native evangelists to carry the Gospel to their own people. Her address is Recife, Pernambuco, Brazil.

Cordial Christmas and

New Year Greetings

To all our Friends

and Former Students

Social Evening

The first Social Evening of the session was held on Friday, October 17th. The proceedings opened with a number of hymn selections played by the College orchestra, followed by a brief song service, which created a happy frame of mind in all those assembled. A double welcome was extended to the students and guests of the evening, by Mr. H. Lane, Vice-President of the Evening Class Cabinet, and Mr. J. Hutchinson, our Head Boy.

The company then adjourned downstairs and was divided into three sections, meeting respectively in the Girls' Common Room, the Dining Room, and the Boys' Common Room. These three rooms were tastefully decorated in true Hallowe'en style. A fine programme of games had been arranged by the Social Committee. In one of the rooms "Musical Chairs" seemed to be much favoured, the interest growing to a humorous point upon one occasion when a young lady and gentleman were darting around a single chair. In another, partners were busily engaged in getting answers to a list of perplexing questions, while in the third the group was employed in discovering how many features it could find in the study of a one cent piece.

An outstanding and attractive feature of the evening's programme was a so-called "Harvesters' Quartette". These country yokels—for so they appeared—during much arrangement of themselves and of their single music book (which, by the way, was a large copy of Funk & Wagnall's Dictionary), favoured the company with a selection entitled "Hear dem Bells".

Refreshments were then served to all, after which the company returned to the Assembly Hall. Here Principal McNicol brought the evening to a fitting close by conducting Family Worship, and our hearts were drawn to the One in whose Name the happy fellowship of the evening had been made possible.

R.E.O.

The Alumni Devotional

Two hundred young hands held high for Christ! Two hundred young lives answering the challenge of service! Such was the climax of the autumn devotional, a fitting climax to an evening of worship.

Yet it was not a surprising climax to those present. In fact, it seemed the most natural thing in the world, for, from the first moment till the benediction, each soul was conscious of the silent presence of Him who dwells in the midst of His people. That Presence was realized in the spirit of the song service which inaugurated the evening of worship. It became still more apparent in the singing of the College hymn with which the regular service was opened, and the consciousness of it was still further heightened by the spirit of the musical numbers which followed. But the full realization of that Presence was borne in upon us by the address.

The speaker of the evening was the Rev. John Hall, M.A., a missionary with the Sudan Interior Mission. In a most forceful manner he reminded us of God's activity on our behalf; and then, looking out on wider horizons, he bade us remember that our God also cares for the nations who sit in the realms of darkness, finally bringing us face to face with the fact that God is active on our behalf that we might be active on their behalf, leading them into the light in Christ Jesus. Thus he led us step by step to the place of a thoughtful consecration and rededication of ourselves to God and sent us forth with the inspiration of a great service burning in our souls.

R.C.

Officers of the College

| | | | |
|---------------------|-------|-------|----------------|
| E. G. Baker | - | - | President |
| C. M. Copeland | - | - | Vice-President |
| Rev. John McNicol, | B.A., | B.D., | Principal |
| J. M. Waters, M.D., | C.M. | | Secretary |
| Joseph N. Shenstone | - | | Treasurer |

News of the Bible College Family

A daughter (Ruth Eileen) was born on August 14th at Toronto to Mr. and Mrs. W. C. Berg (Hazel Steele).

A son (Cyril John) was born on September 30th at Guelph, Ontario, to Mr. and Mrs. Cyril Forth (Lillian Hyndman).

A son (James David) was born on October 5th in Belgian Congo, Africa, to Mr. and Mrs. Victor W. Griffin (Helen Gordon).

Edward Haugh '26, was married on May 31st in Matto Grosso, Brazil.

Evelyn Harrow '29, and Ross Almas '30, were married on September 13th at Burlington, Ont. Mr. and Mrs. Almas are under appointment for Africa with the South Africa General Mission, but are spending a year in further training at National Bible Institute, New York, before proceeding to the field.

Viola Catherine Hartley '27, and Gordon D. Mellish '26, were married in Toronto on September 24th, by Rev. W. J. H. Brown assisted by Rev. P. B. Loney, '07.

Ruby Rennie and Ernest Lucas, students of last session were married at Stouffville, Ont., on October 1st. They have gone to reside at Lyon's Head where Mr. Lucas is in charge of the Mennonite circuit.

Violet M. Powell '23, was married at Toronto on October 25th, to Royal Smith Boulton, by Rev. J. N. Miller.

The marriage of Nettie MacDonald '27, to David Rough, both of the Sudan Interior Mission, is announced to take place in Nigeria on Jan. 29th, 1931.

Mr. A. F. Byrne, husband of Annie Fraser, of the first graduating class, died in Toronto on November 21st.

Mr. and Mrs. Byrne had been in charge of the work at the Church of the Deaf, 56 Wellesley Street, for a number of years.

Catherine Hartley '27, graduated from the Women's College Hospital on June 7th, and was successful in securing her R.N. a few weeks later.

Alice Bachert '28, is taking special training at Bellevue Hospital, New York City, in preparation for Mission Work in Costa Rica.

Joseph McDermott '22, received a scholarship of the value of \$500.00 in Social Science and is registered in the M. A. course in Philosophy in the University of Toronto.

Gordon D. Mellish '26, was ordained to the work of the Gospel ministry in Runnymede Road Baptist Church, Toronto, on November 18th, and he with Mrs. Mellish sails from Montreal on November 28th for work in Liberia under the Mission Board of the Union of Regular Baptist churches.

Gladstone Franklin '22, sailed for San Jose, Costa Rica, on November 18th, where he is to work under the Latin American Evangelization Society.

Margaret Moore, sister of Mrs. Duncan McDonald of Central India, is sailing for India early in December to become superintendent of a children's school.

Rev. William McLean '24, pastor of Knox Presbyterian Church, Mountain, Ontario, is leading his people in the erection of a new church edifice, the corner stone of which was laid on October 10th.

Rev. Arthur L. Baker '22, is pastor of the United Baptist Church at Island Falls, Maine.