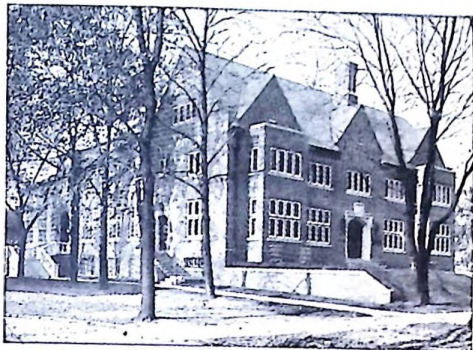


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Bible College Perils

A year ago we asked our friends to take the College on their hearts in prayer in view of a movement among the students, marked by a deepening sense of need in their own lives. During the present session the members of the Staff and the Board of Governors have been meeting for special prayer every week, in view of a sense of need on their part. The College has reached a point in its development where it is in danger of losing a most important feature of its system of training.

Its very success has created a new situation which is embarrassing. The classes have become so large and overcrowded that real teaching is difficult, and many students cannot get the personal attention from their instructors which they ought to get. Lecturing alone is not training, and it is this latter feature of our work that is in danger. Many students, too, pass through their course without getting

sufficient opportunity for personal development in connection with the activities of the College. Splendid as our new building is within certain limitations, it does not afford the accommodation, nor is our staff large enough, to give the students who come to us all that the College ought to give to them.

The supreme peril which besets any Christian institution is to fail in the purpose for which it was raised up, and so miss the will of God. No Christian institution can claim the right to continue in existence unless it fills a place in the will of God. The Bible College is part of a movement of the Spirit of God which has been going on under the surface of organized Christianity for more than a generation. A famous English historian has pointed out that in the spiritual progress of mankind, "each forward step has been made first among the people and the last

converts have been among the learned."

The spiritual movement which the Bible College represents keeps the Bible, and the Divine revelation contained therein, in the central place in Christian education and in Church life. In the midst of a generation ignorant of the Bible and denying a Divine revelation, multitudes of young men and women are turning to such institutions as the Bible College, under the urge of God. They are seeking in some way to find the will of God for their lives and to be trained to do it. The Bible College should have spiritual insight to recognize God's purpose in this spiritual movement, and should not fail to meet the increasing needs of these young people whom He is sending to us.

Another peril which confronts a Christian institution is to accept the drift of circumstances and fail to see God's leading. The world is so much with us and the men in whom we are tempted to put our trust loom so large around us, that we are apt to forget

that God does not lead that way. It is easier to drift with the tide than to subject ourselves to the spiritual discipline of waiting on God until we are sure of Him. Conditions in the world and in the Church are so confusing that we should take time to lift our eyes above the mists and shadows around us to the hills from which alone can come our help. We need to "be still and know that He is God." If we would walk in the light of the Lord, we should heed the prophet's warning: "Cease ye from man; for wherein is he to be accounted of?" The true strength of any Christian institution is "in quietness and in confidence", and these are only to be found in God. The Bible College seeks the co-operation of like-minded men and women who believe these things, and we trust our friends will join with us in this fellowship of prayer that the College may be enabled to fulfill the will of God for it in this day and generation.

J. McN.

The Bible College Movement

It was the privilege of the writer to be present during the week of February second, at Moody Bible Institute, Chicago, at the first Convocation of the Bible Colleges held on this continent. The Convocation met during the Founders' Week of the Moody Bible Institute, and the annual meeting of the Evangelical Teacher Training Association was held during the same period.

The meetings of Convocation were well attended, and in addition to the regular public services held in the mornings and afternoons in the old Moody Church, of which Mr. Hyde was pastor, 1899-1903, and the evening services held in the new Moody Memorial Church, a number of committee and group gatherings, composed of

representatives from a great number of the colleges on this continent, were a source of information and fellowship.

It was the first time that so many of our Bible colleges were represented at one gathering and we were impressed by the strength of the movement. There are on this continent about one hundred Bible schools, and it was learned that the movement has spread to Great Britain, Australia, New Zealand, Africa, and a number of European countries. It is not meeting with an equal success in all parts of the globe, but there are unmistakable signs that the movement is meeting with the approval of Christian people generally.

We wondered how such a movement

can be accounted for and upon examining the modern history of the Christian church, we feel that the Bible college movement is here to stay. Robert Raikes was born in Gloucester on September 4, 1735, and he is usually considered as the father of the modern Sunday School movement, which he started in his native city in 1780. His ambition, originally, was to take the poorly clothed children off the streets and teach them the Word of God and other subjects. In a few years the movement had spread throughout the Old Country and from there has since girdled the globe.

There is no doubt that the Sunday School movement gave birth to the Young People's movement which was initiated by Rev. Dr. Francis E. Clark in 1881. Our age has been defined as the age of young people, and when we look at the modern church and observe the wealth of young life which its membership reveals, we shall not quarrel with this definition. But the Young People's movement within the church is of comparatively recent origin. There are many living who can recall the first meetings of the Christian Endeavour, the Epworth League, the Andrew and Philip Societies and the Baptist Young People's Union.

This movement led to the consecration of hundreds of young lives to the service of Jesus Christ, and a unique feature of the Bible College movement is that in time, it runs as a parallel or contemporary to the Young People's movement in the church. There are very few Bible colleges on this continent which do not report a yearly increase in the enrolment. It is not too much to say of some centres, that young people are clamouring for admission to Bible schools and this indicates which way the Spirit of God is moving.

Surely it must be recognized that

this modern movement to which we are probably too close to fully appraise its value and appreciate the contribution which it is making to the Kingdom of God, is a definite movement of the Divine Spirit. We have lived to see the day of the Student Christian Movement, the Student Volunteer Movement, the Intervarsity Christian Fellowship—all movements of young life and all movements, too, having a distinct relation to the task of the Kingdom.

From the Bible colleges of this continent hundreds of young people have gone to the foreign field; hundreds more are proclaiming the Gospel at home from the pulpit and in the quieter walks of life, and it is obvious that there is a definite relationship between the Bible College movement and the Missionary movement of our day. The colleges have poured into the service of the various mission boards, hundreds and thousands of consecrated young lives who have gone out with the torch of truth to light the candle of God's Word in all parts of the world.

Then again such a movement as the Bible College movement must indicate to us that there is on the part of a great majority of Christian people today, a desire to return to the authority of God's revelation. There was a tendency among us to develop a subjective type of Christianity, which had little or no reference to objective revelation, as if the whole of Christianity was that which was experienced by an individual soul.

Now the Bible College movement is a movement which gives first place to the Word of God as the Divine revelation, and which recognizes the Divine authority behind the Divine promises. It is quite true that only that part of Christianity which we experience is of any value to us, but we must never fail to see that there

is a Christianity to experience. We do not manufacture our Christian faith; we appropriate it.

As a result of our meditation upon these things we have concluded that God raises up new channels through which He can operate from age to age. The Bible College movement is a new movement of God's Spirit, through which God desires to operate and through which He plans to do a specific work. We shall not arrogate therefore, to ourselves, the task of any other Christian institution. We shall see that God has brought us to the Kingdom for such a time as this, and we shall wisely discern the purpose of God's guidance; for if we fail to do so, God will raise up another channel which will be amenable to the suggestions of His Spirit and serviceable for the realization of His will.

The history of the Christian church makes clear that God has always raised up men through whom, and developed movements through which, He could adequately operate, and the supreme task of the Bible College movement is to discern the reason for God having brought it into being. Our business is not to tread upon the ground occupied by other institutions, nor to compete with other organizations, but to do definitely the work which God has committed to us.

Dr. Elmore Harris, the first president of Toronto Bible College, said at the inception of the work in Toronto, that as soon as there was no need for the work which the Toronto Bible College proposed to do it would immediately disband.

Looking at the movement again, one sees obvious dangers in it. There is, first of all, the danger of narrowness and bigotry. In this day when there are so many theories regarding Christian truth, the Bible colleges have emphasized the truth, rather than the theories of it, and there is always the

danger on this ground of assuming that we are the chosen people. It is possible for us to develop a harsh and a critical attitude to those who disagree with us in matters of doctrine and practice, and in some quarters the movement has been identified with a limited conception of the Divine revelation.

Those who were instrumental by the grace of God in establishing the first schools had no such idea. Moody, for example, was a man of very wide sympathies, and while he disagreed with many people of his day, and was very loyal to the truth of God as he understood it, his disagreements were always of a charitable nature. God will deprive us of the privilege of being a blessing to others if we draw about ourselves any separating wall of self-confidence or pride, and our ministry will be passed on to others.

Again, there is in the movement a danger of confounding knowledge with learning. The teaching of the colleges must avoid falling into the error of stressing too much the content aims of education. It is quite true that we desire our students to get the truth, but we also ought to arrange more definitely for the discipline of their minds and intellects. We should aim at making bigger men and women in our classes, as well as seeing that they are provided with the truth and guarded against error. We would not undervalue the emphasis placed upon the Bible in the curriculum, but we would stress more the idea of the school; that young people have come to have their minds quickened and their visions enlarged, and have themselves better equipped mentally as well as spiritually for their life's work.

There is also another danger in the movement, and it is that which confounds allegiance to the Bible with allegiance to a creed. In the course of the years we all develop our own peculiar shibboleths and we imagine

that those who can ring the changes upon these shibboleths of ours are true to the faith, and those who refuse to do so are untrue. The Word of God is bigger than any creed, and the Bible College movement as a whole must remain true to God's Word, remain true to the faith of its founders.

It must not allow itself to be sidetracked. It must breathe in the expansive air of Divine revelation as a whole, so shall it continue to serve God and the churches, and to educate young men and women for Christian service at home and abroad.

D.A.B.

A Week-end with the Practical Work Department

In order that our readers may share with us some of the joys of our student ministry, we are describing the next week-end of our Practical Work Department. The College is known, not only for its training, but for its evangelistic and missionary spirit as well, and on the week-end of March 1, the students of the Day and Evening Classes will be engaged in many services in the city and beyond.

Three evangelistic campaigns will be in progress: one in the centre of the city, at Victory Mission; another in the west end, at Humber Boulevard Mission; and a third in the east end, at Dawes Road Mission. These mission churches have, as their pastors, graduates of the Bible College, and the present student body is assisting in the work of these churches by conducting intensive evangelistic campaigns in the communities.

As a preparation for the meetings, many students have engaged in house-to-house visitation work, inviting the people to the services, and, where opportunity affords, have been doing definite personal work with a view to leading individuals to Christ. In this way the ground has been thoroughly prepared for the sowing of the seed. Hundreds of tracts have been left in these homes and personal invitations have been extended for the people to come to the Gospel services.

One is not surprised to learn, therefore, that last Sunday evening, when

the campaign at Dawes Road commenced, the church was packed beyond capacity, and a number of souls definitely accepted Jesus Christ as Saviour.

In these campaigns of evangelism, a great variety of talent is used, for in a College with an undergraduate body of over 700 students, many gifts are discovered. Of course it is to be expected that at each service the Gospel message will be proclaimed, and in this way many young men are trained for their work in the ministry. But, in addition, at each service a number of students tell what God has done for them personally and what they hope to do for God as they invest their lives in His service.

The Evangelistic Band also has a fine choir and in addition to selections by the choir, quartettes, duets, and solos are rendered at the various meetings in the evangelistic campaigns. Then, too, during the past two years, a fine orchestra has been developed and this provides instrumental music for a number of the meetings. Each afternoon, in these campaigns, children's services are conducted at four o'clock, and usually once or twice a week girls of the College meet with the women of the district in an afternoon gathering for prayer and the study of God's Word. This form of service is particularly appreciated by the mothers, many of whom cannot attend the evening meetings.

In addition to these services conducted by the Evangelistic Band of the school over next week-end, the male quintet will be conducting services in Jerseyville, a village between Hamilton and Brantford. Last week-end this quintet was in Thorold, where they preached at five services, to crowded congregations. Another group of students will this week-end be conducting meetings in Queensville, about 40 miles from Toronto, and a third group will be assisting in one of the churches in Hamilton.

Then, too, a number of our students are engaged in radio ministry, and conduct weekly programs on the air, from Hamilton and Niagara Falls. This ministry, in word and in music, reaches hundreds of homes. In addition to this, a number of the senior students are in charge of regular churches and preach two or three times each Lord's Day. There are at least five this year who are in settled pastorates and who are carrying on the work of their churches in addition to pursuing their studies in the College, and next week-end, while these various groups of students and evangelistic bands are preaching and labouring, these young men will be conducting their regular services in their churches.

The Evangelistic Band also is organized to do work of a special nature. During the week-end of March 1, a number of young people's meetings will be conducted in the churches of our city. Groups of students address the various young people's organizations in churches in which they are invited to speak, and many young men and women are inspired to a deeper devotion to Christ and to more faithful service to Him by the warmth and testimony of these students.

Again, each Sunday afternoon about 160 students from the Day Classes teach in 60 different churches, representing 10 different denominations within the city of Toronto, and the majority of the Evening Class students are engaged in similar work.

On Sunday mornings, three or four quartettes, together with a number of visitors, work in the hospitals of Toronto. The work in the General Hospital is especially interesting, and each year we have the joy of knowing that a number of people who are laid aside have not only been helped and have had their lives brightened, but have been definitely led to an acceptance of Jesus Christ as Saviour and Lord.

It is not to be wondered at that as a result of all this effort in the field of evangelism, several hundreds of persons are led each year to acknowledge Jesus Christ as Saviour, through the ministry of the Bible College students, under the direction of the Department of Practical Work, which is a vital element in the training provided by the College. During this coming week-end about 20 different services will be conducted by students representing the Toronto Bible College.

We have described for your consideration a week-end in our Practical Work Department and we request our friends everywhere to remember this aspect of our work, in prayer. It is only secondary to the actual work of training and discipline through which the students must pass in order to receive that equipment which will fit them for permanent service in the work of the Kingdom as a whole.

—D.A.B.

Personals

A daughter, Dorothy Evangeline, was born on November 23, at Mato Grosso, Brazil, to Rev. ('25) and Mrs. Thomas Lindores.

Margaret Childs ('33) was married on July 26 last, to Elwood Meyerhoff, at the Nazarene Church, Rochester, New York. Mr. Meyerhoff is a student for the ministry in the Nazarene Church of America.

Viola Cherry ('30) was married to Ralph Rumball ('29) in Evangel Temple by Rev. Leslie Rumball ('26) on August 10. Allan Cherry ('35) played the wedding march. Bruce Brillinger ('29) was best man. Mr. and Mrs. Rumball are living in Driftwood in Northern Ontario, where Mr. Rumball is on the teaching staff of the school.

Margaret Miller Murray ('34) was married on January 18, at the Church of the Redeemer, to Rev. Leonard Francis Geary, by Rev. Prof. T. W. Isherwood. Rev. and Mrs. Geary will reside in Fenelon Falls, where Mr. Geary is rector of the Anglican church.

W. Roy Tuck ('34) was married at Burlington on February 1, to Doris Jean Brownridge. The Rev. J. J. Roberts ('18) officiated, assisted by the Rev. A. A. Lamshead, a former student of the College.

Orma Helen Clappison, who was a student in the College for two years, and Dr. Wm. Flatt were married on February 27. Dr. and Mrs. Flatt will reside in Port Nelson, Ont.

Rev. W. E. Atkinson ('13) has accepted the call to Waverley Road Baptist Church, Toronto, and commenced his duties there on January 1.

Jean Pyper ('26) is now in Toronto, on furlough from Bolivia.

Barbara M. Stevenson, R.N. ('28) is now in Toronto, taking further training in the Victoria Hospital for Sick Children.

Kathleen McGarrie ('30) and Dorothy Palmer ('29) sailed for South America on January 25, under the Evangelical Union of South America.

Mr. and Mrs. James Hutchinson ('31) are now at work in Vienna, Austria, under the European Christian Mission. In a recent letter Mr. Hutchinson tells of the difficulties and joys of the work in that country.

Clifford Van Duzen ('31) was ordained to the Baptist ministry at the Baptist church at Zorra, Ontario, on November 19.

Mr. ('32) and Mrs. Robert Simpson ('34), have been accepted for work in Africa, under The Sudan United Mission, and expect to leave for the field early in March.

Kenneth Miles ('34), writing in The Bible Today, tells of his work as director of the Practical Work Department of the National Bible Institute in New York.

Leonard Warr ('35) has been accepted for work in South America, under the Unevangelized Fields Mission.

The Annual Communion Service of the College will be held on Sunday morning, April 19, at 11. Friends of the College are cordially invited to attend.

The Graduation Exercises of the 42nd Session will be held in Massey Hall, on Friday evening, April 24, at 8. Doors open at 7. Friends of the College are cordially invited.

Eleanor Call ('35) is working under the Mission Board of the Anglican Church in an Indian school at Wabasea in Northern Alberta, 90 miles northeast of Slave Lake.

Ralph Hines ('35) is engaged in pioneer work in Western Canada.

The second annual edition of "The Gateway", our student publication, will be on sale in the office of the College on April 1, for 50c.

Miss Agnes Mitchell '35

We record with sorrow the death on February 7, of Miss Agnes Michell, a graduate of last year's class, and an outstanding Christian leader among young women. Miss Michell had been for many years secretary to Rev. Dr. MacTaggart, of St. Columba United Church, as well as a teacher of young women in that congregation. Her deepest interests were in the teaching of the Bible and in the training of the young women under her care, and five

years ago she resigned her position to take a course in the Bible College. She exerted a marked influence upon her fellow-students by her quiet, but radiant, Christlike spirit. Her loss will be deeply felt wherever she was known, and especially among the members of her own graduating class in the College, of which she had been chosen the permanent Secretary, to maintain their fellowship through the years.

The Spring Banquet of the Alumni Association will be held in the dining-room of the College, on Thursday evening, April 23, at 5.45. The Graduating Classes of 1936 will be welcomed, and at 8 p.m. the President of the Alumni Association will address the gathering and the annual reports of the student organizations will be received. We shall be glad to welcome our friends to the College on this occasion.

The Annual Banquet of the Toronto Branch of the Alumni Association will be held in the dining-hall of the College on Friday evening, March 20, at 6.30. The Principal, Dr. McNicol, is to speak, and we invite all our former students who reside in Toronto to attend. Tickets are now on sale in the office of the College.

OFFICERS OF THE COLLEGE

E. G. Baker, President
John McNicol, Principal

John Westren, Treasurer
J. M. Waters, Secretary