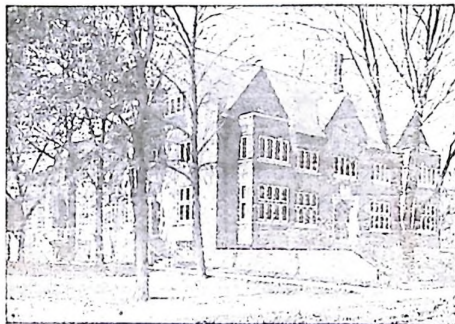


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"Brethren, Pray for Us"

Those of us who are carrying on the work of the Bible College, the members of the Faculty and the Office Staff, are coming to have a feeling which is almost akin to helplessness when we see how steadily the attendance of students is growing and how inadequately the College is equipped to meet this growth. The situation was becoming acute last session, and already the number of new applications for the coming session is away in excess of this time last year. We can now understand the feeling of the man in the Lord's parable who went to his friend at midnight with an importunate appeal because a situation had arisen in his home which he could not meet: "A friend of mine is come to me from a journey, and I have nothing to set before him" (Luke 11:6). It is this feeling of helplessness to meet the needs of those who come to us for help that leads to prayer of importunity.

The need for this kind of praying

has come in the life of the Bible College. For this reason we are planning to enlist those friends whose hearts the Lord will touch in a new Fellowship of Prayer. We have prepared a leaflet in which the various departments of the College life and work are spread over a weekly plan of prayer. It is intended to be a guide for intercession during the next four months, the first half of the coming session. At the end of that period we hope to have another leaflet prepared for use during the second half of the session. These leaflets will contain brief items of information about the inner life of the College and about the work of the student body so that prayer may be offered for the Staff and the Students understandingly and sympathetically.

The leaflets will also indicate from time to time something of the definite needs of the College. The most urgent need we have at present is to gather around the College in this Fellowship of Prayer an increasing constituency

of like-minded men and women, Christian people who know God's mind and will and recognize what He is doing in the world, who understand why He has raised up the Toronto Bible College in Canada and why so many earnest young men and women are coming to it under the urge of His Spirit. When the Lord is thus calling out labourers for His harvest it is meet that the Lord's remembrancers should wait on Him in daily prayer regarding

their training and equipment for their task.

These prayer leaflets will be sent to all those friends who will be good enough to write and let us know that they are willing to use them. Their names will then be enrolled in a special Prayer Fellowship List and they will receive the prayer leaflet regularly with a prayer letter accompanying it hereafter.

J. McN.

Graduating Testimonies

Three of the Four Brief Testimonies Given at the Last Graduation Exercises in Massey Hall

By William Tyler



There are two seas in Palestine. The Sea of Galilee in the North, pulsating with life in the time of our Lord, life within and around. The river Jordan flows down

from the hills on the north and empties its waters into this sea. At the south end, it again picks up its course and winds its way southward to another sea, and gives its all once again to this sea. This has no habitation on its banks, no life in its waters—it is called the Dead Sea.

What is the difference between these two seas? The same river flows into both, but although the Sea of Galilee receives, it does not keep the Jordan. For every gallon that flows into it, another gallon flows out. The giving and receiving go on in equal measure. The other sea is more selfish, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets it keeps. It is Dead. The Sea of Galilee gives and lives—so with those who enter the Toronto Bible College.

Here we are fed day by day with a wealth of spiritual water. Here the Faculty seek to pour into our lives some of the truths they themselves have learned and experienced—truths of Christ and His Cross—of the abundant life and its liberty—of the denial of self and its subjection.

This is only one side. If we were but to receive we, too, would become dead. Life and growth come only by giving and it is of this outlet that I wish to speak this evening.

Before coming to the College I had been receiving constantly, but had never given anything to others and, to all intents and purposes as far as usefulness is concerned, I was dead. On entering the Bible College I was given the opportunity, as all who enter are, of service for the Master. In my case, however, I seemed to be forced into it. Forced? Yes, but not by man—God was leading me; and I had, for the first time, a taste of what it was like being a living sea instead of a dead one! I came to realize that it was only by giving that I could grow, and the more I gave the more I wanted to give. Christ has become a living Saviour; truths have become living realities, as I have sought to bring others to Him "Who loved me and gave Himself for me."

It has been especially wonderful this last year to see how this has been working out in my life. The more I have been willing to give and willing to put myself where God would use me, the greater the spheres of service that have opened up before me.

All this is true of all in the College, for the practical side of our College life has doubled in the last three years. Instead of taking just a few meetings during the school year, we have conducted seven campaigns in churches and city missions and taken numerous

other meetings. We find that as we receive we must give.

If only all the young people of the Church would awake to this fact and prove that living comes only by giving, what an increased influence the Church would have in the world today.

Our cruse of oil will not fail as long as it is being used to fill others, and it is my prayer to God that He may see fit to use me in further service in the extension of His Kingdom.

"Freely ye have received, freely give."

By Clara Sullivan



I remember towards the middle of my first year at Toronto Bible College there was the feeling that something within was blossoming, as if some rose in a frag-

rant conservatory was unfolding into rare beauty. We were entering into a fulness of blessing not known before, and we stood in awe lest it should be lost. To me this fulness of blessing came from the realization that every lecture seemed to open before our vision the great unseen, eternal world where God dwells, which is not a long way off but just beyond the reach of our earthly fingers. We learned that from this point issues life itself. It is there that the real conflict of life takes place—the conflict between the forces of evil under Satan and the forces of righteousness under God.

Though that world is unseen and spiritual, it is not empty space. Our faith finds a rock beneath the seeming void. "And who is a rock save our God?" How slowly we learned, yet how deep was the impression when it

dawned on us that that which gives significance to the unseen is "GOD". This came as we studied God's dealings with the sons of men. His principles of life, His philosophy of history, and His plan of redemption produced in us a firm conviction that it is GOD who occupies the throne at the heart of ultimate reality. And it was in the truth of His personal, ethical and self-revealing being that I saw His right to occupy that place.

The real background of *our* life is there. From that unseen world the Christian draws his spiritual life. By our union with Christ we are made members of the spiritual order, which has its headquarters in the unseen world. So, while the Christian is in the world, he is not of it. We live in the light of the unseen. Our souls face God and are at home. The eternal God is our dwelling place.

All this was more than a theory or a doctrine to me, it was a life. As I left the lecture room for afternoon employment I realized that without the assurance of the reality of the unseen world life would be shallow and futile, and my soul starved and impoverished.

As I leave T.B.C. tonight it is with the consciousness that I have found the secret source of every precious thing, for the Eternal God is my dwell-

ing place. It is in the continual adjustment of my mind and heart and soul to the unseen world where God dwells

that I find the true incentive for Christian service, and the real challenge to Christian living.

By Elva Glick



In my childhood I was taught that the Bible was God's Word and I early formed the habit of reading it—but I did so only from a sense of duty. Later

on, after accepting the Lord Jesus Christ as my Saviour, I read it because of an increasing love for it.

On coming to the Bible College, the first time I entered the Assembly Hall, the banner over the platform arrested my attention with the words, "Let the Word of Christ dwell in you richly." As I have let the Word dwell in my mind and heart during the years of my course here, it has become a new and living Book. A voice speaks from its pages to my soul—it is the Voice of God, bringing His own message to bear upon my heart and life. Those pages which once were dry and uninteresting are now alive with vital truth.

The history I find in the Bible now is the history of a living God dealing with His people through the ages. Thus I have been led to a fuller understanding of the love of my Heavenly Father as I have seen His tender care and patient wooing of His backsliding people, Israel. By following the course of His dealings with the human race as revealed in the Bible, I have come to see more perfectly the mind and will of God and this has

brought me to know the Lord Jesus Christ in a more real sense.

I had always thought of the Old and New Testaments as being two separate and distinct books, but I have learned that they are intimately related. In the Old the New is hidden and in the New the Old is revealed. Redemption is found not only in the New Testament, but in the Old as well. It is the theme of the whole Bible from the creation in Genesis to its fulfilment and completion in Jesus Christ, and its final consummation in the new heaven and earth portrayed in the book of Revelation. As we have followed the unfolding of the plan of salvation, I have received a new revelation of man's hopeless and helpless condition apart from the Lord Jesus Christ.

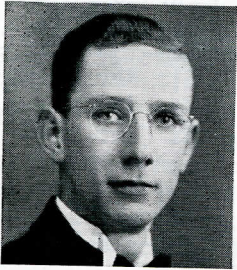
Then, as we were led more deeply into the profound truths concerning the Cross and Pentecost, I discovered that each had a specific place in my own life. If I were truly to live the life hid with Christ in God, then it was necessary that I should identify myself daily with Christ at the Cross, and also through the sanctifying power of the Holy Spirit be constantly cleansed and made meet for the Master's use.

The result is that I leave College, not only with a deeper knowledge of the Word, but also with the challenge of the words of Paul—to hold forth the Word of Life—by continually appropriating its truths to my own life and by constantly following out its teachings in genuine, consistent living.

Among the Indians of the Northland

By Earl Sigaton, '36

(The following was written from the Anglican Mission at Trout Lake in the Hudson Bay district where Mr. Sigaton is assisting Rev. Leslie Garrett in the work among the Indians.)



My first impression of the Indians is quite different from that contained in story books or indeed in history books. The Indian of the coppery skin, embroidered

buckskin garments, wonderful feather head-dress and dignified bearing is sadly out of keeping with these hapless humans of the north. In three ways, however, the old Indian can still be recognized in his present-day descendants: his native love for colour, his maintenance of a silent reserve, and his desire to be at large.

The Indians live in tepees which are rough and crudely fashioned; poles are erected in tripod form and covered with old canvas, moose hide, birch bark and any old clothing available. The entrance is rather obscure and is eventually discovered by feeling for a loose flap. Great care must be exercised in stepping inside so as not to stand upright right away, as fish is usually decorating the rafters. It is quite uncomfortable to feel it strike your face or become entangled in your hair. The floor is just loose jack-pine branches. This also serves as the bed. The kitchen is in the centre of the tepee. Dogs are quite numerous and ravenous; so are the mosquitoes and the bull flies.

My work is chiefly teaching the children. It is quite discouraging at times, as their command of English

is quite limited and my knowledge of Cree is less. But "our God is able" and I believe God has ministered to both children and teacher alike.

We have from six to eight mission services a week, three on Sunday and the others practically every night of the week. The mission is packed to the doors; every available floor space is occupied. The men sit on one side of the mission and the women on the other. When the bell is sounded the people crowd in. An old Indian, seated at the somewhat over-used organ, holds down one of the keys while the hymn number is announced. The singing begins, but they know nothing of time, tune or voice control—the only time they know is "slow time". I'm sure Mr. Shildrick's lectures would be of no avail up here. The many babies endeavour to help in the singing, but are usually late in starting. They sometimes begin just after Mr. Garret commences his discourse.

My trip in to Trout Lake and to these interesting people was most exciting. We left Sioux Lookout at 8.40 a.m., June 26, in a large Fairchild seaplane carrying approximately 1,600 pounds, including a canoe which was tied to the floats. We flew at an altitude of four to five thousand feet, and a speed of a hundred to a hundred and ten miles an hour. We reached our destination at 12 a.m., taking about three and a half hours for a three-to-four-week canoe trip. The scenery was marvellous, miles and miles of lakes, rivers and forest, seemingly uninhabited; but Indians are scattered here and there throughout the land. Ever so often we would pass over a trading post with its two or three shacks surrounded by tepees. The whole trip was nothing less than a picture.

News of the U. B. C. Family

A son (Herbert James) was born on August 10 to Mr. and Mrs. Robert Allan ("Brother Bob" '33).

A daughter (Leona Ethel) was born on July 15 at Owen Sound to Mr. and Mrs. H. F. Stobbe (Edith Howell, '24).

A son was born on July 13 in Toronto to Mr. and Mrs. W. G. Glenn (Violet Clapton, '33).

A son (Alfred Clement) was born on April 1 at Chefoo, China, to Mr. and Mrs. George Bell ('23).

Twins (Paul Harris and Grace Elizabeth) were born on March 24 in Nauchang, Ki, China, to Mr. and Mrs. Russell Glazier (Dorothea Luton '24). Paul lived only two days.

To Mr. and Mrs. Harold Persall (Dora Price '34) on March 17, at Waterford, a son.

To Mr. and Mrs. Donald S. Wright (Dorothy Rabbits) a son (Ronald Kenneth) on April 9.

To Mr. ('31) and Mrs. ('30) Orville Thamer, on June 15, at Kitchener, a son (Orville Gowan). Mr. and Mrs. Thamer are on furlough from Africa.

Ethel Georgina Dawson ('31) was united in marriage to Iver Russell Smith, on May 27, at Chestnut Hill, Mass.

Jimmie Orr ('35) has been accepted by the New Testament Missionary Union, for service in South America.

Rev. Herbert A. Foster ('20), who is assistant pastor of Second Baptist Church, Los Angeles, California, is also founder and chairman of Unity of Christian Faith Conference, held annually in that city.

Rev. Michael Billester ('22) has been appointed Home Director and Treasurer of the Russian Missionary Society, Inc. His address is 721 N. Stanley Avenue, Los Angeles, California.

Rev. Geo. Medley ('25) has received a call from the Baptist church in Langton and has removed there from Sparta.

Fred G. Kreick ('33) was ordained to the Gospel ministry in the People's Church, Toronto, on May 30, prior to leaving for Brazil, where he is engaged in mission work.

On May 26, Robert J. Chubb ('36) was ordained to the Gospel ministry. The service was held in the Sheridan Avenue Gospel Tabernacle, Toronto, and among those taking part were Rev. George Darby ('31), Rev. Roland Burgess ('35), Rev. James Lamshead, and Rev. D. A. Burns ('16). "Bob" is pastor of the ordaining church.

The following students of this year's graduating class have received appointment for service in China under the China Inland Mission: John Crook, Jessie Moore, Reg. N., Emma Sullivan, and William W. Tyler. Mr. Tyler left Toronto about the middle of July. Esther Campbell ('35) has also been accepted by the China Inland Mission. She and the others are to sail about the middle of September.

Arthur Greer ('37) has accepted a call to the pastorate of Stouffville Christian Church, and will begin his duties on September 20.

Norman Parish ('36) and Mrs. Parish have been accepted for service in Costa Rica under the Latin American Evangelization Campaign. They expect to leave Toronto early in the autumn.

Allister Morrison ('36) is engaged in mission work in the northern part of Newfoundland under the Presbyterian Home Mission Board.

May Gotch, a student in the College in 1930, was married on June 27 by Rev. H. N. Konkle, to Henry Thomas Hornshaw.

Doris Evans ('33) was united in marriage to Arthur Walsh ('35) by Rev. W. M. McGuire, on June 6th.

Albert Mildon ('34) was united in marriage by the bride's father, Rev. R. K. Gonder, to Ivy Gonder, on June 6th.

On June 13, in St. John's Evangelical Church, Toronto, Ruth L. Phillips ('29) was married by Rev. W. A. Nisbet to Gilbert Pitts. Hazel Phillips ('37) was bridesmaid and Roy Pitts ('36) was best man. Mr. and Mrs. Pitts will reside in Brantford.

Charles George Butcher ('35) was united in marriage on July 16, at West Huntingdon, Ont., to Merle Wannamaker. Mr. and Mrs. Butcher are to sail for Northern Rhodesia on October 17.

Grace L. M. Hines, ('33) who is engaged in home mission work among children in Northern Ontario, has returned to Toronto for the summer months, and is again in charge of the daily vacation Bible School in connection with Memorial Institute.

Betty Willis ('35), George Clement ('37), Lillian Perkins, Lillian Crawford (students of the College for a short time), Goldie Cole of Windsor, and Frank Muir of Barrie, with Eva C. Meen (a former student) in charge, formed a house party at Wasaga Beach in July, under the Scripture Union, holding services in the morning, afternoon, and evening.

Inez Botterell ('20), who is on furlough from Africa, is doing deputation work in connection with the South African General Mission.

On July 3rd, in Christ Church, Toronto, Barbara Maru Beal ('31) was united in marriage to Knox Morgan Henry of Springfield, Ont.

Edith Seager, ('37) and Grace Bexton ('37) have been working in the West in connection with the Canadian Sunday School Mission during the summer months.

Robert McKinley, a student of last year, has been appointed by the Sailors Mission of the Upper Canada Tract Society as missionary to the Port of Toronto.

N. Ross Almas ('30) was ordained in his church at Kirkfield, Ont., on July 16.

Rev. Harold Chambers ('29) of Kenilworth, has accepted a call to Bothwell.

Arthur Homer, who has been at Bentinck Church, Owen Sound Association, has settled with the Alderwood Church at Long Branch.

Dr. E. Hooper, who has been associated with the work of the College since its inception, at one time lecturing on medical subjects, and a member of the Board of Governors, was guest speaker at the recent celebration of the 50th anniversary of the founding of Kingston General Hospital, with which he had been associated in his early days. Dr. Hooper is now in his 90th year.

It is announced that Roy Cook ('31) won the prize in the History of Old Testament Times and that Dixon H. Gordon ('32) won the prize in the History of New Testament Times in McMaster University, Hamilton.

John McLeod ('32) and Donald Timpany ('32) were ordained to the work of the Gospel Ministry at the Northern Association of Baptist churches which met at New Liskeard, June 23-25. Rev. J. C. Macaulay, Sault Ste. Marie, moderator of the association, and Rev. Dr. H. H. Bingham, Toronto, led in the ordination prayers. Among T.B.C. graduates present were Mr. and Mrs. Aksel Fugelsang, Ella Miller, Mrs. Timpany and Mrs. McLeod. Rev. John McLeod is pastor of the Baptist church at Blind River and Rev. Donald Timpany of the Baptist church at Cochrane.

Helen Struthers ('15), who has been in North China during the past year, visiting the missions where her brothers are, is now in Nanking, the capital of China. She has accepted a posi-

tion as secretary to Miss Tsai and Miss Leaman, two veteran missionaries who are translating the Bible into the character-phonetic double-column type for the British and Foreign and the American Bible Societies.

On June 17 at Georgetown, St. Vincent, B.W.I., Minnie Hubbel ('34) was united in marriage to J. P. Eustace.

Rev. H. W. and Mrs. Bower ('12 and '13), after twelve years' service in Hamilton, are now settled in St. Thomas, where Mr. Bower is pastor of Hiawatha St. Baptist Church.

Mr. and Mrs. Richard Oliver ('22) are settled at 214 Lancaster Ave., Saint John, N.B., as the representatives of the Sudan Interior Mission in the Maritime Provinces and the New England States.

The members of the Student Cabinet have been keeping in touch with one another during the summer, by an organized system of correspondence, that they might pray more intelligently

for each other and for guidance and blessing in their corporate fellowship during the coming session.

Ella Miller ('33) has been appointed to the Staff of the Bible College. She will share in the work in the office and also assist Dr. Waters from time to time in his work with the Junior English class.

Rev. Kenneth L. Miles ('34) was married on August 21 to Miss Mary L. Brown, of New Westminster, in the Kerrisdale Presbyterian church, Vancouver, B.C.

The following students of the College have been engaged during the summer in the Fresh Air Home of the Toronto City Mission at Bronte: Violet Gartley, Emily Bowyer, May McCurdy, Hazel Reesor and Donald McDonald. In addition to the material blessings they have been administering they have already, at the time of writing, had the joy of seeing eleven mothers and thirty-two children make a decision for Christ.

Reduced Railway Fare for Students

Arrangements have been made by the railroads under which special round trip fares will be available to students coming from stations in Canada and the United States to Toronto

in the fall, which will be good for returning at Christmas or in the spring. Full particulars may be obtained from the local station agents.

Annual Alumni Conference, September 15

10.00 a.m.—Opening Devotional Service of the Session.

3.00 p.m.—Alumni Conference

General Subject: "Enlarging our Borders".

6.00 p.m.—Supper in the College Dining Hall.

7.45 p.m.—Public Meeting in Knox Presbyterian Church (corner Spadina Ave. and Harbord St.)

General Subject: The College and its World-Wide Ministry.