





THE RECORDER - 1931-1940

## Toronto Bible College

16 SPADINA ROAD

TORONTO

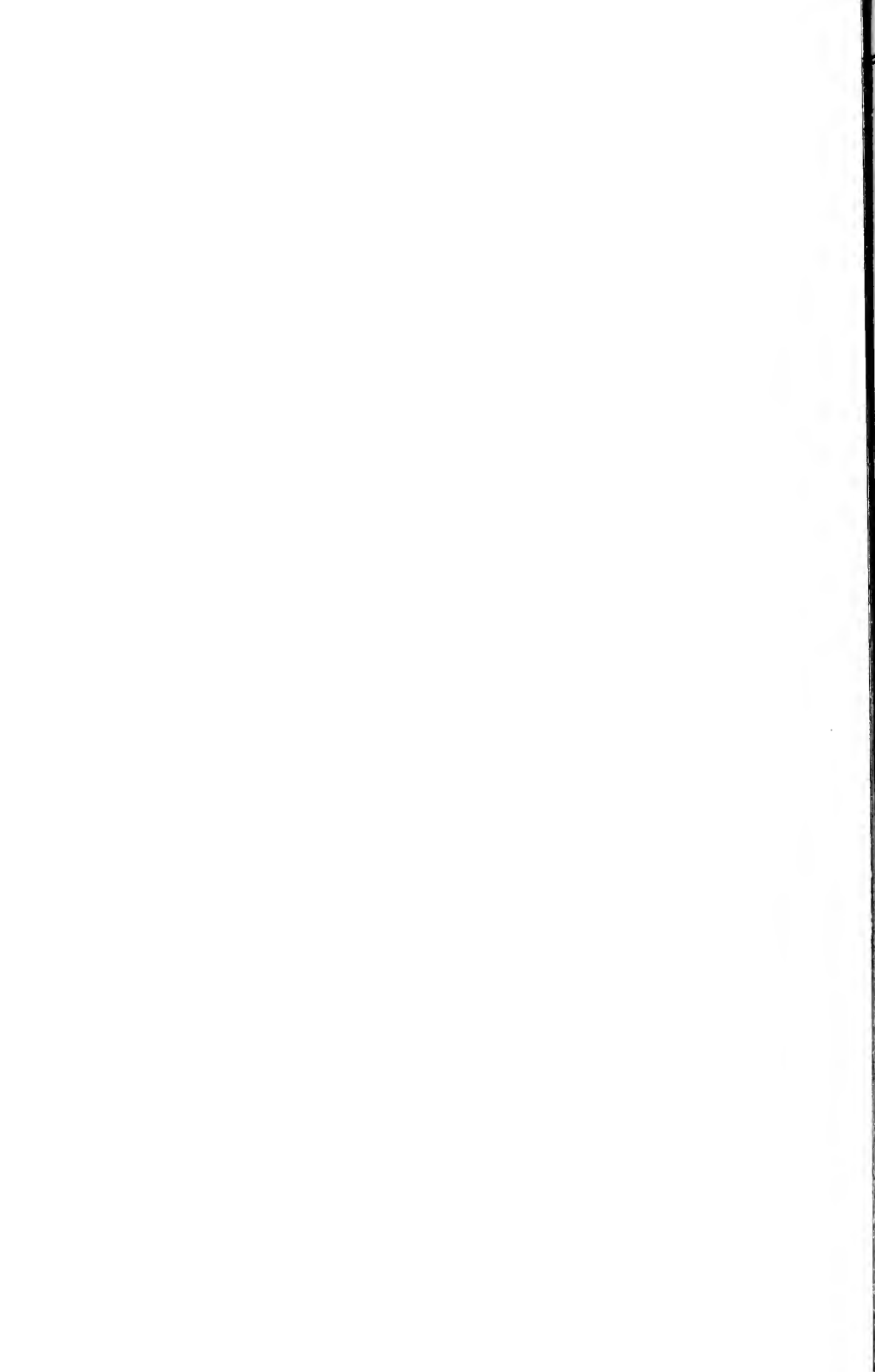
CANADA

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# Toronto Bible College



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## Recorder

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### A Forward Step

In the September number of the Recorder, we announced that the Board of Governors had been led to take a definite step looking forward to the extension of the work of the College. They were engaged at the time in friendly negotiations with the Board of the Toronto Conservatory of Music, regarding the property at 12-14 Spadina Rd., occupied by the Academy of Music, which is a branch of the Conservatory.

Very soon after that, arrangements were completed for the purchase of the property, which were subsequently approved by the Board of Governors of the University of Toronto, under whose jurisdiction the Conservatory operates. According to these arrangements, the Bible College will be given possession of the property as it stands, next June, for a certain fixed purchase price which our Board agrees to pay in cash.

This is the result of a long period of waiting on the Lord in prayer, and thought and conference. After months

of uncertainty, the members of the Board have come to complete and hearty unanimity regarding the matter. The answers to prayer have been so clear, and the way has been opened up step by step so manifestly by the leading of the Lord, The Board have taken this forward step in faith that when they make a more public announcement of the fact to the friends of the College, the Lord will move upon the hearts of His stewards to provide the funds that will be necessary not only for the purchase price, but also for the furnishings of the building and for the additional income that will be required to maintain it in the future.

The property has a frontage of two hundred feet. This, together with our present lot, will give the Bible College a continuous frontage of a hundred yards on Spadina Road. The grounds are spacious enough to afford open air recreation for our large body of students. There is an old coach house on the grounds, a substantial brick building, which can be turned into a very

good gymnasium. The main building is in splendid condition, and with very little alteration, will provide all the extended accommodation the College will need for years to come. There is a small pipe organ which goes with the building and is installed in a specially built music room.

The new building can be connected with our present building by a covered passage way if this is found necessary. It will not only relieve the congestion in our present building, but will also give ample scope for development. There will be offices for the business department which can then be separated entirely from the present registration offices where the students gravitate and where their needs have to be supplied.

### **Mrs. Annie Gray—Mrs. T. T. Rolph**

A very delightful incident took place during the public meeting in Walmer Road Church on the evening of Tuesday, September 21, the day on which the session would have opened had it not been for the prevailing epidemic which postponed the opening of all the schools and colleges of the city. It was a presentation from the Alumni Association to Mrs. Annie Gray who had been married to Mr. T. T. Rolph of Toronto a few days before. The presentation was made by Rev. Kenneth Prior, '20, home on furlough from the United Church Mission in Angola. In a very happy and appropriate speech he explained how much Mrs. Gray had meant to the whole stream of students who had passed through the College while she was in the office.

The members of the Board of Governors, at their first meeting after that date, made a further presentation to her on their own behalf. They took occasion also to record in their minutes the following resolution: "The Board of Governors of the Toronto Bible

There will be a fine large lecture hall, one or two small class rooms, a private room for each member of the faculty, and a special room for the student cabinet. There will be several study rooms for small groups of students, each of which can be fitted up as an extension of the main library and provided with books on certain special subjects. There will be a set of rooms for the missionary department, including a library and reading room and a missionary museum. And, not least of all, there will be three private prayer rooms kept for that purpose alone, so that students either as individuals or in small groups can be sure of always finding a quiet place for meditation and prayer.

College hereby put on record their deep appreciation of the long, faithful and devoted service of Mrs. Annie Gray, now Mrs. T. T. Rolph. As Miss Annie Burns she was appointed to the College staff as assistant Secretary soon after the work was established at 110 College Street in 1898. With the exception of four years after her first marriage in 1911 she has served in the office of the College ever since that time. Her helpful spirit, her kindly and gracious manner, and her wide knowledge of the graduates and the friends of the College have been of very great value to the Board, the Faculty, and the Alumni Association. At her retirement from the office because of her recent marriage, the members of the Board extend to her their very best wishes and pray that she may have many more years of health, happiness and blessing." These words, we are sure, will also express the good wishes and the prayers of the whole Bible College Family.

J. McN.

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**We extend Cordial Christmas and New Year Greetings to all our Friends and Former Students.**



## "Family Fellowship"

by *Heate Clarkson '34*

"Mrs. So-and-So phoned while you were out. She wants you to speak at their mission, Miss Clarkson. Believes you attended the same school as she. Here's her number." So my kind hostess greeted me one evening, shortly after my arrival in Vancouver as a field-worker under the Missions of Biblical Education.

Later we discovered that we had indeed been mutual partakers of T.B.C. fellowship! A trip to a seldom-used trunk in an attic room revealed the fact that Mrs. W. was graduated in '08. Since that time life has been full, and active. As a true helpmeet she spares not herself in sharing the burden of her husband's work in a down-town mission, and she is never too busy to take time and pains to deal with a troubled soul of any nationality, that he or she might be brought to Jesus. Small wonder then if T.B.C. memories and interests had dimmed because of other demands and calls.

But had they? No! I still recall with what genuine warmth of greeting, I, a stranger, was met and made to feel at home because of "family" ties in the Lord Jesus and in College life. Multitudinous questions followed, and were scarcely answered before other eager queries ensued. "Have you seen our 'College Mother' lately, and how is Dr. McNicol?" "What of student life and service now?" "Are the morning praise and prayer meetings still being held?" Refreshing word pictures followed of special events in College life, and in softer tone some deep spiritual lessons were referred to, which had been of blessing down through the years.

I came away rejoicing and praising God for the reality of fellowship in our Lord, and for school bonds, and thanked Him for the delight of these "Handfuls on Purpose" for this child in a strange city.

Ere long, however, one and another became known who had attended T.B.C., and I found as various cities, towns and rural places were touched, from the Coast back to good old Ontario, that there were many who belonged to our College family. And whether in routine family or office life, or engaged in full-time service, there was that about most of them which let one see that they were maintaining a vital and consistent testimony to His saving and keeping power.

With touching pathos in a few cases, one found solitary representatives of T.B.C. performing their "tent-making" tasks faithfully and steadfastly, whilst "occupying till He come" in circumstances which are far from easy. "From subtle love of softening things, from easy choices, weakenings", as Amy Carmichael says, they are turning away, in order that they may by any means "win some." They endure "as seeing him who is invisible", conscious that "the Lord is at hand."

With rather amusing frankness I was told that certain workers had their doubts upon hearing that a stranger had been asked to bring the message at a particular service, in a district where the Mission and I were not known. They feared! Then someone was informed of T.B.C. association, and immediately relief was evidenced. Praise God, there are many who thankfully appreciate the fundamental stand our school has, and does maintain.

Since my itinerary had not been fully arranged before going West, for one wished to be free to accept openings as the Lord led and where need was evidenced, it was with gratitude to Him that contacts with former students were made. Frequently one meeting taken at the invitation of a T.B.C. brother or sister led to many open doors. In this and in many other

ways the practical side of the reality of our fellowship was manifested.

Reviewing the trip, with all its glorious opportunities, many bright and blessed experiences stand out in bold relief, among them memories of blessing and fellowship with members of our College family. Again and again one

realizes that the "College spirit" is not merely a fealty to one's Alma Mater, but a living reality based as it is upon a simple, yet stupendous fact, the oneness of believers in the redemptive work of the Lord Jesus Christ, and the desire to "know Him", and make Him known.

### Summer Activities of the Bible College Male Quartet



S. Robinson

R. Vickers

J. Richardson

E. Gaverluk

Leaving Toronto on April 24, after several spring conferences, the male quartet of 1937 went to Southampton to conduct a series of meetings for three weeks in the church of Edgar Burritt, '35. Their ministry there seemed to be principally to the church members, and there was no evidence of conversions. However, blessing always comes when God's servants are faithful to the ministry He has given them and, realizing this fact, the quartet set out for Mt. Zion to hold a week's services there.

Mt. Zion is a small farming community near the town of Meaford, and the meetings were held in the United Church. There had been a great deal of spiritual preparation, and the people were ready to receive the messages which were delivered each night in

sermon and in song. Conviction of sin began to grow among them, but until Friday night there was no manifest response to the appeals of the Gospel. On that night, however, it seemed that the very windows of heaven were opened—eleven young people were delivered from the darkness of sin! The conversions were confirmed by earnest testimonies the following Sunday morning, and we believe that these converts are all standing firm to-day, kept by Him in whom so recently they began to trust.

The quartet turned their eyes to a new field, and on Monday night commenced a two weeks' mission in Kingston, with Rev. Bob Munro, the Scottish "Preacher of Good Cheer". Here again the work of our Lord proved victorious and several remark-

able conversions took place. The slogan of this incurably optimistic preacher was, "Hallelujah, the devil is defeated!" and, much to the surprise and joy of the group, later in the summer this simple exclamation became the means of blessing in a young man's life.

One of the richest experiences of the quartet was their visit to Portsmouth Penitentiary. It is very difficult for any but government officials, or those who are acquainted with the Chaplain, to obtain permission to conduct Christian work there, so the members of the quartet were favoured in this respect. Their feelings at the sight of over 500 men, many of whom were guilty and criminally-minded, sitting, row after row, with shaven heads and dejected, often unkempt, appearance, were almost indescribable. But their songs and messages to the prisoners were of the joy and cheer, the peace and liberty, that is found in our Lord, which, after all, is the only message that brings true deliverance.

From Kingston the group came to High Park Baptist Church, Toronto, to conduct a two weeks' interdenominational campaign. Here again, although the work was difficult, God richly blessed His Word as it was preached and sung. The quartet then disbanded for a period of two weeks in order to get a much needed rest, but convened once during this time, at the Paris Bible Conference Camp.

The work began again in earnest in Brantford, where the Brantford Young People's Prayer Group had organized a "Youth Crusade". This Crusade was very well planned, combining all the evangelical forces in Brantford, under a common loyalty to Christ, which transcended all denominational loyalties and resulted in essential unity. Its object was to win the young people of that city for Christ. Every morning the quartet conducted a radio program, by means of which the Gospel was sent

into thousands of homes, and every evening James Forrester and they brought messages of redeeming grace to large audiences of people. One of the results of the Crusade, besides many conversions, was the re-establishment, and in some cases the creation, of family altars in a number of homes. Eternal blessing will inevitably come from these homes that have been consecrated to the Lord.

Having concluded the Crusade on the 1st of August, the boys entered upon a new venture in the realm of Christian work, namely, the Chesley Lake Bible Conference. The two weeks spent there in the grandeur and silence of nature and in the fellowship of God's people, where they were drawn closer to the heart of the Creator and Saviour of mankind, was a time of real spiritual deepening to them.

Leaving the lake and the hills, they returned to a place near Brantford, called Rest Acres, where they took up the work with renewed vigour, and again God blessed their efforts.

Once more they were called to Kingston, this time for one week only, under the auspices of Bethel Congregational Church, the pastor of which had been graduated from the Toronto Bible College. One of the most enjoyable services there was an afternoon meeting in the Kingston General Hospital, visiting with, and singing to, the sick folk.

The boys were now on the last lap, and were nearing the time when they would have to start back to the College, but they were booked for two weeks with Rev. Arthur Greer of Stouffville, where there was a revival of interest in evangelical Christianity, among both young and old, and genuine evidence of definite spiritual achievement.

Due to the delayed opening of the College, the quartet extended their ministry to the 31st of October, and visited during this period, Mountsburg,

Brantford, Newburg, Stouffville and Erin, seeing, as they had during the summer, unmistakable evidence of the

wonderful redeeming power of the Gospel of our Lord and Saviour Jesus Christ.

## Home Mission Work in the West

by Betty Olenick '39

Last summer for the first time I experienced the great joy of being definitely in the Master's service. I spent two and one-half months working under the Canadian Sunday School Mission. The Mission sends forth the Gospel to those unreached by any other religious body, so its work is not carried on within two miles of a church or other Sunday school.

My field of service was in the Riding Mountain district of Northern Manitoba, among the Ukrainian people. This is a very poor district, consisting mainly of immigrants, and farmers from Southern Manitoba and Saskatchewan who because of repeated crop failures were compelled to move away. Here they clear the land, acre by acre (for this is uncultivated soil), sow a little grain, keep a few cows and some poultry, and thus eke out an existence.

As you know, the religion of the Ukrainian people is either Greek Catholic or Greek Orthodox. Unlike the Catholic Church, the Orthodox Church does not recognize the pope of Rome as its head. The Mission had previously sent workers into this field, but only a few could be reached, because the majority of the people can neither speak nor understand English. So I made good use of my knowledge of the Ukrainian language.

These poor people are continually warned by their priest that they are to have nothing to do with a church other than their own. You may imagine how I felt when I visited one farmhouse after another and was repeatedly told that their priest had said they were not to have anything to do with me because I was filled with the Evil One. I shall never forget one

home. The wife seemed very much interested, but the husband was much opposed to my being there and refused to sit down at the meal table with me. While I was eating, he would sit on a bench outside the house, smoking his pipe. When I had finished and gone out, he would come in and eat. However, his dear wife became so deeply touched that she insisted I take a dollar and a quarter (her weekly cream money) to get her a Ukrainian Bible, for they are forbidden to have Bibles of their own. However, I had an extra Bible with me and gave it to her. The poor soul could not thank me enough.

While I was making my visits in the district, the priest also made his. He had a car, but I had to walk, and by the time I had made one visit he had made two or three. He warned them against me because I carried a Bible "And what is a Bible?", he asked. "It is only a book written by men's hands." The Bible in the Catholic Church, out of which he reads, contains the words that were given directly to him by God.

I went into one district where the priest had not made his visits. I was given permission to teach Summer Bible School, promising to teach in Ukrainian as well as in English and in this way appealing, of course, to a great many. One man, however, decided he must have the priest's advice before he sent his children to the school. The priest had plenty to say against it. I opened Summer Bible School and only three children came. I began to visit the homes to see why the children were not coming, and had a most trying time; the people had become cold and indifferent. I had

dogs chasing after me, and other experiences which I did not enjoy.

I certainly was thankful for the shelter nature afforded. Often during a day's journey I would walk into a bush and weep and pray as I never before had done. Then I would hear my Master say, "Yes, I see this path is best for thee", and also hear His promise, "I will guide thee with mine eye."

One evening after a very trying day, I came to a little home where both parents and children were interested. These were the three children who had come to Summer Bible School. During the course of the conversation, the mother said, "You want to teach my children about the Bible—I want to know what you are going to teach. Have you a Bible with you?" "Why, yes", I replied. "Have you one?" Fortunately she had one, but she made me promise faithfully that I would tell no one, because the priest would take it away if he heard of it. She began to ask questions and to compare her Bible with mine. I wish you could have seen the amazement in her face when she saw that our Bibles were alike. "Why", she said, "if our Bibles are the same, then our teachings will be the same. Very well, my children may go to Bible School." We sat up

till all hours of the night discussing God's Word and what it had to say about Confession, the Virgin Mary and other beliefs of the Catholic Church. The children loved to sing the choruses I taught them, especially "I Love my Saviour". One evening as we were singing I noticed there were tears in the mother's eyes. I questioned her and she said, "Oh, if I could only sing with my children! But what's the use? I cannot speak or understand English. But I do so love the tune!" That evening I experienced a most remarkable answer to prayer. I went outside, taking paper and pencil with me, and like a flash God gave me the words of the chorus, in Ukrainian. I returned to the house and taught them. It was our greatest evening together. I have heard from her since and she still loves to sing that chorus, "because", she says, "I really do love my Saviour now."

The following Sunday I held a service in the school. The service was broken up by four men, and it was only by the Grace of God that I was spared receiving a blow on my head.

"Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

## Personals

A son, David Stuart, was born on August 10 to Rev. ('24) and Mrs. Thos. Lindores, of Corumba, Brazil.

A daughter, Helen, was born in August to Mr. and Mrs. Theodore Hill (Winifred Osborne '36), of Burgessville, Ont.

A son was born on Sept. 24 to Mr. ('31) and Mrs. Roy Cook. Mr. Cook is pastor of the Humber Bay Baptist Church.

A daughter, Barbara Jane, was born in Toronto on Oct. 26 to Mr. and Mrs. Leslie A. Taylor (Evelyn Greer, student '31-'33).

A daughter, Eva Marlene, was born in Toronto on Oct. 27 to Mr. ('35) and Mrs. Stafford Love (Helen Dickson '35).

The marriage of George Clement ('37) and Pearl Newell took place in Hamilton on August 28.

Orville Nott ('36) and Ann Clark were married in Sault Ste. Marie on September 1.

At Bracebridge on Sept. 20, the marriage of Emily Bowyer (student '34-'37) and Algernon N. Hammell took place.

Clara Sullivan ('36) and Herbert H. Lane (E. C. '30) were united in marriage in Toronto on Sept. 25. Dr. McNicol performed the ceremony and Ruth Farmery ('36) was one of the bridesmaids.

The marriage of Mary McPherson ('37) to Walter T. Hastie took place in Niagara Falls on Oct. 20. Peggy Hope ('39) was bridesmaid.

On Oct. 30 at Oakwood Baptist Church the marriage of Nellie Davies ('37) and Rev. Arthur Greer ('37) took place. Mary MacLean ('37) was bridesmaid, Mrs. Douglas Percy ('35) was organist, and the College male quartet sang.

Mr. ('34) and Mrs. John H. Wilson (Ella Tilly '36) have been accepted by the India Mission.

Leonard Warr ('35) sailed on Nov. 17 for South America where he will work among the Brazilian Indians. He is with the Unevangelized Fields Mission.

Frances Longley ('37) has been accepted by the Unevangelized Fields Mission, for work in the Belgian Congo.

Mary Lowe ('37) is under appointment for work in Nigeria, with the Sudan Interior Mission.

Rev. ('36) and Mrs. Douglas Percy (Betty Willis '35) have been accepted by the Sudan Interior Mission and expect to sail for Africa in the spring.

George McAlpine (E. C. '37) and Frances Woods (E. C. '37) have been accepted by the Sudan United Mission and expect to sail for Africa from New York on Jan. 29. They will accompany Rev. and Mrs. Victor Veary ('24) who are returning to their field.

Dr. Edward S. Fish returned to China on Nov. 18 after a furlough at home. Dr. Fish is in charge of the China Inland Mission "Gospel Hospital" at Anshun.

John Trewin ('31) is home on furlough from Ethiopia.

Rev. John C. Procter ('16) of the South Africa General Mission, Angola, is home on furlough, and addressed the Student Missionary Society two weeks ago.

Mr. and Mrs. F. Kegel (Alberta Jennings '24), missionaries under the Evangelical Union of South America in Central Brazil, are spending a furlough in Canada and England.

Annie Zimmerman ('28) of the Sudan Interior Mission, Nigeria, arrived the latter part of November to spend a furlough at home.

Frank Melbourne ('31) writes that he has been able to revisit Spain and has found that the Christians there are standing true during this crisis.

Murray Brown ('29) and Aileen Ratz ('29) who have been doing home mission work in Western Canada are now home on furlough.

Leslie Thomas ('37) has gone to the Canadian West to serve on the mission field under the United Church. He expects to return to Toronto in the fall of '38 to pursue further studies.

George Ball ('37) has been appointed by Bishop Hallam of Saskatoon to be a missionary at Paynton, Sask., for two years. He commenced his work on Sunday, November 28.

Rev. J. N. Hepburn ('31) has been called to become pastor of Knox Presbyterian Church, Fort Frances, Ont.

Rev. Herbert E. Secord ('33) has recently become pastor of the Baptist Church at Lloydminster, Sask.

Ed. Dreisinger ('37) is pastor of the Baptist church at Capreol, Ont.

Jos. Richardson ('38) has charge of the Hardington Baptist Mission, Weston.

Don. Loveday ('37) is the new pastor of Fairbank Baptist Church, Toronto.

Simon Brownson ('37) has been doing evangelistic work in Peterborough County.



