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Toronto Bible College


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Toronto Bible College



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Recorder

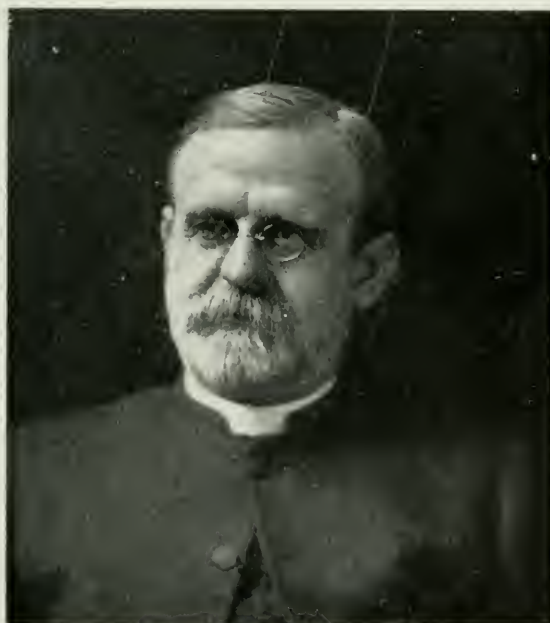
110 College Street
Toronto

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Number 4

Rev. W. H. Griffith Thomas, M.A., D.D.



Special Lecturer in the Bible College from 1911 to 1919

Died, June 2nd, 1924

Dr. W. H. Griffith Thomas

Friends and former students of the Toronto Bible College heard with deep sorrow of the death of Dr. Griffith Thomas, which took place so suddenly at Philadelphia on the 2nd of June. Dr. Thomas came to Wycliffe College, Toronto, in 1910, and the next year Dr. Elmore Harris asked him to take his place as a lecturer in the Bible College during his absence in the East. Dr. Harris died in India and Dr. Thomas continued on the staff of the Bible College from that time until his removal to Philadelphia in 1919. He gave two series of lectures each session, one to the students in the regular course, and another to the evening classes. Some of these formed the basis for his books on Genesis, Romans, and Hebrews. These lectures of his drew a large number of visitors to the class room besides the regular students of the College, for they were exceedingly helpful to

Christian workers and to Christian people generally.

Dr. Thomas was endowed with an unusual combination of gifts. He was cast in a large mold. He had a capacious and well-ordered mind which was richly stored with the fruits of a genuine scholarship. He had also a large heart, and his sympathies went out to every evangelical section of the Church of Christ, and to every genuine form of Christian effort. His deep personal piety combined with his gracious and genial spirit, made his companionship always delightful and wholesome. The members of the College staff, whose privilege it was to be intimately associated with him for so many years, have felt his death as a deep personal loss. He was one of the ablest and truest Bible teachers of the day. The Church of Christ is the richer for his life and work, and the poorer now that he is gone.

The New Session

The new session will open on Tuesday, the 16th September, at 10 o'clock in the morning. It will begin, as all sessions in the past have begun, with a devotional service of praise and prayer. Students and instructors will unite in a renewed dedication to God before the work of the College is resumed. The new students will be received into the College fellowship, and any friends who would like to be present will be made welcome at this meeting.

Although the regular classes will not commence till the following day, it is desirable to have the registration completed as far as possible on the opening day. The old students who are returning, as well as the new students, should enroll in the office of the College. Those who come from outside the city will be assisted in get-

ting settled in suitable boarding houses.

A number of changes, which have been already announced in the Calendar, will be introduced this coming session in the time-table and course of study. All students will attend the lectures on the Old Testament which will be held at 9 o'clock each morning except Tuesday. All the other work in the regular course will be divided, the first year lectures being given separately.

According to this arrangement the first year students will take the following subjects of the course: The Old Testament (four hours a week); Typology and Messianic Prophecy (2 hours); Bible Doctrines (2 hours); Biblical Geography and History (1 hour); Special Study of Matthew's Gospel (1 hour); European History

(1 hour); Religious Pedagogy (1 hour); Personal Evangelism (1 hour); Public Reading and Speaking (1 hour).

The second and third year students will take the following subjects of the course: The Old Testament (4 hours a week); Christian Evidences (2 hours); Bible Doctrine (2 hours); Church History (2 hours); The Life and Teaching of Christ (2 hours); Psychology (1 hour); Special Study of Christian Experience and Devotion (1 hour).

More time will be given to maintain and develop the musical department. Mr. Marion Smith will have two

special afternoon classes in Gospel Singing. The medical lecture will be discontinued, but it is hoped to establish a class at the same hour in English Composition and Literature. The New Testament Greek classes will be continued as usual.

The Evening Classes will begin at 7.45 on Tuesday, September 16th. Mr. McNicol will continue the course of Lectures on the Psalms which he began last fall. Mr. Hyde will take up studies of the Principles and Practice of Prayer. On Thursday evening Mr. McNicol will take up the Teachings of Christ, and Dr. Weston will continue his Lectures in Bible Doctrines.

What it means to be a Christian

An Address by Mr. Arthur Leggett at the Graduating Exercises, April 25th, 1924

In chapter 11 of the Book of Acts we read that the disciples of Jesus were called Christians first at Antioch. Since those early days, Christianity, as a general term, has come to include an ever-increasing variety of doctrines or beliefs, so that to-day Christianity may mean one thing to you and another thing to me. What Christianity means to any one of us depends very largely upon what we believe concerning Jesus Christ. To me, to be a Christian means two things:

1. It means that Jesus Christ is my Redeemer. I was a guilty sinner in the sight of God, sentenced to eternal death; but now my sins are washed away in the blood of the Lamb, and I am accepted as righteous, not because of any merit of mine, not because of anything that I have done, but because of the righteousness of Christ imputed to me.

The more I think about the sufferings of Jesus, the more amazed I become. I see Him in the garden of Gethsemane, amid the darkness of night, fallen upon His face, agonizing in prayer. What prayer it was! It

was more than prayer. It was a fearful contest with the enemy of our souls. As I think upon that scene my wonder increases when I realize that it was for me that Jesus prayed with such deep earnestness and agony.

I see Him, strengthened by ministering angels for the coming struggle, go out to meet His enemies and deliver Himself unto them. I see poor impulsive Peter draw his sword and I hear Jesus rebuke him as He heals the man he wounded, "Thinkest thou that I cannot now pray to my Father and He shall presently give me twelve legions of angels? But how then shall the Scripture be fulfilled?" Had He chosen to save Himself, the Scriptures would not have been fulfilled, and we, to-day, would be eternally lost. "The cup which my father hath given me, shall I not drink it?" What a bitter cup it was! Bitter with the sense of the world's guilt. No wonder He regarded it with horror and aversion. No wonder He cried, "O, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as Thou

wilt." Yes, it was a bitter cup, but He drank it to the dregs for me.

I see Him standing before Pilate in the early morning; a great crowd has gathered outside, a fierce, blood-thirsty throng. I hear their hoarse cries, "Away with Him! Crucify Him! Crucify Him!" That infuriated and fanatical mob cowed the haughty Roman governor, bound and shackled as he was by a chain of past misgovernment. "Pilate, therefore, took Jesus and scourged Him." How easy it is to read that statement! But can we realize the brutal scene? And why was He scourged? Pilate declared, "I find no fault in Him at all." Yes, He alone of all mankind was pure and sinless, the one sinless man of the ages. But He was wounded for my transgressions, He was bruised for my iniquities, the chastisement of my peace was upon Him, and with His stripes I am healed.

Then Pilate delivered Him to be crucified. Who can describe His sufferings, and who can fathom the depth of that marvellous love, which cried, "Father, forgive them, for they know not what they do," as the first pangs of crucifixion convulsed His frame.

"Jesus is dying in agony sore,
 Jesus is suffering more and more
 Jesus is bowed with the weight of His
 woe,
 Jesus is faint with each bitter throe.
 Jesus is bearing it all in my stead,
 Pity Incarnate for me has bled;
 Wonder of wonders it ever must be!
 Jesus, the Crucified, pleads for me!"

Deep and terrible indeed were the physical and mental sufferings of Christ. Deeper and more dreadful still must have been the spiritual anguish expressed in that piercing cry which broke the awful stillness of that mysterious darkness which enveloped the earth at noon-day. "My God, my God, why hast Thou forsaken Me?"

The great mystery of the cross of Christ is too deep for me to understand. But two things are perfectly clear. On the one hand I see the awfulness of sin and the righteousness of God which will by no means clear the guilty. On the other hand I see the great love of God for lost, sinful, suffering humanity. God so loved that He gave, God so loved me that He gave His only begotten Son that I might not perish, but have everlasting life.

There are those who think of Christ merely as a great ideal. They talk very beautifully about the "Jesus way." I mention this because it was practically my conception of Christ at one time. It is a good thing to follow an ideal. It is a good thing to follow the highest ideal. Certainly Jesus Christ is the highest ideal the world has ever seen or will see. Certainly Jesus Christ should be the great ideal of every Christian life. But we cannot save ourselves from the just penalty of sin by following any ideal. The spirit indeed may be willing, but the flesh is weak. And without shedding of blood there is no remission of sin. "By grace are ye saved through faith," says Paul, "and that not of yourselves, it is the gift of God; not of works, lest any man should boast." I am redeemed by the precious blood of Christ. I am reconciled to God. My sins are forgiven and I have peace with God; such a peace as the world cannot give, neither can the world take it away. There is no joy on earth so deep and lasting as the joy of the penitent who knows his sins are forgiven and blotted out, and who finds himself at one with God through the grace which is in Christ Jesus our Lord.

II. It means that Jesus Christ is my Lord and Master. Not a mere ideal, not a dead Saviour, but a risen, living, glorified Lord, "I know that my Redeemer liveth, and that He shall

stand at the latter day upon the earth."

When Jesus died upon the cross, His followers were filled with despair. Their hopes were shattered. When those three devoted women rose up early to go to the sepulchre, they expected to find the dead body of Jesus, but instead they found there a shining angel, who said, "Why seek ye the living among the dead? He is not here, He is risen."

Before Jesus ascended into Heaven He gathered His disciples together and said, "All power is given unto Me in heaven and in earth, go ye, therefore, and teach all nations," and those few disciples went forth with such power, the power of the new resurrection life that they turned the world upside down according to the testimony of the envious Jews of Thessalonica.

And so to-day, when we accept Jesus Christ as our Saviour, we receive new life from Him. We acknowledge Him as Lord and Master, and He gives us work to do and power to do it. He makes us co-laborers with Him. "As the Father hath sent me, even so send I you."

What does it then mean to be a Christian? To set up Christ, as it were, upon some lofty pinnacle as an example, and be continually striving and continually failing to be like Him in the hope of winning merit?

It means something better than that. It is to have Christ in us, dwelling in our hearts by faith, empowering us to obey His commandments naturally, without thinking about it. It is not conforming to certain rules or patterns, or obeying certain laws in the hope of gaining a reward. "He that believeth on the Son hath everlasting life." With His own blood Jesus purchased our redemption, and that redemption is ours as soon as we reach out the hand of faith and take it.

It is not so much struggling to attain to Christ as abiding in Him, continually receiving new life from Him as the branch receives life from the vine. It is the entire forgetfulness of self. The losing of one's self in the ocean of God's love as revealed in Jesus Christ.

It is to have the love of Christ in our hearts, constraining us so that we see with the eyes of Christ, feel with the heart of Christ, think with the mind of Christ, work with the hands of Christ. "Not I, but Christ," exclaimed the great Apostle.

"Not I, but Christ be honored, loved, exalted,
Not I, but Christ be seen, be known, be heard,
Not I, but Christ in every look and action,
Not I, but Christ in every thought and word."

The College Home Base

The students who remained in the city during the summer have been faithfully holding the ropes for those on the firing line. The Tuesday evening prayer meeting has been carried on with much success. A complete list of the weeks of the vacation period was made out and a volunteer was asked to take charge of each meeting. Correspondence was kept up by the group at home with the men on the

summer mission fields and with other students in other kinds of Christian work, and their needs were remembered at the throne of intercession week by week.

The students of the College were scattered this summer from Quebec City in the east to the prairies of Saskatchewan in the west. They were engaged in many different kinds of Christian service; working among the

sailors in Quebec and Montreal, supplying churches in small towns and rural districts throughout Ontario, serving the Bible Society in colportage work, ministering among the poor in the Nursing-At-Home Mission in Toronto, and among the rich in the summer resorts of Muskoka, preaching the Gospel and teaching school among the settlers of the western prairies. Requests for prayer of many different kinds came in from all these sources, and the students at home were encouraged by hearing of many answers to their prayers.

An average attendance of twenty-five or more was maintained through-

out the summer. At one meeting Mr. Silas Fox, of India, and Miss Fleming, of Japan, were present. On the first of July an outing was arranged for, but the rain made a change in the programme and turned it into an occasion for happy social and spiritual fellowship in the College building. It is proposed to have the final meeting on September 9th, take the form of a special gathering, beginning with a supper in the Common Room. Much of the success which has marked the work of the Vacation Committee for the summer is due to the wise and enthusiastic leadership of Mr. Hamilton Jackman.

The Bible College Family

The following news items regarding some of our graduates will be of interest:

'97—Rev. T. H. Robertson, for some time pastor of the First Baptist Church, Northumberland, Pa., may now be addressed at 230 Church St., Mount Pleasant, Pa.

'00—Rev. W. F. Roadhouse has been appointed Canadian representative and Field Secretary of the Heart of Africa Mission.

'01—Miss Mary Middleton, for several years Superintendent of the Nursing-at-Home Mission, and recently conducting a Rest Home at 20 Woodlawn Avenue West, Toronto, has been ill for some time.

'05—Rev. Horace G. Smith is now minister of the Methodist Church of Red Deer East, Alberta.

'05—Rev. F. G. Stotesbury, for some time minister of the Methodist Church at St. Vincent, Ontario, is now stationed at Rosemount, Ontario.

'05—Rev. Herbert S. Bennett, B.A., for several years pastor of the Baptist Church in Campbellford, Ontario, has accepted the pastorate of the Church in Springford, Ontario.

'07—Miss Clara Damm, after a long illness, passed away at the General Hospital, Toronto, on August 12th, 1924.

'07—Rev. P. B. Loney, Vice-President of the Alumni Association, and pastor of the Runnymede Baptist Church, Toronto, is leading his people in the erection of a new church edifice.

'07—Rev. George Tester, secretary of the Ebenezer Prayer Watch with headquarters at 1098 Bresee Avenue, Pasadena, California, sends the following estimate of work accomplished since this work was established in 1918:

6,000 personal letters written,
5,000 bulletins issued on Prayer and Praise.

Over 2,500 Gospel Tracts distributed,

5,000 packages of flower and vegetable seeds given away to shut-ins, invalids, and missionaries, each containing Gospel texts,

1,000 Scripture Calendars sent to prisoners and others.

'09—Miss Abbie Garbutt has been spending the summer in Grandview, Man., conducting a Daily Vacation

Bible School. She will be in Canora, Sask., during September, and in Saskatoon for the winter.

'11—Rev. Duncan McDonald and Mrs. McDonald (Myrtle Moore, '09) of the Canadian Presbyterian Mission, Central India, are spending a furlough in Toronto, and living at 144 Balsam Avenue, where a daughter, "Jean Marguerite," was born on July 23rd, 1924.

'11—Dr. I. H. Erb, Pathologist of the Sick Children's Hospital, Toronto, has returned from a three month's visit to England and the continent.

'12—Rev. Oswald J. Smith, Pastor of the Christie Street Alliance Tabernacle, Toronto, is now on a special evangelistic mission in Central Europe.

'13—Rev. A. A. Wilson and his family have moved from Rhodesia into Angola where Mr. Wilson has charge of the printing for that large district in the South Africa General Mission.

'15—Rev. George M. Blackett is now pastor of the Missionary Alliance work in Owen Sound, Ontario.

'16—Silas F. Fox, after several years' service in India and Ceylon Mission is spending a furlough in Toronto.

'17—Rev. John J. Roberts is taking a special course at the Kansas City Baptist Theological Seminary.

'18—Miss Ethel Evelyn Burke, R.N., is nursing at the General Hospital, Buffalo, New York.

'19—The death of Rev. William Payne, husband of Constance Coomber, occurred on June 2nd, 1924, at Santa Cruz, Bolivia.

'20—Michael Billester, with Mrs. Billester (formerly Miss Amanda Barr; E.C. '22) are now en route to Russia, where they will be engaged in special evangelistic and missionary work.

'20—Rev. Herbert A. Foster, after four years as pastor of the First Bap-

tist Colored Church in Chatham, Ontario, has resigned, and is now in Los Angeles, California.

'20—The Budget of the Class of 1920, started by Miss Marguerite Booth in China, has just arrived in the College on its way round the world. It contains five letters from members of the class in China, three from Africa, and two from South America. It has still to travel among the remaining members of the Class scattered through Canada and the United States as far west as Alberta and California, and then it goes to Rev. Michael Billester in Poland. This shows how widely scattered even a single graduating class becomes in so short a time, and how widely represented the Bible College is in all the world.

'21—Miss Marjorie Palmer leaves on Sept. 1st for La Paz, Bolivia, where she will serve under the Women's Missionary Society of the Baptist Churches.

'22—Miss Kathleen Brown who is taking a nurses' training course at the Bethesda Hospital, St. Louis, Missouri, was a visitor at the College recently.

'22—Miss Doreas McCourt, R.N., is now at her home in Milverton, Ontario.

'23—Miss May Clifford of Bronte, Ontario, was married to Rev. Andrew Telford of the San Pedro Mission, San Antonio, Bolivia, on July 31st, 1924. They expect to sail this fall.

'23—Victor Veary, President of the Students Missionary Society during the past session, in addition to carrying his work as pastor of the Eglinton Avenue Mission, Toronto, has been assisting in the office of the Shantymen's Christian Association. He hopes to sail for England this fall en route to Africa under the Sudan United Mission.

'23—Miss Florence Walker has been accepted by the Sudan United Mis-

sion, and Miss Daisy Kingdon and Miss Hazel Steele by the Heart of Africa Mission.

'23—Miss Violet Thamer is engaged in the service of the South Africa General Mission in their office in Brooklyn, N.Y.

'24—Mr. Waldemar Berg has been accepted by the Heart of Africa Mission.

'24—Miss Mary Caroline Gomme was married to Rev. Leslie Garrett on June 23rd, 1924. Mr. and Mrs. Garrett have left for their work among the Cree Indians in the Hudson Bay district.

'24—Miss Laura Ivory has been appointed to the teaching staff of the Mount Elgin Indian Residential School at Muncey, Ontario.

'24—Miss Lavina Shierholz, who has been in the service of the Bible Society during the College course, has been accepted for foreign service by the China Inland Mission.

'24—Mr. Vernon Gibson and Miss Katherine B. Oliver have been accepted by the Sudan Interior Mission.

'24—Miss Annie Shaw is in the service of the Russian Evangelization Society in their office in Toronto.

'24—Miss Hilda Duckworth is now in training as a nurse in Grace Hospital, Toronto.

Receipts

Between May 5th, and August 30th, 1924.

No.	Amount	No.	Amount	No.	Amount	No.	Amount
1410	\$ 10.00	1423	2000.00	1436	25.00	1449	5.00
1411	25.00	1424	3398.00	1437	10.00	1450	5.00
1412	100.00	1425	5.00	1438	100.00	1451	2.00
1413	20.00	1426	173.25	1439	173.25	1452	500.00
1414	5.00	1427	25.00	1440	5.00	1453	15.00
1415	2.00	1428	10.00	1441	2.00	1454	12.00
1416	2.00	1429	90.00	1442	5.00	1455	208.33
1417	100.00	1430	82.50	1443	208.33	1456	10.00
1418	385.00	1431	8.00	1444	5.00	1457	10.00
1419	8.00	1432	208.33	1445	5.00	1458	1.00
1420	208.33	1433	5.00	1446	35.00		
1421	10.00	1434	100.00	1447	50.00		
1422	5.00	1435	100.00	1448	82.50		



