

Toronto Bible College

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PRAY FOR
BILLY GRAHAM COMING TO TORONTO
SEPTEMBER 18 - OCTOBER 16

(SEE PAGE 7)

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WHEN GOD TAUGHT THE BIBLE CLASS

Principal E. L. Simmonds



ONE of the extraordinary features of the Bible is its inexhaustibility. Most books once read are permanently laid aside. A few books we read several times before we are finished with them. The Bible, on the other hand, never ceases to be fresh and interesting. We can read it every day, read it through time after time, and still we find new undreamed-of treasures on every page. Very often, indeed, almost every verse if we give it time, will reveal unsuspected depths of information waiting for our investigation.

One such verse is Genesis 3: 21 — *“Unto Adam also and to his wife did the Lord God make coats of skins and clothed them.”* Now this is not fiction, it is

history. If we had been there we could have seen and heard all that took place. What did occur on that occasion? Did God just bring along some skin garments for Adam and Eve because they were cold, and slip the clothes on them without a word? Reverent use of God’s great gift of imagination will enable us to reconstruct the scene to our own profit.

In the first place, God probably made an appointment to meet with Adam and his wife at some particular spot. At the conclusion of verse 19, after God had finished speaking of the consequences of sin, there is a break in the story. Adam named his wife (v. 20) and then the two of them met again with God (v. 21). God came to the meeting place, bringing two animals, probably lambs, and then began to talk to His two human creatures. Can we tell what He said to them? A few moments thought will show that there were probably five great facts discussed at that first Bible Class when God taught Adam and Eve.

I. Adam and Eve Were Sinners

God would start with them, just as He does with men and women today, at the place of their need. Human need is basically one: *“All have sinned”* (Rom. 3: 23). What does it mean to sin? God had the answer for His Bible Class. He

had revealed His will to them (expressed in terms of the trees in the Garden of Eden) in Gen. 2: 16, 17. Adam and Eve had gone contrary to the revealed will of God, Gen. 3: 6. That is what it means to sin.

For us today, sin remains the same: so does the standard by which we determine sin. Apart from some definite standard there will be no agreement as to what constitutes sin. Some years ago, in the English magazine "Punch", there was a cartoon in which a very modernly dressed woman was saying to a minister, "But don't you think, my dear Vicar, that sin isn't nearly as bad as it used to be?" As in the case of this woman, it is hard for people who commit sin to have an accurate estimate of sin. Only God, Who is "*of purer eyes than to behold evil and can not look on iniquity*" (Hab. 1: 13), can give us a true standard, and He has given it to us in His Word. "*Sin is the transgression of the law.*" (I John 3: 4). Sin is anything that is contrary to the revealed will of God.

Adam and Eve, in that first Bible Class, knew they were sinners: knew it beyond a doubt as they compared their deeds with God's words. So, today, anyone who will line up his life alongside the standard of God's Word, will cry, as Peter once did, "*Depart from me for I am a sinful man, O Lord.*" (Luke 5: 8). The vast majority of people today do realize their sinfulness, but they do not realize the next point that God dwelt upon with Adam and Eve — the consequences of sin.

II. Adam and Eve Were Lost

The holy God Who sets the standard of right and wrong also determines the penalty that attaches to wrong doing. That is absolutely reasonable: a law is of no value unless it contains a penalty for those who break it.

God spoke to Adam and Eve about the penalty for their sin, reminding them of what He had warned before: "*in the day that thou eatest thereof thou shalt surely die.*" (Gen. 2: 17). Now this did not refer to physical death; they did not die physically on the day that they ate the forbidden fruit; the death of their bodies was to come later (Gen. 3: 19). The death of Gen. 2: 17 is spiritual death, exclusion from the Kingdom of God, separation from the family relationship to God. It means knowing God, not as a Father Who loves, but as a Judge Who condemns.

Sinners are just as lost today as Adam and Eve were, and this can be easily demonstrated. Tell any audience or group of people: "Put up your hands, all who have never told a lie." The result will be a chuckle or two — but no hands! The group is then self-confessed as "all liars." Ask someone in the group to read aloud Rev. 21: 8, watching particularly to see themselves in the verse. There they are, "all liars," and here is what God says about them, "*all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.*"

Now carry the demonstration a step farther. Ask the group, since they now know God's will regarding "all liars," how many of them will undertake never to tell another lie as long as they live. Again there will be no hands raised. This means that we not only do wrong deeds but we have a wrong nature that we cannot control. We must indeed confess ourselves to be "lost."

The state of Adam and Eve was, however, even worse.

III. Adam and Eve Could Do Nothing

When a man finds that he is lost he immediately tries hard to do something about it, in the spiritual as well as in other realms. Adam and Eve remembered, as God reminded them, that they had made three attempts to save themselves.

(i) They had attempted to cover up. "They sewed fig leaves together and made themselves aprons" (Gen. 3: 7). This they did because they knew that they were no longer fit to be seen by the holy God when He came to walk with them in the garden in the cool of the day. (Gen. 3: 8).

(ii) They had run away. "Adam and his wife hid themselves from the presence of the Lord God." (Gen. 3: 8). They had done this when they heard God coming and knew that their "cover up" had not worked. Adam called himself "naked" in v. 10, even though he still had his fig-leaf cover on. This was admission that the cover was no use. The hiding was no good either; Adam came out from concealment when God called, "*Where art thou?*" (v. 9). Adam realized that he could not get away from God. There was just one thing left and that was tried also.

(iii) They blamed someone else. The man said, "*The woman. . .*" (v. 12). The woman said, "*The serpent. . .*" (v. 13). Standing as they were in the very presence of God, they doubtless knew that this last effort was also futile. They were sinners. They were lost. There was nothing at all that they could do about it.

The same is true of men and women today. "*The soul that sinneth, it shall die.*" (Ezek. 18: 20). It is not the death of the body that is referred to here, but that of the soul; all bodies die anyway. "The soul that sinneth" includes us all, and we cannot get away. It is a true word that says, "*Be sure your sin will find you out.*" (Num. 32: 23).

Adam and Eve were now in despair; what they needed was some "good news." That is what "gospel" means, "good news," and God had it for them.

IV. God Himself Had Done Something

At this point God indicated the two animals that He had brought with Him. What were they for? God referred again to the penalty for sin — death. Adam and Eve deserved to die. But suppose a substitute might be found, a substitute that would die instead of the guilty sinners?

The lambs did die; Gen. 3: 21 speaks of their skins, and they died as substitutes for Adam and Eve. Death was the penalty that the law required for sin; death had occurred in the substitutes: the law was satisfied: Adam and Eve could go free. In the sight of the law, Adam and Eve were no longer guilty; the charge against them had been met.

What of us today? Can we sacrifice a lamb for our sin and escape? The answer comes, "*it is not possible that the blood of bulls and of goats should take away sins.*" (Heb. 10: 4). The animals that died for Adam and Eve, that died in all the Old Testament sacrifices, pointed forward to the Sacrifice that would atone, once for all, for human sin. God Himself, God the Son, died for our sin, died for all sinners, died for me, died in my place. The One Who died on the cross at Calvary was "*the Son of God Who loved me and gave Himself for me.*" (Gal. 2: 20).

Notice that Adam and Eve were not just “forgiven” in the sense that their sin was ignored. The poet Pope says, “To err is human, to forgive, divine,” but God cannot forgive sin. All sin ever committed is punished by death — either the death of the sinner, or the death of the Substitute.

It was “good news,” indeed, for Adam and Eve that God had rescued them from their hopeless state by providing a substitute — but they were not yet saved, something else was still necessary.

V. Adam and Eve Had to Accept

It was possible for Adam and Eve to have rejected God’s offered substitute. In that case they would have received the sentence that they deserved, “*punished with everlasting destruction from the presence of the Lord.*” (II Thess. 1: 9). God did not *compel* them to accept: their acceptance was a matter of their own free will. That they did accept is clear from Gen. 3: 21, which tells us that they were actually clothed in the skins of the animals that died in their stead.

Today God has provided for all mankind a Substitute in the Person of Jesus Christ, His Son. “*Behold the Lamb of God which taketh away the sin of the world.*” (John 1: 29). Many people have accepted the Substitute and God sees them clothed in His righteousness. Others have not accepted, and upon them will come the sentence of exclusion from the presence of God for time and for eternity.

The whole transaction depends upon the will of the individual. The invitation is extended to all: “Whosoever will, let him take the water of life freely.” (Rev. 22: 17). No one who comes will be refused: “*him that cometh to Me I will in no wise cast out.*” (John 6: 37). The tragedy is that there are some who refuse God’s gift: “ye will not come to Me that ye might have life.” (John 5: 40). Every individual on earth today has one or other of two attitudes towards God — either “I will” or “I won’t” — there are no other possibilities.

Can A Person Be Sure?

Suppose a man has listened in as God taught that first Bible Class. Suppose he says, “Yes, I know that I am a sinner, that my life falls far short of God’s standard. I realize also that there are consequences attached to sin and that I am therefore lost. Experience has taught me that I can do nothing with my own fallen human nature that will make me acceptable in God’s sight. I do believe that God has provided a remedy for sin in Jesus Christ and I want to accept that remedy. How can I accept Christ and be sure that His sacrificial death has atoned for my sins?”

Many people are worried about this matter of assurance of salvation and there are some who feel that it would be presumption to claim to be saved. The experience of Adam and Eve will illumine this problem. Suppose that, after that first Bible Class was over, the question had been addressed to Adam and his wife, “Are you absolutely sure that you are no longer lost?” There would have been no doubt about the certainty in their answer: They *knew*. We can be sure today also.

To the question, "what must I do to be saved?" God answered through His servants, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 30, 31). The simple answer is "believe," but what does it mean to "believe"? People have trouble with this word and also with the kindred word "faith." Anxious enquiries are made, "I don't know if I believe the right things," or "I don't know if I have enough faith."

Now let us remember that God loves us tremendously. He loved us enough to die for us. Does He want us to be sure, or is He content, having given His life for us, to leave us in anxious bewilderment? There can be only one answer to this question.

What then does it mean to "believe"? John 1: 12 takes the word out of the realm of the speculative and makes it practical: "*as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.*" To "believe" in Jesus Christ is to "receive" Him.

How can that be done? The Lord Jesus says to the one who wants to receive Him, "*Behold, I stand at the door and knock, if any man hear My voice and open the door, I will come in to him and will sup with Him, and he with Me.*" (Rev. 3: 20). The door at which He knocks is the door of the human heart, and He knocks because He wants entry.

Christ Lives In Us

Do you want to "believe" in the Lord Jesus Christ; do you want to "receive" Him? Simply say, "Come into my heart, Lord Jesus." What will He do then? He will do just what He says, "I will come in."

There is one further step and that is to thank Christ for coming in. He was invited in, He gave His Word that He would come in; faith takes Him at His word and acts upon it, "Thank you, Lord Jesus, for coming into my heart."

Now it must be remembered that this is not the whole of the Christian life, it is merely the beginning; and in that respect it is much like marriage. Some marriages turn out well, others badly. Some Christians live Christian lives, others do not. The important thing is this: no one can live a good married life without having been married, and no one can live a Christian life without having accepted Christ as Saviour.

When a man accepts Christ as his Saviour, God does for him things that he could not do for himself. One thing is that his guilt is gone because Christ bore the penalty for his sins. Another is that he knows he has eternal life: "*He that hath the Son hath life.*" (I John 5: 12). A third is that he has been "*born again*" and has entered "*into the kingdom of God.*" (John 3: 5).

Christ died for us on the cross that we might have pardon, that we might have a definite assurance of that pardon, that we might rejoice in a new relationship to God, and that we might pass the good news on to others. When God first taught that good news to Adam and Eve they believed it, they received it. May God grant all our readers grace to enrol in His Bible Class, hear His instruction and, receiving His gift of new life in Christ, "*rejoice in the Lord always.*"

LEAVING FOR ENGLAND



REV. DENZILL E. RAYMER, Superintendent of Student Activities, General Secretary of the College, and T.B.C. Alumni Secretary, has been granted a year's leave of absence to study in England.

Mr. Raymer will spend the year at the University of London (Eng.), doing the final work towards his Bachelor of Divinity degree.

While in the old country Mr. and Mrs. Raymer hope to strengthen the Alumni ties there, and overseas Recorder readers should make sure of a contact. The Raymers' address will be:

35 Erlanger Road,
New Cross,
London, S.E. 14,
England.

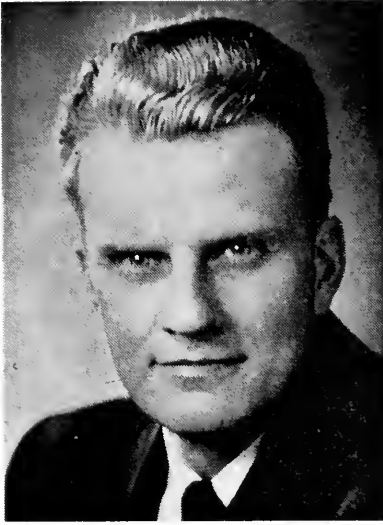
All our Alumni are asked to pray for them as they take on this intensive year. We trust the Lord will undertake for every need, and bring them back renewed and ready for the '56-'57 session.

During their absence, Rev. T. R. Maxwell will act as Superintendent of Student Activities, in addition to his teaching in the Theology department.

Pray for those that go, and for those that stay, that God will bless them all the way.



BILLY GRAHAM COMING TO TORONTO



CHRISTIANS all over the world have been thanking the Lord for raising up a man of God such as Billy Graham for this day and generation. Campaigns in Scotland, England, and the major countries of Europe have kindled flames of revival in hearts, homes and churches that will never be put out.

People in all walks of life have had to acknowledge that this is a supernatural work of God. Without emotionalism or coercion, thousands have responded to the simple preaching of the Gospel of Jesus Christ, and have accepted Him as Saviour and Lord.

From September 18 to October 16, 1955, Toronto will be the scene of the first Billy Graham Crusade in Canada, and Christians are preparing for a time of spiritual quickening and revival.

And for the first time in Toronto's history, the majority of the Protestant Churches are banding together for the campaign. Committee members are representatives of the churches, most of them officially appointed to serve by their boards, synods or presbyteries. All those who will serve as counsellors, ushers, choir and in other capacities, are designated to do so by their participating churches.

Here then are more than 300 churches (at the time of writing) providing between three and four thousand workers, who in turn will be trained and banded together in the greatest evangelistic "team" that Canada has ever seen. Led by the experienced members of the Graham Evangelistic Association, and prepared by prayer, study and practical work for this task, the Christians of Toronto should experience a vital quickening *before* the Crusade ever starts. What all this will mean in the life of the churches, the future alone will tell. Suffice it to say that the prospect is one of unprecedented interest in, and concern with, the things of God during the fall of 1955!

For the past seventeen months, a weekly Billy Graham prayer meeting has been held at T.B.C. on Saturday afternoons. Not excepting Christmas Day and New Year's Day, the chain of prayer has been unbroken. Under the chairmanship of Rev. W. McRoberts of Cooke's Presbyterian Church, the prayer committee has laid the proper emphasis for evangelism on consistent intercession. One thousand cottage prayer meetings, industrial, church and private prayer meetings are all being developed as the means of bringing blessing and revival.

The College is also planning to enter into the Crusade with all its faculty, staff, students and facilities.

Rev. Douglas C. Percy (who serves as T.B.C. Missionary Counsellor) is Co-Chairman of the Crusade Executive Committee, together with Dr. E. Crossley Hunter of Trinity United Church. The Principal and other members of the faculty are serving on committees, and every student will be expected to share in the Crusade, taking some of the many opportunities to witness for Christ, and to help men and women to find Him as Saviour.

The College will open one week earlier than usual (September 13th), so that there will be no conflict with the beginning of the Crusade. The opening of T.B.C. Evening Classes will be postponed until *after* the Crusade closes, so that every evening will be free to devote to the Crusade.

Toronto is indeed fortunate to have Dr. Graham and the Evangelistic Team visit the city, and T.B.C. thanks God for the opportunity of sharing in the work and the joy of revival. Wherever you are, pray for an outpouring of the Holy Spirit upon God's people, and a spirit of conviction upon those who know Him not.

All over the world people are praying that the city known as "Toronto the Good," will become a city conscious afresh of our God and of His Christ.

We would call upon all the readers of the Recorder, in Toronto, in other parts of Canada, and around the world, to pray fervently, sincerely, and consistently, that for Toronto it will be an hour of decision and salvation. May we see revival in our time.

"If my people, which are called by name, shall humble themselves and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7: 14).

Alumni Notice

for College Opening

Tuesday, September 13, 1955

10.00 A.M. — College Opening.

3.00 P.M. — Service of Dedication for the new Rhodes Residence,
14 Spadina Road.

5.45 P.M. — Alumni Supper.

Reunion of Classes graduating in years ending in 4's and 9's.

8.00 P.M.—Prayer Rally.

Message by Principal E. L. Simmonds.

GRADUATION TESTIMONIES

VARSITY ARENA, APRIL, 1955

JANETTA SMALL, '55



TO most of you, Ottawa is just the Capital of Canada, or the Collector of taxes; but to me it is home, not only where I was born, but also where I was born again. It is a city of beautiful buildings, the most prominent being the Peace Tower. There you will find the names of all who gave their lives for King and country. This speaks to me in a personal way, because one day, at an early age, I gave my life to a heavenly King, the Lord Jesus Christ; my name was written down in heaven, and there was erected in my heart a tower of peace: "The peace of God, which passeth all understanding."

It made a great difference to me as a young person facing my high school days, and then the business world, to know that my life was in God's hands, and I could trust Him at all times. But was it right for me to accept the goodness of God without accepting His will for my life? The Holy Spirit slowly brought me to the place where I was willing to leave the bank where I was employed, and serve the Lord in the sphere of His choosing, which to all indications was as a missionary overseas.

Now a missionary is an Ambassador — an "Ambassador for Christ," a representative of the Lord Jesus in a foreign land. An Ambassador cannot go forth however, unless he has training sufficient to make him a worthy representative. I am indeed thankful that the Lord led me to Toronto Bible College for this training. It did not take me very long to recognize that the heart-beat of our college is missions; and its sole purpose is to train young people to be Ambassadors for Christ, at home and abroad.

We can serve more effectively as Ambassadors if we have a personal relationship with the One Whom we represent. Christ expects us to know Him intimately before we go forth as His Ambassadors.

We of the Graduating Class have chosen for our motto, "That I may know Him," and this is essential because an Ambassador does not speak for himself, but is only a voice proclaiming the message of his Sovereign, and introducing others to Him by His Word. "*For we preach not ourselves but Christ Jesus the Lord.*" (II Cor. 4: 5).

This is the purpose for which we are sent. The command to us is "*Go ye . . . and preach the Gospel.*" In our study on "Missions in the Bible" we were shown that Missions originated in the heart of God. The very core and centre of both the Old and New Testaments is God's desire to bring the world unto Himself through men and women dedicated to the task.

There are millions today who do not know that they can have salvation by grace through faith. This year in our study of Non-Christian Religions, we have

seen how many seek for salvation through man-made religions such as Islam, Buddhism, Hinduism and others. The founders of these so-called religions are dead and their followers also are spiritually dead. It is to these people that we go as Ambassadors of a Living King and take to them His message of Eternal Life.

But to which of these people are we to go? An Ambassador cannot choose for himself. Instead, he is commissioned by his Sovereign for service in a certain country. Toronto Bible College has been used as an instrument in God's hand to help young people know where God would have them go. Our weekly missionary meetings and study groups introduce us to foreign countries and culture. The missionary library sweeps the world into a room for students to know and understand. The highlight of our mission program is our annual conference when T.B.C. actually becomes saturated with Missions. Literature, films, curios, missionaries, all bring the needy world before the students. Having gained this extensive knowledge we may then meet with our Missionary Counsellor, who is willing to pray with us that under the guidance of the Holy Spirit we can know where Christ would have us go as His representatives.

It is with great joy that I see Him pointing to Africa and hear His voice saying to me, "This is the way, walk ye in it." Standing on the threshold of graduation I feel privileged that God should call me to service in that vast continent. And yet because of the greatness of the task, I realize that my ability is most inadequate to represent the King of kings. I am reminded, however, that I go on the authority of Another, and all that is required of me is to "know Christ and make Him known."

I humbly join with that great missionary the Apostle Paul in his prayer, "*That utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an Ambassador.*"

ROY DIXON, '55



THREE years ago this very night I, like many others, was a spectator in this arena, witnessing the Graduation Exercises of the Toronto Bible College. Previous to this, while singing in the Toronto Youth for Christ Choral Club, I had dedicated my life to the Lord through the ministry of a T.B.C. faculty member. Henceforth I could no longer live for self, but for Christ. The Apostle Paul expressed it in these words, "*I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the*

flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

I longed to know more about the Word of God which, since my conversion at the age of nine, had increasingly become "a lamp unto my feet, and a light unto my path." During the months that followed, while working in a clerical position, I began to think: what was I really doing to further the cause of Christ?

These thoughts stayed with me and were the basis for my decision that night, here at Varsity Arena. During offering time, I expressed on an envelope my interest in T.B.C. and put it on the offering plate, realizing that the Lord would have to remove mountains if this desire was to be fulfilled.

He did! I want to say, to the glory of God, that within the intervening four and a half months all things worked together for good, and the Lord's will was made very plain to me. My obligations in the home were relieved. In telling my employer of my decision, plans were immediately made for me to continue my job on a part-time basis. And if I had any doubts, they would have vanished the night the young people of our church gave me a surprise party. The gift given to me was the exact amount needed to pay my first year fees at College. "*The Lord is able to do exceedingly abundantly above all that we ask for or think.*"

From the very first day of school to the last day of lectures this year, the pre-eminent subject has been the Bible. Consecutively, from Genesis to Revelation we are taught to think our way through the Scriptures, not only to become familiar with their contents, but to let them make their own impact upon our lives. In this way God's Word meets our needs, enlightens our minds and strengthens our wills.

"We present you with this Book, the most *valuable* thing that this world affords. Here is wisdom: this is the Royal Law: these are the lively oracles of God." These words are not ancient. They were said to our present Queen at her Coronation. Jesus said, "heaven and earth shall pass away, but my words shall never pass away." The Bible is a Living Book. It comforts in sorrow, strengthens in weakness, cheers in despondency, guides in perplexity, soothes in weariness. It is bread to the hungry, and drink to the thirsty. It offers milk for babes and meat for strong men. Whatever the need of the soul, the Bible meets that need.

Now after three years of studying it in school and at home, teaching it in Sunday School and Boys' Camp, preaching it in missions and hospital wards, and singing it, I can say from experience "*I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*"

As I look back on college life, there are two things for which I can never cease to thank the Lord. The first is for the privilege of growing up in a small church which whole-heartedly supports its students both by prayer and interest, helping them in a financial way as well, and at the same time giving them ample scope for their practical work. The second is for the privilege of serving as leader of the college student body in my senior year. The experience gained in the many times of prayer fellowship, seeking the guidance of God, will never be forgotten.

As to my future, since I am a product of the Sunday School, I should like to be used of the Lord to win many other boys and girls and young people to a saving knowledge of Christ. I look to the Lord for foreign service after a Linguistic Course and three months further training at the International Child Evangelism Institute in California.

Although details and plans are still vague and unsettled, of this one thing I'm sure, "*I know whom I have believed, and am persuaded that he is able to keep that which I've committed unto him against that day.*"

"HOW TO UNRAVEL BABEL"

Rev. T. R. Maxwell, M.A., M.Th.

(Secretary-Treasurer, Toronto Institute of Linguistics)



WUSITATA! Wusitata!"

"Wusitata! Wusitata!" a great swelling echo repeated the word.

"Waliki! Waliki!" again came a plaintive, single voice cry.

"Waliki! Waliki!" The echo rang back in full-throated chorus, to be followed in quick succession by "Kuna," "Aka," "Kunasa akaxa," and the full-orbed echo in each case.

From the depths of the Amazonian jungle? Yes — but transferred to Toronto Bible College in the hot, humid July of 1955.

For the uninitiated it would be puzzling to know what kind of classes were being conducted in T.B.C., but for those who know of the Toronto Institute of Linguistics, it would be simply the drill classes of the sixth annual session for training missionaries in the basic techniques for learning a foreign language.

If you were to enter any of the four rooms you would find a small group of men and women clustered around a tape-recorder from which came the voice of a native enunciating clearly in his own language the elements of simple conversation as carried on among his own people. For this was a drill session in Aymara, a language spoken by almost a million Indians in South America. When the mimicry of the group or any member wasn't an accurate reproduction of the sounds and tones of the native speaker, the linguistics teacher, an expert in his field, would stop the recorder. Each member of the group would have to repeat some particularly difficult sound until it sounded just like the native on the recorder. Over and over the basic expressions, repetition, repetition, until you would think the class would be sick of it. Yet as you glance at the sheets of duplicated material in the hands of each student, you see that they were gradually mastering the elements of simple conversation in Aymara.

Such a drill session as we have described above is an important part of the course at the Toronto Institute of Linguistics, which is sponsored by some twenty-nine missions boards and societies who have headquarters or representatives in and around Toronto. It all began six years ago when the Canadian School of Missions, Toronto Bible College, and a number of faith missions arranged the first session. They were convinced that a course in basic language learning techniques would be of immeasurable value in preparing missionaries to learn the language of the people to whom God was calling them more effectively and efficiently. How often has the first term missionary passed through the upsetting experience of frustration and discouragement when he first tackles the native language! Strange sounds and queer grammars so baffle him that mastery seems impossible. And no wonder, for many languages contain sounds utterly foreign to

English ears; such as consonantal clicks, stops, fricatives, nasals, laterals, centrals, vibrants, flaps and trills; let alone all the complications of vowels, and that confusion twice confounded for the European missionary, "tones" which can give as many as five different meanings to the same word. It all sounds very complicated. But when the students are taught how to produce the various sounds and must produce them experimentally at the Institute, it means that before they arrive on the field they have already a strategic orientation to what they are going to hear and imitate.

Linguistics is the scientific study of language. At the Toronto Institute of Linguistics this scientific knowledge is studied in the form of applied linguistics, that is, instruction and drill in "what to do" and "how to do it" in learning a new language. Along with it goes instruction in basic concepts of what a language is and how it works in order to make such learning techniques more meaningful. For the forty-four students enrolled this session, representing fourteen mission boards and societies — including 5 T.B.C. graduates — headed for such far-flung fields as Japan, Thailand, Malaya, Hong Kong, India, Korea, Africa (Ethiopia, Nigeria, Liberia, French West Africa) and the Arctic, it is quite an eye-opener. It is so different from the traditional approach to languages used in our High Schools which so often leaves students with a life-long dislike for language. Instead of dull grammar, reading and writing, students begin by listening and speaking. For languages are primarily means of spoken communication and only secondarily a written form of communication. Students usually have the false idea that all languages are built up on the same pattern, of which our Latin-European type is a good example. This is so far from the truth that it is necessary to rid them of this idea so that they can approach a new language with an open mind. Many languages do not have singulars and plurals; some have no abstract nouns such as "faith," but use verbs to express such ideas; others never use the past tense in telling a story. It bothers the missionary to find that the types of words which correspond to our "parts of speech," such as nouns, verbs, prepositions, adjectives, etc., just do not exist in the language he is trying to master.

Then there is the belief that the languages of primitive peoples must be simple in structure and therefore simple to learn. It has been a shock to find them in many cases infinitely more complex than English, and vocabularies of at least 25-30 thousand words. Actually there is no lack of words and phrases to express spiritual truth once the missionary has learned intimately the life of the people, as Dr. Nida, Versions Secretary of the American Bible Society, has pointed out. "For example, in the Cuicatec and Tzeltal language of Mexico there is no way of distinguishing between "to believe" and "to obey." At first glance the absence of such a distinction would seem to point to an inadequacy of a language, and yet in this very lack of distinction there is a truth that challenges our own thinking. . . . They reason — and rightly so — that these words should be one. 'But if you believe, do you not obey?' they say. 'And if you obey, does that not show that you believe?' Their contention is perfectly valid. It is we who are at fault." The Navajo Indians have no word for worry, yet express it quite adequately. They say, "My mind is killing me."

If for any reason, lack of time and concentration, or wrong ideas about language, the missionary does not secure an adequate skill in the language, he is really failing in the primary requirement of his call to the overseas mission field, the communication of the gospel and all that it implies. We learn our own native

language by close association with people, by mimicing closely all they say and experimenting until our mistakes are corrected. That is precisely the way in which a foreign language is most effectively learned. The missionary must not only know how to reproduce the sounds themselves, but how to organize his learning material, how to handle his native teacher, what to learn first, and what to concentrate upon. Such training is of paramount importance to mission boards and societies as well as to individual missionaries, for who can measure the time and effort and funds saved in the preparation of the missionary to effectively communicate the gospel at the earliest possible moment?

Consequently the course includes both phonetics, the study of the ways in which vocal sounds are made, and phenemics, the study of the ways in which sounds are organized and interact in a given language. Basic systems of grammar are discussed with the techniques used to discover them. These various subjects are summed up in the practical instruction on how to proceed when actually on the field; the taking and using of notes, vocabularies and word lists, use of mechanical devices such as tape-recorders, and preparation of drills and progress tests where none are available. Instruction is given in how to listen to a foreign language, and how to learn by listening, making the student "ear-conscious" as well as "eye-conscious." To illustrate how important this is, try pronouncing the following name of an African language. "Ngbaka," noting that the n.g.b is not a simple sequence, but are pronounced together.

Driving home these salient facts is best accomplished by putting the principles to work. Three members of the staff, Miss Ellen Ross, and Rev. and Mrs. Wm. A. Smalley, all from the translations department of the American Bible Society, were in an excellent position to use this program.

Two languages were studied during the four-week course, using an ideal-type of language learning situation—a tape-recorder with a carefully graded series of words and phrases used in every-day conversation and voiced by a native speaker, with a small group of students guided in the learning process by a linguistics teacher. Rev. and Mrs. William A. Smalley have recently returned from Indo-China where Mr. Smalley worked with the Christian and Missionary Alliance and gained linguistic experience there in the analysis of several languages. One of these languages was Vietnamese, in which he prepared the graded language-learning material for the missionaries on the field and brought tape recordings of his work back to America. As a graduate and later a guest lecturer of Wycliffe Translators Summer Institute of Linguistics, and instructor in linguistics and anthropology at Shelton College, New York, Mr. Smalley is well-qualified for his task. Vietnamese, with its complicated tones and unusual sounds, gave the class practical experience in securing in a short space of time an elementary knowledge of simple conversation in that language.

A second language, Aymara from South America, was tackled during the last part of the course, in order to allow the students to apply what they learned from Vietnamese, and correct their mistakes. One of our own T.B.C. graduates, Miss Ellen Ross, who spent several years among the Indians of South America, gave expert guidance on the assimilation of Aymara. Miss Ross is also a graduate of the Wycliffe Translators Summer Institute of Linguistics and has done advanced work in linguistics at the University of Michigan and Cornell University. This is the second successive year Miss Ross has given the Institute the benefit of her talent

and she returns to South America soon to resume translation work. The study of Aymara revealed that the sounds were much simpler than Vietnamese, but the grammar definitely more complicated. The Aymara language has no adjectival endings to show agreement with nouns, nor distinguishes between masculine, feminine and neuter forms; instead it makes use of twenty-three sets of suffixes which are added to the verb root indicating such features as cause, direction, mode, size, subject, object, etc. It is not unusual for a verb form to consist of as many as ten or more elements such as "awist'ayanwayarapipjjamawa," meaning "I will have him notified for you on my way here." Almost any verb root in Aymara can occur in at least 100,000 combinations. It is not hard to see that a linguistic introduction to such a language is of inestimable value to the missionary.

Language, however, cannot be isolated from the culture in which it is a vehicle of communication. A course in linguistics for a missionary must include more than the study of speech, it must embrace the larger context of the customs and cultures of the people as related to language. This orientation was introduced by Miss Ross and Mr. and Mrs. Sualley in the assigned readings to the students and developed during the final week of the session, which, apart from drill practice, was largely given over to lectures by Dr. Eugene A. Nida, Versions Secretary of the American Bible Society. It should be said that during the six years the Institute has been in existence it has been the interest of Dr. Nida and his courtesy in supplying expert staff from the translations department of the American Bible Society that has made the Institute possible. He is well-known throughout the world for his field work and books on linguistics and Bible translating and has recently published a book on anthropology for Christian Missions entitled "Customs and Cultures." It is an enthralling account of what actually confronts missionaries on the field in their work among many different groups of people, illustrated (in his own inimitable way) by actual incidents from the field. A knowledge of the broader aspects of communication is indispensable to the preparation of the missionary for work on the foreign field. The transmission of ideas originating in one cultural setting to those which have originated in another cultural setting is a very complex process which must be known and appreciated by the missionary before he can effectively transmit the message of the Word of God to the people among whom God has called him to labour.

Communication, declares, Dr. Nida, is the chief problem of missions, for so few missionaries become really proficient in the native languages. "A people's language is their most distinctive possession; it is the shrine of their soul. In order to enter and appreciate this shrine, we must be familiar with its intricate and meaningful forms. . . . Unlike the business man, who can use a trade language, the missionary has a greater task, to convince men to accept the grace of God in Jesus Christ, which conflicts with much that native tradition holds dear, and which demands complete allegiance. It is no trinket which the missionary comes to sell, but a way of life; and in order to explain the meaning of it, he must be able to converse about the most important and intimate features of native belief. Natives often do not talk about such things in a trade language. . . . Only one who has heard natives "Oh" and "Ah" when they finally understand the message in their own language can appreciate the strategic importance of giving the Word in a man's language."

"The journey into the soul of a language," as Dr. Nida points out further, "is often confusing because our idioms, which are the signposts of our thoughts, seem

to have no counterparts, or at least no ready equivalents. In fact, the correspondence often appears to be quite contradictory. For example, those long, lanky Shilluk natives of the Anglo-Egyptian Sudan speak of a stingy man as "having a big heart" and a generous man as "having a small heart." This seems ridiculous to us, but not to Shilluk natives, who are every bit as well able to defend their idiom as we are ours. They argue that a stingy, selfish man is one who has grabbed everything he can and has stored it away in his heart. Therefore, his heart is large. However, the generous man is one who has given away practically all he has, and therefore his heart is small. This makes perfectly good sense and is fully as adequate as our corresponding idiom."

In Luke 18: 13, the publican smote himself on the breast and said, "God be merciful to me, a sinner." But in Africa the gesture would be a sign of boasting, not of sorrow over sin. Therefore, the African idiom which conveys the same meaning must be used, so the publican smote himself on the head. Important as this intimate knowledge of the native language and customs is, in the Congo, with its millions of natives and hundreds of missionaries, only a bare handful of missionaries can discuss problems of theology in an African language. This is tragic for the future of missions.

In speaking a language it must be admitted that communication is never perfect. How can the speaker get across to the hearer his meaning so that the hearer puts the same value on the words as the original writer of Scripture meant them to have? "But we want to go to hell, if it is a hot place," the Ban'o people of the French Camerouns assured the first missionaries, for the Bano'o idea of a proper place after death is one which is always hot — never subject to chilling winds with accompanying sickness and suffering. Among the natives of the Solomon Islands, to "cover sin" made no sense, because they would be delighted to have their sins covered up — in a most unbiblical way. But the change of idiom to "rubbing out sins" as one would rub out a chalk mark, does convey to them the significance of the phrase as it was originally intended. The Africans love Bunyan's "Pilgrim's Progress" because they love allegory. But western missionaries do not feel at home in allegory because we do not understand it and seldom use it. Yet the average African has a fund of 5,000 proverbs and stories which illustrate the significance of life, and if a preacher wishes to make an impression he must make use of these native "windows" as channels of understanding, and not meaningless illustrations from our own material culture. Our own culture with its roots in Hebrew-Greek-Roman history does have a relationship to the Bible which enables us to understand it more easily. Many of the cultures to which we go as missionaries have absolutely no relationship whatever, except perhaps of contradiction. How can the missionary reach such people with understanding? Only by entering sympathetically into the shrine of their language and identifying himself with their culture to the degree that he can make the Gospel a message they can understand and under the Spirit of God appropriate for themselves as God's Word to man.

A convincing demonstration of the value of this linguistic and cultural approach was given on the closing night of the school. Miss Ross and Mr. Smalley demonstrated the monolingual approach to a South American Indian, in situations where there is no second language known to both missionary and natives. It was hilariously funny to the audience, but drove home with all its humour the difficulty of learning a language merely by asking questions or pointing to find out the names of things and thus begin to learn the language. Groups of students also gave

demonstrations of what happens on the field when there is no linguistics training, and showed the difference in approach when linguistic training arms the missionary with a trained approach to the language. Dr. Nida completed the evening with a message on the tremendous necessity of training missionaries to be better linguists and therefore better ambassadors for Christ. No better comment could be given in closing than to quote some remarks from the Board Secretary of two of the five Americans who attended the course — “Thank you very much for this report. We are very satisfied with what you did with this couple. As soon as you have any plans for next year’s course, be sure to keep us posted, for it is our desire to continue our contact with this school.”

Next year another School of Linguistics will be held. Why not plan to attend, train and go, that all men might hear: “Each in his own tongue”?

REV. STEWART L. BOEHMER

HONORED



PASTOR of Calvary Church, Toronto, a member of the T.B.C. Advisory Council, and good friend of the College, Rev. Stewart L. Boehmer was honored with an honorary Doctor of Divinity degree from Wheaton College.

Dr. Boehmer is noted for his work in Sunday School promotion, and is keenly interested in the training of Christian workers. His degree was conferred in recognition of his work in these fields.

We congratulate Dr. Boehmer, and are delighted that such a man is closely connected with T.B.C.



ALUMNI NEWS

Compiled by Sylvia Smith, '45

PERSONALS

M. Jane Scott, '15, formerly Church Editor of the Toronto Globe and Mail, is now a columnist for the Toronto Telegram. Miss Scott will do religious articles twice a week for this large evening paper.

Mrs. P. McK. Sampson (Irene Cowan, '28) is continuing the work of the Summer Bible School at Sunny Corner, N.B., which was founded by her late husband.

Rev. Gibson Brown, '35, began pastoral duties in the Baptist Church at Wheatley in July.

John Posno, '41, has been working with the Toronto Jewish Mission during the summer months.

Ruby Leishman, '45, has spent the summer conducting Daily Vacation Bible Schools in Quebec under the C.S.S.M.

At McMaster University Convocation on May 18:

Clarence Lohnes, '49, received the B.D. degree, was awarded the Salmon and Esther Vining Memorial Prize, First Merriman Prize in Old Testament Studies, and was named to Dean's Honours List for exceptional academic achievement; Ted Clark, '52, received a Certificate in Theology; Ruth Wigle, '51, received the Certificate of the Women's Leadership Training School.

Clarence Lohnes, '49, was ordained into the ministry of the Baptist Church on June 24 at Cobourg Baptist Church where he is now pastor.

Rev. Kenneth Davis, '49-'50, has been appointed to the faculty of the Western Canadian Bible Institute.

Bruce Penny, '53, has been appointed pastor of Grace Baptist Church, Georgetown.

Doris Hutton, '54, and Iner Robinson, '55, attended the summer course of the Toronto Institute of Linguistics.

Bill Heath, '55, began service in July with the Shantyman's Christian Association in the Port Arthur-Fort William area.

Kathleen Hart, '56, has served the C.S.S.M. at Camp Dorion and William Mackey, '56, in Manitoba.

Sally Shideler, '56, has been a counsellor at the Manitoba Pioneer Camps during the summer.

OVERSEAS PERSONALS

Mr. Frank, '08, and Mrs. (Erna Zimmerman, '28) Stanley arrived on furlough in June from the S.I.M. in Nigeria.

Mr. John, '31, and Mrs. (Dorothy Richardson, '28) Trewin are on furlough from their work with the S.I.M. in Nigeria.

Rev. Joseph and Mrs. (Marjorie Marshall, '40) Muchan returned in April to British Guiana with the C.P.M.B.

Leona Cressman, '46, of the Menonite Mission Board, is working in the Woodstock School of affiliated missions for missionaries' children at Mussoorie, India.

Christine Ferrier, '49, returned in June to Nigeria with the S.I.M. where she is on the staff of the African Challenge.

KEY TO MISSIONS

C.P.M.B. — Canadian Presbyterian Mission Board.

C.S.S.M. — Canadian Sunday School Mission.

S.I.M. — Sudan Interior Mission.

MARRIAGES

Mary Janzen to Douglas Coombs, '52, in St. Catharines Mennonite Brethren Church on May 7. Alex McCombie, '52, sang and Ted Boadway, '51, ushered.

Joyce Adam of Waterloo to Rev. James Sutherland, '42, at the Missionary Residence, Tamsui, Formosa, on May 14.

Betty Anglin, '53, to Harry McBride on June 4 at the Salvation Army Citadel, Kingston. Helen Bruce, '53, was maid of honour.

Mae Brooks, '35, to Arthur Waters at Hagersville on June 4.

Grace Self, E.C. '49, to Ker Thomson on June 7 at Knox Presbyterian Church. Rev. Russell Self, '39, and Rev. Leonard Self, '37, officiated, and Rev. Harvey Self, '31-'32, gave away the bride.

Alice Bedford, '53-'55, to Everett Sedgwick, '55, on June 11 at Fairbank Baptist Church. Rev. Reginald Scott, '45, officiated, and Ruth Shaw, '57, was the soloist.

Jane Hawn, '54, to Peter Unrau on June 11 in Calvary Gospel Tabernacle, Williams Lake, B.C.

Gwendolyn Kirk, E.C. '51, to Kenneth Griese, E.C. '51, on June 11 in Bracebridge Baptist Church. Gladys Kirk, E.C. '54, was bridesmaid and John Downey, E.C. '51, was best man.

Vivien Watkins, '53, to Cyril Griffith, '55, on June 18 in First Baptist Church, Windsor. Janice Binder, '55, was soloist.

Edna Hatwood, '42, to Milton Hollingshead on June 25 in Banfield Memorial Church. Rev. Arthur Walsh, '35, officiated and Muriel Gostick, '42, was organist.

Doris Hutton, '54, to Murray Clark, '55, in Metropolitan Tabernacle, Ottawa, on July 23rd.

BIRTHS

On Mwanza Station, Tanganyika on October 27, to Rev. Donald, '47-'48, and Mrs. (Doris Vance, '46) MacKenzie, a son, William Donald.

On March 15, to Mr. Luis and Mrs. (Shirley Marriott, '53) Fernandez, a son, Ronald Stewart.

In Jos, Nigeria, on March 30, to Mr. Raymond, '50, and Mrs. (Florence, '50) Holley, a son, Clifford James.

To Mr. Cyprian and Mrs. (Joyce Knights, '54) Marzec in Ponteix, Saskatchewan, on May 6, a daughter, Janine Rachel.

In Singapore on May 14, to Dr. Gordon, M.V. '51, and Mrs. (Mary Locke, M.V. '51) Gray, a daughter, Carol Ruth.

To Mr. Mel, '52-'53, and Mrs. (Verva Hough, '54) Fisher, at Huntsville on May 24, a son, Oren Thomas.

On June 22 to Mr. Bruce, '53, and Mrs. Penny, a son, Stephen Bruce.

A son, Arick Rae (Rickey) on June 26 to Mr. Harold and Mrs. (June, '50-'51) Martin.

In Sarnia on June 30, to Rev. John, '49, and Mrs. (Audrey, '49) Roberts, a son, Stephen Matthew.

To Mr. Cornelius and Mrs. (Annie Baker, '48) Pauls, a son, Daniel Wayne on July 2.

DEATHS

Andrew S. Brown, E.C. '35, in May, 1954.

In Toronto, on January 11, Mrs. J. N. Shannon, '34-'35.

On May 19 at Newmarket, Mrs. Robert Serrick (Edna Sinclair, '37-'38).

Dr. Walter T. Clark, E.C. '03-'04, on June 27 in Toronto.

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