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*Recorder* (Toronto Bible College), 62, no. 1 (March 1956)

# Toronto Bible College

# RECORDER

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Publication of TORONTO BIBLE COLLEGE  
16 SPADINA ROAD, TORONTO 4

# WHY DEGREE COURSES at TORONTO BIBLE COLLEGE?

Principal E. L. Simmonds, M.A., B.D.

**W**E have already shared with our Toronto Bible College family the good news that the Ontario Government has extended our Charter so that we may grant degrees. We want now to reveal some of the reasons that led us, after careful consideration and waiting on God in prayer, to plan for this development in our curriculum.

The request for the degree courses originated with our graduates. A number of them, both from the home and overseas fields, wrote to us, stating that in order that they might be more effective in their ministry, they needed further educational qualifications. They told us that they would greatly prefer to take these studies at their old College, and it was a grief to us to have to tell them that we had nothing to offer, and that they would have to go elsewhere.

In order to find out just how widespread was this need for advanced studies, we wrote to a number of mission societies, with which our graduates were working, and the replies which we received stressed strongly that this was a need which had to be met. Here is a summary of some of the information we secured:

## I

Native governments are beginning to require academic qualifications from foreign missionaries.

*"For some time word has been coming to us from India that the government does not welcome missionaries except those of the highest possible academic standing. Up to the present Bible School graduates have been acceptable, but now, only those who can teach the Indian people to be specialists in their own field."*

Mrs. J. E. Gray, President, Zenana Bible and Medical Mission.



*"Our own experience is, that the French Government with whom we deal, takes significant recognition of our better trained leaders. Therefore, in order to help our cause as well as improve the studies of the Toronto Bible College, we would appreciate any consideration you may give to the matter of allowing Toronto Bible College to grant degrees to their graduates."*

Rev. J. Russell, Secretary-Treasurer, Sudan United Mission.

Mr. Russel, who is one of our graduates, goes on to add:

*"As a graduate of the Toronto Bible College, I know the value of what the College is asking for. If they had had this privilege in my college days, I would most certainly have taken advantage of what the Toronto Bible College Governors are now trying to get for the students and graduates."*

Another writes:

*"In some instances governments now require degrees of missionaries to teach in Bible Institutes, Grade Schools, High Schools and Schools for Missionary Children. We ourselves require degrees for teachers in our Bible Institute in Guatemala and also for teachers and technicians in Hospital Evangélico in Honduras, Radio Station TGNA in Guatemala City, and our Schools in Minas de Oro, Honduras, Siguatepeque, and Huehuetenango, Guatemala."*

Lon D. Hitchcock, Home Secretary, Central American Mission.

## II

Mission fields are changing and missionaries must be prepared to add new activities to the older pioneering work.

*"The changing situation in mission lands calls for a much higher educational standard than in former years for the following reasons:*

*The educational level of native population has been raised.*

*Governments in every country are demanding higher academic standing in the way of degrees for missionaries admitted to their country.*

*There is a revival in all pagan religions and our missionaries must be better prepared to meet the intelligent educated exponent of a rival religion.*

*Our missionaries also need to pay much more attention today to literature than formerly and for this reason need more careful and thorough preparation."*

Dr. H. S. Hillyer, General Secretary, Canadian Baptist Foreign Mission Board.

*"Conditions in Africa are changing rapidly and it is becoming essential that missionaries who go out as teachers in our various Bible Schools which specialize in the training of native leadership; those who are engaged in the translation of Scriptures; writers for scripts used in our Radio Station ELWA in Liberia; as well as those who are engaged in writing native language publications, should be in possession of a College degree."*

Rev. R. B. Oliver, Secretary, Sudan Interior Mission.

*"The work of Missions in India today must take on, to a much greater degree than in the past, the training of native Christians to become Pastors and Teachers. In order to do this effectively it has become necessary to have missionaries with a higher scholastic standing than many have had in the past."*

Mr. H. H. Lane, Secretary-Treasurer, for Canada, International Missions Inc.

### III

Missionaries without training at the degree level are compared unfavourably, not only with missionaries who do have such training, but also with educated nationals.

*"We should like to point out that it is highly desirable, if not absolutely essential, that applicants for foreign missionary service show evidence of satisfactory academic training. Almost all of our missionaries have degrees from Colleges, Universities or Bible Colleges, and it is very difficult to qualify a person who is not able to present this evidence of adequate academic training. We would like to point out that all of the leading Bible Colleges in the United States are now able to grant theological degrees, and in many cases arts degrees as well."*

A. C. Fetzer, Treasurer and General Secretary, Baptist Mid-Missions.

\* \* \* \* \*

*"Everyone who knows the mission fields today is aware of the international struggle toward higher and better education. When I visited Africa, for example, in 1952, there were Africans who, in some cases, served as my interpreters. Many of these men held degrees from outstanding schools in Great Britain. Missions everywhere were busy raising their educational standards."*

Rev. V. F. Anderson, Foreign Missions Secretary, International Child Evangelism Fellowship.

### IV

Missionaries are increasingly engaged in teaching native leaders, translating the Scriptures, and in publication and literary work.

*"The New Testament Missionary Union has eleven graduates of the Toronto Bible College on their staff, a number of them in key positions in the work, teaching in Bible Schools training native leadership, radio work, etc., who have had to take training elsewhere in order to fit them for their work."*

*It would mean much to the work as a whole could such workers finish their education at the Toronto Bible College."*

Miss A. E. Locke, Treasurer, New Testament Missionary Union.

\* \* \* \* \*

*"The Wycliffe Bible Translators, Inc. is dedicated to the task of translating the Scriptures for the many remaining tribes and languages of the world which have no portion of the Word of God.*

*In such a tremendous responsibility, we are in constant need of young people, well trained in Biblical subjects, New Testament Greek, and similar courses required for this field of service.*

*We are grateful for the contribution the Toronto Bible College is making in this field, and we are most happy to hear of their emphasis on the need of a better education as well as their contemplation of granting B.Th. and B.D. degrees. We believe this would be a substantial contribution to the Christian world."*

Kenneth L. Watters, Wycliffe Bible Translators, Inc.

\* \* \* \* \*

*"Missions are facing certain problems in their relationships with the governments of some of the countries in which they serve. Mission societies have long emphasized educational work, and have been in the forefront of providing schools. The raising of the general level of education in these countries has resulted in raised standards for teachers, and it is becoming more and more necessary to send out teachers with preparation in recognized schools."*

V. Mortenson, Assistant General Director, The Evangelical Alliance Mission.

\* \* \* \* \*

*"The West Indies Mission is finding it increasingly necessary to have missionary candidates who are more highly trained for work on foreign fields. We have Bible Schools on most of our fields and we need trained teachers to fill important posts in these schools. We also need young people with degrees for work in our Publications Department.*

*We are finding this so essential that in several cases where candidates have graduated from a Bible School that does not offer a degree, we have requested that they take further training in another Bible College in order to obtain this needed preparation."*

E. V. Thompson, General Director, West Indies Mission.

## V

Many missions are desirous that Toronto Bible College should offer degree courses.

*"This Mission has been working in Africa since 1889, and during most of the time since then graduates of Toronto Bible College have formed a large proportion of our Canadian workers. You will be aware how radically the conditions in Africa are changing today, and there is an increasing need*

*for our missionary staff to have a higher academic standing. Since many of our candidates are still being trained by the Toronto Bible College, it will mean much to us if undergraduate and graduate courses in Theology can be obtained there."*

G. N. Elliot, Home Director, South Africa General Mission.

\* \* \* \* \*

*"As a graduate of the College, and having served for ten years on the foreign field in the land of China, and now in my present position, I have constantly remarked upon the fact that the Toronto Bible College should be offering a course which would lead to degree work so as to better fit its students to take their place in the countries to which they go for service.*

*As we enter lands such as China, India, Japan, and other countries of the Far East, we find the young people today gaining as much as they can in secular education. To a great extent those who go to these places for missionary service find themselves at some disadvantage if they have only their Bible School course together with high school education."*

W. W. Tyler, Secretary-Treasurer, China Inland Mission.

\* \* \* \* \*

It is very apparent from these extracts from letters written by persons intimately connected with the front line of contemporary missionary activity, that new conditions are rising which call for new types of missionary personnel. In addition to the pioneer missionary, who is still needed in many places, the fields are calling for those who will train the native leaders of the indigenous church. In India the task of evangelism has been almost entirely forbidden to the foreign missionary, but he can still train the Indians to do it themselves.

The rising tide of literacy is producing new millions of readers and anti-Christian forces are supplying reading matter for these people. Missionaries must translate existing Christian books, and write new ones, so that men may learn from the printed page the truths of God's great love and Christ's redeeming blood. There is also the tremendous task of seeing that every tribe can find the Word of God accessible in its own tongue and thus fulfil the great promise of the day of Pentecost (Acts 2:8-11).

Toronto Bible College has, under the good hand of God, been used in the past to train those who have carried the good news of salvation to many lands and many peoples. Can we fail now, when new demands are made upon the emissaries of the Cross, to give them the additional training which will enable them to continue to bring glory to God and blessing to their fellowmen? We look confidently to our T.B.C. family to undergird our new academic venture with prayer so that better prepared soldiers of Christ may continually go out to win victories at home and abroad for the Captain of their salvation as they are used to bring men and women, boys and girls, out of *"the bondage of corruption into the glorious liberty of the children of God."* (Romans 8:21).

# *T.B.C. Annual Alumni Regional Picnic*

at

QUEEN VICTORIA PARK, NIAGARA FALLS

(north pavilion)

SATURDAY, JUNE 2 at 3.00 P.M.

BRING A BASKET SUPPER. TEA AND MILK PROVIDED

DIRECTIONS: TAKE QUEEN ELIZABETH WAY DIRECTLY TO THE PARK.

ALUMNI AND FRIENDS OF T.B.C. ARE CORDIALLY INVITED

A GOOD PROGRAM FOR ALL TO ENJOY

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## *T.B.C. Alumni Summer Conference*

at **GLEN ROCKS**

on **LAKE ROSSEAU, MUSKOKA**

SATURDAY, AUGUST 25th to SATURDAY, SEPTEMBER 1st

PLUS THE LABOUR DAY WEEKEND, SEPTEMBER 1 to 3

For information regarding Accommodation and Rates, please write:

The Alumni Secretary,  
16 Spadina Road,  
Toronto 4, Ontario.

BIBLE STUDY - PRAYER FELLOWSHIP - RECREATION - GOOD FOOD

A VACATION WITH A BLESSING TO LAST ALL YEAR.



# **SIXTY-SECOND GRADUATION SERVICE**

## **of TORONTO BIBLE COLLEGE**

Friday, April 27, 1956, 8.00 p.m.

## **in UNIVERSITY OF TORONTO ARENA**

Bloor St. West, at Bedford Road

Testimonies by Graduating Students

Music by the College Choir

This Annual Service is a challenging testimony to the power of the Gospel  
and the reality of the Christian Life.

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For Information Write or Call to:

The Secretary, Toronto Bible College,  
14 Spadina Road, Toronto 4,  
or Phone WALnut 1-5808.

6,000 Seats - Doors open at 6.15 p.m. - Offering

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### **PLEASE NOTICE!**

At the urgent request of our out-of-town Alumni and friends, the Graduation Service will be held on FRIDAY EVENING, APRIL 27, 1956, instead of Thursday evening as heretofore. **PLEASE NOTE THE CHANGE OF DAY.**

## "THE GREAT DESIGN"

Douglas C. Percy

**S**IXTY-TWO years ago, Toronto Bible College began its ministry, and at the first meeting of the founding fathers, "The Design" for the Institution began: "The great design of the School is the training of consecrated men and women as Sunday School Teachers, as Pastors' Assistants, and as City, Home and Foreign Missionaries. . . ."

When the School was incorporated a short time later, this was changed in part to read: "For the training of consecrated Christian men and women for Christian service at home and abroad. For these the School will furnish a thorough and systematic training in the knowledge and practical use of the English Bible, without reference to denominational doctrines or peculiarities of church government, as the School is distinctively interdenominational."

"Christian service at home and abroad" has been the goal of T.B.C. training ever since. Graduates have gone out "into all the world" to preach the unsearchable riches of Christ.

A news article appearing in a morning newspaper some years ago, called the College "a hotbed of missions." But it was not the forced growth of a hotbed that sent young men and women into the regions beyond, but rather the careful nurturing of the Holy Spirit, the prayerful study of the Word, and the inspiration to missions produced by visiting missionaries, missionary conferences, lectures on missions, and the deep interest of the faculty in the world-wide cause of Christ.

There is little wonder that each year we see many graduates leaving for the mission fields of the world, in fulfilment of the great commission, "go ye . . . preach the gospel to every creature."

During 1954 and 1955 we have seen nearly two score graduates going out as missionaries to many different parts of the world. The pictures and names of thirty-five of them will be found on the following four pages. For them we covet a place in the T.B.C. prayer fellowship. Pray for them by name. Remember the country and the people where they work. If you would write to them, our Alumni Office would be glad to supply the addresses.

Then pray for the students presently at the College, and for those who purpose to come for training. Ask that they might "lift up their eyes and look on fields white already to harvest." Then "pray ye the Lord of the harvest that He will thrust forth labourers into His harvest."

To share in this wonderful work is part of "The Great Design" of Toronto Bible College.

**35 T.B.C. GRADUATES WHO LEFT FOR  
THE FOREIGN FIELD DURING 1954 - '56**





**MISS BEVERLEY CLARK**  
( '52) to Nigeria, under the  
Sudan Interior Mission.



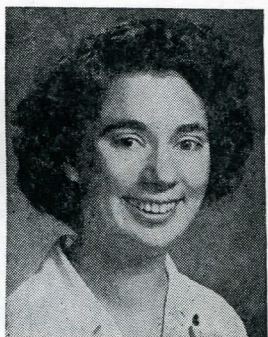
**MISS RUTH CLARKE**  
( '52) to India, under  
Canadian Baptist Foreign  
Mission Board.



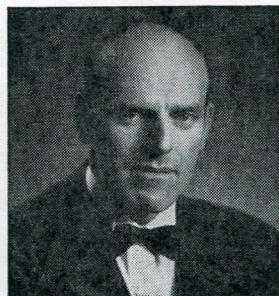
**MISS DORIS GIMBY**  
(M.V. '52) to Nigeria under  
Methodist Mission.



**MISS FRANCES QUINNELL**  
( '51) to South Africa  
under South Africa  
General Mission



**MISS JO ROGERS** ( '53)  
to Nigeria under  
Sudan Interior Mission.



**MR. BILL TUCK** ( '54)  
to Nigeria under  
Sudan Interior Mission.

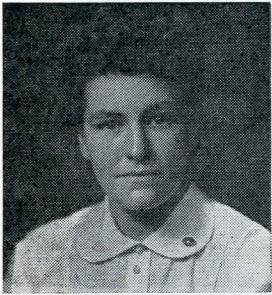
**OVER** ➤



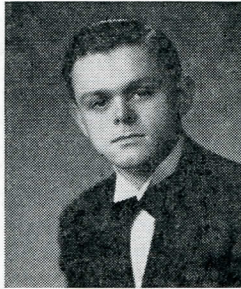
MRS. GORDON CARTER  
(DOREEN McKEAG, '53)  
to South Africa under  
Salvation Army.



MR. FRED ('54) and MRS. (HELEN MITCHELL, '54)  
GOULD to Nigeria under Sudan Interior Mission.



MISS MARIAN LACEY  
( '54) to India under  
Dr. Graham's Homes.



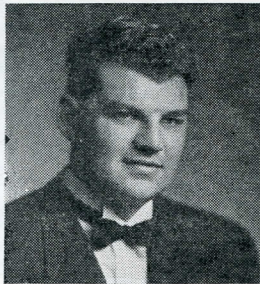
MR. DAVID MITTON ('55)  
to West Indies under  
West Indies Mission.



MISS SHIRLEY JANES  
( '54) to West Indies under  
West Indies Mission.



MISS RUTH PATRICK ('54)  
to Nigeria under  
Sudan Interior Mission.

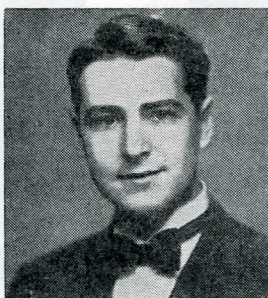


MR. KEN ('52-'54) and MRS. ('52-'53) ROBINSON  
to Nigeria under Sudan Interior Mission.





MISS SHIRLEY ABBOTT ('51) to Phillipines under Wycliffe Bible Translators.



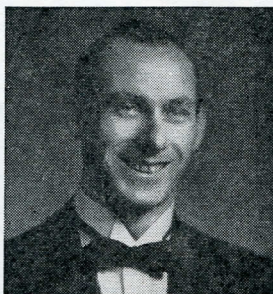
MR. JACK PHILLIPS ('53) to Nigeria under Sudan Interior Mission.



MISS BETTY DOCKER ('52) to India under Ceylon and India General Mission.



MISS KATHARINE PROWE ('53) to Nigeria under Sudan Interior Mission.



MR. RODGER TEDFORD ('54) to India under Ceylon and India General Mission.



MISS MARILYN GIMBLETT ('54) to India under Ceylon and India General Mission.



MISS MARNIE RUMSEY ('53) to Egypt under Egypt General Mission.



MR. DAVID ('52) and MRS. (KATHLEEN WILSON, '53) WHITFIELD to French Equatorial Africa under Sudan United Mission.



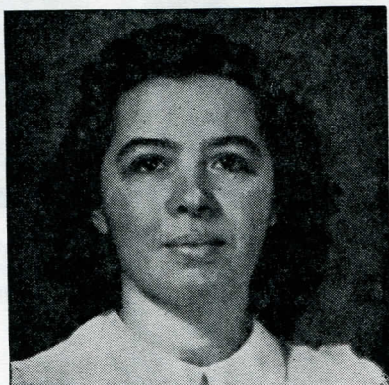
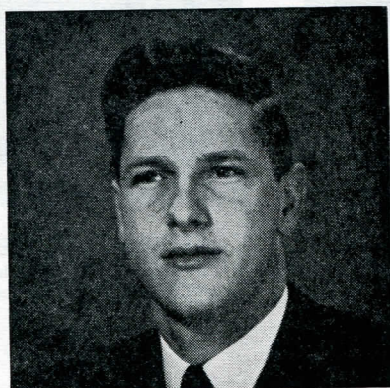
OVER 



**MRS. KATHLEEN  
LOCKWOOD**  
(K. HULL, '49) to Angola  
under Canadian Baptist  
Foreign Mission Board.



**MISS MILDRED LAW ('49)**  
to India under Canadian  
Baptist Foreign Mission  
Board.



**MR. ROY ('49) and MRS. (FRANCES KERR, '49) WALLACE**  
to Ethiopia under Sudan Interior Mission.

**PICTURES NOT AVAILABLE**

**MISS PEARL BRIGHT ('42)** to Jamaica with the Shield of Faith, Inc.

**DR. GORDON (M.V. '51) and MRS. (MARY LOCKE, M.V. '51) GRAY** to Singapore under China Inland Mission.

**DR. PATRICK (M.V., '52) and MRS. (PATRICIA STEWART, '50) McCARTHY,** to Tripoli, under North Africa Mission.

**MISS WINNIFRED SIMPKINS ('36)** to Belgian Congo, under W.M.S. Regular Baptists of Canada.

**MR. JAMES SUTHERLAND ('52)** to Formosa, under Presbyterian Mission Board.

## 15,000 MILES BY JEEP!



The Orr family before starting out on their 15,000 mile trip.

**I**T is a saga, this story of the Orrs, a thrilling tale involving nine people, a Jeep (officially its English counterpart, a Land Rover), and 15,000 miles of tropical travelling. And the saga, to be fully told, would start in the isolated region of Parana in South Brazil on June 3, 1955, and end in Champion, Alberta on December 20th. It would be a travelogue covering Brazil, Bolivia, Peru, Ecuador and Colombia. Then it would move into Panama, Costa Rica, Honduras, Guatemala, Mexico, and into the U.S.A. and Canada. The adventurers were the Rev. ('34) and Mrs. Jim Orr, and their seven children, who decided to travel home for furlough by a land route broken only occasionally by water.

The story is one of missionary ingenuity, for who else could devise a scheme to have a Jeep carry nine passengers, food, clothing, and all the equipment necessary for such a trip? Every inch of space, inside and outside the vehicle was utilized, and the travellers became adept at finding what they needed and repacking when finished.

The journey took them over burning, hot, sandy desert; over the great high plateau of the Andes where the biting cold at 15,000 feet froze their water. They clambered over rock-strewn roads, and pushed through beautiful jungle areas; rivers were crossed by ferries and swamps skirted by sandy roads.

Added to the average hazards of travel, and the not-so-average condition of roads (so called), Mr. and Mrs. Orr knew the danger of being targets of Indian arrows; slewing in muck and mud on mountain roads that dropped away into great gorges and valleys; were engulfed by a great herd of Zibu cattle; and knew those anxious moments of sickness, when nought else but prayer could prevail.

One hilarious moment that livened the thrilling letters sent along the way, was recorded when the fuel pump acted so erratically that it was disconnected and the carburetor fed from the spout of an adaptable tea-pot, a procedure necessary at all-too-short intervals! When roads finally ran out, the freight car of a railway provided transportation for family, Jeep, et al.

As we read through the thrilling letters written and despatched en route, there were three undercurrents that eddied up through all the description of the breath-taking beauty of the country and the diary of their daily doings. These three things are: the continual, miraculous provision of the Lord; the many opportunities while travelling to preach the Gospel of Jesus Christ; and the continuing faithfulness of missionaries whom they met along the way, who are ministering in the "neglected continent." As Mrs. Orr wrote: ". . . the Lord proves daily that He is with us and has His purpose in our strange but happy journey!"

The trip introduced them to many missionaries, working in backward, difficult places, where persecution is rife, problems are enormous, but where the Gospel continues to be "the power of God unto salvation." Here are men and women, "of whom the world is not worthy," giving time, training and life to the task of making Christ known. The Orrs were constantly blessed and challenged by the ones whom they met along the way.

Here is no happenstance living, tourist travelling, or mere adventuring. Here is a story of missionary journeyings that will some day make a thrilling tale when fully told.

Yes, T.B.C. grads do some queer things, some unusual things — but they are all done with a purpose: to make Christ known.

(D. C. P.)

## *Annual Communion Service*

On SUNDAY, APRIL 22nd, 1956, the T.B.C. Annual Communion Service will be held in the College Auditorium, at 11.00 a.m.

All Alumni and friends are invited to share this time with us, when we remember "the Lord's death, till He come."



# THE AMIS ARE WAITING

By Edward P. Torjesen ('47)

(The Evangelical Alliance Mission)

**C**AN you imagine flourishing churches without a Bible? Christians fed on quoted bits of Scripture in a forbidden language? No hymn book, no catechism, no Sunday School lessons? Yet this unique situation exists today among believers of the Ami tribes in the hills of Formosa.

Many of these were saved as a result of a spiritual awakening that started during the war and is still spreading. Under Japanese occupation, the Christians were often severely persecuted, but they "ceased not to teach and preach Jesus Christ," and now there are at least 60 Protestant Churches among them. Some of the believers had Japanese Bibles and memorized verses of Scripture, even though it was in a foreign tongue. Always they hoped that some day they would have the Word of God in their own language.

Then came the ban on the use of Japanese in Formosa. When the Chinese government forbade the use of all Japanese literature, the aborigines (such as the Ami tribes) were affected most because their only book language was Japanese. In fact, since their own language had never been reduced to writing, they were cut off from their only source of reading material.

## No Bible

More than ten years have passed since the Japanese persecution, but still no one has given the Amis the Word of God in their own language. Without the benefit of a "Thus saith the Lord!" and "Thus it is written!" they have had to contend "against all the wiles of the devil," and to discern against false teachings of isms and cults. Is it any wonder, therefore, that wherever we have gone among them we have found those who were hungering and thirsting for the Word of God and for confirmation in the truths of the gospel?

How great that longing has been we never knew until we visited the homes of the Ami tribespeople. The 50,000 members of this tribe are scattered in small villages along both sides of the Eastern Coastal Range between Hwalien and Taitung. They eke out a poor livelihood from farming, fishing, and hunting and have the lowest standard of living on the island. But, in the hearts of many, there burns a real desire to know God and His Word and to win others to Him.

## Won't You Stay?

"You are the first missionary who has ever visited this church," said the young Ami preacher as we were about to leave his village. "The members of this church are all young Christians," he continued, "and they have many questions. Won't you, please, stay and teach them?"

His words were penetrating and earnest. We had arrived in his village only the night before, tired and wet from a long trek in the rain after dark. Now we had to go on, for ahead lay another full day's walk with at least five or six villages to visit.

The preacher understood, but his words lingered on in my heart. How urgent is the expectation and longing of the Christian aboriginal tribespeople of Formosa toward those of us who already have received the Word of God in our own language! They hopefully depend on us to give God's Word to them in the Ami tongue, that they may secure "instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17).

### Mountain Trek

An so we went from village to village, visiting the churches, checking on dialect differences, and collecting phonetic data for the analysis of the Ami language. My guide was one of the Ami "preacher boys" — the twenty-five-year-old Jiloh — who in five days had taken me through some of the most rugged and isolated parts of the eastern coastal range, where the Ami tribe lives.

Carrying our own packs, we had followed winding mountain trails and wind-swept beaches. Often going barefooted, we had trudged along in sandy river beds or worked our way for hours up and down steep mountainsides, deep in the slushy mud where the paths had been washed away. Sometimes, high up in the mountain gorges, we had warily edged ourselves along a rocky precipice, or, with shaky steps and uneasy balance, had fumbled our way across a swaying suspension bridge, watching dizzily the rapids below us.

### They Wait

But, wherever we went, the Christians had only one plea, "When will you come and teach us?" A frail old woman along the trail, struggling under a bulky sack of peanuts, grabbed my hand when we passed and held it tightly as she spoke with tears in her eyes. "Ping-an! Ping-an!" — "Peace! Peace!" she said. The rest I could not understand, for she was of another tribe; but in that moment her face had lit up with the glow of Christian expectancy and hope.

In a hidden-away village where we had not known of any Christians, a young man suddenly came running toward us as we were sitting in the twilight outside the chief's hut. About three weeks earlier, he said, he had believed in Jesus. He had heard the gospel for the first time from a group of young people who had travelled six hours from the church across the mountain to preach to his village. Since then his whole family had also believed, and now that we were there, would we, he asked, kindly conduct a meeting in his hut so that they could all hear more about the gospel?

We did, and what a thrill it was to see this young babe in Christ joyfully leading the meeting himself, witnessing to the 40 or 50 neighbours who had also squeezed into his little rattan reed hut, teaching them all the songs he knew, and then turning the meeting over to Jiloh for further instruction! It was a red letter day for both them and us; in fact, for us it was a holy privilege to break the

Bread of Life to these who had so long waited for it. But there are many others, all up and down the steep mountain sides, who are still waiting to be taught the things of God.

### Hope At Last

Thank God, something is going to be done for the Ami people. Their language will be reduced to writing, and, with the help of God, His Word will be translated and put into their hands. At the invitation of the Taiwan Presbyterian Church, one TEAM family has been designated for this work. Actually, to prepare effectively for the translation and distribution of God's Word in a hitherto unanalyzed language, at least five linguistic missionaries are needed. But, now that we have been set apart for this work, we shall work earnestly at the long task and trust that others will also share the burden.

The situation in this case will be different from the usual missionary linguistic work. Generally, when a missionary reduces a language to writing, he does it in order to open the way to a hitherto unreached people. But, in Formosa, there are already large numbers of Christians waiting to be fed from the Word of God in their mother tongue, as well as the many who have never heard. For all of these, there must be not only the Bible, but other Christian literature as well.

### Tremendous Task

This is an undertaking which requires much patience and perseverance. The first task is to set up a phonetic system for spelling out the sounds in the spoken language. A phonetic script used in China for teaching illiterates to read without the use of Chinese characters had been adopted as a basis for writing the sounds. Then there will be long days of working with helpers who give information syllable by syllable, word by word, and sentence by sentence.

One tribal language has recently been reduced to writing by Ralph Covell, a Conservative Baptist missionary. After writing out the spoken sounds of the Tyal language, he translated a catechism and a hymn book. Only after careful revision of these two, did he feel that he was ready to begin translating the Word of God. The first portion chosen was the Gospel of Mark because it is considered the easiest to translate and make understandable.

### Reading School

Having done this, he began to teach the writing which he had developed. A central place was selected for a reading school where aboriginal churches sent delegates to spearhead the adoption of the new writing. The students were eager learners for they were already aware of the value of the printed page through their knowledge of Japanese.

Reading classes were conducted all morning with Bible classes scheduled for the afternoon and evening. Within six days most of the delegates had learned the phonetics and were able to read words and sentences. They were also taught how to go out and teach others that which they themselves had just learned.

This is the plan which we intend to use in our work among the Ami tribes-people, and we look forward to the day when our people shall read, not in an acquired foreign tongue but in their own mother tongue, the wonderful truths of the Word of God. By the blessing of God, the Scripture in the Ami tongue will not only be spiritual food for the Christians, but also a confirmation of the gospel to the unsaved.

### Ami Legends

In an Ami village where there were no Christians, I heard at the police station the legend of Nakao and Serah, who at the time of a great flood long ago were saved in a boat and landed on a mountain top. Then Kamizana (a borrowed Japanese word for God) gave them children, taught them how to till the land, and made them the ancestors of the Ami tribe. In order to find out more about this and whether or not there had ever been an Ami name for this Kamizama, we went from hut to hut and questioned the old people of the village.

In this way we learned about Longeh, the one who had given Nakao and Serah their first children. He was the good spirit, who even today could guard people from evil. He was the highest person in heaven and on earth, and beside him there was none.

As we listened, squatting on the floor of a dark, small hut with an open log fire burning in the middle, and as we watched the faces of these weary old tribesmen, we could not help but sense a connection between the Longeh of their tradition and the Bible's revelation of God, the Lord of heaven and earth. So we asked if this Longeh could hear prayers, or if he would ever save the Ami people.

"Yes," they said, "he certainly can hear prayers; and one day he will save not only us Amis, but all other peoples as well; that we know! But just how he will save them or how we should pray to him, we do not know."

Then we could wait no longer, but told them the wonderful story of the Bible, and how "God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

### For Us, Too?

The men sat amazed, and for a long time no one uttered a sound. Then the oldest of them, the seventy-two-year-old Valong, spoke for all. "Whether this is true or not, we Ami people do not know. But if the God of your Bible is really the One Who helped our Ami forefathers, then the Bible must be for us, also. Surely, then, this God will one day give it also to us, that we Amis, too, may know whether the Bible way is really the true way or not."

Already many Amis know, but some are still waiting. Will *you* help them soon to know?

(Reprinted through courtesy of "The Missionary Broadcaster", published by The Evangelical Alliance Mission, Chicago, Ill.)

# ALUMNI NEWS

Compiled by Sylvia Smith, '45

## PERSONALS

Rev. C. C. Boyter, '24, received the Honour Certificate of the Navy League of Canada in recognition of many years of service as chaplain of the Royal Canadian Sea Cadets and other services. Mr. Boyter served for six years as the first chaplain of the RCSCC "Admiral Nelles", Brantford, and four years with the RCSCC "Haida," Toronto. He is continuing with this work in Hamilton in connection with the newly-formed Navy League Cadets, while he continues his ministry at King Street Baptist Church.

Ronald Bonner, '29-'31, received the B.D. degree (Cum Laude), at the 1955 Spring Convocation of Eastern Baptist Theological Seminary, Philadelphia.

Leonard Jones, '53, was ordained into the ministry of the Associated Gospel Churches on January 26th. The service was held in Park Road Gospel Church where Mr. Jones is the minister. Rev. John Hadall, '31, officiated, Rev. Grant Wright, '49, gave the charge to the minister, and Rev. Stanley Beard, '35, took part in the laying on of hands.

## MARRIAGES

Josephine MacLellan, '48, to Everett St. Clair Nickerson on October 22nd at the Brunswick Street Baptist Church, Fredericton, New Brunswick.

At Knox Presbyterian Church, on December 17, Jean Whitson, '47, to Jack Harston. Dr. W. Fitch officiated, assisted by Rev. Thomas Maxwell. Marjorie Whitson, '49, was maid-of-honour, and Howard Smith, '53, was an usher.

Joyce Reed, '51, to Bent Hansen in Montreal on January 21st.

## DEATHS

Mrs. J. S. Hulse (Ethelwyn Holland, '25) on July 3 in Toronto after a long illness.

At Toronto Western Hospital on December 8, Margaret Anna McKee, E.C. '26.

On December 19, Anna Pearce, '41, at Brantford.

Mrs. W. E. Atkinson (Jessie Duff, '10) on January 11 at Zephyr Hills, Florida.

## BIRTHS

A son, Ronald Raymond, on February 17, 1955, to Rev. Elmer and Mrs. (Doreen Schram, '49) Shaw at Bois-sevain, Manitoba.

On April 5, a daughter, Marilyn Elizabeth to Mr. Lloyd and Mrs. (Elizabeth DeShane, '52) Batten.

To Mr. Charles, E.C. '52, and Mrs. Freeman on August 10, a daughter, Lorena Florence Anna.

A son, Paul Clarence, on October 24, to Mr. Clarence and Mrs. (Helen Noble, '52) Wilson, of Uxbridge.

At Toronto General Hospital on November 9, John Fryer, son of the late Mr. John, E.C. '51, and Mrs. (Isobel McIntosh, E.C. '51) Fryer.

In Libya, on November 9, a son, Timothy George to Dr. Patrick (M.V. '52), and Mrs. (Patricia Stewart, '50) McCarthy.

To Mr. Raymond, '52, and Mrs. (Mary Low, '53) Helston, on November 14, a son, David Raymond.

A son, Danny, on December 7 in Hamilton to Rev. Allan, '40, and Mrs. (Ethel Brazier, '43) King.

On December 9 at Fort William to Mr. John, '54, and Mrs. (Dallas) Hancock, a daughter, Joyce Alma.

A son, Stanley Robert, on December 17 at Windsor to Rev. Ted, '52, and Mrs. (Jessie Strachan, '52) Clark.

At Grace Hospital, on December 17, a daughter, Elizabeth Ann, to Rev. Leonard, '53, and Mrs. (Evelyn Dawe, '53) Jones.

A daughter, Ruth Ann, on December 30 to Mr. James, '53, and Mrs. (Marion Brittain, '52) Arnott.

At Jos, Nigeria, on January 5, a daughter Louise Mary to Mr. Kenneth, '52-'54, and Mrs. (Mary, '52-'53) Robinson.

To Mr. Ronald and Mrs. (Jessie Britton, '44) Durham on January 26, a son, Lanny David.

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## FIRE!

**A**LWAYS a fearful cry, it takes on new meaning and urgency when it is close to home. It happened at our Alma Mater on February 10, 1956, at 8.30 p.m.

We were in the midst of our Missionary Conference when the alarm was sounded in Rhodes Residence. Fire had broken out on the third floor, doubtless resulting from faulty wiring, and had smoldered for some time before being noticed. Fortunately the blaze was contained on the third floor, though smoke filled the building and water filtered through floors and ceilings to create a general mess. One room was gutted and two others badly damaged. Other losses included furnishings, furniture and personal effects. The destruction of clothing was a blow to the girls, but none bemoaned the loss. Rather there was a spirit of rejoicing that tragedy was averted, and no one hurt in any way.

The students worked nobly to save all that was possible, and the Toronto Fire Department excelled themselves.

We are grateful that it was no worse, and occurred when it did. We would ask you to pray that soon the rooms will be habitable again, and life resume its normal, busy course.

Our friends rallied around. Churches and individuals have sent in gifts; the insurance company has been most kind and helpful; repairs are going ahead very rapidly.

We are thankful for the gifts of so many people. Any gifts received in excess of the needs resulting from the fire will be applied to the debt still owing on the Residence. Pray continued protection for the girls in Rhodes Residence.

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