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SPECIAL NOTICE

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Publication of TORONTO BIBLE COLLEGE
16 SPADINA ROAD, TORONTO 4

"Our Wonder-Working God"

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



"THE LORD WILL DO WONDERS AMONG YOU" is a great promise in Joshua 3:5, and the chapter goes on to demonstrate that the promise is absolutely true. Today God is still the same; "I am the Lord, I change not" (Mal. 3:6), and His promises are just as true as ever they were; "all the promises of God in Him are yea, and in Him amen, unto the glory of God by us" (2 Cor. 1:20). This record in the book of Joshua will help us to realize afresh that Our God is a wonder-working God.

The People's Preparation

The Israelites were standing on the border of the promised land. Before them rolled the Jordan; beyond the river lay the land, inhabited by its seven nations (v. 10), in which they were to find their inheritance. Joshua has told the people that God is about to do wonders among them but, before this can take place, there must be preparation on the part of the people.

Indication as to what this pre-

paration involves is given in two commands; the first, "Sanctify yourselves" (v. 5); and the second, "When ye see the ark of the covenant of the Lord your God . . . go after it" (v. 3). This latter command helps us to see what is intended by the first one, so we shall consider it first.

"When ye see the ark . . . go after it." The ark was, to the Israelites, the symbol of the presence of God in their midst. To 'go after it' meant, of course, to follow it as it travelled ahead of them, to 'go after it' physically. There was, however, the deeper meaning, the spiritual following of the "Captain of the host of the Lord" (5:14), who marched before them. The ark itself showed the Israelites how they were to prepare to follow the One Whom it represented. It did this, first of all, by the stone tablets which it contained and upon which

were written the ten commandments. The people were, therefore, to examine their lives by the commandments, the standard that God had given them as His will for their daily lives. Examination in the light of God's revealed will, always results in realization of sin, and so the next step, after examination, would be confession of the sins that became known.

When man confesses his sins, God does something about them. The top of the ark, the mercy seat, reminded the Israelites that the blood sprinkled upon it on the day of atonement, gave assurance that God would forgive by virtue of the death of the sinner's substitute. But one more step was necessary. It is not enough merely to confess and to accept the God-provided forgiveness. There must also be resolute determination, by the enabling grace of God to forsake sin. This then was what Joshua probably meant by 'sanctify yourselves' — examination, confession, acceptance of God's forgiveness and amendment of life.

These things are true for us today. We follow no ark, but we do follow the God of the ark. "Come ye after Me," says our Lord Jesus Christ (Mark 1:17) and in order to do it we must 'sanctify ourselves' also: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). Only

thus can we be sure that 'the Lord will do wonders' among us, otherwise it will be with us as it was with them of old: "He did not many mighty works there because of their unbelief" (Matt. 13:58).

God's Promise

As soon as the people were spiritually prepared to follow the ark, the original promise, 'the Lord will do wonders among you,' became more specific. The Lord told them *when* — 'tomorrow the Lord will do wonders among you.' He also told them *what* — the Canaanites were to be driven out (v. 10) and the Jordan was to be divided (v. 13).

It is good to pause here and to realize just what these specific directions must have meant. God and Joshua held a personal conversation about the matters, just as it says in Amos 3:7: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants." When God made man at the beginning it was in order that he might be God's intimate friend. Sin, however, came in and God and man were separated, but God made a way whereby man could come back, the way of "the Lamb slain from the foundation of the world" (Rev. 13:8). Joshua came this way (by anticipation) and he heard God's voice. Today we can test the reality of our profession by whether or not we hear His voice — "My sheep hear My voice" (John

10:27). If we do not hear His voice we must 'sanctify ourselves' and pray, "the companions hearken to Thy voice, cause me to hear it." (Song of Sol. 8:13).

In addition to the promises for the whole people of Israel, the immediate promise of the dividing of the Jordan, and the long-range one of the defeat of the nations of Canaan, there was a personal word for Joshua himself: "This day will I begin to magnify thee in the sight of all Israel" (v. 7). Although our God is so inconceivably vast that with Him "the nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40:15), He is not too big to be concerned with the minute details of the life of any one of us, "the very hairs of your head are all numbered" (Matt. 10:30). God looks after the personal affairs of Joshua even as He looks after those of the nation of Israel.

It is interesting to notice, in connection with this promise to Joshua that though he is to be magnified in the sight of all Israel, he does not mention it. He calls Israel together to hear the words of God (v. 9) and he tells them of the two public promises, but the personal word as to his own exaltation he omits entirely. Joshua had no pride; he was dead to self, and that was one of the reasons that God was able to use him to lead His chosen people into their inherit-

ance. God did not have to resist Joshua (Jas. 4:6).

God's Purpose

"The Lord will do wonders among you"—why? There have been those who have misunderstood God's miracles, and so it is necessary to determine *why* He performs them. Herod was one who failed to understand. Luke tells us that "when Herod saw Jesus he was exceeding glad for . . . he hoped to have seen some miracle done by Him" (23:8). Herod's idea was that the Lord Jesus was a sort of magician who did wonders in order to entertain people and he was disappointed that he had never been present at one of these performances. God's miracles, however, are always wrought for the furtherance of His purposes of redemption. They are never ends in themselves, but always means to an end, and that end is the glory of God and the blessing of mankind.

The miracle of the dividing of the Jordan had a very definite purpose, "Hereby ye shall know . . ." (v. 10), and there were two things that this wonder was to make certain to the Israelites. The first was "that the living God is among you." God had promised that He would be with His people (1:5) and the ark, the sign of His presence was there in plain view. But because they were going into battle against "seven nations greater and mightier than thou" (Deut. 7:1), they

needed, and God gave, multiplied proofs that His presence would indeed go with them.

All through Scripture God has encouraged His people with the assurance that He would be with them. In the New Testament dispensation we have the best and greatest of these presence-promises since we know, not only that God will be *with* us, but also that He will be *in* us, in the person of the Holy Spirit. This was a truth that was not revealed to the Old Testament saints as it is known to us today. Therefore, where they did exploits (Dan. 11:32) we should do the even greater works (John 14:12).

The dividing of the Jordan assured the Israelites of the presence of the Lord with them and it assured them also that "He will, without fail, drive out from before you the Canaanites" (v. 10). God had promised them the land before (1:2) and here He shows them that He means it by opening the door into the land.

The Hebrew people believed the word of God on this occasion. Forty years before this, even after they had passed through the divided Red Sea, they had asked the question of unbelief: "Is the Lord among us, or not?" (Exod. 17:7). We need to remind ourselves often, even in this age of grace, that there is nothing that can separate us from our God (Rom. 8:35-39).

God's Power

There are two details in connection with the dividing of the Jordan that were intended to reveal God's power in a very particular way. The first of these had to do with God's timing of the crossing. If a wise man had been planning for the task of getting the Hebrew multitude across the river, he would probably have arranged things so that they would have arrived at the bank of the Jordan at the height of the dry season when the stream might be expected to be at its lowest. Then there would have been a minimum of difficulty in getting across. God, on the other hand, timed the arrival of the Israelites so that it coincided with the time that the river overflowed all its banks (v. 15). There was purpose in this. God intended to demonstrate to His people that no barrier that circumstances could raise against them, as they began the hard task of conquest of the enemy's territory, could in any way hinder or delay them as they went in to "possess their possessions" (Obad. 17).

This has a great message for us today. Circumstances can never afflict a defeat upon us. We may look our difficulties in the face and speak the words of faith uttered by Joshua and Caleb of old, "they are bread for us" (Num. 14:9). Opposition of circumstances may be welcomed as something that will en-

able us to grow and be strong.

In addition to the timing of the crossing of Jordan, God's hand is apparent in the choosing of the place at which it was to take place. A wise man would probably have arranged it in a heavily wooded region, far from the nearest Canaanite city, where the Israelites could have got over secretly and become firmly established on the enemy shore, before the foe were aware of their crossing. God, on the contrary, arranged it so that "the people passed over right against Jericho" (v. 16). The walls of that great citadel, seen across the flooded river, must have been a fearsome object for the invaders. Years before this it had been the fortresses of the land that had stolen their courage and sent them back into the wilderness to die—"our brethren have discouraged our heart saying . . . the cities are great and walled up to heaven" (Deut. 1:28). God's purpose was to show beyond any doubt that, just as the barriers of circumstances, exemplified by the flooded river Jordan, could not keep His people back, barriers erected by man were equally ineffective. The river was dried up, the walls of Jericho were flattened; and the armies of the Lord went victoriously straight forward.

Today we remember again that the Lord never puts His armies in the field to be defeated. Our hymn

is always:

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
At the sign of triumph
Satan's host doth flee;
On, then, Christian soldiers,
On to victory!"

"Thanks be to God, Who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:58).
"Thanks be unto God, Who always causeth us to triumph in Christ" (2 Cor. 2:14)

God's Protection

When the Lord had actually divided the river He did not leave His people to go over on their own. He stayed with them in the crossing and showed His loving care and protection in no fewer than three ways. In the first place He went ahead: "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan" (v. 11). God would call upon those who are His to face no difficulties or dangers that He had not entered into first. So it is today with Christ and ourselves as He tells us, "when He putteth forth His own sheep, He goeth before them" (John 10:4). Many a weary pilgrim has found sudden light in the dark valley just through the realization that the Lord Himself is leading on ahead.

Not only did the Lord show the Israelites that He was going on before, He also stayed right with them as they crossed: "the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan" (v. 17). As the Hebrews went over the river bed, many of them probably glanced apprehensively up stream and wondered whether the waters would hold back until they were safely across. This would be especially true of those towards the rear of the column who, as they waited their turn to go over, could not help asking themselves the question how much longer the river bed would remain dry. God, however, had a word to quieten all their fears: "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2). All worried looks, as they were turned in the direction from which the waters had been cut off, were turned into confident smiles as the people of Israel saw, standing between them and the danger of overthrow, the ark of the covenant of the Lord of all the earth.

It is worth pausing at this point to notice that the ark was borne by priests and that it was they who stood firm. God's ministers today stand between mankind and coming destruction, warning them to "flee from the wrath to come" (Matt. 3:7). They need your

prayers because "They watch for your souls, as they that must give account" (Heb. 13:17), and they need special gifts of faith and courage in order to stand firm.

The third thing that the Lord did, after leading the people on their way and staying with them as they traversed that way, was to protect the rear of the advancing column; "And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over" (4:11). When the Pied Piper led the boys and girls of Hamelin out of the town and into the door in Koppelberg hill, the legend relates that one little cripple fellow, unable to keep up with the rest of the children, arrived too late and, though he saw through the door into the wonderful land beyond, was excluded as the entrance closed. Nothing like this happened when the people of God crossed the Jordan. The ark of God stayed in the river bed "until all the people were passed clean over Jordan" (v. 17).

So it is today. The Lord will lose none of His sheep but all will, by His grace, "give diligence to make (their) calling and election sure" (2 Pet. 1:10). We may rest assured that our Lord's prayer will be answered, "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as We are" (John 17:11).

Our Part

"Sanctify yourselves: for . . . the Lord will do wonders among you." The people did—and the Lord did; and as we do today—so we shall find that He will do again, and again. The saints of Joshua's day knew very little about the Lord compared with what we know today. They had very little Scripture, only a small part of the Old Testament. They knew nothing of the transcendent fact of the Incarnation, nothing of Christ's self-giving at Calvary, nothing of the indwelling Spirit of God of Pente-

cost. A literally world-wide church of believers in the one true God was beyond their wildest imaginations. What tremendous advantages we enjoy in these latter days! How much the more then should we sanctify ourselves in order that the Lord might do wonders among us. The people of God in Joshua's day proved to the surrounding nations that their God was a mighty God, mighty in irresistible power (2:9-11). May we prove Him increasingly to the nations of our day to be a mighty God, mighty in saving grace.

COLLEGE OPENING

Tuesday, September 17, 1957

The 1957 - '58 session of T.B.C. will begin on

September 17, at 10:00 A.M.

Principal E. L. Simmonds

and members of the Faculty will take part.

The President and Co-President of the Student Cabinet

will welcome the returning and new students.

Alumni and friends of T.B.C. are cordially invited to attend

this opening service of Praise, Prayer and Dedication.

The Language of Treasures



Rev. J. Honeyman,
B.A., B.D., M.Th.

EVERYONE is a treasure seeker. For some the treasure sought is wholly material; for some it is intellectual; for others it is spiritual. In a study of the Greek New Testament the first is discounted, but certainly the latter two will be found in abundance by all who seek them in this kind of study, for the truly earnest student of the Greek New Testament who engages in a constant and consecrated search will find unceasing riches that will profoundly thrill his soul.

The numerous facets of spiritual truth that are constantly revealed through this wonderful language never fail of deeply impressing the godly heart and mind. Indeed the study of the New Testament in Greek will prove an incomparably wonderful and effective channel of understanding and appreciation of the deep and profitable things in God's Holy Word. The flowing cadences, the subtle

undertones and overtones, the colourful shading of emphasis in this marvellous language, combine to provide an extraordinarily beautiful aria that tells the sweetest story ever told.

The language of philosophy and passion became the language of pardon and peace. A universal language, into which the Old Testament had already been translated was available (prior to the coming of Christ, Greek had become the common tongue) and this language, enriched with terms of an ethical and religious content, afforded a most effective vehicle for expressing the truths of the Gospel as the disciples of Christ proclaimed God's message. Wherever they went they found there was one language that would serve them well. For while each province had its own dialect, everywhere the people were bilingual and all knew Greek. In the heights of Galatia as much as on the streets of Athens, in Spain as in Rome, the Christian missionaries could speak Greek knowing that they would be understood. The word of the philosopher

has become the word of the preacher, and that glorious word of redemption by the full and free grace of God in Christ Jesus by the Holy Spirit is conveyed to human heart and mind by means of this spiritually impassioned Greek of the world's greatest Book, the New Testament.

“Language of high and laureled Attic song,
Homer's wide wings, and Plato's cadences;
O trophied speech! Thy mightiest honour is
That God hath made of thee His human speech.”
— Nathan R. Wood.

“The language of the apostles and evangelists is baptized with the spirit and fire of Christianity, and receives a character altogether peculiar and distinct from secular Greek. . . . The Greek was flexible and elastic enough to admit of a transformation under the inspiring influences of revealed truth. It furnished the flesh and blood for the incarnation of divine ideas. Words in common use among the classics, or in popular intercourse, were clothed with a deeper spiritual significance; they were transplanted from a lower to a higher sphere, from mythology to revelation, from the order of nature to the order of grace, from the realm of sense to the realm of faith. It is worth while to note the word “transforma-

tion” in the above. Here is the key to the whole question. How rich this baptism of the pagan words has been may be seen by comparing the New Testament and the classical sense of such words as love, faith, prophet, sin, glory, peace, joy, mercy.”—Dr. Schaff from Huddilston's Grammar.

It was Luther who said, “*Keep hard at the languages, for language is the sheath in which the sword of the Spirit rests.*” How exceedingly true this statement is; for if anyone would expound the New Testament Scriptures with authority and effectiveness he would do well to make assiduous study of the New Testament in the original Greek.

Let it be put forcefully at the start: the advantages to be gained from the earnest and sustained study of the Greek New Testament far outweigh the difficulties. Anyone who has a better than average knowledge of English (it really is helpful if one has a smattering of the Latin) and who is ready to “do battle” with the intricacies and irregularities of the Greek, will find it an entrancing enterprise, the more so of course, when he bears in mind that the study is really concerned with the precious Word of God. The task may be somewhat laborious, but it becomes a labour of love when the Christian student constantly remembers that this same Greek New Testament speaks

so fluently, so feelingly, and so fully of our Lord Jesus Christ.

"The value of this study as a discipline for training the mind into close and accurate habits of thought, the amount of instruction which may be drawn from it, the increase of intellectual wealth which it may yield, all this has been implicitly recognized by well-nigh all great writers, explicitly by not a few, who have proclaimed the value which this study had in their eyes. And instructive as in any language it must be, it must be eminently so in the Greek—a language spoken by a people of the subtlest intellect; who saw distinctions, where others saw none; who divided out to different words what others often were content to huddle confusedly under a common term; who were themselves singularly alive to its value, diligently cultivating the art of synonymous distinction; and who have bequeathed a multitude of fine and delicate observations on the right discrimination of their own words to the after-world."—Synonyms of the New Testament, R. C. Trench, D.D.

There are several salient aspects of the Greek which constitute focal points of interest for the student:

1. THE ORDER OF THE WORDS. In I Thessalonians 2:15, we read (A.V.) "*Who (the Jews) killed the Lord Jesus and the prophets.*" The order in the Greek is,

"The Lord they killed, Jesus—as well as the prophets." The appalling nature of the crime is shown up in its worst light in the fact that the word Lord (Kurios), which was a title applied to God Himself, is given the significant position in the clause. Then, following the verb, the word Jesus (Iesous) substantially intensifies the thought of 'dastardly atrocity': they had killed not only God's Son, but also their own promised Saviour!

2. THE TENSE. In Romans 6:13 the difference in the tense of the word "yield" in the two clauses is not brought out in the A.V. The tense of the first "yield" (paristanete) is 'present' and with the negative might well be translated "*be constantly and persistently refusing to submit yourselves to the cajoling influences of sin*"; the tense of the second "yield" (parastesate) is 'aorist' (which approximates roughly to the English 'past' and yet has additional significant content) could be translated, "*but once and for all submit yourselves to God.*" Here the two tenses indicate two radically different kinds of action, and the distinction provides another 'treasure'.

3. THE VOICE. The verb "set apart" (nosphizo), signifies in the middle voice (somewhat akin to the 'reflexive' emphasis in English) "*to set apart for a person's own use*" and is translated "purloining" in Titus 2:10. In Acts 5:2 it is said

of Ananias that "he *kept back*", i.e., for himself (enosphisato) part of the price.

4. PARTICULAR WORD STUDIES. The study of many individual words of the Greek New Testament can be a most rewarding enterprise. For instance, in Philippians 1:10 the Apostle Paul with eagerness anticipates, as one of the fruits of the spiritual life of the Church at Philippi, this result—"that ye may be *sincere*." The word in the Greek is 'eilikrinois' which is from 'heile', sunshine (note that *helium* is derived from the same root) and 'krino', I judge, the total meaning of which is 'something that is viewed in the light of the sun and is found clear and pure.' (Adapted from Bagster's Analytical Greek Lexicon). We are familiar with the meaning of the word 'sincere' from its Latin derivation, i.e., 'without wax', that is, it is solid, without flaw. We could logically translate the Greek word *eilikrinois* in this way, "something that is viewed in the bright spiritual light of the Son and found clear and true." We see that there is enshrined within the content of this seemingly simple word a real depth of meaning for the life of the obedient believer.

5. SYNONYMS. In Galatians 1:6 and 7, we read, "*I marvel that ye are so soon removed* (this latter word could be translated "removing yourselves") *from him that*

called you into the grace of Christ unto another gospel: Which is not another." This is quite unintelligible in English until we are made aware that these two 'others' come from different Greek words. The first is from *heteros* (heterodoxy) which is a comparative and relative term and means 'another of a different sort'; the second is from *allos* which is a positive and absolute word and means 'another of the same sort'. Thus the translation should read "*I marvel . . . unto another kind of a gospel; Which is not a gospel of the same kind (as that into which ye were called).*"

6. A PLAY ON WORDS. In Romans 12:3 Paul employs the word *phroneo* 'think' in a variety of ways, he writes: "*For I say through the grace given to me to every man who is among you not to overthink (hyperphronein) concerning himself, but just to think (phronein) thinking soundly (sophronein) according as God hath dealt to every man the measure of faith.*"

7. CONTRASTING WORDS. Many precious gems can be gleaned by contrasting picturesque words of the Greek New Testament. For example, *distazo* which is translated 'doubt' in Matthew 14:31, literally means 'to stand in two ways' (*dis* means 'twice' and *stazo* is from *histemi* which means 'to stand') or 'puzzled which way to go'. Here Peter was in a dilem-

ma: he had his mind partly on Jesus and partly on the perilous sea; he was looking in two directions. Contrast this with Hebrews 12:2 in which we find *aphorontes* which means "looking away from all that distracts and fixing one's gaze on Jesus."

In this rather brief compass a few of the 'treasures' of the Greek New Testament have been pre-

sented with a view to encouraging men and women to engage in this entrancing study which will edify their souls and make *more effective their service for God.*

NOTE: For several years, Mr. Honeyman has taught a summer course in Greek, (usually the month of May), anyone interested should write him, c/o T.B.C. (Ed.)

Δεῦτε πρὸς με πάντες οἱ κοπι-
δόντες καὶ πεφορτισμένοι, καὶ γὰρ
ἀναπαύσω ὑμᾶς. Ἔρπετε τὸν ζυγ-
ὸν μου ἐφ' ὑμᾶς καὶ μάθετε
ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ
ταπεινὸς τῇ καρδίᾳ, καὶ εὐρ-
ήσετε ἀνάπαυσιν ταῖς ψυχαῖς
ὑμῶν.

Matt. 11:28, 29 — in the original Greek text

LANGUAGE -

The Shrine of a People's Soul

By William A. Smalley, Ph.D. *

ON a recent trip in Africa I frequently ran into a situation which is typical of a great deal of missionary language effort. The situation is, that in learning the local language some missionaries have so distorted it, that only Africans who know them well and are used to hearing them talk can understand them with any clarity. This gives rise to what the Africans sometimes call "white" language as opposed to "black" language. "Black" language is, of course, the pure local language as spoken by the Africans. "White" language is the missionary distortion, with tones ignored, some of the consonants and vowels omitted, and very bad grammar. Too often, this "white" language is used for the translation of the Bible and Gospel literature, as well as preaching.

There have always been exceptions to this prevalent picture in Africa and elsewhere, of missionaries who do have a perceptiveness and skill which has enabled them to master difficult languages and to communicate effectively. Through

the Toronto Institute of Linguistics we are trying to make it possible for others to develop some of that perceptiveness and skill so that they too may communicate in a "black" way.

Here is an example: The Gospel of Mark had been translated and read in a certain language, and the Gospel of John finally appeared some time later. Between these two publications the missionary had learned much more of the language, and she had also been influenced by some linguistic ideas in consultation with translation advisors who were linguists. One African's comment when he read the new Gospel of John in his language was: "John speaks our language better than Mark." The missionary's speech was getting "blacker!"

T.I.L. is dedicated to "blacker," and "browner," and "yellower" missionary speech around the world.

Again this year, during the month of June about 65 missionary candidates going to such diverse places as Angola or Vietnam, Japan or Thailand, have been studying

* Dr. Smalley is Principal of the Toronto Institute of Linguistics, held each year at T.B.C. for one month.

the skills of language learning on the T.B.C. campus. The Toronto Institute of Linguistics, to which T.B.C. is host each year, gives the outgoing missionary training in how to go about the study of a language on the field, give him training and practice in hearing and making strange sounds from far off languages, and demonstrates the use of the techniques through practise in such languages as Cree (spoken by Indians of Northern Canada), Koine Greek (the language of the New Testament), and Vietnamese (of Southeast Asia).

Few of the students enrolled ever expect to use any of these languages on their field of missionary service, and they did not study them at the Toronto Institute of Linguistics in order to use them, but in order to learn how to approach the study of a language, any language, which is strange to them.

In addition to the phonetic drill and the language practice, there were daily lectures on such subjects as how language works, communication, and the relation of the culture of a people to language and speech.

Perhaps an account of a typical day's activity at the Toronto Institute of Linguistics will give some idea of what the work is like. After a chapel service, usually led by a group of students, there is a lecture on any one of a number of subjects connected with the goals

of the school. It may be on how to make a peculiar kind of consonant sound which occurs in many of the languages of Asia or Africa; or it may be on some broader theme of the relation between the missionary's understanding of society and the communication of the Gospel. Sometimes this lecture is on grammatical structure, or on the ways in which languages put their sounds together into a system.

The mid-morning coffee break, which is an institution at T.I.L., follows and then the first drill session of the day begins. The drill sessions are times at which the student body is divided into small groups of nine or ten individuals, each under the instruction of a different faculty member. We were very fortunate this year in having a staff of eight, including several people with considerable experience. Of the staff this year, four had had previous experience teaching at T.I.L.; four had had missionary experience; four had had other experience than T.I.L. in teaching linguistics.

The staff members were: Miss Ellen Ross, American Bible Society, Translations Consultant for the Andean Region (and T.B.C. graduate); Rev. C. D. Ellis, Ph.D., Anglican Missionary to the Cree Indians; Miss Margaret Hoffman, M.R.E., instructor in Linguistics at Nyack Missionary College; Mr. Donald Larson, M.A., instructor in

Greek and Linguistics at Trinity Seminary and Bible College; Rev. G. Linwood Barney, M.A., Chairman of the Missions Department at St. Paul Bible Institute; Mr. Herbert Purnell and Miss Eleanor Newton, graduate students at Kennedy School of Missions; William A. Smalley, Ph.D. (Principal), Associate Secretary for Translations in the American Bible Society. In addition to these regular faculty members, Rev. Eugene A. Nida, Ph.D., Secretary for Translations of the American Bible Society, and Honorary President of T.I.L., came up the last week and gave a series of lectures on communication.

The drill sessions, under the supervision of the different faculty members, are times when students practice intensively on the learning of new speech sounds strange and foreign to them. It is not so much a matter of trying to learn the sounds which they will actually find in the languages to which they go, but more that of training in hearing and reproducing *any* sounds which missionaries may meet. Actually, a month's time is not really enough for this, but a long start is made in this direction, so that the missionaries are much better equipped to hear and reproduce the shades of difference which they will find in the languages they learn than they could possibly be otherwise. This part of the course is so intensive that stu-

dents who have had some phonetics in college often declare that in T.I.L. they cover in the first week all they ever did in their previous work.

After the phonetics drill session comes the language practice session. One week the language was Cree, another week Koine Greek and another Vietnamese. There was a specific purpose in the use of each of these languages. The conversational approach to language study was demonstrated through the Cree, with materials prepared by Dr. Ellis and recorded on tape with the voice of a Cree speaker. The small drill session groups each had a tape recorder and each student a mimeographed manual to follow.

The structural approach to language, and drill for the study of grammar in an efficient, functional way were demonstrated through the Koine Greek the second week. These materials had been prepared by Mr. Larson in connection with his teaching of Greek at Trinity, and promise to be very important for Greek teaching in seminaries and Bible colleges in the years ahead. They are now in the experimental stage, but we were able to use them to teach the approach to the study of language.

The third week these language drill sections were devoted to phonetic drills in the Vietnamese language. This is a phonetically

complicated tone language, and students had an opportunity to put to use all of the mimicry skills they had been developing. At the same time they were taught how to organize phonetic drills in any language, so that they could drill their own language more efficiently when they reached the field.

In the afternoon we had another phonetics drill session, and finally one more lecture. But the work was by no means over then! Many students took advantage of opportunity for extra drill from instructors from time to time. Others spent more time listening to the tape recorders and mimicking them. All had rather extensive assigned and collateral reading to do. There were daily homework assignments. Many students regularly put in a ten-hour day.

The tension of this concentrated, highly intensive work was broken each week by a good outing on Friday afternoon and evening, when the majority of students and staff would take off for baseball, boating or swimming, with a good picnic lunch; singing and testimonies to close the affair.

It is interesting each year to see the change in attitude of some of the students as the month progresses. Some come already challenged by the prospect of developing skills which will make their use of the language on the field stronger. Others come simply be-

cause their boards send them, and may be a bit apathetic at first. Interest soon begins to pick up in most of them, however, as the first few days of the course progresses, and they see what it has to offer.

What does it have to offer the missionary in his language study on the field? Saving of time? Certainly. The student who has learned his lesson well at T.I.L. is equipped to cut down a great deal on the amount of time spent in purposeless fumbling in language study. How often the well-trained linguist has had the experience of finding out in a few minutes the answer to a problem which has been plaguing missionaries for years in their language. T.I.L. students are not that well trained, to be sure, but they have been given some new insights and skills into language learning which can well save them a great deal of time.

Relief of frustration? Often I have seen missionaries almost desperate in their attempts to learn a language, but unable to get anywhere with it for causes which could have been remedied if they had known what to do. T.I.L. gives them training in what to do in many of these situations.

These things mentioned above are very real values to T.I.L. training, but they are not its greatest value. The greatest value is that of more effective communication, more powerful witness, more spiri-

tual insight into the problem of telling a man in another language and across cultural barriers the Good News of God's work of reconciliation. It is that people in Asia, Africa, Latin America and the Pacific can hear enunciated more clearly, and with more forcefulness, in a way that strikes home to them, the Word of Life.

"Each man in his own tongue" has long been an ideal of most missionary societies and boards, and of most missionaries — but

what a tongue! Spoken in the thick, harsh, nearly unintelligible accent of a foreigner who has not learned the language well, the Gospel is often painfully difficult to hear! And coming with a blind lack of realization of the relation between a man's language and his life, the Gospel sound has been confusing and distorted so many times by the unperceptive missionary.

T.I.L. is doing something about all that.

IS T.B.C. ON YOUR PRAYER LIST?

TORONTO BIBLE COLLEGE was raised up of God, and has been maintained by Him, through the faithful prayers of God's people. Perhaps the College has never been more in need of prayer than it is now.

Will you join the worldwide circle of praying friends, who are asking the Lord to make its ministry more and more effective in these crucial days of the world's history.

To meet the new demands of today, T.B.C. has been advancing as the Lord has put before us "an open door."

There has been an increase in the Faculty.

There is a degree course that has added extra work on the teaching staff.

A new library, the McNicol Memorial Library, is being in-

stalled in the South Building.

A Men's Residence is needed.

A larger Ladies' Residence is required.

The rising cost of living is straining the T.B.C. budget to the limits.

BUT . . . God has brought this work in to being, and He will provide as you pray. Ask the Lord to . . . provide every needful thing for carrying on this work . . . make the students fruitful in their studies and ministry . . . bless the alumni who serve Him around the world . . . deepen the spiritual life of faculty, staff and students . . . that in "all things He might have the pre-eminence."

Use the Bi-Monthly T.B.C. Prayer Fellowship Folder. If you do not receive it, please write the College.

PRAY . . PRAY . . PRAY . . PRAY.

JOHN NORTHCOTE DECK

M.B., Ch.M., F.R.G.S.

THERE are only a few contemporary men of whom the term "Missionary Statesman" could be applied — but one of these must of necessity be Dr. Northcote Deck, medical missionary, missionary statesman, man of God, and servant of the Lord Jesus Christ.

On May 10th, 1957, Dr. Northcote Deck closed a most remarkable career in the service of the Lord Jesus Christ, particularly, in the realm of missions, and the story is one that could well thrill and challenge the church.

Early in his Christian life, Dr. Deck felt the call to evangelize the primitive, ignorant, backward people in the Solomon Islands, far from the beaten track of both the tourist trade and missionary effort. He felt that the people of the Islands had been neglected and he turned his face towards them, determined that he would live out his life in bringing the Gospel of the Lord Jesus Christ to these needy people.

The story of Dr. Deck's missionary ventures has not been fully told, nor completely written — indeed it looks as though it will not

be, until the records are opened in Heaven. But on those few occasions when he opened his heart and spoke of his experiences, one can only realize something of the tremendous spiritual victory that he won in going among these people at the risk of his life, daring to hazard his life for the name of the Lord Jesus. Dr. Deck was not only a physician and a preacher, but he had to be a sailor as well, guiding the boats that he used, visiting island after island; pressing ever more earnestly and fervently into the places where the Gospel had not already been preached.

Of later years, Dr. Deck had been led into an almost completely different ministry in conference work, missionary meetings and deeper life conferences, where his knowledge of the Word, his love for the Lord, and his passion for souls were always evident. Northcote Deck was a man's man — a large "tweedy" man, whose remarkable use of English and an unfailing memory made him a delight to all. To hear him speak was to want to hear him speak again. To meet him once, was to be forever remembered by him, for he could with very little hesitation pull your

name out of his memory and associate you with whatever previous acquaintance you might have had with him. Perhaps his strongest pull of later years was with university students and he was an ever welcome speaker on the campuses of North America and a very welcome addition to the splendid work that is done by the Inter-Varsity Christian Fellowship.

Toronto Bible College, too, was fortunate in counting Dr. Deck among its friends and supporters. For several years Dr. Deck was the first speaker of the new year, when he would appear before the student body, invariably dressed in a tweed suit, to pour forth his heart to the students who were just beginning a road that he had almost finished.

Dr. Deck was strong and well physically for the greater part of his life. It was just a few weeks before his death when failing health made him give up an intensive travelling and speaking program, and to seek a diagnosis of his condition. When Dr. Deck was finally told that he had an incurable disease, he could only rejoice at the fact that he soon would be seeing his Saviour face to face. It was leukemia that removed Dr. Deck from the earthly scene, but there is nothing that will remove his memory from the thousands of young people and older folk, who

will rise up in that last day and call him blessed. His ministry was rich; his influence was wide, and there has been lost to the church visible one of the giants of the faith of our present generation.

While Dr. Deck was confined in the hospital and counting the days and the hours when he would be in the presence of his Lord, the testimony of all who visited him, was that they had never seen such a triumphant and victorious death-bed. Indeed, Dr. Deck himself gave expression to this in a letter that he wrote to the Toronto Bible College, and we append it here in order that you, too, might rejoice at this saint who has run his race and finished his course, and has already received his "Well done thou good and faithful servant . . . enter thou into the joy of thy Lord."

The beauty of the sublime faith of this man; the eager anticipation for the release that death would bring, and the entrance that he looked for, into the presence of his Saviour, should be a challenge to each one of us.

Read the following letter from Dr. Deck. Rejoice that such a man was amongst us, and then search your own heart and ask the Lord if you, too, are ready for that abundant entrance into the presence of our Lord and Saviour, Jesus Christ.

April, 1957

Dear Friends at T.B.C.:

I have heard that a number of kind Christian friends are praying for my recovery in this present illness. It seems only right and best to let them know that I am suffering from acute leukemia, and *recovery* is, humanly speaking, impossible, as one waits for the final home call. I had been travelling and speaking widely, as usual till mid February. Coming home a little before my 82nd birthday these serious symptoms suddenly and rapidly developed. The specialists have kept me alive with heavy blood transfusions. Now the trouble has finally and definitely been diagnosed as a form of acute leukemia, for which there is no known remedy, and humanly speaking, no hope of recovery, though of course, with God, "all things are possible." I had been asking for some years that Psalm 71:17-18 might be realised. God seems to have answered such prayers with a gracious "No." Now the verse which continually comes to mind, these waiting days is "Even so Father, so it seems good in Thy sight." It is, of course, and must be, a deep sorrow, the fact of having to leave one's loved ones behind, but there is no option but to bow to the indicated will of God.

Now it seems I have entered upon the last phase, down here, of the believer's life, the wonderful coming experience of any moment suddenly being "with Christ, which is far better." This surely must be the most interesting and extraordinary event which can ever come to the child of God. I find these waiting days, which may or may not be a little prolonged, that it is not at all "the valley of the shadow," far otherwise, for there is available daily the clear shining of "The Sun of Righteousness," nor is it "suffering," for I am quite free of pain, except that which comes on the least exertion. Nor is there any sense of storm, present or impending, as I quietly rest in "the peace of God," and His perfect will. It may be rather unusual, for one so sick to feel so perfectly well and in repose of mind, yet having "the sentence of death" apparently so certain. Thank you all for your gracious friendship and fellowship down the years. My love to you all. Good bye (or is it not rather "good night?"), till we meet at Jesus' feet.

Yours in His great grace,

Northcote Deck.

P.S. — Please pardon this tiny note, but writing leaves me so exhausted; I can't do much. It is so many years since I had the privilege of speaking to all the T.B.C. student body. I would like the privilege of sending them a farewell mes-

sage, as I wait for the home call. God bless you in your most important work for God.

Yours in His great grace,
Northcote Deck.

The funeral service of Dr. Northcote Deck was held at the Toronto Bible College on May 13th, 1957. The service itself was remarkable for its stark simplicity, so typical of the man whom the great throng had gathered to honour.

The auditorium of the Toronto Bible College was filled as men and women of all walks of life gathered in memory of a departed brother in the Lord. There was no weeping, only rejoicing, as they filed in and were ushered to their seats by members of the Inter-Varsity Christian Fellowship. It was a joy to see the smile on the face of Mrs. Deck and the children as they realized that while this was an earthly separation, it was not forever.

The service opened with the singing of that great hymn of testimony:

"Great is Thy Faithfulness, O
God my Father,
There is no shadow of turning
with Thee;
Thou changest not, Thy compassions,
they fail not;
As Thou has been Thou forever
wilt be."

The Rev. William Tyler, Secretary-Treasurer of the China Inland Mission, in Canada (of whose

Board Dr. Deck was a member), then led in prayer.

The Scripture reading was taken by Mr. Hugh Innes, a long time friend of Dr. Deck, and a member of the Brethren Assemblies, with whom Dr. Deck was affiliated.

The message was brought by Mr. H. Wilbur Sutherland, the Secretary for Inter-Varsity Christian Fellowship, and his recapitulation of this remarkable life was simply a present day echo of the Acts of the Apostles, when men filled with the Holy Ghost went everywhere, preaching the Word.

The hymn, "We Rest on Thee" was then sung, to the tune "Finlandia," and perhaps no more fitting hymn could have been chosen for this valiant warrior who had now gone into his rest. It was the hymn made so well known to the Christian public by the five young men, who sang it before they went to their own martyrdom in the Amazon Valley, in Ecuador. We put it here, and would ask that you read it prayerfully and carefully, and again ask the Lord if this could be your theme.

"We rest on Thee" — our Shield
and our Defender!
We go not forth alone against
the foe;
Strong in Thy strength, safe in
Thy keeping tender,
"We rest on Thee, and in Thy
Name we go."

Yea, "in Thy Name," O Cap-
tain of Salvation!
In Thy dear Name, all other
names above;
Jesus our Righteousness, our
sure Foundation,
Our Prince of glory and our
King of love.

"We go" in faith, our own great
weakness feeling,
And needing more each day
Thy grace to know;
Yet from our hearts a song of
triumph pealing;
"We rest on Thee, and in Thy
Name we go."

"We rest on Thee" — our Shield
and our Defender!

Thine is the battle, Thine shall
be the praise
When passing through the
gates of pearly splendour,
Victors — we rest *with* Thee,
through endless days.

The service was then concluded
by prayer by the Rev. E. L. Sim-
monds, Principal of the Toronto
Bible College, and the interment
took place at Mount Pleasant
Cemetery, where he shall lie to
await the resurrection day.

Here is the joy and the triumph
and victory of the Christian life
that is possible for all who love the
Lord and follow Him in sincerity
and devotion.

T.B.C. CLASS REUNIONS

**HAS YOUR CLASS HELD A
REUNION LATELY?**

**WHY NOT PLAN ONE FOR
ALUMNI HOMECOMING DAY
SEPTEMBER 21ST?**

SEE ANNOUNCEMENT ON PAGE 24

Alumni News

PERSONALS

REV. JAMES HILLS, '47, received the B.D. degree from Princeton Theological Seminary on June 4th. KATHYRN TURNER, '50, received the M.D. degree from the University of Toronto in June and is interning at Toronto East General Hospital.

On June 27th, KENNY EDWARDS, '58, was ordained by the Christian Church in Ontario in his church at Ringwood, Ont. The REV. R. W. SERRICK, '37, President of the Conference was in the chair; the REV. D. C. PERCY, '36, gave the charge to the candidate.

BIRTHS

A son, Peter James to Mr. Robert and Mrs. (JEAN HILL, '51) Holmes, in Ottawa on January 17. In the Philippines on March 18, a daughter, Lois Ann, to Mr. Cyril and Mrs. (DORIS LEONARD, '45) Weller.

On April 14, in Nigeria, a daughter, Carolyn Wendy to MR. JACK, '53, and Mrs. PHILLIPS.

While on furlough in Toronto, on May 3, to MR. CHARLES, '50, and MRS. LONG, a son, Stephen Charles.

To REV. JAMES, '47, and Mrs. (RUTH RASK, '46) HILLS, at Hughsonville, New York, on May 4, a son, Theodore (Teddy) Spurgeon.

A son, David Laird, on May 5, to REV. WILLIAM, '49, and MRS. (RUTH FALCONBRIDGE, '49) CRUMP.

On June 9, to Mr. Donald and Mrs. (VERNA KELSO, '48) Morrison, a son, George Robert.

To MR. ROY, '59, and MRS. STUART, a son, David Graham, on June 10.

MARRIAGES

On May 18, in Kew Beach United Church, MARY HILL, '57, to GEORGE LAVERY, '55-'56. Eleanor Barfoot, '59, was maid-of-honour and Galvin Dadian, '58, was best man.

MARIAN BRUCE, '57, to JOHN A. FORD, E.C. '54-'55, on July 6th, at Bethel Church, Kingston, Ont. Rev. DOUGLAS C. PERCY, '36, officiated. Rev. W. TYLER, '36, was Master of Ceremonies. HELEN BRUCE, '53, was maid of honour.

DEATHS

On June 12, 1956, in Edmonton, Alberta, REV. H. G. SMITH, '05.

After serving two terms with the S.I.M. in Nigeria, PHYLLIS KALB-FLEISCH, '44, in Kitchener, on May 27th.

MAY BULLOCK, E.C. '13, in Niagara Falls, on June 3.

CALLING EVERY ALUMNUS!

ALUMNI HOMECOMING

SATURDAY, SEPTEMBER 21, 1957

Every Member of the T.B.C. Alumni Association
is urged to attend this Alumni Day at the College.
Friends of T.B.C. are also cordially invited.

1:30 P.M. — Registration

2:00 P.M. — Programme at the College

Prayer Time

Discussion with Branch Representatives

Message: Speaker, Principal E. L. Simmonds

Tour of Buildings

5:45 P.M. — Banquet at Walmer Road Baptist Church

Reservations *must* be made in advance through Class
Secretaries, or by telephoning the Alumni Office.

Phone WALnut 1-5808.

Classes will sit together at tables. Let us know how many of
your year will be present.

7:45 P.M. — Our Missionaries and their Work.

Panel Discussion on an important theme: "The Child, the
Teen-ager, the Adult."

ALL FRIENDS OF THE COLLEGE ARE SPECIALLY INVITED
TO THE EVENING MEETING