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Publication of TORONTO BIBLE COLLEGE
16 SPADINA ROAD, TORONTO 4

“Here We Stand”

At the annual meeting of the Board of Governors, the Advisory Council, the Officers and Faculty of the College, and the special Lecturers, held at the Toronto Bible College on May 13th, 1958, the doctrinal statement and the Scriptural position of the College was reaffirmed.

The following Statement of Faith was passed around and all the above mentioned members of the Toronto Bible College were required to sign it. Let all the readers of the Recorder, prayer helpers, and our financial supporters read this Statement of Faith, which must be signed annually by all who have a share in the work of T.B.C. and know that the College maintains its strong, evangelical, scriptural position as it has for over 64 years.

And as you read this Statement of Faith, you can know that as the students come to the College for training and then go out to the service at home or abroad to which the Lord has called them, they have been trained in this evangelical tradition.

It is this uncompromising stand upon the inspired, infallible Word of God, and the belief that in Jesus Christ alone is the salvation for men and women, and hope for this darkened world in which we live, that reason is given for the continuing work of Toronto Bible College.

In the maintenance of this work we need the prayer and financial support of men and women of like pre-

vious faith who will join hand and heart in this great task of training men and women to go into all the world to preach the gospel to every creature.

Here we stand—we can do no other!

The following then, is the doctrinal basis of T.B.C., as embodied in the Articles of Incorporation, and as subscribed to by every member of the Faculty and the Board.

1. The Divine Authority and Plenary Inspiration of the whole of the Old and New Testament Scriptures.
2. The Deity of our Lord Jesus Christ.
3. The Doctrine of the Trinity.
4. The Fall of Man and his consequent Depravity and the necessity of the New Birth.
5. The Atonement through the Substitutionary Life, Death and Resurrection of Christ.
6. Justification by Faith in our Lord Jesus Christ.
7. Regeneration by the Holy Spirit.
8. Sanctification through the Word and the Spirit.
9. The Second Coming of our Lord Jesus Christ and the Resurrection of the Dead.
10. The Eternal Blessedness of the Saved and the Eternal Punishment of the Lost.

COLLEGE OPENING

TUESDAY, SEPTEMBER 16th, 1958

The 1958-'59 session of T.B.C. will begin on

September 16th, at 10.00 A.M.

Principal E. L. Simmonds

and members of the Faculty will take part in the Opening Service.

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.

Every Christian a Soul Winner



PRINCIPAL E. L. SIMMONDS, M.A., B.D.

"YE SHALL BE GATHERED ONE BY ONE." Isaiah 27:12

ONE of the responsibilities of the Christian is to encourage his fellow-believers in the faith. In Hebrews 10:24 we read, "let us consider one another to provoke unto love and to good works." One of the modern versions translates it thus, "let us consider how to stir up one another to love and good works." Peter felt that part of his task was to stir up his Christian brethren, "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." (2 Pet. 1:13).

Those of us who have been seeking to serve the Saviour know how much we need stimulating from time to time and we have worked out various ways and means of keeping ourselves "on the job" for the Lord. We plan to be regular and faithful in our study of the Word of God, in our prayers and intercessions, in our work and worship at the church, in our wit-

ness to the lost that we may bring them to Christ. It is in connection with this last duty that we are writing now.

Thomas Hogben, founder of the One by One Band, writes some very encouraging words in his book, 'God's Plan for Soul-winning':

"Three things have been burned into my very soul — (1) that it is the will of God that all His children should have the joy of soul-winning; (2) that, however important other work is, prayer-work is the most important; (3) that the only way to reach the millions who have never heard of our Saviour's love is for every disciple of Jesus Christ to do his or her part."

All of us realize that we ought to be soul-winners, all of us want to bring others out of darkness into the light of life, most of us, however, must confess that we are not as actively engaged in this most important

task as we should be. Is there anything that will help us to keep at this work, and keep us successful in it? What can we do to bring our desires to win others, and the practical expression of those desires, closer to what we feel is the Lord's will in the matter? Many Christians feel that the 'One by One Band' is the answer, and they testify to its great help in the personal extension of Christ's kingdom here on earth.

THE ONE BY ONE BAND

The 'One by One Band' was founded in 1888 in England by Thomas Hogben. Since then it has spread all over the world and untold numbers of Christians have found it of tremendous help in winning their fellow-men to Christ. It is inter-denominational and its members are those who are concerned that the souls for whom Christ died might find eternal life in Him. It has been in operation in Canada for many years but is, at the present time, seeking to widen its influence and bring about a great increase in the number of effective soul-winners.

The method of operation is extremely simple. Each member receives a 'Throne of Grace Book', a small note book in which are recorded the names of those whom the member is seeking to bring to Christ. The way by which these names is secured is most important—they are obtained from God by prayer. Behind this practice of obtaining the names from God is the belief that God is far more concerned in winning the lost than we are. He gave His Son to die upon the cross that mankind might be saved, He paid the awful price which is the only basis of salvation, and He is "not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9).

God has given us the task of pro-

claiming this good news that He loves men, that He does not want them to perish eternally, that He has given His Son to be their substitute and to die in their place to save them from their sins. Some people, comparatively few, proclaim this gospel to groups or even crowds of men and women. Every one can tell it to another individual, and God is prepared to guide as to whom that individual might be.

The eighth chapter of Acts records how Philip, conducting a successful preaching mission in Samaria (v. 12), was sent by the Lord to deal with one individual, an Ethiopian eunuch, and to win him to saving faith (vv. 26-39). In chapter nine the same Lord of the harvest sends Ananias to the street address of one man that God intended to win for life and service, Saul who became the apostle Paul. In these two cases it is interesting to notice that God knew that these men were ready to accept the Saviour. The Ethiopian was studying his Bible (Acts 8:28) and Saul was in prayer (Acts 9:11).

THE LORD WILL LEAD

The 'One by One Band' works on the principle that God will still guide us to the individuals that He wants us to win to Christ. It may be a loved one for whose conversion we are already deeply concerned; "*Andrew . . . first findeth his own brother Simon and saith unto him, We have found . . . the Christ, and he brought him to Jesus*" (John 1:40, 41). It may be one for whom we have already assumed responsibility, as in a Sunday School class, and this is illustrated in the case of Mr. Edward Kimball who led D. L. Moody to the Saviour as he was wrapping up shoes in the back of the store at which he was employed. It may be an enemy of Christ and the

church, one whom we would never approach on the basis of merely human reason; "Lord, I have heard . . . of this man, how much evil he hath done to Thy saints of Jerusalem" (Acts 9:13).

God's foreknowledge insures the success of the 'One by One Band' method of working. All those who come to a saving knowledge of Christ have been "chosen in Him before the foundation of the world" (Eph. 1:4), their "names were . . . written in the book of life from the foundation of the world" (Rev. 17:8). We may not completely understand how God's predestination in eternity and man's decision in time are to be related theologically but we can discover from experience that God, Who knows those who will be saved, can lead us to the elect and use us to bring them to a saving knowledge of His grace. What greater joy than to realize experimentally the truth of Christ's promise, "Come ye after Me, and I will make you to become fishers of men" (Mark 1:17).

Thomas Hogben writes about this guidance of God that shows us just the ones that we are to win to Christ:

"The Holy Spirit leads Christians to pray for particular individuals. It is a general truth that 'Jesus Christ by the grace of God tasted death for every man'; but what we want to know is, can we pray in faith for particular persons? The Holy Spirit alone can guide and fix the mind; and whoever will take time to wait for His direction, will surely have given to him those names for whom God wills that he should intercede. Let such be entered on our 'Throne of Grace' lists, to be daily brought before the Lord in the prayer of faith, and let us watch for some message from Holy Scripture to pass on to such, and without doubt there will sooner or later come to us the joy of harvest."

For some of God's children there will come, as a result of using the 'One by One' plan of soul-winning, a new intimacy with God in prayer. The success of the method presupposes that the Christian is in such close touch with the Lord that His voice may be heard directing as to what names are to go in the 'Throne of Grace Book'. This means that no known sin can be tolerated in the life of the intercessor: "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). It means that close fellowship with the heavenly Father must be maintained day by day. Abiding in Christ, asking what we will in prayer, bearing much fruit in souls saved and bringing glory to the Father, all go together (John 15: 7, 8).

Hearing God's voice will bring great assurance in prayer. Hudson Taylor, founder of the China Inland Mission, tells of an experience he had when sailing for China for the first time. His boat, the *Dumfries*, was becalmed to the north of New Guinea and a four-knot current was carrying the vessel towards some sunken reefs. All efforts were made to turn the ship but to no avail. Hudson Taylor suggested that the four Christians on board go each to his cabin and pray that God would send them a wind immediately. He continues:

"The Captain complied with this proposal . . . we all four retired to wait upon God. I had a good but very brief season in prayer, and then felt so satisfied that our request was granted that I could not continue asking, and very soon went up again on deck. The first officer, a godless man, was in charge. I went over and asked him to let down the . . . corners of the mainsail, which had been drawn up in order to lessen the useless

flapping of the sail against the rigging.

"What would be the good of that?" he answered roughly.

I told him we had been asking a wind from God; and that it was coming immediately; and we were so near the reef by this time that there was not a minute to lose.

With an oath and a look of contempt, he said he would rather see a wind than hear of it.

But while he was speaking I watched his eye, following it up to the royal, and there sure enough the corner of the topmost sail was beginning to tremble in the breeze.

"Don't you see the wind is coming? Look at the royal!" I exclaimed.

"No, it is only a cat's paw," he rejoined (a mere puff of wind).

"Cat's paw or not," I cried, "pray let down the mainsail and give us the benefit."

This he was not slow to do. In another minute the heavy tread of the men on deck brought up the Captain from his cabin to see what was the matter. The breeze had indeed come! In a few minutes we were ploughing our way at six or seven knots an hour through the water." (Hudson Taylor in *Early Years* by Dr. and Mrs. Howard Taylor. P. 197).

John R. Rice in his book 'The Soul-Winner's Fire' tells of the same assurance in prayer in connection with the salvation of the lost through personal witness:

"Once in our home a group agreed to pray while a young woman went to see a girl friend to win her to Christ. We prayed until we were assured that God had heard, and then I went to find the young woman—the soul-winner and the sinner. When I found them, the lost girl stood in a kitchen door looking at John 5:24 in a Testa-

ment held open before her face by the Christian young woman.

As it dawned upon her that by simply receiving Christ she could have everlasting life and never lose it, the dear girl said, 'Oh, I never knew that was in the Bible; I did not know it was as easy as that!' Tearfully she trusted the Saviour and all of us rejoiced together." (Page 38).

God intends all His children to know Him closely in prayer fellowship, "My sheep hear My voice" (John 10:27). God and man were originally close friends, rejoicing together as bridegroom and bride (Isa. 62:5), but sin came in to separate. Christ's work upon the cross was to remove sin and restore the fellowship between God and man. Our Lord intends us to know the greatest intimacy with Him in this matter of winning the lost for whom the Saviour died. All through the ages of the church men have known this close fellowship with Christ. The fifteenth century monk, Thomas A. Kempis, in his *Imitation of Christ*, says:

"Many are His visits to the man of interior life, and sweet His communication with him; His consolation is delightful; plenteous His peace, and His familiarity astonishing beyond measure."

SOUL-WINNING ABUNDANTLY WORTHWHILE

It is not easy to be a soul-winner, but it is abundantly worth while. Those who have engaged in this blessed occupation have experienced both the difficulty and the resulting joy. C. L. Goodell in his book 'Pastoral and Personal Evangelism' shares with his readers some of the experiences he had in his own personal work:

"Looking over many years of

splendid opportunity with the privilege of addressing thousands of people every Sunday, I find that I have won more to decide for Christ in their homes and offices than at the altars of the church, and in this hand to hand work there have come to my own soul the sweetest rewards of my ministry. I have to confess that I came to this work with great trepidation of spirit. It required a greater struggle for me to undertake it than any other part of my pastoral duties. I have many a time walked around a whole city block before I could get courage to ring a door-bell and make my errand known. But an errand persevered in under such circumstances was generally successful."

In the June, 1958, copy of THE EVANGEL, organ of the Evangel Missionary Fellowship, H. F. Dean tells of a farmer's wife in Saskatoon. Mrs. K., a grandmother, was brought to face her responsibility as a soul-winner:

"Mrs. K. spent a little time in self-examination. She realized that as a Christian she had been almost a complete failure as far as winning someone else to Christ is concerned. God began to deal with her and she began to read her Bible faithfully and the Holy Spirit began to thrust her out among her own neighbours. As a result during three active months of going, weeping and sowing the Word of God, Mrs. K. became the instrument in God's hand in leading forty-four persons in her own community to the feet of Jesus Christ. This work was not easy and this dear woman had doors slammed in her face, but she kept on going on and you can imagine the joy which has flooded her own heart and life as a result of this new ministry God has given to her."

The One by One Band has countless such experiences to record and the quarterly magazine always contains many true stories which may stimulate members to keep at the good work of winning the lost. One such story concerns an engine-stoker:

"Not long ago an engine-stoker was converted, when the following conversation followed:

'You ought to join the 'One by One Working Band'; said a worker, 'That is just the thing for you.'

'Never heard of it. What do they do?'

'They win others.'

'How?'

'Why, they first ask God for the names of those for whom He wants them to pray, then they intercede for such every day, and do all in their power to bring them to Jesus.'

'That's all? Suits me exactly,' said the stoker; and forthwith he started upon that line. Quite a short time after this, a man was found in the same Mission Hall anxious to be saved. In the Enquiry Room he said simply, 'I'm an engine-cleaner. I want to be converted because my mate, an engine-stoker, prayed for me.' He was the stoker's first soul."

Similar stories come from the mission field where the One by One Band method is in action. Here is one from Japan:

"A lady missionary in Honjo, near Tokyo, joined the Band and introduced it in the Church, and a short time after, the following blessed news was received in a letter from her:

'I have a glorious report from this place. We have had quite a revival in this Church, or really are having it. Souls are continually being saved, and it seems a result of the former believers' prayers and new zeal since they entered the

'One by One Band'. A holy fire is burning, the like of which we have not seen here before, and our prayer is that it may keep on.'

DO WE NEGLECT SOULS?

In contrast to these 'success stories' here is one, from a Philadelphia paper, that shows the need for personal work and the very frequent lack of it:

"We are reminded of a . . . man, not a Christian, honoured in this community, sent as state senator, as representative in Congress for a dozen years, and finally next in line to be Attorney-General. . . . He was quite regular at church. One day a young pastor put the matter of accepting Christ to him squarely. He was then old, half a decade past seventy. His eyes filled with tears: 'I have lived in this community,' he said, 'for fifty years. My wife and children are in your church. I have done business and dealt socially with all your people. For years I have been attorney for your elders, some of whom have large business affairs. Yet not one, even my wife, noble Christian as she is, not any pastor or member of your church, has ever spoken to me before about accepting Christ as my personal Saviour. Many times I have longed for that very word.'

Do we wonder that the Church moves slowly when those who are professed disciples of Christ let a man wait half a century? The trouble is, most of us try to do the "big things" and omit the simpler (yet bigger) thing that Christ bids us particularly to do."

YOU CAN BE A FISHER OF MEN

Our Lord Jesus said, "Come ye after Me and I will make you to become fishers of men" (Mark 1:17). This is not a command for ministers

only, it is for all who know and love the Saviour. The Lord Jesus is waiting for our response. All we need do is tell Him that we would like to do this thing, that we do not feel able or adequate, but that we will, right now, offer ourselves to Him for this service.

Along with this decision might go a subscription to the 'One by One Band'. The cost is one dollar a year, and the member receives the 'Throne of Grace Book' and the Quarterly Magazine (published in England). Individuals may be members and work by themselves for the salvation of the lost. Groups may be made up of many members and they may work together for the salvation of those in whom they are interested. The One by One Band is not another organization, to be added to the burden of many other organizations, it is rather a help to all organizations which are concerned with the extension of Christ's kingdom. It may be introduced in the weekly prayer meeting, in the Bible Class, the Choir, the missionary society, the Young Peoples' Society, in any of a great variety of Christian groups. It will result in the spiritual quickening of the group that adopts it, and it will bring numerical growth in the group or the church.

We are hoping that graduates of Toronto Bible College will become members of the One by One Band themselves, and that they will form groups wherever they can. *'The harvest truly is great'* (Luke 10:2) and the joy of reaping is available to all who will. In addition to the joy of reaping is the further joy of seeing converts take upon themselves the task of winning others as they also make use of the 'Throne of Grace Book'.

(The Canadian Secretary of the One by One Band, to whom all enquiries should go, is Mrs. L. Parker, One by One Band, 21 Spadina Road, Toronto 4, Ontario, Canada.

A Word Study in Greek



REV. J. HONEYMAN, B.A., B.D., M.Th.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Philippians 2:12).

IN his fine exposition of Philippians Guy King, in connection with these verses, writes: *"Trust and Obey are the two feet on which the Christian successfully pursues his pilgrim way."* In order rightly to be what and to do what God wants him to be and do, the Christian would do well to consider carefully these "two feet" in relation to "the working out of his salvation" (v. 12). This is precisely what Paul

was urging in the lives of the Philippian Christians.

The "wherefore" of v. 12 looks back to the unity expressed in v. 2, "be like-minded, having the same love, of one accord, of one mind." Here the apostle is urging these Christians to make the humility of Christ a reality in their lives.

He addresses them as "my beloved ones." The word "agapetoi" (beloved ones) is a distinctive word for "love" in the N.T. It speaks of that affection which is not touched upon by selfishness; it is the "love" with which "God so loved the world"; it is that selfless regard for God and others which has characterized the lives of all the true "saints" of the ages. Paul's affection for the believers of the

Church at Philippi was of that particular sort.

In his exhortation Paul looks back to the virtue of their past obedience to encourage them to further effort, "as ye always obeyed."

"In the clause 'as you have been obedient always' the Apostle, with the tact so characteristic of him in all his dealings with his converts, indicates that the past behaviour of the Philippians gives him confidence as he addresses to them the present injunction." (Michael) The word "hupəkousate" (ye obeyed) literally means to "hear under," i.e., to listen and then to do in complete subjection. It is the action of the soldier in response to the command of a superior. Then Paul intensifies his request with these words, "not as in my presence only," i.e., not depending upon "immediate contact and intercourse" (Moule), "but now much more in my absence." The "much more" indicates that by reason of Paul's absence they are thrown the more directly on their dependence upon God. As has been suggested by a number of expositors the word "absence" means more than mere bodily absence. The apostle has in mind his impending death and with an assurance grounded on his experience of the faithful obedience of the Philippian Christians in the past, he exhorts them all the more earnestly after his passing "to work out their own salvation."

The word "katēgazemai" (work out) means generally "to bring to completion," "to carry out to the ultimate goal," "to work out completely and bring to full accomplishment."

1. IT IS THE FARMER'S WORD. He employed it when he spoke of "cultivating" the land with a view to

the production of a fine crop. The Christian is to "cultivate" his own life and then the hearts and minds of others so that the seed he sows may spring forth unto life eternal. "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7). This means that the Christian must labour diligently in sowing the good seed.

2. IT IS THE WOODWORKER'S WORD. He used it with reference to the shaping of wood for various purposes. The rough and unpromising timbers were taken, out of which strikingly beautiful and useful articles were made. In our own day marvelous things are done by the woodworkers, the carpenters and the cabinet-makers: they can produce a polish that gleams and shape and form that arouse the deepest admiration. So is God able to do with men and women. However seemingly unpromising we may be "He is able to do exceedingly abundantly." He can take the most hopeless and work on them by His Holy Spirit until they are gleaming Christians who arouse the interest and admiration of all who carefully observe their life and walk. "God working in us can so develop our characters that they become beautiful and winsome. The rough edges of selfishness, pride and ill-will can be removed. Supernal grace can glorify the humblest duties and divine principles can beautify our lives." (Waugh) This means complete submission to the will of God.

3. IT IS THE COOK'S WORD. It was employed to denote the "cooking" of food and the "mastication" of it to make it readily digestible. The Christian must absorb the necessary spiritual food in order to be properly nourished for the task. This

means much work.

Of course we know that the words "work out your own salvation" have reference to the Christian community of Philippi: not to the personal salvation of the individual, but to the well-being of the community as a whole. The Christian group is threatened with schism and Paul is exhorting the believers to express themselves through faith in Christ and love for one another. Thus this passage is in perfect sequence following verses 5-11. The Apostle enjoins them to a self-renunciation resembling that of the Christ whom they trust and serve.

The foregoing is to be carried out "with fear and trembling." These words have been translated variously, "with respect and reverence," "with the most submissive deference and solicitude," "with humility and concern." The word "phobos" (from the root of which comes "phobia"—fear) means "that which arouses fear," "fear, alarm, fright," (Arndt and Gingrich) and "tromos" connotes a trembling or quivering. Bishop Lightfoot paraphrases, "A nervous anxiety to do the right thing."

Guy King writes: "It is not 'fear and trembling' lest we might lose our salvation, but lest we might use it amiss. It is the dread and danger of becoming so remiss in the outworking that we might cause distress to the Master, and damage to His cause. The world knows instinctively what is to be expected from the professing Christian and reserves its scorn for his failure. Think not, my friend, that, in your self-confidence, you need have no anxiety on this score."

The content of v. 13 provides a basis for the exhortation of v. 12. Paul stresses the fact that the work of

redemption which is in progress is God's own working. Unless they worked at their own salvation they would be impeding His work. The Apostle declares it is God Who worketh in you and enables you to will this and to achieve it. The Greek word for enables and achieve is "energeo" which consists of "en"—a preposition translated "in" and "ergeo"—the cognate noun of which is "ergon"—work. It is to be noted that the English word "energy" is derived from "energeo." It is God who energizes the believer enabling him to will and do.

"Of His good pleasure." This phrase in Greek "huper tes eudokias" literally means "on behalf of the goodwill," and in view of the context perhaps this is a more reasonable rendering of the Greek.

The Apostle has been urging his readers to a more Christ-like life and certainly a focal point in this life is the goodwill which should characterize any Christian group.

"Here, in this wonderful immanence, this divine indwelling, and in its living, operative power, you will find reason enough alike for the 'fear and trembling' of deepest reverence, and for the calm resourceful confidence of those who can, if need be, 'walk alone,' as regards dependence upon even an apostolic friend beside them." (Moule).

At all events, the heart of the matter is Paul's strong injunction set before these believers of the early days of the church to come to a unity in all things in Christ. So would the Apostle address himself to every congregation of the present day. "Let this mind be in you which was also in Christ Jesus." (2:5).



Rev. L. Grant Wright

I Visited a Mission Field

REV. L. GRANT WRIGHT,* '49

No lasting work has ever been accomplished for God without vision. The gospel was first introduced to pagan Europe by the vision accorded the Apostle Paul. Likewise, the gospel established a beachhead in India by the vision of a young cobbler who, while he worked with the sole of a shoe had the souls of India throbbing in his heart. And in like manner, the heathen darkness of Africa's millions began to give place to the gospel light through the vision of a David Livingstone. Missions without vision is a lost cause.

The faithful missionary realizes this fundamental truth and writes his periodic prayer letters to meet this need in the homeland. He comes home on furlough armed with his films, curios and tape recordings not primarily for a rest, but rather to revive the waning interest in his work by firsthand information from the field. We who are pastors encourage our people to pray and give to the support of missions and periodically arrange for our missionary conferences to impart vision to the people and, if the truth were known, to bolster up our own interest as well. But, with all this wonderful media of missionary communication, we pas-

tors still find ourselves lacking in a truly earnest, passionate and sustained missionary vision.

The Lord graciously met my need in March of this year by a trip to the Mission field. Someone has said, 'Seeing is believing' and I found this to be true. It is one thing to read and hear about missions but how much more wonderful to actually see missions in action. It was my privilege to visit one of the neediest and most challenging mission fields in the world. I speak of the land of Mexico, just about eight flying hours away from us, where I observed the unique work being done by the Wycliffe Bible Translators. As long as I live I shall never forget the impact and challenge of those days. After having had the privilege of living where the missionaries live, of eating what they eat, of sleeping where they must sleep, of trekking through the jungle as they do and of mingling among the people they love and live with, it has imparted to me a new appreciation of missions and a profound respect for the young people who have dedicated their lives to this cause.

It would take a good many issues of the Recorder to relate to you all

* Mr. Wright is Pastor of Hope Gospel Church, Toronto.

that I saw during my ten days in Mexico. Let me try, however, to give you some of the salient points.

Mexico city is a large metropolis of well over 3 million inhabitants. As most large cities, it presents a picture of contrasts. On the one hand we saw culture, education and wealth symbolized by the fabulous University of Mexico while on the other hand we saw poverty, ignorance and superstition lurking in the very shadow of the most noted tourist attraction in the city, the Shrine of the Virgin of Guadalupe. Into this massive cathedral the people streamed, some walking on their knees, others buying candles, while still others were whispering their confessions and adoring their images. Then they would turn their faces homeward, still bound in the awful darkness of a pagan 'Christianity'. This is the mute symbol of Mexico's religion. This represents the crying need of Mexico's masses.

But let me take you now in our D.C. 3 to the heart of the jungle in the State of Chiapas bordering on Guatemala where we spent most of our time. Here we had the thrill of visiting the unique Jungle Training Camp where Wycliffe candidates are conditioned for the rigours of missionary life in the jungles of Mexico and other parts of the world. We visited Main Base where the first six weeks of their three month course is taken. Their homes are made of mud with grass roofs and their meals are very modest with an abundance of beans, bananas and Indian tortillas. Here both girls and fellows learn to work together in such projects as carpentry, mechanics, butchering, cooking, clinic work, canoeing, swimming and personal work. Their fear of the jungle soon disappears and they learn to enjoy the overnight hikes and their many contacts with the local natives.

After this toughening up process they trek through the jungle to Ad-



Mr. Wright with W.B.T. missionaries in river canoe.

vance Base about 10 hours away. Here, their first task is to hew themselves a clearing and build a champa that will be home to them for the next six weeks. In this phase of training they learn to work as family units. Their survival hike, when no rations are given to them for the first day, tests their faith and endurance. Here they must begin to do work with the Indians and endeavour to orient themselves to varying types of jungle situations. After a strenuous six weeks their final task is to build rafts large enough to float family and belongings downstream over 20 miles to the air strip where they are met by the genial and helpful M.A.F. pilots. It was a thrill to visit these young people, to observe their training and to see the cream of the land enduring with hardness as good soldiers of Jesus Christ.

In Tetelcingo, where Wycliffe first had it's beginning, we visited one of these young people who had graduated from his linguistic studies in University and from his jungle training as well. There he sat with his faithful informant labouring over a revision of Paul's letter to the Corinthians. This young man learned, as all missionaries must, that Christ must be translated into daily living. The



Mr. Wright with a Mexican Christian

Indians must first see the Living Word in the missionaries before they will take an interest in the Written Word. Then begins the task of learning the language coupled with the long, arduous task of translation. This, combined with an intensive program of teaching the natives to read and write, plus the many other aspects of missionary work, gives him a very full and fruitful ministry.

I shall never cease to praise God for the "Flying Missionaries". I refer to the fine, courageous and efficient young men of the Missionary Aviation Fellowship. They are of untold blessing and encouragement to the missionaries as well as to the cause of missions in general. Gone are the many long and weary days and weeks of riding the mule, trekking through the jungle and plying the many and ofttimes dangerous waterways by dugout canoes. These young men love their work, they love their well cared for planes but most of all they have a deep and abiding love for their Lord. Though a little apprehensive at first, I learned to feel very confident in the care of these capable co-missionary labourers. On one of these trips we touched down on an air strip in the heart of the jungle.

Here we had an opportunity to observe a striking contrast in the results following the work of the translators. It was on a Sunday afternoon, after having slept the night in the jungle, that we joined the jungle campers in a trek through the hot, winding trails of the jungle. We were glad when we finally emerged on the outskirts of a small Tzeltal Indian village. As we drew near to this village of some 250 people we heard the familiar strains of a gospel hymn coming from the little white-washed adobe church. One could feel the presence of the Lord as we approached, to say nothing of when we joined the people in worship. What a thrill to look into their faces and to tell them something of our love for the Saviour and His Word that had become so precious to them. In their hands they held their treasured Tzeltal hymnary and from the humble pulpit the bare-footed preacher sounded forth the Word from their cherished Tzeltal New Testament. Only one family in this village has been able to resist the power of this living Word of God. It was hard for us to believe that fifteen years ago the Tzeltals were regarded as the most degraded, immoral and vicious tribe in Mexico. Then something happened. A young woman by the name of Marianna Slocum entered this degraded tribe with a burning love in her heart and a passion to give them the Word of God. Today, fifteen years later, there are over 5,000 Tzeltal Christians, a living and vigorous testimony to the power of the written Word. Even the Mexican Government and one of the world's leading anthropologists gave credit to the missionary and the Word of God for the amazing change in the very culture of the people as well as in their personal lives.

But all is not an abundant harvest, for Satan is busy. In contrast to the Tzeltals we visited the Lacandon In-

dians, a tribe reputed to be the remnant of the priestly tribe of the ancient Mayas. Phil Baer, a converted Jew, along with his wife and family, minister to these people of whom there are only about 200 remaining. After fifteen years of prayers, tears and hard work he has yet to see his first convert. After years of translation work he was forced to discard it all because of confessed deception on the part of his informant. But Phil labours on with the hope that one day these primitive people will turn from their little clay god-pots to serve the living and true God. Won't you pray for Phil Baer and the Lacandons?

It was with mixed emotions that we climbed into the M.A.F. planes and soared into the bright blue sky leaving missionary and Indians far behind. I almost wanted to stay, the need was so great, the field was so challenging. But, I also wanted to get home quickly so that I might tell everyone what I had seen. What a challenge this translation work is for young people whose minds are keen and alert, who believe in the power of the Word to transform lives and who have a desire to give the world an open Bible. The field of Christian linguistics has unlimited opportunities for young people who have ambition, a love for those without the Bible, a spirit of perseverance and a profound faith in the living God. God has promised to bless His Word and well over 700 young people today are labouring under the Wycliffe standard on the strength of this promise.

As I bring this article to a close I must thank God for the opportunity of visiting a Mission Field. A vision I needed and a vision I most assuredly received. A vision though received in only ten days that will remain with me throughout my lifetime of service for the Master.

FACULTY CHANGES

The Rev. Denzill Raymer Appointed Vice-President of Winnipeg Bible Institute



Rev. D. E. Raymer,
B.A.Sc., B.D.

OUR warmest congratulations are extended to the Rev. D. E. Raymer on his appointment to the post of Vice-President of the Winnipeg Bible Institute and College of Theology, an interdenominational college founded in 1925. In addition to teaching Bible, Church History and New Testament Greek, Mr. Raymer will have important administrative responsibilities, will be in charge of student activities, and will direct the promotional work of W.B.I. He is to take over his new duties as Vice-President on September 1st.

We shall miss Mr. and Mrs. Raymer very much at Toronto Bible College. Mr. Raymer has made a very real contribution to T.B.C. during his stay with us. As field secretary he won many new friends for the College and as internal adminis-

trator he did much to increase the efficiency of College operation. In the department of student activities he handled a complicated job in a most dependable manner. The smooth operation of the annual Graduation Exercises at Varsity Arena was a recurring testimony to his painstaking oversight.

For the last two years Mr. and Mrs. Raymer were living at the College and their kind and generous hospitality endeared them greatly to the student body. As we bid them farewell we wish them God's rich blessing as they take up increased responsibilities for wider service in Winnipeg.

The Rev. D. C. Percy
Joins
Toronto Bible College
Faculty



Rev. D. C. Percy

SINCE 1950 the Rev. Douglas Percy has been Missionary Counsellor at Toronto Bible College but, during that period he has also been Editorial Secretary for the Sudan Interior Mission. Commencing this September he will be giving his full time to T.B.C.

Graduating from Toronto Bible College in 1936, Mr. Percy spent two years as pastor of the Little Britain Congregational Christian Church, and then he went to Nigeria with the S.I.M. in 1938. In 1944 he founded the Biliri Bible Training School in Nigeria.

He has written two missionary novels, a biography of Dr. A. P. Stirrett, a two-volume commentary on the Old Testament in the Hausa language, and has been editor of the Sudan Witness. He is currently Chairman of the Fellowship of Faith for the Moslems and is a member of the Board of Canadian Youth for Christ.

Mr. Percy will help to expand the missionary course and emphasis at T.B.C. and will assist in the student activity department. He will be available to help plan, or participate in, church missionary conferences and may be contacted for these purposes at Toronto Bible College.

We welcome Mr. Percy most warmly to the faculty of the College. He has been of great help to students as they have sought God's guidance regarding the overseas mission field and he has given excellent service as editor of the T.B.C. RECORDER and the Prayer Folder. We trust that God will use him to keep constantly before T.B.C. students our Saviour's command, "Go ye into all the world and preach the gospel to every creature."



Alumni News

BIRTHS

On October 26, 1957, to Mr. Edwin and Mrs. (MARGARET E. LEGATE, '44) Kempling of Morley, Alberta, their fifth son, Jonathan William.

To Rev. HOWARD SMITH, '53, and Mrs. Smith on February 26th in Toronto, a son, Stephen Melvin.

On June 14 to Dr. ARTHUR ('48-'51) and Mrs. (VERNA STOW, '48-'51) JOHNSTON, a daughter, Anna Kathleen, at the Toronto East General Hospital.

To Rev. VINCENT, '50, and Mrs. LOHNES, a daughter, Nancy Ann, on June 16th, at Jos, Nigeria.

A son, Bruce Jonathan, to Mr. and Mrs. (ENID CARTER, '48) H. W. Englund on July 1.

On July 19, a son, Dean George, to Mr., '49-'51, and Mrs. (JOY BOND, '50-'51) GERALD COYLE, at Sarnia, Ont.

DEATHS

Mrs. John R. Byrne (ANNIE FRASER, '96) on May 21st in Toronto.

In Toronto on July 11th, Mrs. Reuben Chappell (MARY METCALFE, '27-'28).

MARRIAGES

JOAN HAVELL, '58, to Kenneth Louden at the Church of the Messiah, June 7. PRINCIPAL SIMMONDS officiated. BETH HUDDLESTON, '58, and JEAN HUDSON, '59, were bridesmaids; AGNES GAVERLUK, '47, was the soloist.

AILEEN WARD, '56-'58, to KENNETH KNIGHT, '55, in Danforth Gospel Temple, Toronto, on June 14, 1958. REV. T. R. MAXWELL assisted in the ceremony and HOWARD SMITH, '53, was an usher.

On July 26, MARILYN HANSON, '57-'58, to David Hennie in Cleveland, Ohio. JUNE HARRINGTON, '61, was a bridesmaid. JOY DUFF, '59, was soloist.

PERSONALS

The degree of Bachelor of Divinity was conferred upon the Rev. LOUIS DE GROOT, '38, and Rev. ALVIN MCINTOSH, '43, at the Knox College Convocation on April 29th.

Mr. DOUGLAS V. COOMBS, '53, was ordained into the Baptist ministry at Kensington Ave. Baptist Church, Hamilton, May 6th. Rev. D. Coombs received his Bachelor of Divinity degree from McMaster University on May 21st.