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# LGBM *News*

JANUARY, 1963

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## BOARD OF GOVERNORS OF OUR COLLEGE

SEATED: Harold Swanson, Dr. Joseph C. Macaulay, Melvin L. Steinmann—Chairman of the Board, Russell M. Winslow, Wilfred H. Hulbert. STANDING: Dr. William R. Quinn, Frank B. Dixon, D. C. Campbell, William L. Pollard, Elvin Hunt, A. N. Scott, Sidney H. Healey, William R. McClintock, Gerald G. Bauer. NOT PICTURED: Stewart L. Boehmer, John W. Boles, John L. Hockney, E. Stanley Kerr, Robert McClintock, Roy M. Martin, Charles A. Pitts, Dr. Arthur R. Pyke, Dr. Nelles Silverthorne, H. B. Wild.

## **P. R. O.**

These letters stand for Public Relations Office, and represent a very important element in the operation of London College of Bible and Missions.

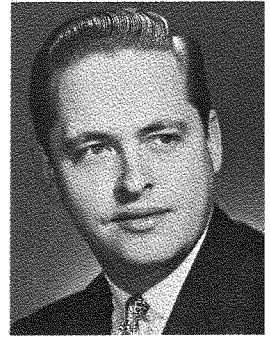
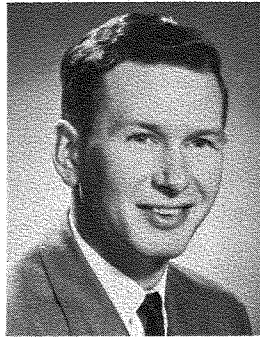
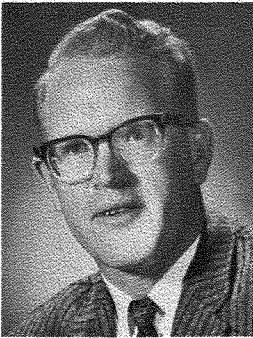
There can be no school without students! We exist to serve young men and women by giving them the training which they need for the ministry to which God has called them. We must therefore seek opportunity to present what we have to offer to young people who are seeking the mind of the Lord, as well as to parents, pastors and others who counsel the young people. The choice of a college is a major decision, and should be made prayerfully, and with the facts in mind. This is one area of Public Relations — student enlistment.

If we charged our students what it costs to give them the education available at London College, only the rich could afford it. Apart from room and board, our students pay only one quarter of the actual cost. Where does the rest come from to pay thirty salaries, plus student help, plus upkeep of buildings, plus mortgage payments, plus promotional material, plus academic supplies, and many other expenses incidental to the total operation? For this we look to the Lord, praying that as the need is pre-

sented, He will move His people to share this burden with us. In other words, this is a missionary endeavour, in which we invite Christian people to stand with us for "world evangelization through trained leadership." This is the stewardship aspect of Public Relations.

But P.R.O. is an outgoing operation. As a college of Bible and Missions we seek to exercise a ministry on behalf of the churches and the whole missionary enterprise. Our field representatives are not just promotion men: they are ministers, gifted as preachers and well equipped to serve as evangelists and Bible teachers. Likewise many of our faculty are experienced preachers, and are available for pulpit and conference ministry, workshops and other forms of service. All this extension work is channeled through our Public Relations Office.

To carry on all the duties involved in this triple task we need a Director, in addition to field representatives and a department secretary. We are indeed thankful for those whom the Lord has sent to us—Rev. John D. Cox, who has been with us since August 1 and is now Director of the Department, Rev. Murray L. Hicks and Rev. Elmer Cassidy as Field Representatives who began their work in January, and Miss Margaret McDougall in the office.



## New Appointments to Strengthen PRO Department

Rev. John D. Cox, who came to the staff of the Public Relations Office as a Field Representative in August, has recently been promoted to be the Director by the Board of Governors of the school.

Joining with him are Rev. Elmer Cassidy, graduate of '53 and Rev. Murray L. Hicks, graduate of '57 as Field Representatives.

After his training at LBI, Mr. Cassidy worked for six years with the Association of Baptists for World Evangelism in Chile, South America. The Lord abundantly blessed during this time of service, with the salvation of souls and the building up of the saints in the Word. As of January 7, he has joined the staff of LCBM.

Mr. Hicks came to the PRO Department at the school on January 1, 1963. A Torontonion by birth, Mr. Hicks attended LBI and graduated in '57 with a Bachelor of Theology degree. While at the school, he was the minister at South Zorra Baptist Church near Woodstock for two years. Since graduation he has pastored Faith Gospel Church in Hamilton, and for the past year has been assistant pastor of Calvary Church in Toronto.

## *Prayer Projects*

- The choir sings in Hamilton at Youth for Christ on Jan. 19, in Niagara Falls at the Church of the Redeemer on Jan. 20 at 11:00 a.m., in Hamilton at Garside Gospel Church on Jan. 20 at 7:00 p.m., in London at Maitland St. Baptist Church on Jan. 27 at 7:00 p.m.
- Evening school begins again this term with Rev. Willard J. Nuss teaching "Old Testament Survey" on Tuesdays and Mr. David A. Bell teaching "Principles of Teaching" on Thursdays.
- Missions Conference Feb. 3-6, 1963. Speakers include Rev. Elwyn Davies, Bible Christian Union; Dr. Arthur Glasser, Overseas Missionary Fellowship; Rev. Harold Fuller, Africa Challenge and our alumni on furlough.
- The "Ambassador", our student yearbook is due to come off the press on March 1, 1963.
- Mr. Wilbur Sutherland speaks at the Graduation Banquet at the H. B. Beal Technical School on April 19, 1963. Music will be provided by Mrs. Marion Crowley Newby and Mr. Warren Adams.

# THIS WE BELIEVE

by DR. J. C. MACAULAY, President

## I. — THE HOLY SCRIPTURES

The board of governors and the faculty of London College of Bible and Missions take this statement seriously, not with mental reservations or tongue-in-cheek. This, however, does not commit us to a mechanical dictation theory of inspiration, but rather to a living, directional operation of the Holy Spirit extending to the very words that were used, while at the same time the writing reflected the personality of the inspired writer.

We are fully aware that the church possesses no part of the original autographs, and that certain variations have crept in with much copying. Nevertheless the dedicated work of textual criticism has assured us of an accuracy of text far beyond that enjoyed by any other ancient writings. From this point of view also we can trust our Scriptures.

The chief contender for men's minds as opposed to this evangelical view is neo-orthodoxy, a modern reaction to the futility and barrenness of the older liberalism. The position of neo-orthodoxy is that the Scriptures **become** the Word of God in the moment of encounter with God. Our position is that the Scriptures of the Old and New Testaments **are** the Word of God in and of and by themselves, whether or not we experience an encounter with God through them. Otherwise how could they be our judge, as Christ indicates they will be? Whatever their effect or lack of



effect upon us, whatever our response or lack of response to them, they remain objectively the authoritative Word of God, the rule of faith and practice.

This we believe. But believing this has a very practical bearing upon the life of the Christian. The very passage which reminds us that "all Scripture is given by inspiration of God" goes on to tell us that it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Inspiration is not just an ornamental halo worn by this ancient volume. It carries the power of command, the authority to direct and order the life of any believer.

Our belief in the authority of the Holy Scriptures, then, is tested by our daily and hourly submission to its doctrines and precepts. Jesus Christ said, "Why call ye me Lord Lord, and do not the things that I say unto you?" This question applies to the Scriptures. Why do we call them the Word of God and do not the things that they say to us? Our position respecting the divine inspiration and authority of the Bible will find more response from the world if it is expressed in terms of translation into life rather than in terms of argument.