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*News* (London College of Bible and Missions). (May 1963)

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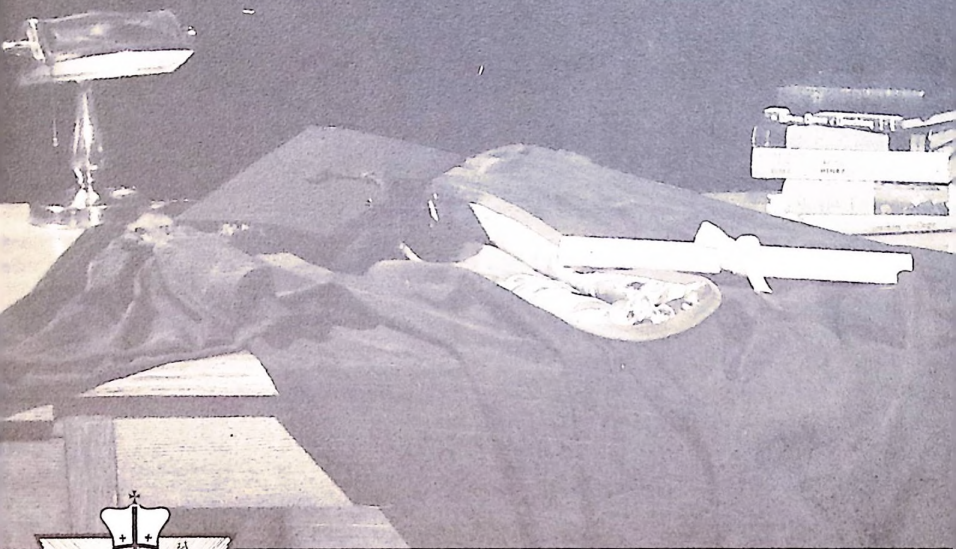
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# LCBM *News*

MAY, 1963

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# Graduation 1963





# Because You Prayed . . . Because You Gave . . . They Are Going



George R. Bradford, B.Th., Verdun, P.Q.—anticipates the completion of a B.A. degree and then entering the pastorate.

Stewart A. Black, B.Th., St. Pauls, Ontario—contemplating missionary service in the Chad Republic after the completion of a B.A. degree.

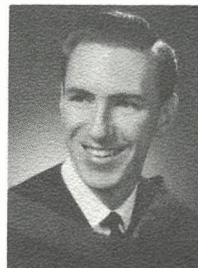


Adeline Molzan, B.R.E., Alvinston, Ontario—anticipates further studies in music with a view to missionary service in the future.

Bruce Ramsay, B.R.E., Montreal, Quebec—contemplating a pastorate.

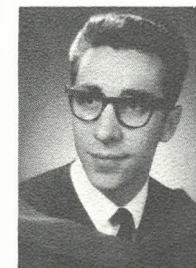


Ruby Davison, B.R.E., Wheatley, Ontario—looking forward to nursing in the Chad Republic.



Gordon Hamilton, B.Th., Toronto, Ontario — plans to return to L.C.B.M. to finish his Bachelor of Sacred Music degree.

Harry Oosthuyzen, B.Th., East London, S. Africa—returned to S. Africa in January and is planning to start a Bible School.



Neil Rempel, B.Th., St. Catharines, Ontario—plans to complete a B.A. degree and then is looking forward to missionary service in Europe.



Jean Hyde, Kippen, Ontario— expects to be working with Child Evangelism Fellowship this summer.

Gerald McDonald, B.R.E., of Brantford, Ontario — plans are not definite.



Rosemary Janzen, St. Catharines, Ontario — will continue working with her husband in the pastorate.



Carol Hisey, B.R.E., Hespeler, Ontario — plans include marriage on May 24 to Harry Wilson '64 and nursing in London next year.

Dianne Palmer, B.R.E., Fort William, Ontario—will be entering London Teachers' College in the fall.

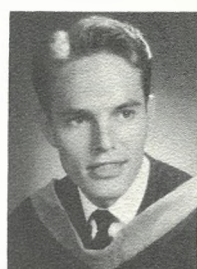


Gerald B. Pounds, Ingersoll, Ontario—plans include picking up a few more subjects at L.C.B.M. and then going to Teachers' College.



Karen K. Kehoe, B.R.E., Plymouth, Michigan — has been accepted as a missionary candidate to France under the Bible Christian Union.

Gernot Kunzelman, B.R.E., Ramsau/Austria—will be teaching and doing conference work with the Capernwray Missionary Fellowship in Austria.



George Lockhart (Rev.), B.R.E., Ingersoll, Ontario — Christian Education studies will be helpful in his pastorate at Ingersoll.

Lillian M. Scobie, B.R.E., Hamilton, Ontario—remaining at L.C.B.M. in the position of Public Relations Secretary.



## THIS WE BELIEVE

by Dr. J. C. Macaulay, President

### V — "Christ Died For Our Sins"

"We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all who believe in Him are justified on the ground of His shed blood."

God is not content to have His creature man, who was made in His own image, left in his fallen, lost condition. He is "not willing that any should perish." How, then, can man be saved?

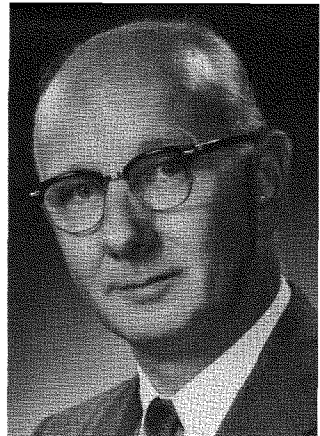
Salvation must deal with guilt, depravity, alienation, judgment—everything that sin has brought upon our hapless race.

Salvation must be on a basis that will preserve and honour the righteousness, justice, truth, holiness, and sovereignty of God, as well as expressing His love, His mercy, and His kindness.

Salvation must preserve the moral responsibility of the creature, his right of choice. He must not be a "saved automaton." That would be no salvation.

What is God's answer? A great provision, fully answering His own holiness and man's need, and offered to all freely. It is all implicit in the statement, "Christ died for our sins." It was a work of atonement.

There is no complete theory of the atonement, and when we get away from Scriptural terms we are apt to lose sight of important facets of the doctrine. We say that the death of Christ was vicarious, substitutionary, representative, which is all true, but I am certain that not till we behold the Lamb in the midst of the Throne shall we fully know the significance



of that supreme sacrifice, that offering for sin, that crimson tide of redeeming blood.

This we can say, that "He himself bore our sins in his own body on the tree" (I Peter 2:24), that He "put away sin by the sacrifice of himself" (Heb. 9:26), that He "made peace through the blood of his cross" (Col. 1:20), that He "loosed us from our sins by his blood" (Rev. 1:5, RV), that in His death He "drew the wages of our sin that we might have God's gift of eternal life" (Rom. 6:23). This and much more we can say with confidence because the Scriptures affirm it categorically and deliberately. For the believer there is no argument.

The Cross of Christ answers our guilt with the offer of pardon, answers our depravity with a blessed cleansing and emancipation, answers our alienation with complete reconciliation, answers the judgment of death with life everlasting.

The moral responsibility of the creature is recognized and secured in the call to faith. "He that believeth on the Son hath everlasting life" (John 3:36). The fact that God "hath chosen us in Him before the foundation of the world" (Eph. 1:4) does not affect this moral freedom of the act of faith by which we lay hold of God's full provision in the death of His Son.

Thus the tragedy of man's blackest crime becomes the triumph of God's quenchless love.