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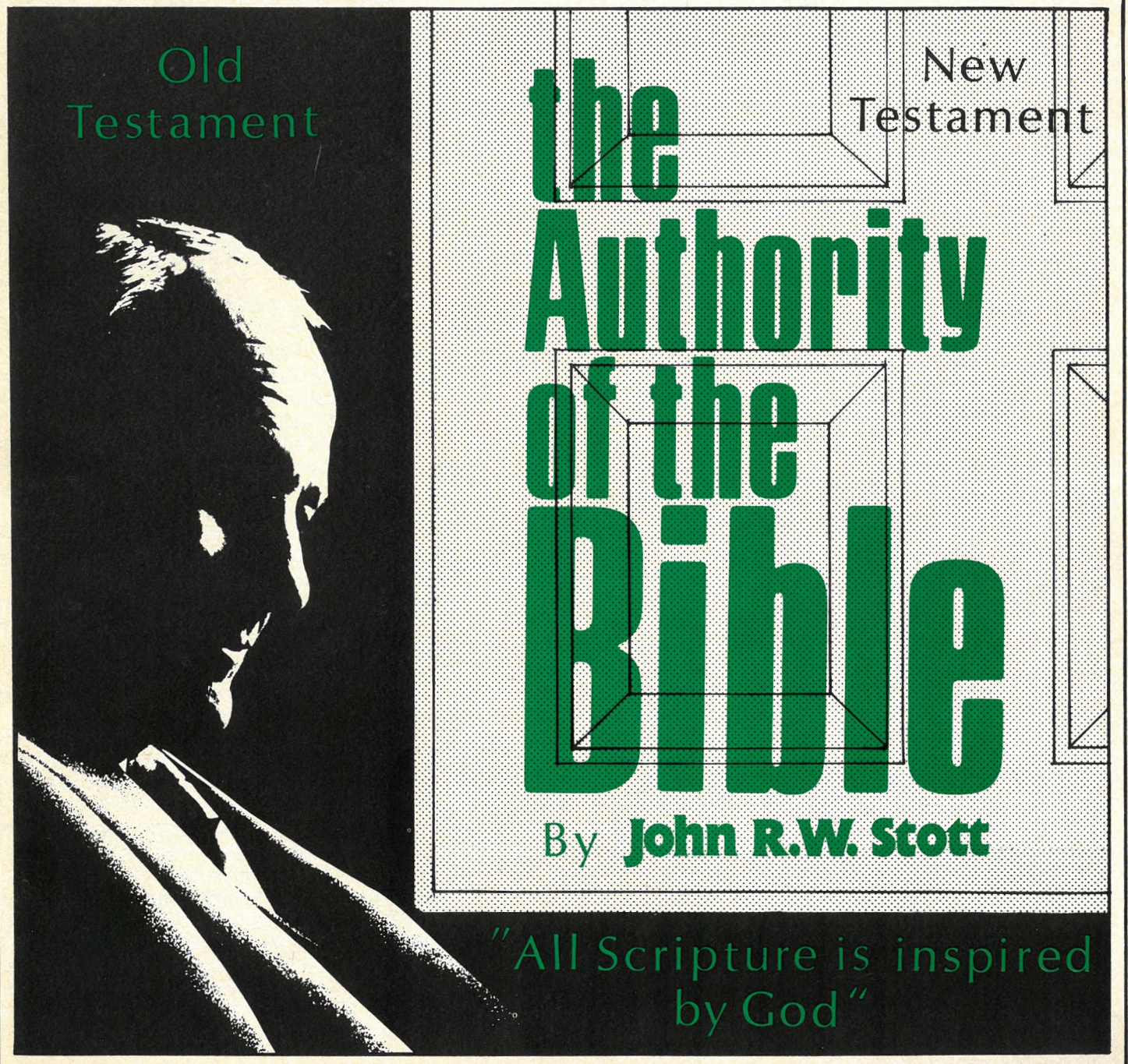
Old
Testament

New
Testament

the Authority of the Bible

By **John R.W. Stott**

"All Scripture is inspired
by God"



EDITORIAL



WHY TRY HEARTBREAK HILL?

It's just a road, well marked and heavily travelled. It stretches from Hopkinson, Mass. to Boston, and measures 26 miles, 385 yards.

Yet once a year all traffic is cleared, and hundreds and sometimes thousands take over to run the Boston Marathon, or Heartbreak Hill as it is called.

Why do people of all ages give time for training, risk coronaries, blisters and sundry aches and pains to run a little over 26 miles? The evident rewards are insignificant. A laurel wreath for the gasping winner, medals for a few other top winners, and for all finishers a bowl of almost inedible stew.

Yet for 80 years, people risk all to defeat at least that piece of the stretch called Heartbreak Hill. Is it a madness? If so, it started in 490 B.C. at the Battle of Marathon, when Pheidippides ran 25 miles to shout the news of victory.

There is many a Heartbreak Hill in life. There are challenges to dare and to do something beyond ordinary caring or skills. There is a message of victory to shout to the world.

Alas, our sedentary, placid Christian life, our comfortable pew and our affluent living prevent many from running the race for the prize of the high calling of God. There are few rewards on earth for such service. But "well done, good and faithful servant" awaits the final day. To lay some trophy far better than a laurel wreath at the feet of the Lord Jesus Christ will be reward enough.

I don't know where your Marathon will take you. Nor how many Heartbreak Hills you must breast as you press onward. But be assured that God has a road, a race, a purpose for all of us.

Willing to enter?

CAPSULE COMMENT ON O.B.C./O.T.S.

As we enter upon our 84th year, we praise God for the persistent, strong witness and testimony to the Good News in Jesus Christ for the world, to His infallible, inerrant Word and for the continuing, flowing stream of youth to prepare for His service.

I. **STUDENT ENROLMENT:** From about 20 denominations we have students enrolled as follows:

Ontario Bible College		
Freshmen	169	
Upperclassmen	246	415
Ontario Theological Seminary		
Full-time	26	
Part-time	39	65
Evening School,		
Fall Semester		204

II. **WHERE ARE THE GRADUATES?**

Of the somewhat over 5,000 graduates, we have a knowledge of approximately 3,000 living today who are occupied as follows:

Full-time in <i>missionary calling</i>	473
Full-time in <i>pastoral calling</i>	471
(An additional 307 are pastors' wives)	307
Full-time in <i>church-related ministries</i>	353
As Christians in various <i>professions and businesses</i> , including teachers, doctors, nurses, social workers, etc.	1120

III. **WHAT ARE OUR FINANCIAL NEEDS FOR THE YEAR 1977-1978?**

TOTAL BUDGET—OBC/OTS		
(Expenditures)		\$1,582,385
INCOME ANTICIPATED		
Student Sources (Fees, Dormitory, Food Services)	\$815,500	
Auxiliary (Bookstore, Public Services)	117,300	
* IN FAITH FROM FRIENDS		
(General Contributions, Deferred Givings, Annuities)	649,585	\$1,582,385

Ours is a faith venture. We look to God and His people to assist in the training of young men and women for Christian service, because we receive no government subsidies.

The average total cost per student this coming year is approximately \$3,220
The student's contribution towards his cost is \$1,792 (55%)
The average subsidy per student this year is \$1,428 (45%)

We call on all our loyal friends to invest in people committed to serve our Lord. May our great God bless us richly as together we labour to seek first His Kingdom, and to fulfil His commission to go out into the world and disciple all nations.

Victor Adrian, President

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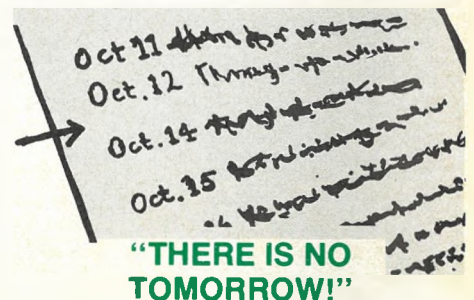
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Charlie Brown of Peanuts fame first introduced me to that title. His last baseball game of the season was on. It was a "must win" game as far as he was concerned, although he never seemed to reach that goal. He cried out to his team, "Come on. Win. There is no tomorrow!"

I laughed then. But on October 12 I was reading our OBC/OTS Prayer Fellowship folder. Then I decided to check the remaining days of the week. Alas! There was no October 13. It had been lost somewhere between typing and typesetting.

"Oh," I cried impulsively, "there is no tomorrow."

Then it hit with all the force of a hammer blow. Indeed, today is all we have. "Today is the day of salvation." Are you saved?

"Take no thought for tomorrow," said our Lord. He was assuring us of today and His promises and presence for any possible future.

Perhaps you have wondered about the future. You need not know what the future holds. Just be sure you know the One Who holds the future.

Then all will be well. That is how the game of life is won!

The Authority of the Bible

John R. W. Stott

Authority is a dirty word today, dirty, disliked, even detested. I doubt if any other word arouses more instant aversion among the young and the radical of all kinds. Authority smacks of establishment, of privilege, of oppression, of tyranny. And whether we like it or not, we are witnessing in our day a global revolt against all authority, whether of the family, the college, the bosses, the church, the state or God.

Now the Christian is always in an ambivalent position vis a vis the mood of the world. We have to avoid the two extremes of an uncritical acquiescence and of an equally uncritical rejection. On the one hand, we should respond to the contemporary world with sensitivity—listening, striving to understand and where possible agreeing. On the other hand, we must continue to stand over against the world, evaluating secular society by our own objective Christian criteria, and where necessary disagreeing, protesting and rejecting. It is not the calling of the church to be a chorus girl or—to use a more biblical metaphor—a reed shaken with the wind.

WHAT IS OUR STANCE?

If we adopt this double stance towards the world, what will happen to the debate about authority? It would be extremely foolish if our immediate reaction were completely negative, and we were to give the whole anti-authority movement a blanket condemnation. For I do not hesitate to say that some of it is responsible, mature and truly Christian. It arises from the Christian doctrine of man and his dignity as a creature made in God's likeness. It protests against the dehumanization of human beings, and sets itself against all injustice and discrimination which insult both God the Creator and man the creature. It seeks to protect man against exploitation by "the system," "the machine," "the institution." It longs to see men liberated to enjoy their God-given freedom.

It is right, therefore, to detect a grievous misuse of authority when civil rights and freedom of speech are denied to citizens, when a racial or tribal or religious minority is victimized, when an economic system holds people in bondage to materialism or when education is hardly distinguishable from indoctrination. In such situations, when non-Christians protest, Christians should not be ashamed to be associated with the protest. Indeed, we should have initiated it ourselves.

"In three ways Jesus made a purposeful preparation for the writing of the New Testament Scriptures. He gave His apostles a personal commission, a historical experience and a special inspiration. Each was a gift of Jesus to them, and each was designed to equip them for their unique role as His apostles."

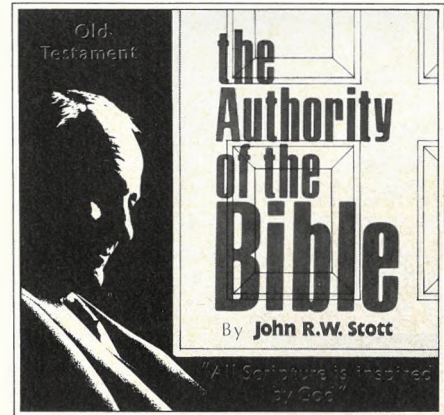
WHAT IS FREEDOM?

On the other hand, much of today's anti-authority mood is more radical still. Sometimes it is a plea not for the true human liberty which God intends for mankind, but for anarchy (a total abolition of the rule of law) and for an individual human autonomy (every man a law to himself) which God never intended. Christians cannot go along with secularists when they agitate for unlimited permissiveness in social and ethical terms, nor when they foolishly imagine that "free thought" is intellectual freedom or that "free sex" is moral freedom. For Christians are convinced that neither truth nor righteousness is relative, since God has given us (by revelation) absolute standards both of what is true and of what is right. Which brings us straight to one subject: Jesus Christ and the authority of the Word of God.

Our starting point is the remark attributed to Charles Lamb that "if Shakespeare was to come into this room we should all rise up to meet him, but if that Person (Jesus Christ) was to come into it, we should all fall down and try to kiss the hem of his garment." For myself, I think we would do more than kiss his clothing. We would surely go on to acknowledge him as our Lord. We would kneel beside Thomas saying "My Lord and my God" and beside Saul of Tarsus saying "Lord, what do you want me to

do?"

This is the only possible attitude of mind in which to approach our study of Jesus Christ and the authority of the Word of God, for my theme is that belief in the authority of Scripture and submission to the authority of Scripture are necessary consequences of our submission to the Lordship of Jesus. I propose first to expound this theme and then to draw some deductions from it.



EXPOSITION

What is the major reason why evangelical Christians believe that the Bible is God's Word written, inspired by his Spirit and authoritative over their lives? It is certainly not that we take a blindfold leap into the darkness and resolve to believe what we strongly suspect is incredible. Nor is it because the universal church consistently taught this for the first eighteen centuries of its life (though it did, and this long tradition is not to be lightly set aside). Nor is it because God's Word authenticates itself to us as we read it today—by the majesty of its themes, by the unity of its message and by the power of its influence (though it does all this and more). No. The overriding reason for accepting the divine inspiration and authority of Scripture is plain loyalty to Jesus.

We believe in Jesus. We are convinced that he came from heaven and

"To reject the authority of either the Old Testament or the New Testament is to reject the authority of Christ. It is supremely because we are determined to submit to the authority of Jesus Christ as Lord that we submit to the authority of Scripture."

spoke from God. He said so: "No one knows the Father, except the Son," he claimed (Mt. 11:27). Again, "my teaching is not mine, but his who sent me" (Jn. 7:16) and "we speak of what we know and bear witness to what we have seen" (Jn. 3:11). So we are prepared to believe what *he* taught for the simple reason that it is *he* who taught it. Therefore we bring our minds into submission to his mind. We want to conform our thoughts to his thoughts. It is from Jesus that we derive our understanding of God and man, of good and evil, of duty and destiny, of time and eternity, of heaven and hell. Our understanding of everything is conditioned by what Jesus taught. And this everything means *everything*: It includes his teaching about the Bible. We have no liberty to exclude anything from Jesus' teaching and say "I believe what he taught about *this* but not what he taught about *that*." What possible right have we to be selective? We have no competence to set ourselves up as judges and decide to accept some parts of his teaching while rejecting others. All Jesus' teaching was true. It is the teaching of none other than the Son of God.

What, then, did Jesus teach about the Bible? We have to remember, of course, that the Bible consists of two halves, the Old Testament and the New Testament. And the way He endorsed each is different—inevitably so because the New Testament had not yet been written.

THE OLD TESTAMENT

Jesus made several direct statements about the Old Testament's divine origin and permanent validity. He had not come to abolish the law and the prophets, he said in the Sermon on the Mount, but to fulfill them. Indeed, "till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished" (Mt. 5:17-18; cf. Lk. 16:17). Again, "Scripture cannot be broken" (Jn. 10:35).

To these direct statements we should add the indirect evidence provided by the formulae he used to introduce his Scripture quotations. For example, he prefaced a quotation from Psalm 110 by the expression "David himself said in [that is, inspired by] the Holy Spirit" (Mk. 12:35), and he attributed a statement about marriage written by the author of Genesis to the Creator himself, who in the beginning

made man male and female (Mt. 19:4-5).

More impressive than what Jesus *said* about Scripture, however, is the way he personally *used* it. His high view of Scripture as God's written Word is amply illustrated in the important place it occupied in his own life and ministry. He did not just talk about Scripture; he believed it and acted upon it himself. Let me give you three examples. In each there was a potential element of uncertainty, a question or problem. In each he answered the question and resolved the problem by an appeal to Scripture. In each, therefore, his personal submission to Scripture is plainly seen.

PERSONAL DUTY

The first is the area of *personal duty*. What did the Lord God require of him? What were to be the standards and values by which he would live his life? The devil raised such questions as these with Jesus in the wilderness of Judea, as he had raised them with Adam and Eve in the garden of Eden several millenia previously. The devil tempted Jesus to disobey God, to doubt God and to desert God. But whereas in the garden Eve succumbed to the insinuations of Satan, in the wilderness Jesus resisted them. "Begone Satan!" he cried. Why? "Because it stands written [in Scripture] *'you shall not.'*" The plain prohibitions of Scripture were enough for Jesus. For him what Scripture said God said. There was no place for argument and no room for negotiation. He was determined to obey God his Father, and he knew that in order to do so he must submit to Scripture and do what stands written therein.

OFFICIAL MINISTRY

My second example takes us to the area of *official ministry*. The Gospels do not describe the process by which Jesus came to an understanding of who he was (his identity) and what he had come to do (his role). It seems very probable, however, that it was through meditation in the Old Testament Scriptures. Certainly *before* his public ministry began he knew he was the Son of God, the anointed King, the suffering Servant and the glorious Son of man described by different psalms and prophets. Also, he had so fused these different pictures in his mind that he knew he could enter his glory only if he were first to serve, suffer and die.

This self-understanding was confirmed to him at his baptism when the Father's voice acclaimed him saying: "You are my beloved Son in whom I am well pleased."

But immediately afterwards the devil precipitated him into a painful identity crisis, challenging him repeatedly in the wilderness—"If you are the Son of God . . . if . . . if . . ."—attempting to sow in his mind seeds of doubt about his identity and role.

And these temptations continued throughout his ministry. Another crisis came at Caesarea Philippi when Jesus first taught the apostles openly "the Son of man must suffer many things and be rejected and be killed," and Peter rebuked him, "No, Lord. God forbid, Lord! This shall never happen to you" (Mt. 16:22). Immediately Jesus rounded on Peter with the fierce words "Get behind me, Satan!" He recognized in the words of Peter the voice of the devil. It was the same question of his identity and role.

Peter did it again in the Garden of Gethsemane when he drew his sword and tried to avert the arrest of Jesus. Jesus said to him, "Put your sword back into its place . . . Do you think I cannot appeal to my Father and he will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so?" (Mt. 26:52-54).

This "must" ("the Son of man *must* suffer," "it *must* be so") has only one explanation. It was a necessity laid upon him by Scripture. Scripture revealed to him his messianic role. And he was determined voluntarily to fulfill it, because, as far as he was concerned, what Scripture said God said.

PUBLIC CONTROVERSY

The third area of questioning in which Jesus was involved was that of public controversy. Every reader of the Gospels quickly notices how many public debates they include. Regarding him as a particularly wise rabbi, individuals would come to him with their questions. Sometimes they were genuine inquiries like "what must I do to inherit eternal life?" On this occasion Jesus' reply is significant. He responded with a counter-question: "What is written in the law? How do you read?" (Lk. 10:25-26).

Jesus was also drawn into disagreement with the religious authorities, in particular the rival groups known as the Pharisees and the Sad-

ducees. Both criticized him and came to him with their trick questions. The Pharisees complained that his followers did not observe the traditions of the elders in ceremonial matters like washing their hands and their vessels. In his reply Jesus accused them of rejecting the commandment of God and making void the Word of God in order to keep their traditions (Mk. 7:1-13). The Sadducees, on the other hand, who did not believe in survival or resurrection, emphasized the problems an afterlife would create. They asked Jesus what would happen to a poor woman who had seven husbands, one after the other, each of whom she outlived. Whose wife would she be in the resurrection? Would she have one of them (which would mean the other six were out of luck) or none of them (which would be a bit hard all around) or all seven (which somehow does not sound decent)? They thought they could dispose of the doctrine of the resurrection by ridicule. But Jesus said to them, "Is not this why you are wrong, that you know neither the scriptures nor the power of God?" (Mk. 12:18-27).

Thus Jesus' complaint to both religious groups concerned their cavalier treatment of the Word of God. For the Pharisees *added* to Scripture (namely, their traditions) while the Sadducees *subtracted* from Scripture (namely, the supernatural). Neither of them gave Scripture the respect it deserved as God's Word written. Jesus accused the Pharisees of making it void and the Sadducees of being ignorant of it. In both cases he appealed against their teaching to Scripture. He made Scripture the judge.

AND NOW THE QUESTION

In each of these three examples—concerning the realms of personal duty, official ministry and public controversy—there was a question, a problem, a dispute. And in each case Jesus turned to Scripture to answer the question, to solve the problem, to settle the dispute. When the devil tempted him, he resisted the temptation with "It stands written." When the apostles rejected the necessity of his sufferings he insisted that the Scriptures must be fulfilled. When the Jewish leaders criticized his teaching, he criticized their treatment of Scripture.

This evidence cannot be gainsaid. Jesus endorsed the Old Testament as the Word of God. Both in his view of

Scripture and in his use of Scripture he was entirely and reverently submissive to its authority as to the authority of God's own Word. Now the disciple is not above his teacher, nor is the servant above his lord. How then can we, the disciples of Jesus, possibly have a lower view of Scripture than our Teacher himself had? How can we, the servants of Jesus, allow Scripture to occupy a smaller place in our lives than it occupied in the life of our Lord himself?

There are only two possible escape routes from this obligation. The first is

"Worship, faith, obedience and hope—four basic ingredients of Christian discipleship—all depend on our knowledge of God. Worship depends on His character, faith on His faithfulness, obedience on His commandments and hope on His promises. And God's character, faithfulness, commandments and promises are all revealed in Scripture. Therefore, Scripture is fundamental to Christian discipleship."

to say that Jesus did not know what he was talking about, that the incarnation imprisoned him in the limited mentality of a first-century Palestinian Jew, and that consequently he believed the Old Testament as they did, but that he, like them, was mistaken. The second is to say that Jesus did know what he was talking about, that he actually knew Scripture to be unreliable, but that he still affirmed its reliability because his contemporaries did and he did not want to upset them. According to the first explanation, Jesus' erroneous teaching was involuntary (he could not help it); according to the second it was deliberate. These theories portray Jesus as either deceived or a deceiver. They discredit the incarnate Son of God. They are incompatible both with his claims to speak what he knew (Jn. 3:11), to bear witness to the truth and to be the truth (Jn. 18:37; 14:6) and with his known hatred of all hypocrisy and deceit. They are totally unacceptable to anyone who has been led by the Holy Spirit to say "Jesus is Lord" (I Cor. 12:3). Over against these slanderous speculations

we must continue to affirm that Jesus knew what he was teaching, that he meant it, and that what he taught and meant is true.

THE NEW TESTAMENT

The argument here is different, but equally compelling. If Jesus endorsed the Old Testament, setting upon it the stamp of his own approval, he also foresaw the writing of the Scriptures of the New Testament, parallel to the Scriptures of the Old Testament. Indeed he not only foresaw it, he actually intended it, and he deliberately made provision for it by appointing and authorizing his apostles.

Apostle is the title which Jesus himself chose for the twelve, in order to indicate their role. "He called his disciples," Luke writes, "and chose from them twelve, whom he named apostles" (Lk. 6:13). Mark adds that he appointed them "to be sent out to preach" (Mk. 3:14). The verb *apostello* means to send, and the mission on which he proposed to send them was essentially a teaching and preaching mission.

It is true that the word *apostolos* seems to have been used once in the New Testament to describe every Christian (Jn. 13:16), for Jesus sends us all "into the world" as his ambassadors and we are all called to have some share in the apostolic mission of the church (Jn. 17:18; 20:21). It is also true that the same word *apostolos* is used once or twice in the expression "apostles of the churches" (II Cor. 8:23; cf. Phil. 2:25), which seems to refer to what we would call "missionaries"—Christians sent on a particular mission by the church (cf. Acts 13:3; 14:14). Nevertheless, the almost universal practice of the New Testament is to restrict the word *apostolos* to the special apostles of Christ, namely, the original twelve, together with a very small number of later additions, notably Paul (cf. Gal. 1:1) and James, the Lord's brother (Gal. 1:19).

"APO-STELLO"—"TO SEND"

There was a double background to the word *apostle*—ancient and contemporary—which helps us to interpret its meaning and understand why Jesus chose it. The ancient background is biblical, namely, the repeated Old Testament use of the verb *to send* in reference to the prophets of God. "Come," said God to Moses, "I will send you to Pharaoh" (Ex. 3:10);

and later Moses insisted over against his jealous rivals, "You shall know that the Lord has sent me . . . and that it has not been of my own accord" (Num. 16:28-29). It was even clearer in the case of the great prophets of the seventh and eighth centuries B.C. "Whom shall I send?" God had asked in Isaiah's hearing. "Send me," Isaiah had replied (Is. 6:8). "To all to whom I send you you shall go," he said to Jeremiah (Jer. 1:7), and to Ezekiel: "Son of man, I send you to the people of Israel" (Ezek. 2:3). Several times the word of God came to Jeremiah saying, "I have sent to you all my servants the prophets, sending them persistently" (Jer. 35:15). In each case the "sending" is not a vague dispatch but a specific commission to assume the role of a prophet and to speak God's word to the people. It is evident that when Jesus gave to the twelve the title *apostles* and sent them out to teach, he was likening his apostles to God's prophets and indicating that they were to speak in his name and carry his word to others. The prophets of the Old Testament and apostles of the New Testament were equally organs of divine revelation. As such they are the foundation on which the church is being built (Eph. 2:20; 3:5).

The second background was contemporary. It appears from recent research that *apostolos* is the Greek equivalent of the Aramaic *shaliach*, and that the *shaliach* already had a well defined meaning as a teacher sent out by the Sanhedrin to instruct the Jews of the Dispersion. As such the *shaliach* carried out the authority of those he represented, so that it was said, "the one who is sent is as he who sent him." In the same way Jesus sent out his *apostles* to represent him, to bear his authority and teach in his name, so that he could say of them: "He who receives you receives me" (Mt. 10:40; cf. Jn. 13:20).

Both the prophetic and the rabbinic background throw light on the meaning of the word *apostolos*. The apostle was a specially chosen emissary, the bearer of another and higher authority, the herald of a given message.

When one turns to the New Testament itself and to the New Testament's understanding of the apostles of Jesus, it appears that they were given a threefold equipment for their task, which together render them a unique and irreplaceable group. These three qualifications were their

personal commission, their historical experience and their special inspiration.

PERSONAL COMMISSION

First, *their personal commission*. No apostle was self-appointed, or even appointed by another man or men or even by the church. They were all personally chosen, commissioned and authorized by Jesus. This was clear in the case of the Twelve. Out of a much wider constituency of *disciples* Jesus "chose from them twelve, whom he named apostles" (Lk. 6:13). It was equally clear in the case of Paul, although Christ chose him after the ascension. One of the accounts of his conversion which Luke preserves in Acts includes the very words of apostolic commissioning, *ego apostello* se, "I apostle you" or "I make you an apostle" (Acts 26:17). And in his letters Paul not only asserts his apostleship ("Paul an apostle of Christ Jesus by the will of God") but vigorously defends it (for example, in Gal. 1:1, "Paul an apostle—not from men nor through man but through Jesus Christ and God the Father who raised him from the dead").

HISTORICAL EXPERIENCE

Second, *their historical experience*. Again, this is very clear in the case of the Twelve. Jesus appointed them, writes Mark, "to be with him and to be sent out to preach" (Mk. 3:14). These two purposes belonged together. They could be sent out to preach only after they had been with him, for their preaching was to be a witness to him, out of their own experience, from what they had seen and heard. "You also are witnesses," Jesus was to say to them later, "because you have been with me from the beginning" (Jn. 15:27). So when the time came for somebody to replace Judas, the essential qualification Peter laid down was that he must "have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us," and in particular that he must "become with us a witness to his resurrection" (Acts 1:21-22). Saul of Tarsus seems to have been the last apostle to be appointed. Although he was not one of the Twelve and did not know Jesus during his public ministry, yet he had been granted a resurrection appearance. Without this he could not

have been an apostle. "Am I not an apostle?" he cried. "Have I not seen Jesus our Lord?" And again, "Last of all as to one untimely born, he appeared also to me. For I am the least of the apostles" (I Cor. 9:1; 15:8-9). The same was true of James (I Cor. 15:7).

HOLY SPIRIT MINISTRY

Third, *the apostles were given a special inspiration of the Holy Spirit*. Of course all Christians have received the Holy Spirit to dwell within us, to show Christ to us and make us like Christ, but Jesus promised the apostles an altogether unusual ministry of the Holy Spirit, relating to their teaching ministry. The Spirit would bring to their remembrance all that Jesus had said to them, and he would teach them "many things" which Jesus had not said to them because they had been unable to bear them. In fact, he would guide them into all truth (Jn. 14:25-26; 16:12-13). These great promises evidently looked forward to the writing of the Gospels (in which Jesus' teaching was remembered) and of the Epistles (in which Jesus' teaching was supplemented).

In these three ways, Jesus made a purposeful preparation for the writing of the New Testament Scriptures. He gave his apostles a personal commission, a historical experience and a special inspiration. Each was a gift of Jesus to them, and each was designed to equip them for their unique role as his apostles.

The next point to notice is that the apostles understood these things. They were conscious of the unique position to which Jesus had appointed them. They exercised the authority which he had given them, and they expected the churches to acknowledge it also. We see this in their letters, which they ordered to be read publicly in the early Christian assemblies, alongside the Old Testament Scriptures (for example, Col. 4:16; I Thess. 5:27; Rev. 1:3).

THE WORD OF GOD

Paul stated that his message was "the word of God" (I Thess. 2:13) and that the very words in which it was communicated were "not taught by human wisdom but taught by the Spirit" (I Cor. 2:13). This is a claim not to divine revelation only, but to verbal inspiration. Further, he issued commands and required obedience, for he

could say, "What I am writing to you is a command of the Lord" (II Thess. 3:6-15; I Cor. 14:37). When he went to Galatia, they received him "as an angel of God, as Christ Jesus" (Gal. 4:14), that is, as if he were himself God's messenger, God's Christ. He did not rebuke them for this. Far from it. His complaint was not that they formerly regarded him thus, but that now the false teachers had made them less ready to defer to his authority. And he evidently told the Corinthians that Christ was speaking in and through him, for he referred to their desire for proof that this was so (II Cor. 13:3; cf. v. 10).

Turning to other apostles, Peter identified the good news which he had preached and by which his converts had been born again as "the living and abiding word of God" (I Pet. 1:22-25). And John declared not only that what he and his fellow apostles proclaimed was what they had seen and heard (I Jn. 1:1-4), but that this original teaching of the apostles was normative for all times. Consequently, he kept calling his readers back to "what they had heard from the beginning" (I Jn. 2:7, 24). Indeed, conformity to apostolic teaching and submission to apostolic authority were major tests of whether religious teachers really knew and possessed God themselves (I Jn. 4:6; II Jn. 9-10; III Jn. 9-10).

THE AUTHORITY

The authority of the apostles, which Jesus gave them and which they self-consciously exercised, was recognized by the early church. The first thing we are told about the newly Spirit-filled church on the day of Pentecost is "they devoted themselves to the apostles' teaching" (Acts 2:42). Spirit-filled churches always do. The post-apostolic fathers understood clearly that the apostles were unique. Clement of Rome wrote to the Corinthians at the end of the first century: "The apostles received the gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God. So then Christ is from God, and the apostles from Christ" (para. 5). At the beginning of the second century, Ignatius, Bishop of Antioch, wrote to the Romans: "I do not, as Peter and Paul, issue commandments unto you. They were apostles; I am but a condemned man" (chap. 4; cf. Trallians, chap. 3, Magnesians, chap. 13 and Ephesians, chap. 3). Somewhat later (about

A.D. 200) Tertullian of North Africa was yet more explicit: "We Christians are forbidden to introduce anything on our own authority, or to choose what someone else introduces on his own authority. Our authorities are the Lord's apostles, and they in their turn choose to introduce nothing on their own authority. They faithfully passed on to the nations the teaching which they had received from Christ" (*Pre-scriptions against Heretics*, chap. 6).

THE SUPREME QUESTION

When the time came to settle the canon of the New Testament and in particular which books should be excluded, the supreme question about every question-marked book was whether it possessed apostolic authority. Had it been written by an apostle? If not, did it carry the imprimatur of apostles in that it came from their circle and represented their teaching? The test of canonicity was apostolicity.

It is tragic in our day to witness the loss of this understanding. People talk of Paul, Peter, John and the other apostles as if they were foolish and fallible first-century Christians whose

"One of the greatest tragedies of today is that just when the world is becoming more aware of its need, the church is becoming less sure of its mission. And the major reason for the diminishing Christian mission is diminishing confidence in the Christian message."

teaching was nothing but their own opinions and may readily be set aside if we do not happen to like it. Even biblical scholars are sometimes most irresponsible in their treatment of the apostles. "That's Paul's view," they say, "or Peter's or John's. But this is mine. And my view is just as good as theirs, in fact better." But no. The teaching of the apostles is the teaching of Christ. To receive them is to receive Christ, to reject them is to reject Christ.

LET LUTHER SPEAK

Would that we could return to the clear-sighted understanding of the sixteenth-century Reformers on this mat-

ter! Here, for example, is Luther: "Jesus . . . subjects the whole world to the apostles, through whom alone it should and must be enlightened . . . All the people in the world—kings, princes, lords, learned men, wise men, holy men—have to sit down while the apostles stand up, have to let themselves be accused and condemned in their wisdom and sanctity as men who know neither doctrine nor life nor the right relation to God" (*Luther's Works*, Vol. 21, Concordia, 1956, p. 61).

We are ready now to summarize the argument for our acceptance of the whole Bible as God's Word written, uniquely revealed, verbally inspired, supremely authoritative. The argument is easy to grasp, and we think impossible to refute. It concerns the teaching of the Lord Jesus Christ. He endorsed the Old Testament Scriptures. He made provision for the writing of the New Testament Scriptures.

This argument is not circular, as some objectors maintain. They represent us as saying something like this: "We know Scripture is inspired because the divine Lord Jesus said so, and we know the Lord Jesus is divine because the inspired Scripture says so." If that were our position, we would indeed be arguing in a circle. But our critics mistake our reasoning. Our argument is not circular, but linear. We do not begin by assuming the very inspiration of Scripture which we are setting out to prove. On the contrary, we come to the Gospels (which tell the story of Jesus) without any doctrine of Scripture or theory of inspiration at all. We are content merely to take them at their face value as first-century historical documents (which they are), recording the impressions of eye-witnesses. Next, as we read the Gospels, their testimony (through the work of the Holy Spirit) leads us to faith in Jesus as Lord. And then this Lord Jesus, in whom we have come to believe, gives us a doctrine of Scripture (his own doctrine, in fact) which we did not have at the beginning. Thus the argument runs not in a circle (Scripture witnesses to Jesus who witnesses to Scripture) but in a line (historical documents evoke our faith in Jesus, who then gives us a doctrine of Scripture).

THE CENTRAL ISSUE

The central issue relates, therefore, not to the authority of the Bible, but to the authority of Christ. If *he* accepted

the Old Testament as God's Word, are we going to reject it? If *he* appointed and authorized his apostles saying to them, "he who receives you receives me," are we going to reject them? To reject the authority of either the Old Testament or the New Testament is to reject the authority of Christ. It is supremely because we are determined to submit to the authority of Jesus Christ as Lord that we submit to the authority of Scripture.

DEDUCTIONS

"But," an objector may say, "Does it really matter whether the Bible is completely and infallibly true or not? Isn't the argument rather academic and remote from real life?" No. The question of biblical authority is of immense personal, practical and contemporary relevance. Just how fundamental it is to every Christian's everyday Christianity I hope now to show in a series of four deductions.

DISCIPLESHIP

First, submission to the authority of Scripture is fundamental to Christian *discipleship*. I am not of course implying by this that nobody who denies the authority of Scripture can be a disciple of Jesus in any sense at all. The facts are otherwise. There are followers of Jesus whose confidence in Scripture is minimal. But I have to add that their Christian discipleship is bound thereby to be impaired.

For what is Christian discipleship? Surely all would be agreed that, at the very least, discipleship includes worship, faith, obedience and hope. Yet each of these ingredients is impossible without a reliable objective revelation from God.

How can we worship God if we do not know his character? Christians are not Athenians. We do not worship "an unknown God" as they did in Athens; we worship "in truth," as Jesus said we must (Jn. 4:24), and we glory in God's "Name," his revealed character.

How can we trust God if we do not know his faithfulness? Genuine faith is never irrational. It rests on the reliability of a God who has spoken. The foundation of trust is truth—God's truth and truthfulness.

How can we obey God if we do not know his will? Obedience is impossible if no laws or commandments have been given us to obey.

How can we hope in God if we do

not know His promises? Christian hope is not the same as secular optimism. On the contrary, it is a joyful confidence about the future, which is aroused by and rests on specific promises about the return of Christ and the triumph of God.

Thus, worship, faith, obedience and hope—four basic ingredients of Christian discipleship—all depend on our knowledge of God. Worship depends on his character, faith on his faithfulness, obedience on his commandments and hope on his promise. And God's character, faithfulness, commandments and promises are all revealed in Scripture. Therefore, Scripture is fundamental to Christian discipleship. If we would grow up into maturity as followers of Jesus, the Word of God will occupy a central place in our lives.

INTEGRITY

Second, submission to the authority of the Scripture is fundamental to *Christian integrity*. Many would deny this and would even affirm the contrary. They regard the acceptance of biblical infallibility as actually untenable and therefore charge Christians who hold it with a lack of mental integrity, with intellectual obscurantism, schizophrenia or suicide, and with other horrid crimes!

But we plead not guilty to these charges and insist that our conviction about Scripture arises from the very integrity which our critics say we lack. For what is *integrity*? *Integrity* is the quality of an "integrated" person who is at peace and not at war within himself. Instead of a dichotomy between his various beliefs, or between what he believes and how he behaves, there is harmony.

Now one of the foundational and most integrating of all Christian beliefs is the truth that "Jesus is Lord" (for example, Rom. 10:9; I Cor. 12:3; Phil. 2:11). A Christian is somebody who not only confesses with his lips that Jesus is Lord, but brings every aspect of his life under the sovereign Lordship of Jesus—his opinions, his beliefs, his standards, his values, his ambitions, *everything!*

SUBMISSION

To us, then, submission to Scripture (for reasons already given) is part and parcel of this submission to the lordship of Jesus. We cannot accommodate ourselves to the idea of a selec-

tive submission—for example, agreeing with Jesus in his doctrine of God but disagreeing with him in his doctrine of Scripture, or obeying his command to love our neighbor but disobeying his command to make disciples. Selective submission is not true submission at all; there is in it a reprehensible element of pride and self-will. This is the reason why Paul refers to false teachers (precisely because they presume not to "agree with the sound words of our Lord Jesus Christ") as "puffed up with conceit" and even as "insubordinate," an adjective he has just used of unruly children (I Tim. 6:3-4; Titus 1:6, 10). There is about false (that is, unbiblical) teaching a certain immaturity, arrogance and lack of discipline which arise from a basic unwillingness to submit our minds to the Lordship of Christ.

IN SPITE OF THE PROBLEMS . . .

This principle indicates what we should do with biblical problems. In affirming the full inspiration and authority of Scripture we are not by any means denying that there are problems—philosophical, scientific, historical, literary and moral. But then every single Christian doctrine has problems. And we must learn to deal with problems over Scripture exactly as we deal with problems over any other Christian doctrine. The example I like to give is our belief that "God is love," for this is a fundamental part of the Christian creed shared by all Christians of all persuasions. Yet the problems surrounding the doctrine are immense—questions about the origin and continuance of evil, about why the innocent suffer, about the so-called "silences of God" (for example, unanswered prayers) and the so-called "acts of God" (that is, natural disasters). What do we do when confronted with such problems? Do we conclude that in order to preserve our intellectual integrity we have to renounce our belief in the love of God? Not at all. We retain our conviction about God's love *in spite of the problems* for the simple and straightforward reason that this is what Jesus taught by word and deed. It is loyalty to Jesus which gives us the true principle of integrity.

It is the same with biblical problems. Of course we should grapple with them. It is no part of Christian responsibility either to pretend they are not there or to ignore them. And as we study them, some will diminish in size

or even disappear (many problems which troubled former generations are no longer problems today). Yet some problems will remain. We have to be prepared to live with them, believing that if we had further knowledge they too would be solved. We certainly should not allow the problems to shift us from our conviction regarding Scripture. For our view of Scripture depends on our loyalty to Christ, not on our ability to solve all the problems. As with the love of God, so with the Word of God: We hold this doctrine *in spite of the problems* for the simple and straightforward reason that Jesus taught and exhibited it. And to believe a Christian doctrine because of the acknowledged Lordship of Jesus Christ cannot possibly be dismissed as obscurantism. It is the very opposite. It is Christian humility, Christian sobriety, Christian integrity.

CHRISTIAN FREEDOM

Third, submission to the authority of Scripture is fundamental to *Christian Freedom*.

Once again, many imagine that the reverse is true. I have several times used the word submission—submission to the authority of Scripture and submission to the Lordship of Christ. And to large numbers of our contemporaries *submission* and *freedom* are incompatible. If I am to be free, they say, I must rebel against all authority; to *submit* to any rule (whether intellectual or moral) is to lose my freedom. But those who say such things have not yet grasped the character of true freedom.

True freedom is not absolute. Intellectual freedom, for example, is not the same as free thought. What do you say of the flatearther who denies that the earth is round? Is he free? Not at all. He is a fool. He is also a prisoner, in bondage to falsehood and fantasy. Again, what do you say of a man who denies the law of gravity and jumps from the top of the Empire State Building? His "freedom" becomes a synonym for suicide.

TRUE INTELLECTUAL FREEDOM

True intellectual freedom is found not in independence of the truth, but in submission to the truth, whether the truth is scientific or biblical. When the mind submits to the truth, it is set free from falsehood, from the deceits of men and the lies of the devil, from its

own subjective insecurity, from the shifting sands of existential experience and from the everchanging fashions of the world. Submission to truth is the true freedom.

Jesus himself clearly taught this. He said that whoever commits sin is the slave of sin and that, in contrast to this bondage, he could set men free. What was this freedom which he promised? "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you

"His (Jesus') commission is that we should proclaim His name as the crucified and risen Savior, and that on the ground of this one and only name forgiveness and new life are available to all who will repent and believe. We have no liberty to alter these terms of reference which Christ gave His church in His commission. There is only one gospel. We may neither embellish nor modify nor manipulate it. . . . All that we contribute is the voice to make it known, yes, and the life and love which lie behind the voice."

free" (Jn. 8:31-36). Freedom is found in discipleship, and discipleship is continuing submission to the Word of Jesus, for the Word of Jesus "is the truth. No wonder Paul wrote of his resolve to "take every thought captive to obey Christ" (II Cor. 10:5).

CHRISTIAN WITNESS

Fourth, submission to the authority of Scripture is fundamental to *Christian witness*.

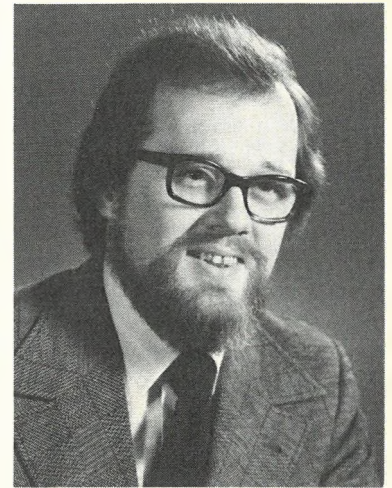
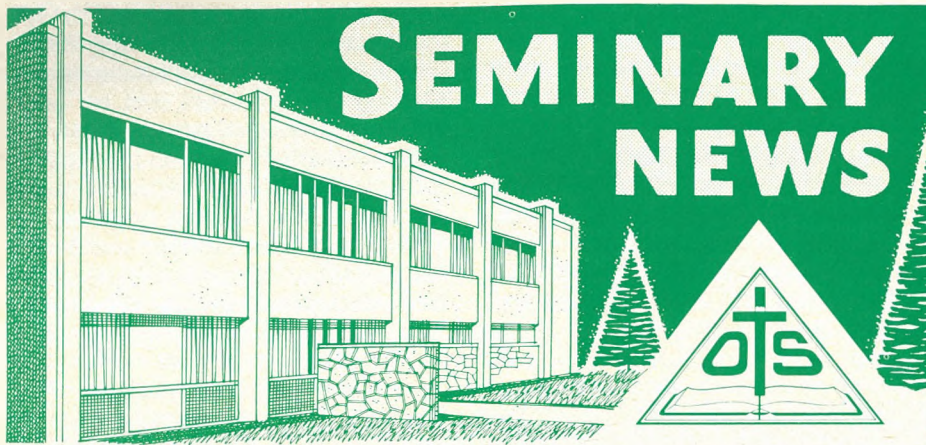
The contemporary world is in great confusion and darkness. Men's hearts are failing them for fear. Has the Christian church any word of assurance for modern man's bewilderment, any light for his darkness, any hope for his fear? One of the greatest tragedies of today is that just when the world is becoming more aware of its need, the church is becoming less sure of its mission. And the major reason for the diminishing Christian mission is diminishing confidence in the Christian message.

We Christians should affirm with great confidence that Jesus is the supreme Lord, to whom all authority has been given in heaven and on earth, and that he bids us go and make disciples and teach them all his teaching (Mt. 28:18-19). His commission is that we should proclaim his name as the crucified and risen Savior, and that on the ground of this one and only name forgiveness and new life are available to all who will repent and believe (cf. Lk. 24:44-49). We have no liberty to alter these terms of reference which Christ gave his church in his commission. There is only one gospel. We may neither embellish nor modify nor manipulate it. We are to be the heralds of God's good news. We are charged to lift up our voice with strength, to lift it up without fear and to publish abroad the salvation of God (Is. 40:9; 52:7). Our announcement is given to us; we do not invent it. All we contribute is the voice to make it known, yes, and the life and love which lie behind the voice. In this respect every Christian resembles John the Baptist. For each of us is to be but a voice crying in the world's dry wilderness, bearing witness to Christ, gladly decreasing in ourselves in order that he may increase (Mk. 1:2-3; Jn. 1:6-8, 19-23; 3:30).

So I conclude. I have tried to develop only two great themes about submission to the authority of Scripture. First, that submission to Scripture is part and parcel of our acknowledgement of the Lordship of Jesus. Second, that submission to Scripture is fundamental to everyday Christian living, for without it Christian discipleship, Christian integrity, Christian freedom and Christian witness are all seriously damaged if not actually destroyed.

Christ still calls us to take his yoke upon us and learn from him (assuming his yoke is a metaphor for submitting to his teaching authority); he still promises that under his yoke we shall find rest to our souls; for he still assures us both that he himself is gentle and that (unlike all other yokes) *his* yoke is easy and *his* burden is light (Mt. 11:29-30). If you put this to the test, you will find it—as I have—to be true.

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Mr. J. R. Franklin, M.A., Th.M.

Musing on Death and Dying

JOHN R. FRANKLIN,
B.A., M.A., Th.M.

A few years ago I worked in a funeral home. Through my experience there I gained some impressions about how people respond to the fact of death. Those who were bereaved expressed their grief in a variety of different ways. But despite the differences in detail, a common characteristic was evident. There was in each case a sense of helplessness. Death brings with it the pain of separation and the mystery of the unknown. The fact of death paints a graphic picture of human limitations and most of us find it unsettling to face up to the reality of our finitude.

There was a time—not long ago—when the subject of death was taboo in our culture. It was spoken of only when necessary, and even then one bore the risk of making people feel awkward or uncomfortable. Today, we find a new candor about man's final adventure. We hear talk of death in so many different contexts.

SOME PROBLEMS

For example there is the discussion about euthanasia. This debate centers around the question of whether a person, having reached a certain point, should not simply be allowed to die or perhaps even be helped along by administering some drug. A related question involves the matter of living wills. Should a person be permitted to determine how much treatment he receives? Or can he dictate the circumstances under which he is to be left to

“die with dignity”? Also we hear of new discussion on the dilemma of severely handicapped children. Here the question centers on whether moral obligation requires that such a life be terminated, or permitted to continue.

The discussion of death is not, however, limited to moral questions. Psychiatrist Elizabeth Kubler-Ross is perhaps the most important voice to break the silence about death in our culture. She has spent thousands of hours with terminally ill patients. Her research has led to new openness on the subject of death for many in the medical profession. In her 1969 best seller, *On Death and Dying*, Kubler-Ross claims that after someone discovers that death is imminent there is always a response that involves one or more of the following five stages: denial of death, rage, bargaining, depression and finally acceptance.

DYING WITH DIGNITY

The new understanding that comes from extensive research on the subject has led to an explosion of information. One writer observes: “Death is in vogue as a topic of books, seminars, scholarly articles and classes from college down to elementary school. There are two professional journals devoted to the study of death, dozens of volunteer groups working with the dying and one or two medical facilities geared solely to helping people die with dignity.” (*Psychology Today*, Sept. 1976)

One further manifestation of the cur-

rent interest in death is the widespread discussion of immortality. It seems that an unprecedented number, who have been pronounced clinically dead, are “surviving” to report experiences that took place at their death. Raymond A. Moody's popular book, *Life After Life* contends that “actual case histories reveal there is life after death.”

Despite the new found freedom in our culture to speak of death, the subject is still taboo for many. Christians are often amongst those who resist talking about death.

THE CHRISTIAN CONTEXT

I don't mean to imply that we never mention the subject, but only that we tend to treat it at a distance, even to the point of hiding our fears and uncertainties. If this is so it is a great misfortune, for of all people, believers should be able to offer leadership in this area because we have a firm context within which to develop our understanding.

Let me make two comments about the popularity of the subject of death in our culture. First, I think it is one more example of the candor and openness which has been characteristic of this past decade. Death is just one of a long list of subjects which, having been neglected, are now being vigorously examined. But more specifically, I believe that the current discussion of death represents a quest for a deeper understanding of man and his needs and a clear effort to come to terms with those needs. It is a trend that is humane in character and charitable in purpose.

Secondly, and less positively, I believe that the way the question of death is treated in our culture may

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have its roots in a secular humanistic world-view that implicitly challenges the Christian perspective. It is on this second point that I would like to make some further observations.

CRITERIA FOR HUMANHOOD

When moral questions about death come up for discussion we often hear proposals of criteria for humanhood. It has been argued that a certain capacity for self-awareness and rationality are essential to humanness. The implication is that those who are deficient in these qualities are less human. There are very serious social and moral consequences to declaring some less human or not human because of severely limited mental capacity. This approach focuses on questions about the quality of life. The notion is not new. Its history can be traced as far back as Greek philosophy. There is much to be said in favour of cultivating our human capabilities so that we may enjoy the fulness of life, but in contemporary discussion, quality has come to mean something like function or use. Once we have come to value life in terms of its function we have begun to undermine any claims about its intrinsic worth. A Christian perspective on the question of life, though it supports qualitative concerns, would affirm the intrinsic value of all human life. Put another way, it would insist on the sanctity of life and that all lives are of equal value. Scripture declares that man is created in God's image and that God breathed into man the breath of life. (Gen. 2:7) This doctrine demands that life be respected as sacred and that matters of quality are secondary to the matter of sanctity.

Christian belief in the sanctity of life entails the idea that, the right to life, the right to be respected and the right to equal treatment are all inalienable. They cannot be given or taken away by men. The fact that the notion of the sanctity of life is often ignored in contemporary discussion about life and death is an indication of the secular humanistic presuppositions which prevail in our culture.

A MODERN TREND

A second observation I would like to make has to do with the modern trend toward secularity. Perhaps it is not just coincidence that the advent of literature on death began shortly after the emergence of "death of God" theol-

ogy. Not because of the common focus on death but because this new theology was really the expression of a new awareness of man. We are seeing something of the outworking of Bonhoeffer's belief that man has "come of age". We live in a world that has been described by many as a "post-Christian" world. It is a world that denies Christian values and beliefs. Perhaps what we are seeing in the midst of all this discussion of death is the effort of "secular" man trying to come to terms with what has so long been tied to religion. There is mystery in death, but the modern discussion seems bent on demystifying it, and of somehow gaining control.

It was the Greeks who maintained that death is our Friend, and we hear the same emphasis to-day. David Cole Gordon in his book titled "Overcoming the Fear of Death" writes "Death does not represent destruction, evil . . . It is the quintessence of what man has always desired more . . . It is the final ultimate, and external experience of unity." This rather positive, albeit vague description of death seems a far cry from the New Testament claim that "death is the enemy" (I Cor. 15:26). Death is not beautiful, nor is it without terror and we must ask under what auspices we make the claim that it can be such.

There is no doubt that for most people death involves a great deal of suffering of a psychological kind. This type of suffering is natural in that death requires separation, and this needs to be minimized. I suggest, however, that at times there is a fine line between a despair that has its roots in separation from friends, family and things familiar, and a despair which has its roots in separation from God. Scripture declares that "the sting of death is sin." (I Cor. 15:56) Here, I wish only to raise a question. Is it possible that the current discussion of death is, at some level or another an effort, either conscious or unconscious, to deal with an essentially religious question in non religious terms?

"LIGHT AT THE END OF THE TUNNEL"

The last observation I wish to make has to do with the question of the "immortality of the soul". In the past, philosophers have tried to provide philosophical arguments for the immortality of the soul. None of these arguments are considered very successful. I am

not convinced that the cases presented in Moody's book will be any more successful in proving the point. There are many possible explanations for the kinds of phenomena he describes. (See Stephen Board "Light At The End Of The Tunnel", Eternity Magazine, July 1977). As we reflect upon the doctrine of the immortality of the soul I fear that once again we must acknowledge our indebtedness to the Greeks. It was they who believed that the soul was imprisoned in the body and would be set free at death. Death for the Greeks was a means for fulfilling our deepest desires and of achieving our true purpose. For the Christian, death is understood as a punishment for sin and is something to be endured.

The focus of the New Testament is not so much on the immortality of the soul but on the resurrection of the body. The victory that Christ accomplished through His Resurrection was not a victory over the body—as the immortality doctrine would have it—but a victory over death itself. The full impact of that victory will be seen at the time of the resurrection of the body. Paul's great chapter on the resurrection reaches its climax when he declares "when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory." (I Cor. 15:54). The implication is clear. It is not at my death that I reap the benefit of Christ's resurrection but rather at my resurrection.

THE CHRISTIAN HOPE

What I have tried to suggest here is that talk about "life after life" needs to be examined carefully. Such talk does not necessarily play into the hand of the Christian. There seems to be some important differences between the doctrine of the immortality of the soul and the doctrine of the resurrection of the body. The Scriptures lend support to this. In Acts 17 we have a record of Paul's preaching in Athens. I think it is safe to say that those who heard him, likely believed in the Greek doctrine of immortality. But we are told that when they heard of the resurrection of the dead, they mocked him, though some wanted further discussion. (Acts 17:32). The Greeks grounded their hope in a belief about man. The Christian's hope is established not in a belief about man's na-

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ture but in a belief about the work of Jesus Christ, as accomplished in His death and resurrection.

Much more could be said and perhaps needs to be said about the modern discussion of death. What I have tried to suggest here is that the discussion may well be a symptom of a general trend. The trend is rapid movement toward secularity. Individually and corporately the believing community can speak to the subject of death in all its various contexts. The current discussion needs to be brought under careful scrutiny and evaluated in the light of Biblical teaching.

ENROLLMENT INCREASE AT SEMINARY

OTS began its second year of operation with 26 full-time students and 39 students enrolled in the part-time Monday program for a total of 65. This compares favourably with last fall when 12 full-time and 29 part-time students enrolled for a total of 41. The full-time students are almost all graduates of recognized Canadian universities and have chosen Ontario Theological Seminary for graduate theological work.

Read the testimony of one of the incoming students, Doug Martin:

"The Lord Led Me"

Many years ago as a child, I felt a growing call upon my life to serve the Lord in what is called "full-time Christian work." Just as our spheres of ministry differ, so do the programs of training which the Lord gives his children. After several years at a Bible Institute in the United States, I began to see that I would not be prepared spiritually, intellectually or emotionally to serve as a pastor with only that limited training. The Lord led me back home, to study arts at the University of Waterloo in preparation for further theological training.

The decision to enter the Seminary was not a difficult one. There are not many evangelical, graduate level theological institutions in Canada today, so the integrated curriculum and capable faculty made Ontario Theological Seminary a welcome choice for me.

I praise the Lord for OTS, not only for the training which I am receiving, but also for the great gap it is begin-

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Thirty-nine students, most of whom are full-time Christian workers, enrolled this fall for Monday classes which can be credited toward the M.Div. degree. In addition to the regular courses offered in the afternoon and evening, approximately fifteen students are enrolled in a special Field Education course which is taught by

Rev. William Newell of World Vision. The course explores the concept of time management for Christian workers, and helps the students apply these principles to their own ministry.

Monday courses for the Spring Semester will start on January 30, 1978. Further details are given below.

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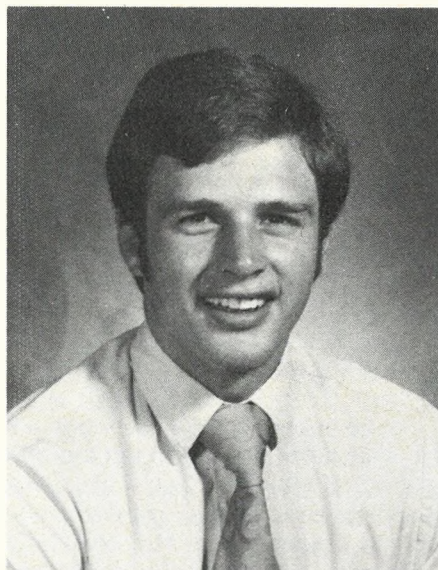
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ning to fill in the Canadian evangelical world. May the Lord use this school to train many pastors, teachers and leaders able to equip the church for her great task of evangelism and discipling.



Doug Martin

CHRISTIANITY AND HISTORY

Two recent publications help clarify the relationship between history and the Christian message. The first is in the "I Believe" series published by Eerdmans and is entitled "*I Believe in the Historical Jesus*" (\$2.95). Written by leading British Evangelical, I. H. Marshall, the book interacts with the modern approach that seeks to separate the earthly Jesus from the Christ of faith, and shows that the earthly historical Jesus must be the basis for the Christ of faith.

A second work edited by Colin Brown is *History, Criticism and Faith* (InterVarsity, \$4.95). This contains an essay on the question of history as it relates to the Old Testament narratives as well as two essays on the New Testament problems (the first by F. F. Bruce). Both books are excellent resources for pastors who may be seeking to assist University students grappling with these problems in Religion courses.

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BOOKS ON ESCHATOLOGY

Two books on eschatology recently published are worthy of mention. The first is *The Meaning of the Millennium*, by InterVarsity Press (\$4.25), ed. Robert Clouse. The book does not present one millennial viewpoint, but rather is a presentation of the four views most widely held among evangelicals: Historic Premillennialism, Dispensational Premillennialism, Postmillennialism and A-Millennialism. The value is seen in the fact that each position is explained by an exponent of that position rather than an opponent, and thus one is assured of receiving a true picture of the position rather than a caricature. Those of alternative positions are thus invited to respond to each of the others.

The second, *Dreams, Vision & Oracles*, by Baker Book House (\$4.95) ed. Carl Armerding & Ward Gasque (Canadian Authors) is also a symposium and represents a variety of eschatological views. Exploring such facets as The Danger of Mistaken Hopes, The Last Judgement and Israel and the Church: Two Views, it represents the work of well known evangelical scholars such as Richard Longenecker, John Warwick Montgomery & George Elton Ladd.

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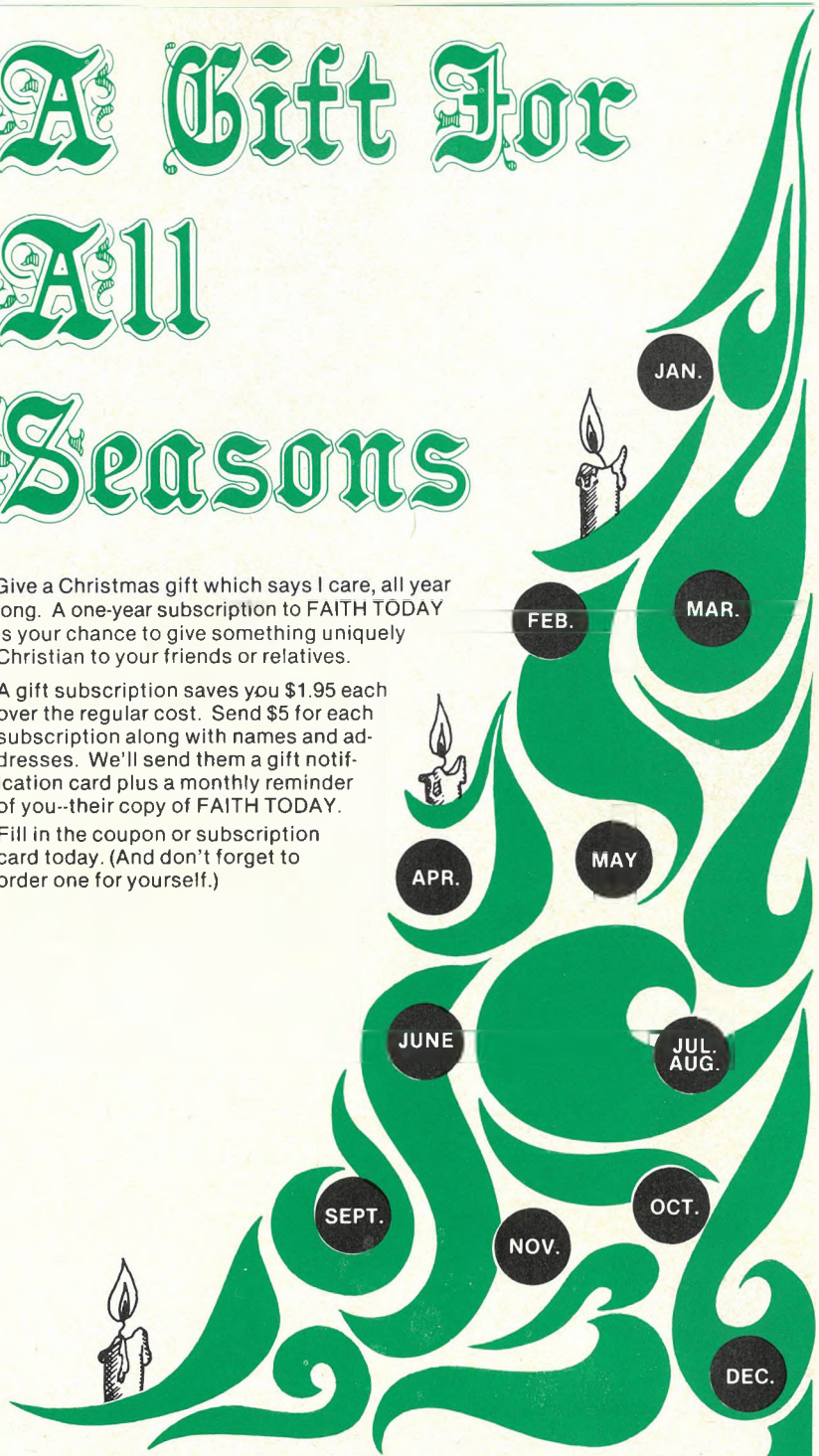
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SEMINARY NEWS

TRANSFER CREDIT

A new Seminary like OTS is often asked whether its academic work is recognized by other accredited institutions. During its first year of operation the Seminary has been exploring the possibility of transfer credit with other evangelical Seminaries in North America and the response has been encouraging and positive. A number of accredited Seminaries have indicated that they will accept the M.Div. degree from OTS as the basis for more advanced degrees, or that a student would be accepted if he wished to transfer and complete his M.Div. work at another institution. More detailed information is available from the Director of Graduate Admissions.

R.R.M.

'HOW PLEASANT DEATH IS'

RICHMOND, VA. (EP)—“The worst of all curses is the inability to die.” So says Dr. William Oglesby, a Presbyterian minister who is professor of pastoral counselling at Union Seminary here. “I was close to death when I was 40,” Dr. Oglesby recalled in an interview with the Rev. Ben Campbell, editor of The Virginia Churchman, “and I discovered how pleasant death is when you die. Death is the great healer that God has given to us. Healing is not negated by death. It is the other way around,” he says.

'LET THE WORD SPEAK' THEME FOR BIBLE WEEK

NEW YORK (EP)—“Let the Word Speak” is the theme for this year's National Bible Sunday, which will be observed in most churches Nov. 20, 1977.

The Rev. Arthur C. Borden, secretary for church relations of the American Bible Society (ABS), said this theme was chosen because “today's world needs to let God's Word speak to its turmoil and obsessions.”

The evangelical Free Church minister pointed out that “the indispensable role of the Bible in evangelism will receive special emphasis in this year's celebration.”

OTS PLANS SEMINARY EXTENSION COURSE IN MONTREAL

A number of requests from the greater Montreal area have led to plans for courses in that city for people interested in graduate theological education. **A course will be taught each Monday night from 6:30-9:30 p.m. beginning on January 23 and continuing until April 17.** The course will be offered for four semester hours credit and can be credited toward the M.Div. degree if Seminary admission requirements are met. Other Christian workers and students can take the course for audit. Further details are given below.

SUBJECT TAUGHT: NEW TESTAMENT THEOLOGY

The course involves a study of the leading theological themes in the Synoptics, Pauline and Johannine writings. The study involves an exposition of key Biblical passages as

well as interaction with contemporary theological issues in New Testament studies. The first course will be taught by Roy R. Matheson, Th.D., Dean of the Seminary.

WHO MAY REGISTER:

Full-time Christian workers, university students, professional people.

COSTS:

For Academic Credit — \$128.00
For Audit — 64.00

DATES AND TIME:

Each Monday 6:30-9:30 p.m. from January 23 to April 17, 1978. Registration will take place from 5:30-6:30 p.m. on January 23, before the first class on that date.

PLACE:

Peoples Church—Corner of Sherbrooke and Union Streets in downtown Montreal.

Complete form below for pre-registration and send to: DEAN OF GRADUATE STUDIES, Ontario Theological Seminary, 25 Ballyconnor Court, Willowdale, Ontario M2M 4B3.

Name Phone

Address City

Occupation Name of Church

Educational Background:

For further information in the Montreal area call MR. BILL McNAIRN, (514) 676-4487.

ACADEMIC LECTURE SERIES

February 28, March 1, 2, 1978

SUBJECT: THE PROTESTANT REFORMATION

LECTURER: DR. W. STANFORD REID

formerly Professor of History at University of Guelph.

LOCATION: OBC/OTS CAMPUS, 25 Ballyconnor Ct., Willowdale

LECTURES ARE AT 10:00 A.M. and 1:00 P.M. DAILY

FRIENDS ARE WELCOME

**29 NEW BIBLE
TRANSLATIONS IN '76
BROUGHT WORLD TOTAL
TO 1,603**

NEW YORK (EP)—Bible translations were published in 29 more languages in 1976—bringing to 1,603 the total languages and dialects in which at least one book of the Bible has been published since the invention of printing.

Among the 29 newly added languages are five spoken in Nigeria and three Native American languages spoken in the U.S., according to the American Bible Society's annual Scripture language count.

The list indicated that the complete Bible is now available in 262 languages, the New Testament in 401, and portions of the Bible in 940. The Gospel of Mark was found to be the book most frequently appearing first in a language.

**"DISCOVERY OF JESUS'
BONES WOULDN'T HURT
FAITH": SCHOLARS**

This was the headline for the "Religion in the Star" page for Oct. 1, 1977. It had to do with Charles B. Templeton's new book, "An Act of God."

Our immediate response to the headline was "Wouldn't it? Indeed it would." Paul put it most succinctly in I Cor. 15:19-20, when he wrote: "If in this life *only* we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead...!"

Mr. Templeton may have written good fiction regarding finding Jesus' bones (we haven't read the book yet, but hear it is good), but those so-called Christian scholars who were interviewed or studied to form the headline were certainly producing their own brand of fiction.

One of the great attested facts of the Biblical account, and of our historical Christian faith is that Jesus died, was buried and rose again, according to the Scriptures.

He was seen, touched, and spoken to. Those who affirm their personal experience of His resurrection willingly faced the lion, fire and sword, because they knew it was true; and because He lived, they knew they

Christmas Festival

of praise

hear ONTARIO BIBLE COLLEGE

AT

KITCHENER BENTON ST. BAPTIST CHURCH NOVEMBER 27, 1977, 6:30 P.M.	TORONTO PEOPLES CHURCH DECEMBER 3, 1977, 8:00 P.M.
HAMILTON PHILPOTT MEMORIAL CHURCH DECEMBER 2, 1977, 8:00 P.M.	LONDON CENTENNIAL HALL DECEMBER 4, 1977, 2:45 P.M.

would live also, whatever was done to the body.

If Christ did not rise (and the thought is intolerable as well as incredible) then there is no salvation, no eternal life, no "life beyond life".

The newspaper article carried an almost amusing (but true) quote: "Prof. Frank W. Beare, one of Canada's most eminent New Testament scholars, exploded with indignation and total disbelief when told of the plot of "Act of God."

"That's the silliest thing I ever heard of," he said. "How on earth could anybody identify a bunch of bones as belonging to a specific per-

son? It would be totally impossible. It's just an idea to make a lot of money."

And the book will do that. But shame on those who would accept it as more than fiction; deny the great truth of our Christian faith and the Bible that He indeed rose the third day; or lead people into the misery and hopelessness of no resurrection, no faith.

The virgin birth of Christ, His crucifixion, His resurrection, and the promise of His coming again are the foundation stones of faith. We cannot remove one. Let us stand on and hold to the truth!

THE SHEPHERDS' MASQUERADE

by Bruce Vernon

One day, Man began admiring
himself apart from God;
"I CAN BE MY OWN SHEPHERD,"
he said.

This is the cry of the Humanist.
But autonomous man was only finite;
Rome's value system collapsed and
She fell to barbarians.

Then he affirmed,
"LET EVERYTHING BE MY
SHEPHERD."

This is the cry of the Pantheist.
But this led him into confusion;
He revered the sacred cow and
starved to death.

Then Man decided,
"MY ROUTINE—THAT IS MY
SHEPHERD."

This is the cry of the Traditionalist.
He kept the methods but lost the
meaning,
And he couldn't even tell his children
"why".

Then Man declared,
"MY MIND MUST BE MY
SHEPHERD."

This is the cry of the Rationalist.
But this could not fully explain the
universe;
Reason led to pessimism, and
pessimism to despair.

Then Man argued,
"NATURE—SURELY THAT IS MY
SHEPHERD."

This is the cry of the Darwinist.
But this left him with cruelty equal to
non-cruelty,
And Hitler exterminated six-million
Jews.

Then Man resolved,
"OTHER SHEEP CAN BE MY
SHEPHERD."

This is the cry of the Modernist.
But this gave him only statistical
averages,
And the Gallup Poll replaced
Absolute Truth.

Then Man pronounced,
"LET MARX BE MY SHEPHERD."
This is the cry of the Communist.
But this dehumanized and oppressed
man,
Leaving nightmares in Soviet prisons
and blood on the Berlin Wall.

Then Man exclaimed,
"I KNOW, FAITH IS MY
SHEPHERD."

ARCHBISHOP OF CANTERBURY CALLS FOR MINISTERS WITH A MESSAGE

At the Centennial of Wycliffe Col-
lege, the Archbishop of Canterbury,
Frederick D. Coggan called for "min-
isters with a clear message from
God."

(Cont'd Col. 3)

This is the cry of the Existentialist.
He sought truth in the area of
non-reason,
Took a blind leap into drugs and went
mad.

Then Man supposed,
"MAYBE THINGS ARE MY
SHEPHERD."

This is the cry of the Materialist.
He got insurance and burglar alarms
but no love for his wife;
So he found a house but lost his
home.

Then Man announced,
"THE ELITE ABSOLUTELY MUST
BE MY SHEPHERD."

This is the cry of the Determinist.
But they put him in a Skinner box,
And tried to arbitrarily change his
genetic structure.

Then as a last attempt, Man
concluded,
"WELL, LET SATAN BE MY
SHEPHERD."

This is the cry of the Spiritist.
But this lured him into an astrological
chart,
Into a seance, and to the very door of
Hell.

Finally Man gasped,
"I AM LOST AND WITHOUT A
SHEPHERD."

This is the cry of the Honest Sinner.
All this time the Lord watched . . . and
wept . . . and repeated . . .

"HOW OFTEN WOULD I HAVE
GATHERED MY SHEEP
TOGETHER UNTO ME."

Then Man humbly cried,
"LET THE LORD BE MY
SHEPHERD, AND I SHALL NOT
WANT."

This is the cry of the Christian.
It filled the heart of God with joy,
And the Shepherds' Masquerade was
no more.

Reprinted from
"Christ For the Nations"
August, 1977

Dr. Coggan, who taught at Wycliffe and became known in Canada for his evangelical position and fervor during the 30's and 40's has been called to lead 60 million Anglicans. It was good to hear this man say: "When I ordain a man, I'm not looking for a good organizer, a financier or an entertainer. I want a man who has seen the Lord, and who has a gospel big enough for the world and its needs."

He added that he did not look for congeniality when he sat in a pew. He maintained he could find that in a club (which is about all some churches have to offer). "I go as a transient on his way to eternity, made in the image of God but with the image debased, I need to be taught how to meditate, to worship, to think." Contended the Archbishop, "before anyone can engage in evangelism, he or she needs to ground their being in truth, experience of God and deep theology."

May we all live to see the day when pulpits are filled with such people.

IS THIS TRUE? GOD HELP US!

TODAY PARENTS DO NOT CONSIDER RELIGION IMPORTANT

What are today's parents like?

That's the subject of a recent study, "Raising Children in a Changing Society," sponsored by General Mills and conducted by Yankelovich, Skelly, and White, a national marketing research and public opinion organization.

The study found that *today's new breed of parents does not consider religion an important value to themselves and are less likely to stress religion in raising children* than more traditional parents.

The new breed of parents constituting 43% of all parents, *tend to be more affluent, better educated, and are less likely to sacrifice for their children, giving their own self-fulfillment priority over obligations to children.*

(Evangelical Newsletter)

SEMINARY NEWS

SHELF WEALTH

CHRIST, ALL IN ALL

by Matthew Francis M.A., B.Litt.

The inscription on the fly-leaf of my copy of *Christ, All in All*, by the Rev. Philip Henry, reads, "To Rev. M. Francis, with sweet memories of the numerous occasions when we have 'gathered together' in the 'little Bethel' in the Garden City, Oct. 28/1942. M. Lewis." The Rev. Morgan Lewis, former Baptist minister of Hengoed, had given the book to my father. It represented years of friendship which began in a wooden-sided, canvas-topped "tent" which my father had used for several months of evangelistic mission in Garden City, Hengoed, Glamorganshire. On my father's death the volume became one of my cherished possessions.

CHRISTOLOGICAL GOLD-MINE

The book's full title is, "Christ, All in All to Believers; or What Christ is made to Believers, in Forty Real Benefits." It is a necklace of forty-one gem-like chapters. Each chapter deals with one of our Lord's titles. Some chapter headings are, perhaps, more obvious: "Christ is our Hope . . . our Light . . . our Passover"; others, a little less obvious: "Christ is as the Dew . . . is our Honour . . . our Ladder."

Let this whet the appetite. "Christ is raiment to us . . ." (Rom. 13:14, "But put ye on the Lord Jesus Christ"). Henry says that Christ is the garment of our justification and sanctification. "Our Lord Jesus Christ is a costly garment . . . He is a comely garment . . . a lasting garment, nay, everlasting . . . He is the wedding garment." The book is a Christological gold-mine.

What of the author?

Philip Henry, the father of the Bible commentator, Matthew Henry, was the son of godly John Henry, of Briton Ferry, Glamorganshire, who became Keeper of the Royal Orchard to Charles I at the Palace of Whitehall. There he married Magdalen Rochdale, native of Westminster, whom Matthew Henry describes as "a virtuous, pious gentlewoman, and one that feared God above many."

Philip was born on August 24, 1631, St. Bartholomew's Day—the anniversary of the slaughter of the Hugue-

nots, the French Protestants, in 1572. England, too, had her black St. Bartholomew's Day in 1662, and Philip Henry suffered in that infamy. It is one of history's ironies that the future Puritan preacher should be a play-fellow of the future tyrants Charles II and James II. "The lamb (sharing) its spring gambols with the suckling wolf!"

CONVERSION

He was sent to Westminster School, where he was converted while preparing for a Communion service at Easter 1647. "There," he says, "I received Him indeed; and He became mine; I say, mine. 'Bless the Lord, O my soul!'" From Westminster he went to Christ Church, Oxford, where he came under the influence of Dr. John Owen and Dr. Thomas Goodwin. After graduation Henry became domestic chaplain and tutor to the Puleston family, of Everal Hall, Worthenbury, Flintshire. On September 16, 1657, Philip Henry was ordained at Prees, Shropshire. His son wrote, "It was as a Presbyterian that he devoted himself to study for holy orders, and as a Presbyterian minister that he was ordained."

After overcoming much opposition from her father, Philip Henry married Katherine Matthews of Broad Oak, Isoed, Flintshire, in 1660. But 1660 was the year Charles II ascended the throne, and the beginning of the harassment of uncompromised clergy, which culminated in the despicable "Act of Uniformity" of 1662. On January 31, 1661, Henry wrote, "Things are low with me in the world; but three-pence left . . ." In 1662 he suffered along with the other ejected clergy, but he was then better provided for. He had inherited Broad Oak, and made it an "open house" to many of his less fortunate ministerial brethren and their families.

During the English-Dutch war of 1672 there was a measure of easement for dissenting clergy, and Broad Oak became a centre for a society of believers who came from several parishes round about. Yet, Philip Henry foresaw that this was but a respite. His discernment was realised in 1674, when Charles II again persecuted nonconformist ministers.

Henry suffered imprisonment in Chester Castle, along with several other ministers of the Gospel. But he spoke of his imprisonment in terms of thanksgiving! His son quoted his fa-

ther as saying, "When we cannot do what we would, if we do what we can God will accept us; when we cannot keep open shop, we must drive secret trade . . . There is a mean, if we could hit it, between foolhardiness and faint-heartedness."

FAILING HEALTH

On his release Philip Henry continued his ministry, even in failing health. Friends remonstrated with him, but his reply was a joyous question, "What are candles for, but to burn?" He died on June 24, 1696.

An hour or so before his death, Philip said to Matthew Henry, "Son, the Lord bless you and grant that you may do worthily in your generation, and be more serviceable to the church of God than I have been." "Oh, sir," replied Matthew, "pray for me, that I may tread in your steps." To which the father answered, "Yes, follow peace and holiness, and let them say what they will."

And that epitomised all he wrote. It had been forged on the anvil of personal experience. Years earlier he had said, "We cannot expect too little from man, nor too much from God." In one way, "Christ, All in All" is the testimony of Philip Henry's life.

reprinted from "Life of Faith" with permission.

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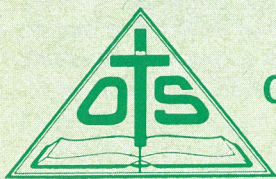
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ONTARIO THEOLOGICAL SEMINARY
January 9-20, 1978

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The Person and Work of Christ (532B) 2 semester hours credit

A study of Christology dealing with the divine and human natures of Christ, the incarnation and the significance of the atoning death of Christ. Taught by:

- Dr. Roger Nicole (Jan. 9-13)
- Dr. Ed McKinlay (Jan. 16-17)
- Dr. W. R. Foster (Jan. 19-20)

Taught Periods 2 and 4.

Strategy for Church Growth (842) 2 semester hours credit

A study of principles related to expansion and outreach in the local church, encompassing both an urban and suburban setting. Taught by men currently involved in church ministry.

- Rev. Michael Tucker (Jan. 9-13)
- Dr. William H. Leslie and
- Dr. David Frenchak (Jan. 16-20)

Taught Periods 1 and 3.

VISITING FACULTY

Dr. Roger Nicole is Professor of Theology at Gordon Conwell Seminary. He holds the Th.D. from Gordon and the Ph.D. from Harvard.

Dr. Ed. McKinlay is a graduate of Knox College, Toronto and holds the Ph.D. degree from the University of Edinburgh. He is currently pastor of Bridlewood Presbyterian Church in Toronto.

Rev. Michael Tucker holds the Th.M. degree from Dallas Seminary and is currently in a D.Min. program at Conservative Baptist Seminary in Denver, Co. He has lectured at Conservative Baptist Seminary, Denver, and has authored two books, "The Church that Dared to Change" and "Living Confidently." He is presently pastor of Temple Baptist Church, Colorado Springs, Co.

Dr. William Leslie received his M.Div. degree from Wheaton Graduate School and his Ph.D. from Northwestern University. He is pastor of LaSalle Street Church, Chicago, a church described in the book "The Church That Takes on Trouble."

Dr. David Frenchak holds the M.Div. degree from Bethel Seminary and the D.Min. degree from Andover-Newton Seminary. He is associated with Dr. Leslie in practical training for the inner city.

SCHEDULE

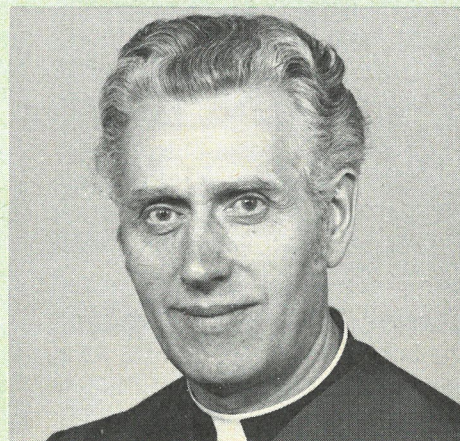
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SCHOLARS MAP 10-YEAR PUSH FOR 'HISTORICAL BIBLICAL, VERBAL' INERRANCY

CHICAGO (EP)—Biblical scholars, fearing evangelicals could drift into neo-orthodoxy by "default" rather than as a result of clear thinking, gathered in Chicago in late September to map a 10-year educational thrust defending biblical inerrancy.

Called the International Council on Biblical Inerrancy, the new group intends to alert the church and the world to "the impressive coalition of scholars, pastors, evangelists, organizational leaders, media persons and laymen" which holds to what the council refers to as "the historic doctrine of verbal inerrancy."

The council, according to Eternity magazine's November issue, hopes to discredit what it says is the claim that only a few uninformed fringe evangelicals still believe in verbal inerrancy. The group will contend those denying inerrancy are not the main body of evangelicals and are "out of step with the Bible, with church history and with good logic."

Without inerrancy, the council says, there is no solid basis for biblical authority and hence no sure word for theology or Christian living.

The council is headed by James Boice of Philadelphia. With him are Gleason Archer, Edmund Clowney, Norman Giesler, John Gerstner, Harold Hoehner, Donald Hoke, J. I. Packer, Robert Preuse, Earl Radmacher, Francis Schaeffer and R. C. Sproul.

Evangelist Billy Graham has unofficially given support but has not formally identified himself with the council.

Others associated with the council include Jay Adams, John Alexander, Bill Bright, W. A. Criswell, James Kennedy, Elisabeth Elliot Leitch, Robert Nichole, Harold Ockenga, Ray Stedman and Merrill C. Tenney.

Jay Grimstead, the council's executive director, told Eternity editors that the council hopes to bring about institutional changes within seminaries, denominations, mission agencies and other Christian organizations.

To the scholars, the choice is between embracing "the existential

methodology of Kant, Kierkegaard, Barth, and Berkouwer," and "standing with Christ and the apostles for the historic view of verbal inerrancy."

AN ANNIVERSARY ODE

*These twenty years have all too quickly flown
Since you and I declared our marriage vow
To walk together through the great unknown.*

*Yet not unknown, for Christ we know
Who now
And always promises to go before
To show the way and answer why and how.*

*In youthful zeal we hastened to explore
The deeper truths, the higher goals, the will
Of Him Whose fond perfections we adore.*

*No fruitless search was that, for though we still
Are on that blest pursuit, yet we have found
His daily portion more than meets our fill.*

*As planets orb the sun in dutious round,
By power unseen controlled through time and space,
So we by Him are drawn by love profound.*

*Reflecting borrowed glory from His face,
Thus found we each the other, and His heart
Willed sweet conjunction, magnifying grace.*

*These twenty years now gone are but the start
Of life and love that He has sown and grown
Till perfect at the Throne we stand—His art.*

*Written to Adrienne
on our Twentieth Wedding
Anniversary
by Jim Reese*

WOMEN NEED TO BE TAKEN MORE SERIOUSLY IN FOREIGN MISSIONS

Women may be unrepresented in pastorates and church leadership positions here and in the U.S., but in the front lines of overseas missions, men are underrepresented.

That may be a backward way of looking at the situation, but the point is that *women, not men, have been in the forefront in church planting and evangelism in often remote and difficult foreign lands*, according to Carroll Ferguson-Hunt in *Evangelical Missions Quarterly* (July).

However, Ms. Hunt is not concerned with applauding women. Rather she is concerned because *women are regularly bypassed for executive opportunities and are not expected to participate in the decision-making process.*

"That women are an integral part of missions is obvious. That they are often asked to assume a man's role both in their homes during a husband's protracted absence, and in ministry (advising, teaching, building, and fundraising) is well known. But the maximizing of their abilities and the strength of their contribution is an issue overdue for consideration."

She offers three suggestions to improve the situation: 1) acknowledge women's contribution to world missions, 2) let mission board leaders study women's potential, and 3) include women in decision making.

(Evangelical Newsletter)

WHY JESUS CAME

Jesus came to make the world over.
It was an old world and He came to make it new;
It was a tired world and He came to give it rest;
It was a sorrowing world and He came to bid it rejoice;
It was a dark world and He came to give it light;
It was a dying world and He came to give it life;
It was an imprisoned world and He came to give it liberty;
It was a lost world and He came to take it back to God.

HOW DO YOU FEEL ABOUT . . .

DEPARTMENTALIZED WORSHIP HOUR PROGRAMS?

A Critical View

by Della Soper*

*Mrs. Soper is a minister's wife, who sees both sides of the problem. This is her sentiment, and not necessarily that of O.B.C. What is your opinion?

Some friends of ours visited a highly organized church. They arrived a little before church time and were met at the doorway by very efficient ushers. Having several children, the family was herded unceremoniously into their various slots like so many cards into a computer. A couple of the very small children protested with fearful wails as the door was shut and they were left with strangers on one side and mother on the other. The young mother, however, insisted on keeping her infant with her, much to the chagrin of our helpful herders. Then, having this strange 'being' in tow, mother and dad were discreetly shown to a back seat in the sanctuary with the whispered admonition from one usher to another, "Put them right at the back . . . they have a BABY!" Even after the service began, a man again reminded them that they could leave their baby in the nursery with all its sterile equipment and trained staff.

By this time the couple was beginning to imagine their tiny, noiseless infant as a dangerous, rabid animal. The family is not likely to return to that church in a hurry.

It would appear today that the highly departmentalized church is the only successful church—the only way to meet the needs of our modern church-going society. To suggest that there may be something negative in this approach may be bordering on heresy. But I deduce that if I and several of my friends have spoken critically of this area of church life, there may be many more concerned evangelicals who have given, and are giving this question serious thought. Let me say initially that I have been involved in both methods of worship programming. We have five children who each began their church-going life while only days old. We have talked about both procedures as a family seeking to provide the best spiritual training available for our members.

I Once Longed For It

There was a time when I thought a place to "leave the children" during the church service was greatly to be desired, but at the time such facilities were unavailable to me. I am very thankful now that this was the case. I realize that it was selfish of me and that God in His mercy did not allow my wishes to be fulfilled at that time. I was looking for the easy, convenient solution rather than the long-range results.

What Are Possible Advantages?

I will concede that children from the age of walking to possibly three years of age can be distracting. Between these ages, tots are usually very active and can be a problem in a congregation. It depends, however, largely on the nature of the individual child. All our girls were very well behaved during those years and we never had real difficulty keeping them still and quiet. They began their church life at anywhere from nine to fourteen days old. But my boys broke the mold! One lad in particular is exceptionally active and it becomes nearly painful for him to sit still for any length of time. Here the nursery and toddler departments are sensible alternatives. But a parent must not feel compelled to leave his or her child there whether there is a need of it or not.

Probably the main argument in favor of departmentalization at all levels is the fact that children will be receiving teaching that is geared to their age and capacity. Another factor often mentioned is that children from homes where the parents have no interest in church could not sit in a congregation alone, but will derive benefit from a Junior Church program. These are valid problems, so . . .

Let's Discuss Alternatives

Can our children benefit from being with the rest of the congregation? It is my observation that an attitude of worship is something that is caught, not taught, through experiencing an atmosphere of reverence. It is highly improbable that this aura of God can be found among a group of children—many from homes where the Name of Jesus is used only in profanity. A strong, adult influence is imperative and usually the Junior Church does not provide this; nor is it expedient as adults vitally need their precious worship hour. What about the children who do stay for the worship hour in the

sanctuary and have no parents present? Can this be made feasible by adults being responsible to take these children with them in the pew and show them individual love and concern? Troublesome ones could be separated from friends with whom they may cavort. Taking genuine 'notice' of some child—even bringing him or her home for dinner on occasion could bear much fruit in a young life. Discipline problems which loom large in Junior Church would take a giant step toward eradication with this individual interest.

Child's Capacity for the Spiritual

I believe too, that any normal child (and, I have been told, often the retarded) is able to grasp the general meaning of the Sunday message. Even a phrase, a look, a pause from the man of God behind the pulpit can be indelibly stamped upon a child's clay mind; used by the Holy Spirit to direct active minds toward God. Our children have often amazed us by making some comment about the morning's sermon, indicating their understanding of some relevant point. The Christian message is NOT TO BE EQUATED WITH OUR PUBLIC SCHOOL SYSTEM. A child's spiritual capacity can often be greater than that of his superiors—uncluttered as it is by worldly knowledge. I might interject here that the same principle holds true for children at prayer meetings. Do we go into separate rooms to pray as a family at home? Then why should we have two or three separate prayer meetings at church? How are children to learn to pray if not through the earnest, fervent praying of committed grown-ups? And can adults not benefit from that refreshing vibrancy, the childlikeness in prayers of uninhibited children? We can set such an atmosphere in this setting that children will remember it long after they have forgotten the names and faces of those whose prayers will ever remain with them. Our children can usually tell when someone is sincere and truly loves God. They have great, though simple discernment of spiritual reality.

Family Separation Not Desirable

It is wrong to separate little ones from parents when it is not necessary. Surely it is a ploy of Satan's in our society to try every means available to divide and weaken family unity. Jesus rebuked His disciples for trying to urge the children away from an adult gath-

ering. Do you recall that during the feeding of the five thousand it is mentioned that children were also there and indeed it was a little boy who offered Jesus his lunch? Jesus did not relegate these children to the "Children's Church Side" of the hill. He met all ages as a unit. Recalling the lives of many of the 'greats' of the mighty Christian church of yesteryear, I find their lives were touched by God through the preaching of the Word of God in power to the whole body of believers. It can be so today.

Then too, I have found that many of the ones who are in charge of the teaching of these little ones are there because they were 'voted in', not because of a great love, a spiritual concern, a calling to earnestly minister to the children in their spiritual care. Such responsibilities are not jobs simply for someone who 'likes kids' or is 'willing'. It is a monumental task and best left alone if not handled by mature Christians living in close communion with their God.

Finally . . .

We can have programs geared to children at other times during the week if need be. Groups like Pioneer Girls, Boys Brigade and such age-oriented groups or clubs have a meaningful ministry to the church and unchurched alike. And let us not underestimate the value of the Sunday School or Christian Education hour. But let our worship hour be integrated. Let's not be adult separatists, aiding and abetting the generation gap in Christian families by this splitting into age groups. It is the work of the Holy Spirit to draw to Christ and give a holy hush to a service. We are substituting organized programs for the convicting prerogative of the Holy Spirit. Our children will be affected for the rest of their lives by the spiritual heart-throb of the adult Christian world in which they were nurtured. Let us think long and hard about this snowballing situation and get back to basics.

Let us know how YOU feel about this and other programs. (Editor)

U.S. CENTER FOR WORLD MISSION

Under the direction of Dr. Ralph Winters a huge college complex in Pasadena, California, has been pur-

chased to prepare workers for a worldwide Gospel outreach.

Christian leaders affirm that this new advance could well be the most strategic institution in the world today, aimed at evangelizing two billion people who can only be reached by cross cultural missionary evangelism.

Primary goals will be to reach the two billion people of Hindu, Muslim, Chinese and Tribal communities, where to date only one out of every sixteen Protestant missionaries is now working.

Information re studies, opportunities and other information may be obtained from

U.S. Center for World Mission
1065 E. Elizabeth Street
Pasadena, Ca. 91104

It could be a whole new day for Missions!

THE BIBLE'S AMAZING ACCURACY IN ALL REALMS OF LIFE AND STUDY

by George M. Bowman*

Apart from any religious connotations, the Bible should arrest our attention and compel our intense study of its pages for several reasons: its amazing unity in spite of the fact it was written over a period of nearly 2,000 years by over 40 different authors; and its amazing accuracy in all realms of life and learning.

For example, the Bible's rules for good health have never been improved or successfully challenged. They are *sanitation, sterilization, quarantine, hygiene and dietetics, physical culture and recuperation.*

The Bible also contains standards for an ordered society which are unparalleled and unsurpassed. No other literature has such a foolproof system of law and such perfect rules for family life. This applies equally to what it says about economics, political science, psychology, agriculture, animal husbandry, education, morals and human problems.

Think, too, of its amazing influence in the arts, in literature, in languages, in philosophy, in geography, in biology and in music. Why, the very nature of the Bible forces reason to accept it for what it claims to be. For example, take a look at the beauty of its literary grandeur, at its amazing translatability, its

scientific and historical accuracy, and its fulfilled prophecy.

Then study, if you will, its unique portrayal of human character—not as it should be, but as it is—warts and all. It's the only book which gives a sound reason for the existence of the universally-accepted scientific *law of increasing entropy*—that is, the law of in-turning or self-destruction. And that reason is sin and God's curse upon man and his environment because of it.

How can we help but believe in the authority of this Book when we know these things and learn others such as these?

In addition, Josephus, the noted first-century historian of the Jews, said it was of divine origin; and the Church from the times of the New Testament, has always (apart from a handful of critics) held the Bible to be the inerrant Word of God.

Is it any wonder that David, in Psalm 19, described the Word of God as he did? There he said that God's Word is so clean, true and righteous that it will endure forever; that it is so perfect it can give a man the power to go in a new direction—one that is contrary to his own nature. He also said the Bible produces enlightenment because of its purity, produces joy because it is right, and produces wisdom because it is sure.

If you'll study history with an unjaundiced eye, you'll also discover these facts: that the Bible and Bible believers have been responsible for the great moral movements such as the abolition of slavery, and the founding of the great institutions of learning and healing.

The rise and fall of nations have always been influenced by the nations' attitude toward the Bible and/or the Author of the Bible. It was Christianity, the religion of the Bible, which brought morality to civilization, which launched great expeditions of mercy throughout the world, and sent missionaries to preach the gospel of Jesus Christ—the one message that always leaves changes for the better wherever it goes.

"This Bible is a book of authority," said the famous preacher, Charles Haddon Spurgeon; "it is an authorized book, for God has written it. Oh! tremble, tremble, lest you despise it; mark its authority, for it is the Word of God."

*Mr. Bowman is Editor of "The Shantyman," Magazine of the Shantymen's Christian Association.

WHERE DO YOU STAND?

"At their wit's end, they cry unto the Lord in their trouble, and He bringeth them out" (Psalm 107:27,28).

Are you standing at "Wit's End Corner,"

Christian, with troubled brow?
Are you thinking of what is before you
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at "Wit's End Corner"
Is just where God's power is shown.

Are you standing at "Wit's End Corner,"

Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain?
Bruised through the constant suffering,
Dizzy, and dazed, and numb?
Remember, to "Wit's End Corner"
Is where Jesus loves to come!

Are you standing at "Wit's End Corner"?

Your work before you spread,
All lying begun, unfinished,
And pressing on heart and head?
Longing for strength to do it,
Stretching out trembling hands?
Remember at "Wit's End Corner"
The Burden-bearer stands.

Are you standing at "Wit's End Corner"?

Then you're just in the very spot
To learn more of the wondrous resources
Of Him Who faileth not:
No doubt to a brighter pathway
Your footsteps will soon be moved,
But only at "Wit's End Corner"
Is the "God Who is able" proved.

Antoinette Wilson

NO UNEMPLOYMENT IN CHRISTIAN WORK!

ISSUE CHRISTIAN JOB DIRECTORY

SEATTLE (EP)—Intercristo, an international information center on Christian work opportunities based here, has issued the Directory of Christian Work Opportunities.

The 781-page directory is computer-produced and offered as "a prime tool for Christian colleges," and lists 18,000 work openings as of Sept. 1.

"They Also Serve..."

If we finished that quotation from Milton's "On His Blindness," we would add "who only stand and wait."

No one stands and waits at O.B.C. They serve, busily and energetically, from snow-shovelling through teaching to administration.

Two men in particular should be mentioned, because they serve quietly and unobtrusively in this great work for God.

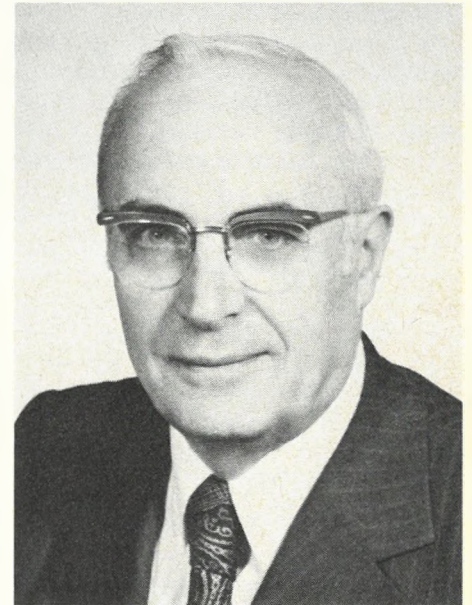


MELVIN L. STEINMANN

For many years, Mr. Steinmann served as Chairman of the Board of L.C.B.M. At the time of merger, he became a Board Member of O.B.C. and became Executive Director of Stewardship in 1971.

Mr. Steinmann left Allont, Ltd. (a large, successful Lumber and Building Materials Co.) hoping to retire. He did—to O.B.C. and his Stewardship position.

In 1976 he took a breather from his heavy duties to become Associate Director and Consultant in the Stewardship Dept. and continues to serve Ontario Bible College and Ontario Theological Seminary in this way. We're glad he is still on board.



DOUGLAS VIVIAN GONDER

A new member of our Stewardship team is Mr. D. V. Gonder, appointed Consultant on a part-time, volunteer basis, after his recent return from a seven month assignment in Malaysia as an executive volunteer helping the railways there, under the auspices of The Canadian Executive Services Overseas.

Mr. Gonder is a "railway man" from away back, having served Canadian National Railways in various capacities until he retired as Vice-President in 1971. He had served the C.N.R. in Moncton, N.B.; Winnipeg, Man.; and Toronto, Ont.

He was drawn into the OBC/OTS stewardship work when he headed up the New Campus Campaign that resulted in our new, splendid facilities. Now he is back, with his Canadian and overseas experience, to assist in our vital task of training men and women for the service of Christ.

Mr. Gonder's roots are deep in Christian service. Born in China of missionary parents and trained at the famed Chefoo Schools, he has ever been involved in the Lord's work. All of his efforts have been vital, important and successful. We welcome such a man for further service at OBC/OTS.



FRESHMEN 1977-78

- | | | |
|---|--|---|
| <p>L-R
1. Dan Mazur, Grace Harrison, Glenn Gibson</p> <p>2. Row 1—Mary Grant, Ian James, Harvey Hawthorne, Sally Johnson, Ruth Laidlaw
Row 2—Sally Klassen, Sharon Eby, Val Falk, Linda Hopkins, George Kong
Row 3—Alice Esau, George Grierson, Alan Harstone, Chris Gordon, Robert Koop</p> <p>3. Row 1—Connie Sangster, Eva Yee, Brenda Winger, Heather Warren, Marjorie Thompson
Row 2—Wendy Wise, Dianne Wight, Beverlee Suder, Twila Savigny, Cathy Tipp, Bill Wilkinson
Row 3—Linda Sweetzer, Carol Sailer, Heather Robson, Lois Stephens, Clara Wiebe
Row 4—Bernie Schmidt, Wayne Saynor, Bill Thornton, Dale Simpson, Dave Reimer</p> <p>4. Row 1—Ruth King, Sheila Blanchard, Sandra Vardy
Row 2—Frank Wallace, Gary Schmidt, Peter Ball</p> | <p>5. Row 1—Sue Coker, Verona Blair, Ruth Buchan, Janice White, Diane Currie
Row 2—Jennifer Beatty, Sharon Doerksen, Florence Cameron, Mark Clayton
Row 3—Elizabeth Dyck, Terry Dorey, Lois Arnold
Row 4—Jim Dearden, Ted Copeland, Barry Archer, Dave Buchner</p> <p>6. Row 1—Blaine Mitchell, Sam Ko, Jane Lacey
Row 2—Albert Estabrooks, David Ireland, Bob Cowan, Gary Moniz
Row 3—Livingstone Huff, Everett Lunn, Kent Edwards, Derek Gregory, David Graves, Wendy Gibson</p> <p>7. Row 1—Olwyn Gleadall, Cheryl Copeland, Adrienne de Kok
Row 2—Heather Grace, Karen Baker, Diana Bradley, Susan Alcorn
Row 3—Elaine Becker, Glenda Birney, Gail Ernst, Wendy Gibson
Row 4—Neil Campbell, Clarke Boddy, Art Durkee, Norm Gardner</p> | <p>8. Row 1—Cathy Koetter, Kyoung-Ha Shin, Debbie Waugh, Sue Hutchings, Brenda June, Theresa McLeod
Row 2—Linda Moorcroft, Diana Morphet, Evelyn Maby, Diane Windsor
Row 3—Nancy Pease, Ron Snook, Randy Roebuck, Carol Jolliffe</p> <p>9. Row 1—Sue Potts, Heather Norris, Janice Little, Lynn McEwan, Marilyn Perrin, Sue Lidstone
Row 2—Pamela Parsons, Olive Lapp, Norma MacKay, Sandra MacKinnon, Cathy McCready
Row 3—Laurie Petkau, Don Nicholson, Dave McGillicuddy, Don Martin</p> <p>10. Row 1—Gerry Zupo, Judi Perneel, Dennis Webster
Row 2—Ken Raymond, Ron Wasnidge, Ron Wyse, Bonita Steadman
Row 3—Art Van Middelkoop, Richard Thrift, Philip Ralph, Paul Stevens</p> |
|---|--|---|

(ADVERTISEMENT)

DO YOU PRAY FOR OUR STUDENTS?

OUR FRESHMEN AND UPPERCLASSMEN ARE AS DEPENDENT UPON PRAYER SUPPORT, AS THEY ARE ON FINANCIAL SUPPORT. PRAY!

Also pray for Dr. Donald Leggett of our Bible Dept. He was seriously injured in an auto accident on Nov. 11. He is doing well.

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GALLUP PREDICTS REVIVAL WITH EVANGELICALS ON CUTTING EDGE

America is experiencing "groundswell interest in religion" cutting across age, income, educational, denominational groups, with evangelicals providing major impulse, reports George Gallup, documenting observation on 18 months of studies, including survey taken in April. April poll found six of 10 people favorably impressed with evangelicals, described them as "devout, God-fearing persons;" found that evangelicals are more active in "immediate, person-to-person" forms of social concern than nonevangelicals. Gallup, an active Episcopalian, has just established Princeton Religion Research Center to annually monitor religious mood. Meanwhile, theologians gathered at Berkeley (Calif.) Graduate Theological Union, concluding that new youth-oriented cults are also benefiting from resurgence of religion, are gaining foothold in society, are likely to be around long time. Berkeley group hopes to establish center to research new cults in efforts to better understand their impact on society.

(Evangelical Newsletter)

SBC LEADER CITES BIBLE ILLITERACY IN THE U.S.

NASHVILLE, Tenn. (EP)—Biblical illiteracy is of "epic proportions" in America says Rev. Jimmy Allen, president of the Southern Baptist Convention.

"No wonder citizens are flimflammed by every kind of religious pitchmanship," he added. "Not only are they patsies for eastern religion and sects, but also for every kind of parachurch group which sounds like the bugle calling for their attention."

He concluded: "The Bible has become a foreign language to many Americans."

When Mr. & Mrs. Barry Moore (see Recorder, Sept. 177) became grandparents, someone sent the following to them. We thought you'd enjoy it too.

WHAT GRANDMAS ARE MADE OF

A grandmother is a lady who has no children of her own, she likes other people's little girls and boys and they love her. A grandfather is a man grandmother.

Grandmas don't have to do anything except be there. They're old, so they shouldn't play hard or run. It is enough if they drive us to the store where the pretend horse is and have lots of dimes ready.

If they take us for walks they should slow down past things like pretty leaves or caterpillars. They should never say "Hurry up." Usually they are fat but not too fat to tie your shoes. They wear glasses and funny underwear. They can take their teeth and gums off sometimes.

It is better if they don't play cards, except with us. They don't have to be smart, only answer questions like, "How come we can't see God?" and "Where does the wind come from?"

They don't talk baby talk like visitors do, because it is too hard to understand. When they read to us, they don't skip or mind if it is the same story again.

Everybody should try to have one, especially if they don't have television, because grandmothers are the only grownups who have got time.

(by a Grade 3 Grandchild)

'MATHEMATICAL CONSISTENCY' SEEN AS PROOF GOD AUTHORED SCRIPTURES

NEW YORK (EP)—"Divine authorship of the Bible can be proven by a 'mathematical consistency," says best-selling writer Jerry Lucas.

"Working with Del Washburn, Lucas claims the scientific system "emerges to tie like meanings together and opens a new door for Biblical interpretation."

"Lucas, a former star of the New York Knicks and founder of Memory Ministries in California, and his co-laborer Washburn call their research "Theomatics," the title of a new book which attempts to explain how words and phrases take on numerical totals, thereby reducing all meanings in the Bible to numbers—"the same as everything else in creation, including atoms and the smallest particles thereof."

"The men apply theomatics to the original languages of Hebrew and Greek in which the Old and New Testaments were written."

Note: There is even better proof: Christ affirmed the scriptures as of God; so did Paul, and all internal evidence, plus faith, gives the assurance that the Bible is indeed inspired of God, infallible, inerrant!

HOW MIXED UP CAN PEOPLE GET?

NCC POLL REVEALS THINKING, THEOLOGY OF MAINLINE CLERGY

Evangelicals in mainline churches are considered "a needed corrective" by 31% of ministers from Reformed Church of America, United Presbyterian Church, United Methodist Church, United Church of Canada, according to recent poll by National Council of Churches. They are considered "a traditional emphasis" by 40% and "a divisive force" by 13%. Poll also indicated 55% believe conversion to Christ is principal way a more Christian society will come. However, 62% say basic purpose of missions is to release in individuals, society the redemptive power of God; less than 40% believe basic purpose of missions is to bring individuals to accept, live by good news revealed in Christ, or to save those who know not Christ. Furthermore, 45% said Christians should accept other faiths, ideologies as valid expressions (23% said to convert their adherents).

(Evangelical Newsletter)

HOW "HAPPY" ARE YOU?

If you're not very "happy" (what a 'thin' word), perhaps you are in the wrong business!

A newspaper report from London, Eng. was headlined

"Poor Clergy 'Happiest' U.K. Workers"

In a nationwide poll, it was discovered (not surprisingly to us!) that Britain's low-paid clergy are the most satisfied workers in the country. With an average salary well below the national average of \$4,375 a year, 86% of those polled said they would choose the same work again.

Not surprising. There is no more rewarding, satisfying and fulfilling task in all the world than Christian service. It bears dividends for time and eternity. And even a lottery prize cannot touch that!

So if you are not really happy and satisfied, why not ask Paul's pointed question:

"Lord, what wilt Thou have me to do?"

Then you might join the really happy people!

OPPOSITION GROWS FOR CHRISTIAN YELLOW PAGES

ATLANTA (EP)—Christian leaders, groups and denominations have increasingly joined Jewish people objecting to the "Christian Yellow Pages."

Among the newest opposition is that of the Christian Council of Metro Atlanta which sees the advertising project as a divisive force within the religious community and urges "all people of good will to firmly oppose the project."

The Christian Yellow Pages, it states, "solicits listings only from those who identify themselves as 'born again' Christians and invites Christians to trade with other 'born again' Christians on the basis of religion alone."

The Council sees the Yellow Page project as discriminating against other religious groups.

Herbert Simmons, Atlanta area manager of the Christian Yellow Pages says he has begun distributing 25,000 copies of the directory which he plans to put into local churches, Christian bookstores and some businesses.

The 12-page directory, listing some

150 advertisers, will be distributed free.

An editorial in the Catholic Bulletin, written by Archbishop Thomas A. Donnellan, urges north Georgia Catholics to avoid participating in such projects and to "be clearly visible in their opposition to them."

He reminded Catholics that they have been victims of discrimination and bias because of their religion and should be particularly sensitive to the diverse and discriminatory nature of such projects.

The general assembly of the Presbyterian Church in the U.S. this June also registered a protest against the yellow pages.

Bill Morrill, regional director of the Christian Yellow Pages headquartered in Miami, said, "We're not anti anything. . . . We are pro-Christian. The only thing the Christian Yellow Pages is trying to say to the community is that persons in business are saying, 'I know Jesus Christ as my personal Savior; I will give you honest, trustworthy goods and services.'"

LITERACY TEST

The decision by the University of British Columbia to require that applicants for admission pass a literacy test to prove that they can write clear and coherent English is welcome. Because of the failure of schools to ensure that students are taught basic skills, most universities in Canada have had to offer remedial courses in English.

Starting in 1979, UBC will no longer offer remedial courses. Students who cannot pass the admission test will not be allowed to register. This is a long overdue step and one that should be considered by universities in the rest of the country. As a spokesman for UBC said: "The university shouldn't be required to give high school instruction."

An admission test serves notice on schools that they must prepare their students better than they do now. A high school diploma should guarantee that its holder is competent in English. Unfortunately, in the current state of secondary education, such a diploma proves only that a student has put in the required amount of time, not that he has learned anything while doing so. Stricter standards for university admission may help to correct this.

IT'S ROME AGAIN, FRANCIS SCHAEFFER WARNS IN FILM/BOOK PREMIERE

ANAHEIM, Ca. (EP)—Western culture must return to the absolute truths of the Bible, or capitulate to authoritarian order based on humanism and relativism, Francis Schaeffer told some 7,000 people in the 11th "premiere" of his book and 10-part film series both titled, "How Shall We Then Live?"

The film series, costing \$1.1 million and shot in some 100 locations in 12 countries by Gospel Films, Inc., is the outgrowth of an idea by Franky Schaeffer, son of Dr. and Mrs. Schaeffer. In a press conference earlier, Franky said the project "represents the life work of Dr. Schaeffer's scholarship and how culture, history and the Scriptures intertwine."

Schaeffer, 64, founded the Switzerland center called L'Abri in 1955 as a ministry to youthful intellectuals.

Dr. Schaeffer appeared in person between showings of three of the 10 films in Anaheim to field questions from the audience. Facing the decline of Western civilization, he warned, "our only hope is that people will see why, and will do what is necessary to turn around the decline."

NATIONAL COURIER NEWSPAPER FOLDS AFTER TWO YEAR TRIAL

PLAINFIELD, N.J. (EP)—Because of lack of reader response, the tabloid Christian newspaper, the National Courier, published here by Logos International Fellowship, has suspended operations.

The demise of the paper, which had a charismatic emphasis but was beamed towards a broad evangelical market nationwide, was basically caused by a lack of subscription renewals, Malachuk said. The renewal rate for the two-year-old publication was only 20%.

In his closing column, written for the Sept. 26 issue, Malachuk said: "Many Christians are not really interested in keeping up with the news events affecting Christian life, church and society. There seems to be an avoidance of knowing, probably because knowing challenges us to do—and many of us are not ready for that challenge."



Dr. Gordon W. Thomas

**CORPORATION MEMBER
HONOURED**

Dr. Gordon W. Thomas is a member of OBC/OTS Corporation, but he is also a man of many other parts. A graduate in medicine from McGill, he added to his skills by additional training in the U.S., Sweden and Canada. After war service he joined the International Grenfell Association founded by the great Christian missionary Sir Wilfred Grenfell in Labrador. In 1959, Dr. Thomas was named Executive Director at Grenfell while working at the St. Anthony Hospital.

In 1969 he received an honorary Doctor of Civil Laws from Acadia University, and in 1970 was invested with the Order of Canada.

In 1977, Dr. Gordon W. Thomas and associate Dr. W. A. (Tony) Padon were co-recipients of the Royal Bank Award in St. John's, Newfoundland, presented annually to outstand-

**OBC ANNUAL GLOBAL
MISSIONS CONFERENCE**
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"Changing World — Changeless Christ"

THEME SPEAKER:
DR. PETER LETCHFORD,
Missionary Pastor
Loudonville, N.Y.

PLUS:
Missionaries — Films — Displays

Sessions:
Morning, Afternoon, Evening

All friends are welcome,
Particularly young people.

ing Canadians. These two men join a distinguished list of recipients.

In his address in response to the Award, Dr. Thomas was able to give a fine Christian witness, and was acknowledged as providing medical and spiritual services to fishermen and natives of the area.

We congratulate Dr. Thomas. Soon to retire from Grenfell, we pray that the Lord will lead him into new and effective areas of service.

OUR APOLOGIES

Please accept our apologies if you receive more than one RECORDER. The work of checking duplicates is costly. However, with your help we'll be able to eliminate duplicates. Please send us BOTH name labels and indicate which one is correct. Thank you.

**OBC/OTS LADIES
AUXILIARY**

The Ladies Auxilliary has been meeting, this year, since September. For the convenience of those of you who might like to join us, we are listing below the dates of meetings for the London Branch and the Toronto Branch. For further information you may contact Miss lone Essery at Ontario Bible College (Toronto) or Mrs. Marj Cassidy, 474 Cypress Avenue, London. Please do join us in this time of fellowship and ministry.

<i>London</i>	<i>Toronto</i>
November 14 (Bethel)	November 3
December 12 (West Park)	December 6
January 9 (Bethel)	January 31
February 13 (West Park)	March 2
March 13 (Bethel)	May 4
April 10 (West Park)	All meetings are held at OBC campus
May 8 (Bethel)	
June 12 (Suchards)	

THE GIFT OF FRIENDS

God knew we needed something more
than budding earth
and sunlit sky,
And so He sent us friends to love,
to lift our hearts
and spirits high;
God chose to teach
love's wondrous art
of comfort, cheer
that never ends
By giving to the thankful heart
the dear, good gift
of faithful friends.
"I will mention the loving kindness
of the Lord."

Isaiah 63:7

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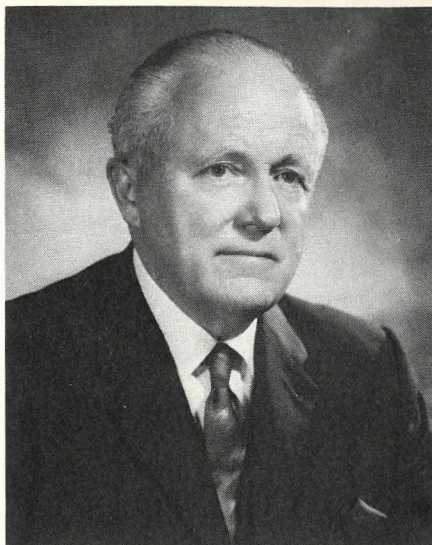
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Dr. S. L. Boehmer, Chancellor

WE ARE HAPPY TO ANNOUNCE:

THE STEWART L. BOEHMER BURSARIES IN PASTORAL STUDIES

Dr. Stewart L. Boehmer continues to be an important instrument in the hand of God in the life of Ontario Bible College and Ontario Theological Seminary. Now his name and work is further honoured with the establishing of The Stewart L. Boehmer Bursaries in Pastoral Studies.

Dr. Boehmer was born and raised in the Kitchener, Ontario area. Upon graduation from high school he became part of the business world until he responded to the call of the Lord by attending the Moody Bible Institute. He has held pastorates in First Baptist Church, Waterloo, of which he was the founder, and Calvary Church, Toronto, which, during his ministry, gained wide recognition for the expansion of its Missionary and Sunday School programs. Both of these churches are today evidences of his outstanding pastoral and administrative gifts.

Dr. Boehmer has served on numerous missionary councils and has travelled widely as a missionary statesman. His activities and accomplishments in the field of Christian Education received due recognition as Wheaton College conferred upon him the Doctor of Divinity degree in 1955.

He gave leadership in the amalgamation of Toronto Bible College and London College of Bible and Missions, and served as the first Presi-

dent of Ontario Bible College. He continues as our Chancellor at the College and also (since its founding) at Ontario Theological Seminary.

During his many years of devoted ministry as a Pastor and Administrator he has endeared himself to numerous people because of his pastoral ministry to them. In the exercise of the grace of God in his life he has demonstrated a heart of compassion in shepherding many into the fold and encouraging to growth and maturity multitudes of God's people. It is fitting that Bursaries in Pastoral Studies should be named in his honour.

The Bursaries will be awarded to worthy students at Ontario Theological Seminary who are pursuing studies in preparation for pastoral ministry. They will be awarded on the basis of evidence of Christian character, the intent of pastoral ministry, and financial need. All recipients must evidence academic capabilities and gifts in keeping with their goals of preparation for ministry.

The Bursaries will range in amounts up to \$400.00. The amount will be determined on the basis of need and the availability of funds.

Why not share in this ministry in honour of Dr. Stewart L. Boehmer. Write to:

Rev. G. C. Taylor
Director of Student Financial Aid
OBC/OTS
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3

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Alumni News

Compiled by: Ione Essery

A MINISTERING ANGEL!

O Woman! in our hours of ease,
Uncertain, coy and hard to please,
And variable as the shade
By the light quivering aspen made;
When pain and anguish wring the
brow,
A MINISTERING ANGEL THOU!"

—Sir Walter Scott

Great poets often have insights to expressions and sentiments that lesser mortals cannot produce. So when some adequate title was sought for our Alumna of the Year, the above closing phrase of the noted Scottish poet seemed most apropos, although her personal humility would doubtless seek to refuse such worthy comment on her life and work.

When William Booth, near the end of his life, was reviewing the amazing work of The Salvation Army, even then touching all parts of the world, he too had an accolade when he wrote: "The best men in the Army are the women!"

To honour our Alumna of the Year 1977, we borrow from both these outstanding men, words that give expression to our feelings about a sister-beloved, our own

**WILMA WATSON,
GRADUATE OF 1941**

Wilma's story is one of ministering (in Scott's words) and doing battle for God (in Booth's words) in one of the longest periods of service in the records of the Yonge St. Mission to which God called her in 1942 and where she still serves 35 years later.

A Christian home saw Wilma and her two sisters early come to know the Lord Jesus Christ as Saviour. Her early Christian experience was in High Park Baptist Church, Toronto, where she has been a member (a serving member!) for 45 years—another longevity record.

As a "ministering angel" in one of the most difficult areas of metropolitan Toronto, Wilma has counselled countless needy people, visited sick



Alumna of the Year, Wilma Watson, introduced by Ken Morgan

and shut ins; spoken, sung, written for the paper "Out of the Storm"; carried on Pioneer Girls' programmes as Guide, Chief Guide and Fort Captain.

She has been a strong right arm for the various Directors of the Mission during these many years, and shouldered almost intolerable work loads in the interims when no Director was available.

Now as other help is available, Miss Watson serves as Executive Secretary of the Mission and is a member of the Corporation of Ontario Bible College.

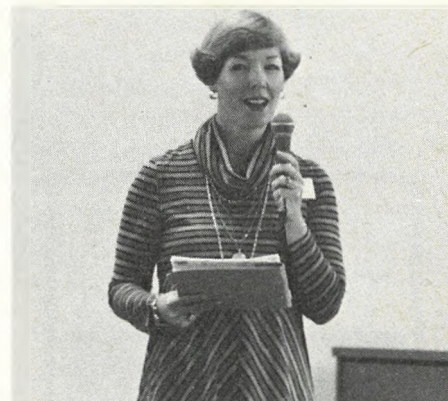
Indefatigable, efficient, available for all jobs at all times, loyal to her Lord and her work, all these and more mark our ministering angel and make her most worthy of this honour that her Alma Mater bestows upon her.

Ladies and Gentlemen, with delight, pleasure and a deep sense of its worthwhileness, we present to you

**Miss Wilma Watson, 1941
As Alumna of the Year, 1977**



Remember the chairs you purchased for Alumni Hall? Here Grads use some of them. We still need a couple of hundred more!



Mrs. Ann Thompson '62 led the splendid general session at Homecoming.

BRING SOME MUSIC INTO A FRIEND'S CHRISTMAS

The Alumni Office still has a limited supply of Betty Percy's piano tapes, No. 1 and No. 2 available. If you're looking for ideas for Christmas, these make a lasting and memorable gift. \$4.00 each. Order from:

Miss Ione Essery
Alumni Office
- Ontario Bible College
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3



Mrs. Mary Cowell '47 remembers her years at O.B.C.

ALUMNI MISSIONARIES

We just want to express our thanks for the many who keep in touch with us by frequent prayer letters.

May we ask one favour, please? We often get letters at the College addressed only to O.B.C., or to someone other than the Alumni Secretary.

Miss Essery would appreciate it so much if you would send one copy of your newsletter directly to her each time. It is from these she culls her Recorder News and Prayer Fellowship items.

So send them to:

Miss Ione Essery

Alumni Office

Ontario Bible College

25 Ballyconnor Court

Willowdale, Ont. M2M 4B3.

And thanks!



Businessman Bob Furtney '67 told how he uses his O.B.C. training in the business world.

ON THE HOME FRONT

* MISS QUEENIE ALLEN '40 commenced her work at Danforth Baptist Church, Toronto on September 1.

* MRS. R. BAILEY (MARIE FRANCE GALLAY, B.R.E. '74) received the B.A. degree from the University of Waterloo in May.

* MR. RICK BAILEY, B.Th. '74, received the M.A. degree from the University of Waterloo in October.

* REV. PETER BURRITT, B.Th. '77 was ordained at Durham Baptist Church, Durham, Ont. on October 28.

* MR. & MRS. BARRY DIXON, B.R.E. '75 (MARILYN BECK, B.R.E. '75) began their ministry at the St. Mary's Bay Baptist Church, Barton, N.S. on September 1. Barry also received the B.A. in Religion from McMaster University, Hamilton, Ont. on May 30.

* REV. PAUL HOPE, B.Th. '69, received the B.A. degree from the University of Waterloo in October.

* REV. RALPH HUMPHRIES '45-'46 commenced his ministry at Walkerton Baptist Church, Walkerton, Ont. in September.

* MISS AGNES LEE '43 assumed the position of Christian Education Coordinator at First Baptist Church, Simcoe, Ont. on August 1.

* REV. GEORGE LOCKHART, B.R.E. '63, commenced his ministry at Kipling Ave. Baptist Church, Toronto, on September 1.

* MR. LLOYD MARKLE, B.Th. '75, began his ministry as Christian Education Director at Temple Baptist Church, Sarnia, Ont. in September.

* MR. WALTER G. NOLSON '60 re-

ceived his M.Sc. in Education degree from Niagara University, N.Y. on May 29. He is a Vice-Principal for the Scarborough Board of Education.

* REV. DOUGLAS PERKINS '62-'65 commenced his ministry as Director of Church Youth Ministry with Y.F.C./Canada on July 1.

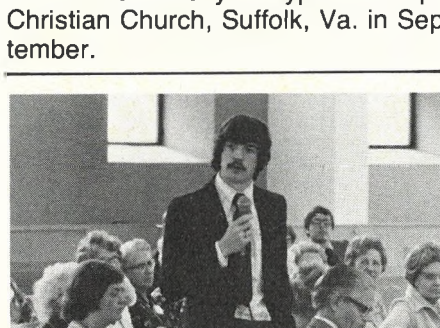
* REV. & MRS. L. K. SIDER (RUBY MOYER '36-'37) commenced their ministry at Vineland Missionary Church on June 1.

* REV. & MRS. GARY STOPPS, B.Th. '71 (RUTH DAVIES, B.R.E. '71) commenced their ministry at First Baptist Church, Mount Forest, Ont. in September.

* REV. ROBERT THOMAS, B.R.E. '75, began his pastoral ministry at Newtonbrook Gospel Tabernacle, Willowdale, Ont. on September 1.

* REV. & MRS. MICHAEL WARD (CATHERINE McGRUER, B.R.E. '75) commenced their ministry in a 4-point charge with the United Church of Canada at Morse, Sask. in July.

* REV. ALLAN BLAKNEY, B.Th. '68, started his ministry at Cypress Chapel Christian Church, Suffolk, Va. in September.



Mr. Jim Amy '77 tells about his O.B.C. training.

* MR. KENNETH MORGAN, B.Th. '70, commenced his pastoral ministry at Danforth Baptist Church, Toronto, on November 6.

ON FURLOUGH

* MISS GRACE BIRNIE, B.R.E. '70, from Benin, W. Africa (S.I.M.) in October.

* REV. & MRS. JOHN KONING (MARIAN FRASER '59-'61) from the Netherlands (G.O.) in October.

* REV. & MRS. JIM LONGWORTH, B.Th. '74 (S.I.M.) from Benin, W. Africa in October.

* MISS BETTY NEUMANN '68 (I.C.F.) from Nepal, in October.

* MISS JANETTA SMALL '55 (S.I.M.) from Jos, Nigeria, in October.

* MR. & MRS. GLEN SNIDER, B.Th. '72 (ANN BLACKMAN '68-'69) from Zambia (A.E.F.) in June.

* DR. & MRS. MILAN SPRINGLE '72-'73 from Zambia (A.E.F.) in October.

TO THE FIELD

* MISS KATHLEEN BELL '62 (I.C.F.) to Pakistan in September.

* REV. & MRS. FRANK M. BYRNE, B.Th. '63 (JANE ARNO '63) to Indonesia in December under C.B.O.M.B.

* MISS LOUESE CAMERON '64 (A.I.M.) to Kenya, E. Africa in August after a brief furlough.

* MISS THELMA CLARK '47 to Japan in September (T.E.A.M.).

* MR. & MRS. ROBERT COOCH '55-'58 (HELEN SANDERSON, B.Th. '59) to Kenya, E. Africa (A.I.M.) on August 16.

* MISS MARJORIE DANCE '51 (S.I.M.) to Nigeria in September following a furlough in Cambridge, Ont.

* MR. & MRS. TIM EATON '71-'73 (T.W.R.) to Bonaire, Netherlands Antilles in September.

* MISS MILDRED GOULDING '41 to Cochabamba, Bolivia, S.A. (C.B.O.M.B.) in September.

* REV. & MRS. VINCENT LOHNES '50 (S.I.M.) to Nigeria in September.

* MR. & MRS. DONALD LUTES '51-'52 (A.E.F.) to Angola, Africa in December, following a holiday in Hamilton, Ont.

* MISS SUE McLEOD, B.R.E. '74 (S.I.M.) to Nigeria, on October 19.

* MISS LILY MAJAK '59 (S.I.M.) to

Benin Republic, W. Africa in September.

* MR. & MRS. TERRY REGNAULT '69-'70 (ELAINE '69-'70) to France in August (T.E.A.M.).

* MR. PAUL RICHARDSON '76-'77 to Bangladesh with the Mennonite Central Committee in July.

* MISS LORRAINE SHELSTAD, B.R.E. '68, to Saiburi Christian Hospital (O.M.F.), Thailand in August.

* MISS LINDA SIBLEY '76-'77 (B.M.M.F.) to Murree Christian School, Pakistan in July.

* MR. & MRS. BRUCE SIMPSON (PRISCILLA '64-'65) to Colombia, S.A. in August.

* MR. & MRS. WILLIAM TUCK '54 to Jos, Nigeria (S.I.M.) on July 27.

* MR. & MRS. MAC WIGFIELD, B.Th. '73 (MARLISE GEISSBERGER, B.R.E. '72) to the Ivory Coast (W.B.T.) in September.



Miss Frances Longley '37 reminisces about her long missionary career.

MARRIAGES

* MISS BARBARA BURWELL, B.R.E. '76 to DR. ROBERT GRINGMUTH on June 3 at Hopedale Bible Chapel, Oakville. REV. R. C. DUEZ officiated. MISS SHARON STEPHENSON, B.R.E. '76 was the Maid of Honour. MRS. SHARON BRAMER, B.S.M. '76 was pianist and MR. MORLEY HALSMITH '76-'77 organist. MR. STEPHEN BRAMER, B.Th. '76 was Master of Ceremonies at the Reception. MR. DAVID BELL, B.Th. '54 proposed the toast to the Bride.

* MISS CATHERINE CRESSMAN '73-'76 to MR. GARY WAITE at Richview Baptist Church, Toronto, on August 27. MISS ANNETTE VERKUYL was Maid of Honour and MISS MARTHA PUTNAM, B.R.E. '77, was a Bridesmaid. MR. HENRY BRGLEZ was the Best Man. MR. BERT POLMAN was the organist and MR. JIM HEAD was the soloist.

* MISS MARGO FRASER '67-'69 to MR. ERNIE VAN STRALEN at Chatham Baptist Church, Chatham, Ont. on August 6. MRS. DAVID SALES (MARLENE WHITE '65-'67) was the soloist.

* MR. DAN GORDON, B.R.E. '77 to MISS LINDA McCOURT '75-'76 at Grace Gospel Church, Niagara Falls, Ont. on September 10.

* MISS BRENDA HAINES '73-'75 to MR. JOHN KERR at Central Baptist Church, Brantford, Ont. on August 16.

* MISS ANNE HARRINGTON, B.R.E. '59 to MR. JOHN DeWOLF on June 3 in Wheaton, Ill. at the home of REV. & MRS. ROBERT IRVIN, B.Th. '57. MRS. ROBERT IRVIN (JOYCE THORN '55-'57) was the soloist at the Reception in Dunnville, Ont. on June 11.

* MISS CAROLIN HOGENBIRK '74-'75 to MR. DOUG SADLER at the Evangelistic Center, Willowdale, Ont. on August 26. MR. GARRY BLINCH was the Best Man. MISS MARTHA PUTNAM, B.R.E. '77 was the Bridesmaid and soloist. MR. JOHN KRUEGER '77 was an Usher. MR. ISAAC AMORIM was the organist. The Reception was held at O.B.C. and special music was provided by KIRSTEN '73-'75 and INGRID '75-'76 PELLMAN.

* MR. JONATHAN HOOK, B.R.E. '75 to MISS LEONA McKENZIE at South Zorra Baptist Church, Woodstock, Ont. on June 4.

* MISS BARBARA LAMMERT, B.R.E. '75 to MR. HAROLD LANE at Spring Garden Baptist Church, Willowdale, Ont. on October 1. REV. JOHN STEVENETT, B.R.E. '73, officiated. MISS NANCY BLACK, B.R.E. '71 was the Maid of Honour and MISS MARGARET LANE, B.R.E. '70 was a Bridesmaid.

* MISS BARBARA MacLEOD '66 to MR. VICTOR SMITH on June 19, 1976 in St. Columbia Presbyterian Church, Dalkeith, Ont.

* MISS DAWNA PARTRIDGE, B.R.E. '71 to MR. MELVIN H. LINDL, July 1, 1977 at Barrie, Ont. Matron of Honour was MRS. MARYKE DE JONG (MARYKE LEYNAAR, B.R.E. '69). Bridesmaids were MISS INDRA VELDHIJS, B.R.E. '71 and MISS SHIRLEY PETTUS '70.

* MISS LOIS REDINGER '73-'75 to MR. MICHAEL SHINKAR at Calvary Gospel Church, Beamsville, Ont. on June 28.

* MISS NANCY RENDLE '74-'75 to

MR. MARK HAINES '74-'76 on June 24 in Bethel Baptist Church, Kitchener, Ont. REV. GORDON RENDLE '48 officiated and MISS MURIEL RENDLE '71-'72 was the Maid of Honour.

* MISS ELIZABETH ROSS, B.R.E. '72, to MR. JAKE DEVRIES on July 23 at Peoples Church, Truro, N.S.

* MISS SHERYL SAUER '76 to MR. BRUCE HINTON on June 4 at Benton St. Baptist Church, Kitchener, Ont. DR. KENNETH DAVIS '49-'50 officiated. MRS. TED BLENKHORNE (JANE SHANTZ, B.R.E. '76) provided music on the flute and MISS ANNA SHINKAR, B.S.M. '76 provided piano selections at the reception.

* MISS JEAN WILLIAMS, B.R.E. '73 to MR. JAMES HAMILTON at Spring Garden Baptist Church, Willowdale, Ont. on September 16. MRS. PAUL COUPLAND (NANCY NEWMAN, B.R.E. '73) was Matron of Honour. MR. TOM PEAKE '61 was the Best Man. MR. JOHN BELL, B.S.M. '75 was the soloist and MRS. JOHN BELL (SHARON McVETY, B.S.M. '73) was the organist. REV. GORDON DOREY, B.Th. '57, was the Master of Ceremonies at the reception.

* MISS DORIS WISSLER, B.R.E. '71, to DR. MANUEL BALIKIAN on September 3 in Calvary Baptist Church, New York, N.Y.

BIRTHS

* To MR. & MRS. RONALD BRAID, B.R.E. '71 (SUSAN TUCKER, B.Th. '72) a son, Jude-Eamonn Tucker, on May 16 in Toronto.

* To MR. & MRS. JIM BYRNE, B.R.E. '76, a daughter, Rachel Sheoblan, in Stouffville, Ont. on September 6.

* To MR. & MRS. BRUCE CAMERON (LINDA NOLSON '64-'66) a daughter, Krysten Jill, in Toronto on September 26.

* To MR. & MRS. BRENT CARTER (JUNE ESSON, B.R.E. '73) a son, Joshua on April 14, a brother for Julie, in Bedford, N.S.

* To MR. & MRS. LARRY CLEMENTS, B.R.E. '69 (JOANNE HAYWARD '66-'67) a daughter, Jennifer Marie, on May 17, in Zaire, Africa.

* To REV. & MRS. REID COOKE, B.Th. '73, a son, Joel Alexander, on July 6, in Bathurst, N.B.

* To MR. & MRS. BARRY DIXON, B.R.E. '75 (MARILYN BECK, B.R.E.

'75) a son, Jonathan Martin on July 10, in Welland, Ont.

* To REV. & MRS. DAVID DOBSON, B.Th. '70 (RUTH CAVEY, B.R.E. '69) a son, Jonathan Edwards, on June 2, in Montreal, Que.

* To MR. & MRS. RICK HAYDEN, B.Th. '76, a daughter, Heidi Elizabeth, on July 14, in Fredericton, N.B.

* To MR. & MRS. JIM HUTCHISON '69-'70, a daughter, Heather Elizabeth, in Swaziland, Africa on May 4.

* To MR. & MRS. DAVID KENDRICK, B.Th. '71 (GLENNIS STOVELL, B.R.E. '70) a son, Jeremy David, on June 21, in Ridgeway, Ont.

* To MR. & MRS. PAUL KOEPP (JUDITH NAUSS, B.S.M. '73) a son, Aaron Paul, on April 18, in Canandaigua, N.Y.

* To MR. & MRS. DAVID MacINNES (RUTH LOEWEN, B.Th. '76) a daughter, Emily Joan Phoebe, on June 30, in Sault Ste. Marie, Ont.

* To REV. & MRS. ALLAN McGUIRL, B.R.E. '72 (FLORRIE ROUT, B.R.E. '67) a daughter, Sharon Louise, in Hamilton, Ont. on July 5.

* To MR. & MRS. ROBERT MOTTON (LOIS BARNES, B.R.E. '74) a son, Robert Jeffery, on October 6, in Oshawa, Ont.

* To MR. & MRS. GEORGE MYERS, B.R.E. '73 (LINDA, B.R.E. '73) a son, Stephen Lynn, in Toronto on August 16.

* To MR. & MRS. DON PICKEL, B.Th. '68 (CAROL FISHER '65-'68) a son, Jeremy Chad, on October 4, in Guelph, Ont.

* To MR. & MRS. DAVID RICHARDSON '73-'74 (DIANE '77) a son, Walter Robert, on August 24, in Uxbridge, Ont.

* To MR. & MRS. GORDON RUTLEDGE '74-'76 (SHERRY ANTHES '75-'76) a son, Andrew Gordon, in Toronto on September 11.

* To REV. & MRS. RON SCHINDEL, B.Th. '67, a son, Daniel Edward, on May 24 in Belleville, Ont.

* To MR. & MRS. STEPHEN SEITLER (MARJORIE BAZETT-JONES '71) a son, Timothy Stephen, in Kenora, Ont. on October 4.

* To MR. & MRS. FRED SHAVER, B.R.E. '70, a daughter, Suzanne Elizabeth, at Norway Bay, Que. on June 21.

* To MR. & MRS. R. WILLIAM SMITH, B.R.E. '72 (CHRISTINE ROSE '71-'72) a son, Bryan Edward Robert, on July 19, in Sarnia, Ont.

* To REV. & MRS. GARY STOPPS,

B.Th. '71 (RUTH DAVIES, B.R.E. '71) a son, Simon Douglas, on October 8, in London, Ont.

* To REV. & MRS. FLOYD WILSON (HELEN '71-'72) a daughter, Rachel Louise, on February 18, in Oshawa, Ont.

DEATHS

* MISS LOUIDA BAUMAN '30 in Kitchener, Ont. on August 4.

* MR. CECIL BLACK '39 in Richmond Hill, Ont. in June.

* REV. VINCENT BROWNE '38 in Ridgway, Pa. on July 8.

* MRS. LAIRD CHRISTIE (SYLVIA HINES '62) in London, Ont. on July 23.

* MR. ARTHUR EDWARD COOMBS '27-'28 in Hamilton, Ont. on August 22.

* MR. WALLACE DEANS, husband of RUTH OLIVER '44, in Toronto on September 17.

* MRS. B. G. FAY (ANNIE MASON '17) in Long Beach, Ca. in the spring of 1977.

* MR. VICTOR FULLERTON, husband of BERTHA KUEHL '47, in Red Deer, Alta. on May 23.

* MR. DEREK GOODERHAM, son of REV. & MRS. GORDON GOODERHAM '60 (JOAN STEWART '59) in Fort Erie, Ont. on July 5.

* MRS. VICTOR GRIFFIN (HELEN GORDON '18) in Surrey, B.C. on June 17.

* MRS. ANSON HALLMAN (NELLIE HAGEY '22) in Cambridge, Ont. on October 15.

* MR. ARTHUR HAWTIN '13-'15 in Stouffville, Ont. on August 1.

* MRS. SYDNEY HOOD (LAURA SHARPE '08) in Scarborough, Ont. on May 26.

* MISS JESSIE JACK '21 in Eastlake, Ohio on January 10.

* MR. LOUIS KITCHEN, husband of MARGARET NASH '29, in Paris, Ont. on July 10.

* REV. WILLIAM MILNER '49 in Bass River, N.B. on September 14.

* MRS. WM. REED (VIOLET BARNES '23) in Hamilton, Ont. on September 24.

* MISS HELEN TRIP, B.Th. '60 (W.E.F.) in Holland on August 18.

* MRS. GORDON YOUNG (MARY RODGER '32) in Willowdale, Ont. on October 2.

MR. RUSSELL WINSLOW

For more than 45 years, he has been "Uncle Buss", a name derived from the early and first days of Pioneer Camp. And for all that time he has been a close friend and confidante of the editor.

But I was never alone in receiving his friendship. In London Brethren Assembly circles he shared faith and love.

When L.C.B.M. was formed in London, he was among its staunch supporters, a board member (and for seven years Vice-Chairman), part-time faculty member (teaching his beloved archaeology) and at merger a member of the O.B.C. Corporation until his death on August 11, 1977.

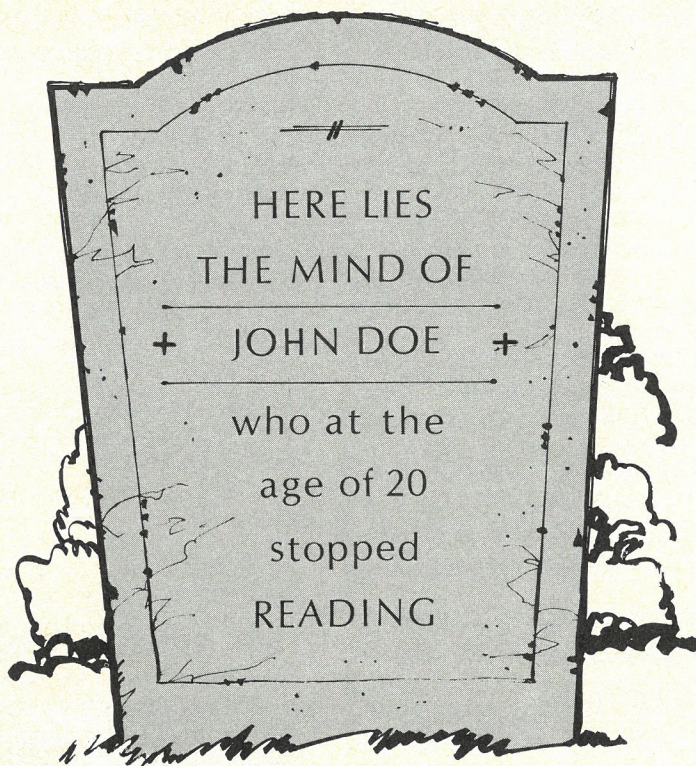
Christian businessman, loyal friend, faithful colleague—we can thank God for Russ Winslow and his contribution to the work of God.



Golden Mile Chapter, 1977 (Grads of 1927)

Front: Mrs. E. C. Smith, Mrs. D. Rough, Miss O. Green, Mrs. W. Lane, Miss L. Hicks, Mrs. J. Rennicks

Back: Mrs. W. B. Browett, Mrs. P. Hartwick, Rev. M. Henry, Mr. C. Forth.



BOOKS

BOOK REVIEWS

O.B.C. has been producing a series of evangelical books that are worth purchasing and studying. Among them are:

Emotional Problems and the Gospel, by Vernon Grounds, price \$3.25.

Paul and Jesus, by F. F. Bruce, price \$2.50.

Thinking Through the Bible, by John McNicol (4 vols. in one), price \$10.95.

And more. Phone, write or come in for the best in books.

ALUMNI AUTHORED BOOKS ON SALE:

Amazing Grace, by Ruth Goforth Jeffery, price 50¢

My Missionary Adventures, by Florence Veary, price \$1.65.

Happy In His Service, by Dorothy Francklin, price \$3.75.

When the Bamboo Sings (1.35), **Beyond the Tangled Mountain** (\$1.95), **God on Yonge St.** (\$1.50), **Men With the Heart of a Viking** (\$1.95), all by Douglas C. Percy.

BROADMAN PRESS

The Sound of Boldness, by L. L. Morriss, price \$4.95. A book that calls for apostolic boldness to witness in our own day.

Joanna's Miracle, by Wm. H. Armstrong, price \$5.95. A fictionalized account of a crippled girl who met Jesus. Her search for Him is the story.

Prayer—Life's Limitless Reach, by Jack R. Taylor, price \$5.95. "Nothing lies beyond the reach of prayer because nothing lies beyond the reach of God." This shows the tenor of this good book on prayer.

Odyssey of Terror, by Ed. Blair, price \$7.95. Capt. Wm. R. Haas recounts this true, thrilling story of a bizarre hijacking.

EVERYDAY PUBLICATIONS

Letters of the New Testament, by A. E. Horton, price \$2.75. A good introduction to the letters of the New Testament for new Christians.

Pieta and her Pink Pig, by Margaret Jean Tuininga, price \$1.50. Twelve true missionary stories for children. Very delightful.

HERALD PRESS

He Freed Britain's Slaves, by Charles Ludwig, price \$5.95. The fictionalized story of William Wilberforce. Not fiction—the facts are true and well researched. But they are tied together with skilled and imaginative writing.

Christ and the Powers, by Hendrik Berkhof, price \$2.95. In a time when occultism has the attention of the world, it is surprising to find this book, first written in Dutch in 1950, so applicable to today. It has only recently come out in English (and several other languages) hence its newness to us. A profound insight into Paul's doctrine of demons and "powers".

The Man Who Laid the Egg, by Louise A. Vernon, price \$2.50. The fictionalized account of a 1500 A.D. monk, Gerhard Koestler. Written for young people.

HOME EVANGEL BOOKS (CANADA)

MOODY PRESS

Live Like a King, by Warren Wiersbe, price \$3.25. The pastor of Moody Memorial Church writes of the beatitudes as for today's life and not for a philosophical concept. Excellent.

A Layman Looks at the Lord's Prayer, by W. Phillip Keller, price \$3.25. Canadian author Keller takes each phrase of the Lord's prayer and writes easily and well about it.

ZONDERVAN PUBLISHING HOUSE

Christian Holiness, by J. Sidlow Baxter, price \$14.50. Here are three volumes in one by a master teacher. In the present hunger after holiness, the book is worth more than this high cost.

Church and the Tribulation, by Robert Gundry, price \$5.50. Dr. Gundry writes from a posttribulation position, an interpretation not acceptable to a large segment of the Christian community. He does a careful examination of scripture in his thesis.

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A New Land to Live In, by Francislee Assco-Asare, price \$3.95. Miscegenation has long been debated, but the conflicts remain. Here are the true feelings of an American (white) woman engaged to marry an African (black). It is a personal odyssey that must surely help others to resolve the problem.

Genesis One and the Origin of the Earth, by Robert C. Newman & Herman Eckelmann, Jr., price \$3.95. This book can be summed up by the great words of Heb. 11:3, "through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of the things which do appear." The authors have done an excellent job in searching out scientific facts and scriptural truth in regard to creation.

The Song, by Calvin Miller, price \$3.95. Miller's "The Singer" was a poetic narrative in the fantasy vein on the life of Christ. It was a moving and helpful reading experience. Now the author parallels that book with "The Song". As The Singer was the story of the Gospels, so The Song is the story of Acts. Excellent.

KEATS PUBLISHING, INC.

They Beheld His Glory, by Alice Parmelee, price \$3.95. A good, rare, imaginative work on the personal stories of the men and women of the Gospels who knew Jesus.

TYNDALE HOUSE PUBLISHERS

The Total Man, by Dan Benson, price \$4.95. There have been a lot of books on women and feminism. Here is one for the male of the species and takes a look at fulfillment and success (whatever they are!) for singles or

marrieds. Some sacred cows are slaughtered, thank goodness!

It's Incredible, by Ann Kiemel, price \$4.95. Ann Kiemel writes of the unusual and "incredible" happenings in the lives of people she meets, counsels and helps as an author and speaker. For "old timers" the new graphics (no capital letters) will slow down your reading. But the stories, particularly for the youth and young adults they are written about, will be an eye opener—and a heart opener.

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Bulletin Board Ideas for Sunday School and Church, price \$1.65. Helps for visual aids that are good.

Death of a Guru, by Rabindranath R. Maharaj, price \$4.75. The fascinating story of a Hindu's conversion to Christ. Those who doubt the use of psychic powers and demon activity should read this autobiography.

But For Our Grief, by June F. Taylor, price \$4.25. It is unusual to find a book about death that combines practical experience and Christian truth. This book deals particularly with the death of a loved Taylor daughter. Very moving.

How Come God?, by David M. Howard, price \$3.25. Our old friend David Howard is becoming a prolific writer of stature and value. Here he deals with some of the questions and problems found in Job. He doesn't try to answer fully. But he does reflect deeply on them.

Surgeon of Hope, by Ralph L. Byron, price \$6.50. It's a catchy title. But it is also part of the name of The City of Hope Hospital in Los Angeles. This is the story of the chief of surgery of the City of Hope Medical Center. It is a good Christian witness that brings a new dimension to a medical practice.

The Bright Years, by Sam C. Reeves, price \$6.50. If books will help, retirement should be richer and fuller than the rest of life. We have reviewed a score of books for the "over 60's". Here is another good and practical one for happy years ahead.

Understanding the Male Temperament, by Tim LaHaye, price \$4.25. Here is another book (two in this one issue) for men only. Tim LaHaye sparkles as usual in his writing, and his cartoons help too.

The Best of C. S. Lewis, by C. S. Lewis, price \$4.25. Lewis' Screwtape Letters, Case for Christianity, The Great Divorce, Miracles & Christian Behaviour, now all in one volume. A treasure chest.

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New Testament Teaching on Role Relationship of Men and Women, by George W. Knight, price \$4.25. Perhaps few subjects have been so hotly and publicly debated. Dr. Knight has had the temerity to open some doors and windows for us.

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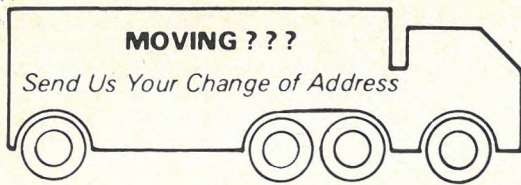
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