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RECORDER

Ontario Bible College

and

Ontario Theological Seminary

SOUNDS OF
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Changing

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THE GREAT COMMISSION
IS
RELEVANT TODAY

Also: "The New Birth Is for Now"
By BILLY GRAHAM

EDITORIAL

BREAKING THE CHAINS OF THE WORLD

Coming into our office is a constant spate of news, secular and religious. Watching or reading the news media and news releases, it becomes increasingly evident that the secular, materialistic and often godless modern society, is more concerned with world needs than is the Christian and the Christian Church.

The non Christian perspective of human need is often stronger than ours, despite 2000 years of church activity, motivation and example. What a glorious history has been that of Church in Mission!

Names, places, events and triumphs have been kept vivid and clear in the great host of missionary books available.

Our contemporary record in evangelism, church planting and social activity does not shine with the lustre of an earlier day.

During our recent global missions conference, one of the speakers read from Isaiah 61:1-3 and applied it to today. Just as Jesus applied it in 30 A.D. (Luke 4:17-20).

When Jesus was ready to ascend to the Father, He looked at the disciples and gave them their commission that comes to us today (John 20:21; Acts 1:8). We need more chain breakers, more Christian activity out in the world. Let it be true that "Like a mighty army, moves the Church of God!"

WHAT WENT WRONG?

As 1977 passes into limbo, and a new year opens up, an evaluation of the past must provoke the question: "What went wrong?"

The year 1977 saw more depression (of spirit); fear of energy shortages; uncertainty, political upheaval and scandal; unemployment and general malaise than we have known for a long time.

During the same period, there has been more church attendance, religious news, and emphasis on being "born again" than can be recalled in our times.

This seeming paradox in our con-

temporary life seems to "have fallen out rather for the furtherance of the Gospel" as Paul so aptly put it (Phil. 1:12). Rarely has it been easier to witness for Christ, or to read or hear of His working in the lives and hearts of people, many in high and responsible positions.

It is a time for the Church and the Christian community to evaluate both the times and the opportunities.

In the early 16th century, the Mogul Emperor, Akbar the Great (Akbar also means great!) decided to erect a new capital for his empire. He chose the very dry plains of North India for his project. Vast sums of money were spent, and the best architects and artisans of the world were hired to plan the city. Imposing squares, graceful, airy palaces, sumptuous homes and places for pleasure and government were all laid out.

The capital, Fatehpur Sikri still stands today, over 300 years later. But it is a ghost town, an amazingly beautiful monument to bad planning, poor vision and no evaluation. About 15 years after it was completed, Akbar's dream became just that. A dream that dried up. The water supply had not been considered, and it was soon exhausted. The city was abandoned, and it stands now, simply a monument to folly.

History is replete with such expensive errors of cities and civilizations brought low because of failure to exercise even ordinary foresight and common sense.

It is distressing to read or hear of waste, unfortunate expenditures and elaborate and expensive plans on the part of some Christians. Several such groups have run afoul of the law and government. To the shame and distress of the Church.

Why the waste of resources that should be used wisely and prayerfully for the Kingdom of God?

Is the Church simply building a monument in 1978? There is every evidence that opportunities for building a "city whose builder and maker is God" abound.

But it will take more than a visionary's dream. It will take discipline, skill, time, money, and above all, prayer and faithful adherence to the inspired Word of God.

Don't let it be "What Went Wrong?" at the end of 1978. Let it be a year of faithful witness, testimony and true building for God.

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NO UNEMPLOYMENT HERE!

With the news media telling us that experienced workers and qualified College graduates are unemployed, we take another look at a task where there is underemployment, not unemployment.

Recently, the government of Nigeria, West Africa sent out an appeal for 40,000 teachers. Very few responded. Even Christian teachers, who would have found a fresh opportunity to serve Christ, did not respond in any great numbers.

There are opportunities for Christians all over the world. The avenues of service are as varied as any discipline, training or skill.

Walker Kaiser, in his book, *The Old Testament in Contemporary Preaching*, suggests that it might be a good idea to call God "Boss" and begin working for Him.

Perhaps we would not go quite that far. But the idea is good. And there is no unemployment when you really work for and with Him!

How about being "labourers together with God"? (1 Cor. 3:9). No unemployment there!

*How can they preach
unless
they are sent?*

The news media has called the Seventies the "Born Again Decade." It may be true that many have become bold in a declaration of faith. People in high places confess to being born again. But millions of people are still "dead in their trespasses and their sins." These folk need to know that

THE NEW BIRTH IS FOR NOW

Billy Graham*

The coffee seems bitter and the toast cold when the morning newspaper is finished. Another riot in Egypt. Africa torn apart by rival factions. The Middle East seemed quiet until another border incident set off new hostilities. Three coeds murdered on the campus of a prominent state university.

What can the average person do? He feels inadequate, powerless. All of the committees, the resolutions, the changes in governments don't seem to change society.

We see that if mankind is to be saved, something radical needs to be done quickly. The forces building up in our world are so overwhelming that men and women everywhere are beginning to cry out in desperation. They feel like the man John Bunyan describes in the beginning of *Pilgrim's Progress*, "... he was greatly distressed in his mind, he burst out, as he had done before, crying, 'What shall I do to be saved?'"

So much in our world seems to improve, but man doesn't. We can send a spaceship to the moon and take close-up pictures of Mars, but we can't walk safely on the streets at night. The subtle sins of selfishness and indifference are everywhere. Seemingly upright men and women admit to desires of the grossest sort. (And who is shocked any more?) Human viciousness breaks out as people steal, cheat, lie, murder and rape.

Someone in the movie industry said that all we would have to do is contrast the titles of some of the old movie classics with current movie offerings to see the change in morality during the past generation. It's a long way from *Desert Song* to *Deep Throat*.

Man has made many attempts to change himself. We have tried without success to achieve moral goals by improvement in our environment and many are disillusioned with the results.

How can we change human nature?

From the Outside In

Studies in anthropology, psychology, and sociology to discover the laws of human behavior are an important part of educational research. Too often, however, the researchers themselves ignore the fact of human sin and see a human being as proceeding from a combination of genes and chromosomes, and then shaped by his environment. At a meeting of the American Anthropological Association, a new discipline was introduced to the academic community by a Harvard zoologist. He calls it "socio-biology," and it is described as "the study of the biological basis for social behavior in every species; its practitioners believe that some—and perhaps much—of human behavior is genetically determined."¹

The sociobiologists imply that "a good deal more of mankind's morality may be genetically based."² They fail to give a proper place to the inborn twist toward selfishness, viciousness, and indifference to God, so many of their conclusions are only pseudo-scientific.

If we are shaped by our genes, and molded by our environment, then all we need to do is develop a way to alter genetic bases in humans or cure man's environment in terms of bad housing, slums, poverty, unemployment, and racial discrimination.

A best-selling author said this: "Many ministers today 'keep their cool' about questions of the sin and repentance of individuals and have turned their attack on the sin of society, in an attempt to make society squirm. This 'attack' varies from a mild sociology lecture to an angry assault against social injustice. However, slums and ghettos and put-downs are not going to disappear in society unless slums and ghettos disappear from the hearts of people."³

But as Christians we need to do something about social injustice, slums and ghettos. We cannot sit



Dr. Billy Graham

back with the attitude that the problems are too overwhelming or insoluble. We need to get involved in helping to make this world a better place to live for the unfortunate whose standard of living is so low as to defy imagination, and for those who live under terrible political oppression. Ultimately, however, society is not going to be changed with coercion and force because when it is changed that way, man usually loses his freedom. It can be changed only by a complete transformation of the human heart.

Man also attempts to change himself by *chemistry*. Scientists have developed methods to control behavior by drugs, which in some cases have been helpful. A great deal of research is being done that may benefit the mentally ill. The danger is that these same drugs in the hands of a world dictator could control an entire population of normal people. Stories from prisoners in oppressed countries verify how present-day mind manipulators misuse drugs to influence human actions.

One of them wrote: "I personally witnessed the treatment undergone by political prisoners in psychiatric hospitals when they tried to protest by refusing the food and the 'treatments' inflicted upon them. They were tied up, injected with paralyzing sulphur and force fed ... [They] have invented a powerful means to get rid of those who do not think as they do. Not only do they not hesitate to confine them in hospital-prisons, but they also compound their crime by injecting prisoners with chemical substances in order to destroy their personalities and intellect."⁴

Changes in our body chemistry

* This is part of one chapter taken from *How To Be Born Again*, by Billy Graham.

may benefit us or damage us permanently. The determining question is, "Who administers the drugs and for what purpose?"

Experiments are being made to try to give one person the intellectual capacities of another by what the mind-manipulators call "artificial reincarnation." In a study that came out of Russia, it was reported that one of the country's top physicists had experimented with "tuning one mind to another telepathically." The scientist explained, "When this happens, the teacher can teach a student beyond the normal capacity of his mind by broadcasting over the defense mechanism into the normally empty 90 percent of the brain." He continues to explain that he "reincarnated a European mathematical genius in a college math student."⁵

Another human attempt to solve man's problems concerns *microbiology*. The increasing success with organ transplants may in time lead to a vast movement to change people by replacing certain organs connected with thinking, conscience, and emotions. However, the gospel of microbiology, administered by scientists who themselves are sinners, and who have access only to the substance of a fallen world, must likewise fail.

Many writers of science fiction consider their *interplanetary speculations* as the only source for solving man's problems. But the fundamental difficulty is that sin is too deeply ingrained in human nature to be rooted out by such influences. When God is ignored, the problem-solvers themselves participate in the problems. The superpowers are now frantically preparing for a "space" war. As a newspaper editorial says, "Whoever wins this race could control the world."

Many people today are trying to find a solution to man's problems by turning to the occult world. They seek knowledge and power from sources the Bible says we should wholeheartedly resist. The Apostle Paul says, "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world-forces of this darkness, against the spiritual forces of wickedness in the heavenly places" (Eph. 6:12). The occult world is a source only of terror and destruction.

The methods men use to change themselves from the outside in are

truly varied, and sometimes amazing.

From The Inside Out

Jesus said that God can change men and women from the inside out. It was a challenge—a command. He didn't say, "It might be nice if you were born again." Jesus said, "You *must be born again*" (John 3:7).

It has always astounded me that He made this statement to a devout religious leader, Nicodemus, who must have been shocked by it. After all, Nicodemus was a good, moral, religious man. His neighbors probably said of him, "He's a wonderful man. You could trust him with your life. He's a great theologian." Nicodemus fasted two days a week; he spent two hours a day in prayer at the temple and tithed all his income. He was a professor of theology at the local seminary. If a pastor-seeking committee were looking for the best man they could get for their local church, they would seek a man like Nicodemus. But Jesus said all his piety and goodness weren't enough. He said, "You must be born again."

In spite of all his education and professional standing, Nicodemus saw something very special in Jesus Christ—something he couldn't understand. He saw in Jesus a new quality of living. He was honestly seeking to find out what this dimension of life was.

When Jesus told him that unless one is born again he cannot see the kingdom of God, He was explaining to Nicodemus that he didn't have to improve his moral standards or increase his educational credits, he needed to receive a new quality of life—eternal life—that begins in this world and carries into the next world.

On returning home from a trip one day, I found my desk as usual, piled high with letters to be answered. In this particular pile there happened to be two from two separate mental hospitals in different states. A glance at the handwriting and a reading of the letters made it clear that the writers needed to be in a mental institution. Yet each spoke of the Lord Jesus and the comfort He was.

I could not help thinking how kind and understanding and compassionate God has been in choosing to reveal Himself to man through simple childlike faith rather than the intellect. There would otherwise be no chance for little children or the mentally re-

tarded or brain damaged. And yet the brilliant scientist, the true intellectual, the genius, must all come the same way. As Jesus said in Matthew 18:3, "Unless you are converted and become like children, you shall not enter the kingdom of heaven."

John Hunter, the English Bible scholar, tells the story about a young man who came up to him after he had been preaching on John 3. "He, like Nicodemus, was obviously very well educated, and he said: 'What you have been saying has really challenged me; in fact, if I could fully understand what you have told us, I would become a real Christian.' He was quite sincere in what he said, so I questioned him and talked further with him. He was a graduate of a university, trained to think and evaluate facts.

"I asked, 'If you could really understand the full meaning of the gospel, you would become a Christian?'

"'Yes,' he replied, 'I would.'

"'Well, consider this,' I went on. 'I have a friend who is a missionary in the Congo. He works among the Pygmies, people with little capacity for understanding. If, in order to become a Christian, we had to understand the gospel message, how could these simple people ever be blessed?'

"His reply was quite honest: 'You know, I never thought of that!'

"'No,' I replied, 'but God did. The gospel message doesn't have to be understood by the seeking soul, only to be received by simple faith. It isn't fully understanding the gospel that gives me the blessing, but simply believing and receiving it.'

"Nicodemus began by 'knowing,' but he continued by believing and receiving."⁶

There are many people sitting in churches today who have never heard this message of the new birth. Some churches preach good works, social change, government legislation, and neglect the one thing that will help solve the problems of our world—changed men and women. Man's basic problem is first spiritual, then social. He needs a complete change *from inside out*.

Some time ago I attended an historic conference in Africa. Every country except one from the whole continent of Africa was represented by delegates. Never before had there been such a Christian gathering. Time after time I heard African lead-

ers express appreciation for what Christian missions had done, especially in the fields of evangelism, medical aid, and education. One of the speakers said, "85 percent of all education south of the Sahara has been done by Christian missions."

An Anglican bishop from England told us, "Every social agency in England from the Society for the Prevention of Cruelty to Animals, on up, was founded as a result of a conversion to Christ and a spiritual awakening." We must be careful not to put the cart before the horse.

The Bible refers many times to this change Jesus talked about. Through the prophet Ezekiel, God said, "I will give you a new heart and put a new spirit within you" (Ezek. 36:26). In the book of Acts, Peter called it repenting and being converted. Paul speaks of it in Romans as being "alive from the dead" (Rom. 6:13). In Colossians Paul calls it "[a putting off of] the old self with its evil practices, and [a putting on of] the new self who is being renewed to a true knowledge according to the image of the One who created him" (Col. 3:9,10). In Titus he calls it "the washing of regeneration and renewing by the Holy Spirit" (Tit. 3:5). Peter said it was being "partakers of the divine nature" (2 Pet. 1:4). In the Church of England catechism it is called "a death unto sin and a new birth unto righteousness."

The context of John 3 teaches that the new birth is something that God does for man when man is willing to yield to God. We have seen that the Bible teaches that man is dead in trespasses and sins, and his great need is life. We do not have within ourselves the seed of the new life; this must come from God Himself.

One of the great Christian writers of this century, Oswald Chambers, said, "Our part as workers for God is to open men's eyes that they may turn themselves from darkness to light; but that is not salvation, that is conversion—the effort of a roused human being. I do not think it is too sweeping to say that the majority of nominal Christians are of this order; their eyes are opened, but they have received nothing . . . When a man is born again, he knows that it is because he has received something as a gift from Almighty God and not because of his own decision."⁷

Conversion means "turning." The Bible is full of this concept and God

pleads with man to turn to Him. He spoke through the prophet Ezekiel, "Repent . . . and turn your faces away from all your abominations" (Ezek. 14:6, emphasis mine). Another prophet, Isaiah, spoke, "Turn to Me, and be saved, all the ends of the earth; for I am God, and there is no other" (Isa. 45:22, emphasis mine).

The new birth is not just being reformed, it's being transformed. People are always making resolutions to do better, to change, and breaking those resolutions soon afterwards. But the Bible teaches us that through the new birth we can enter a new world.

The contrasts used in the Bible to express the change which comes over us when we are born again are very graphic: from lust to holiness; from darkness to light; from death to resurrection; from stranger to the kingdom of God to now being its citizen. The Bible teaches that the person who is born again has a changed will, changed affections, changed objectives for living, changed disposition, new purpose. He receives a new nature and a new heart. He becomes a new creation.

Before and After

The Bible is full of people from all walks of life who have been changed by an encounter with Jesus Christ. Christ met a woman in Samaria who was a prostitute and an outcast in her own town. To avoid meeting other women she went to a well during the heat of the day when she knew she wouldn't encounter other villagers. But there she met Christ. She was changed immediately into a new person. In fact, she became an instant missionary and rushed to her own city, where she was despised and scorned, to tell others about Jesus Christ. And we are told, "Many of the Samaritans believed in Him because of the word of the woman who testified, 'He told me all the things that I have done'" (John 4:39).

Andrew was an ordinary fellow. He didn't seem to be the big personality man, but he was very quick to respond to Christ; in fact, he was on fire from the moment he met Jesus. The first thing he did was to go and find his brother and tell him the wonderful news about the Messiah. He may not have been a flaming evangelist, but wherever he appears in the biblical account, he is fruitful.

In these days of high taxes, the

yearly or quarterly tax reports are not exactly greeted with enthusiasm. It wasn't any different in Jesus' time. Zacchaeus, a tax collector, and not a very honest one at that, was skillful at defrauding people. But when he met Jesus all that was changed. He repented and wanted to make amends for his deceitful acts. "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much" (Luke 19:8).

A young intellectual named Saul was on a journey along the road to Damascus, persecuting Christians, when he met Jesus Christ. To this day we speak about "Damascus Road experiences," because Saul was never the same again. He became the great Apostle Paul. Many times he referred to that encounter, even recalling the very day and moment when he met Christ.

On the day of Pentecost a dramatic change occurred in three thousand people who were born again. In the morning they were lost, uncertain about the purpose of life, many of them guilty over the death of Christ. Others were afraid of either the secular or religious authorities. But at the end of the day they had been born into the kingdom of God. Each one had passed out of death into life. "Truly, truly, I say to you, he who hears My word and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life" (John 5:24).

Any person who is willing to trust Jesus Christ as his personal Savior and Lord can receive the new birth now. It's not something to be received at death or after death; it is for now. "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2, KJV).

The New Birth Is For Now

The "before and after" advertisements for diet remedies or face-lifts cannot match the impact of the testimonies of those who have been born again. From corporate president to prison inmate, stories unfold of lives turned right side up.

A young woman wrote us: "Until last January I was a stranger to Jesus. I was a rebel, thief, a drunkard, a hard drug taker, an adulteress, a hippie, and a self-centered, confused young woman. Thinking I was going to stump everyone with my cynical questions, I

went to a Bible study about a year ago out of curiosity. That night I became sincerely interested in the Bible. Finally after searching and studying the Scriptures for months, John 3:16 spoke to my heart and I gave my life to Christ. I never knew that this kind of happiness could exist. God shows you how to love and what it feels like to be loved. He was what I had been looking for since my early teens. He was 'the bag' I hadn't found. It seemed to me that drugs, liquor, free love, and bumming around the country would make me free, but they were all traps. Sin was the trap that led me to confusion, unhappiness, guilt, and near-suicide. Christ has made me free. Being a Christian is exciting because there is always a new challenge, so much to learn. Now I wake up glad to see the day.

"He has made me new."

Johnny Cash says, "A few years ago I was hooked on drugs. I dreaded to wake up in the morning. There was no joy, peace or happiness in my life. Then one day in my helplessness I turned my life completely over to God. Now I can't wait to get up in the morning to study my Bible. Sometimes the words out of the Scriptures leap into my heart. This does not mean that all my problems have been solved, or that I have reached any state of perfection. However, my life has been turned around. I have been born again!"

1. *Time*, December 13, 1976, p. 93
2. *Ibid.*, E-3, p. 94
3. Thomas Harris, *I'm OK—You're OK* (New York: Harper & Row, 1967), p. 229
4. Sergiu Grossu, *The Church in Today's Catacombs* (New Rochelle, N.Y.: Arlington House Publishers, 1975),
5. Sheila Ostrander and Lynn Schroeder, *Psychic Discoveries Behind the Iron Curtain* (Englewood Cliffs, N.J.: Prentice-Hall, 1970) pp. 151 ff.
6. John Hunter, *Impact* (Glendale, Calif.: Regal Books, 1966), pp. 45, 46.
7. Oswald Chambers, *My Utmost for His Highest* (New York: Dodd, Mead & Company, 1946), p. 10.

(from *How To Be Born Again*, by Billy Graham, © 1977, used by permission of Word Books, Waco, Texas.)

"The world may well be on the verge of a spiritual revival. I believe there has never been a time when so many people have been so ready to read this message." —Billy Graham

GRAHAM SPEAKS TO MORE THAN A MILLION IN INDIA AND THE PHILIPPINES

MADRAS, India—A spiritual hunger is evident around the world, according to Billy Graham. Dr. Graham made the comment during an 11-day India 'Good News Festival' (December 1-11). He spoke to more than 656,000 people at eight festival meetings.

The India crusades concluded three months of global evangelism that took Graham to Hungary, the United States, the Philippines, and India. The same spiritual interest is apparent everywhere, he contended.

During his five-day November crusade in the Philippines prior to coming here, Graham addressed 412,000 people. Inquirers at those Manila meetings numbered 22,500.

(Reprinted from WEIS News.)

COLLEGE-FOR-A-DAY
March 20-21, 1978
8:15 a.m.—4:30 p.m.

All Young People or prospective students are invited to a full College-For-A-Day at Ontario Bible College.

See the new campus. Enjoy College classes. Have a free lunch. Share good Christian fellowship.

For information call:
David A. Bell—226-6380
or write to:
ONTARIO BIBLE COLLEGE
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3

Billy Graham

COMING TO
TORONTO

June 11-18, 1978



It is 23 years since Dr. Graham held that great four-week campaign in Toronto. Toronto the Good became Toronto the Better as the result of those great days, great crowds and thousands of conversions.

No longer does the world renowned evangelist conduct such long campaigns. But the call of God is still upon him, and Toronto has been chosen as one of four cities in North America to which he will carry the Gospel message in 1978.

Already there have been months of preparation. All the denominations of Metropolitan Toronto seem to be participating, and only a few churches are not cooperating.

Para-church groups (those not directly linked to a denominational or parish ministry) are also deeply involved.

The majority of the meetings will be held in the Maple Leaf Gardens, accommodating nearly 20,000 people, and a couple of services will be held at the newly expanded Exhibition Stadium.

This time the large ethnic groups of Metro will have a large share in the campaign. Prayer cells are already set up, and high hopes and eager expectation of a visit of God to our area are evident.

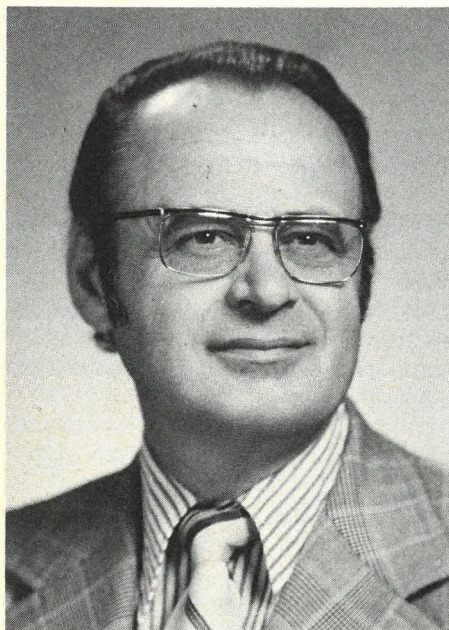
Pray for Dr. Graham, his team and the local executive. During 1978 the Graham team will be in

Las Vegas, Nevada (February)
Memphis, Tennessee (May)
Toronto, Ontario (June)
Kansas City (August).

He then leaves for Scandinavia. Let us uphold this servant of God.

And for Toronto and Canada:
PRAY, PRAY, PRAY.

A UNIVERSITY ADMINISTRATOR LOOKS AT BIBLE COLLEGE EDUCATION



Dr. Frank Peters, President Wilfrid Laurier University, Waterloo, Ont.

This is a unique moment for me. I have spoken on the subject of "Bible College Education" many times. Then I was also an administrator of a Bible College, and I was really saying what everyone expected me to say. Perhaps I could go one confessional step further, and say I was saying what I was being paid to say! Today the shoe is on the other foot. I may be saying some things no one expects me to say!

There are still many people who wonder whether Bible College education is a reasonable option for young people looking to their future. Should not those who take the basic tenets of education seriously, go to a university and immerse themselves in general education or in some aspect of professional education?

Before I continue in this mammoth subject, let me say a few general things about education as such.

General Education

The educator has the rewarding task of standing among the tenses. He takes the wisdom of the past and applies it to the challenge of the present to enable the learner to be prepared for the future. The problem, of

course, is to anticipate what is adequate preparation for the future. What will the future be like? Alvin Toffler, the author of *Future Shock* (a book you should read) said that unless schools could anticipate the future, they were really useless social institutions.

Vocational Bias?

It is obvious that most people view education with a definite vocational bias. Training and learning ought to enable the student to find meaningful employment, the benefits of which will enable him to enrich his life in many ways. I think it is exactly at this point where Christian education deviates from general or secular viewpoints. Christian education does not say that it is wrong to deal with the vocational objective in terms of one's training. It is, however, adamant in maintaining that vocational preparedness *cannot* be the main objective or the main Christian concern. The Christian should be interested, not primarily in making a living, but in learning how to live in a world created by God, and in which man has been called to do the will of God.

"Nonsense" Education

As a university educator who will be retiring during this coming academic year, I have seen many theories come and go. There have been times when I became very disturbed about some of the nonsense which was being perpetrated on us, in the name of education. Permit me a few moments of necessary catharsis as I review five bits of nonsense that I vehemently reject after some twenty years in general education.

The first bit of nonsense which causes my blood pressure to rise, is the notion that only the young can truly perceive the imperfections of our day, and clearly foresee things as they ought to be. We have indeed reversed the trend of the distant past when deference was traditionally paid by youth to age, and are now in danger of going to the opposite extreme. In the field of higher education, many of our far-out thinkers firmly be-

lieve that pubescent insights are indeed the wisest guideline for the reformation of educational policy and practice. Nonsense indeed!

Furthermore, the current shibboleth of educational reform is *relevance*. The tragedy is that some seem to think that only the young know what is relevant, and therefore should have the privilege of defining relevance in education.

The second bit of nonsense which irks me is the instant authority of politicians and neophytes. I grew up in an era when trained competence was arduously acquired: the occupational ladder was climbed rung by rung, and authority was usually earned. What irks me today is that frequently the uninformed (or misinformed) set forth in no uncertain terms what is wrong with education and what must be done to set it aright.

A few years ago we were all sup-

Many a student with mediocre ability, has come to rely on the dynamic of grace in his life and has realized things which seemed to be much beyond his potential.

posed to keep our ears tuned to the mighty revelations of student revolutionaries, some of whom have since gone back to nature, or on to bartending or other less glamorous pursuits. Their revelations were not relevant to their personal situations. Where is the sense here?

A third bit of nonsense is the notion that man's primary duty is to have fun: turn-on, blast-off, get your kicks, have a ball—as if the heavens were full of voices saying, "Enjoy yourself, it's later than you think."

I am no killjoy. I believe in having fun and I enjoy most of the things I do. But that isn't the same as doing non-stop *all* the things I enjoy. For I remember (what everyone used to know) that the best pleasure is the kind you work for, and that the rarest kind of pleasure comes from (in fact, comes in) mastering something difficult.

And (if I may make a wildly unfashionable claim) I know that the most reliable fun—the best tasting, the longest lasting, with no hangovers—is had not by turning the mind off, or blowing it, but by learning to

use the mind.

The fourth bit of nonsense is the false philosophy that says that the world is absurd and the only way to beat it is to join it, and in the process become absurd yourself. The world is neither more nor less absurd than it ever was. What these critics really mean is that they cannot cope with living.

Let's Grow Up!

Let's grow up. If we complain that there is no meaning to life, we are merely confessing our failure to find meaning. We are also saying that we have to win every time or we won't play.

So students sit around talking about how absurd the world is and how it lacks meaning, and all the while it is a world they contrived. What a hopeless circle, that gets us nowhere.

That game won't run our buses, or grow food, or redeem our polluted lakes, or repair a TV set. It is non-life at best.

The fifth bit of nonsense is that we must have equality even at the expense of excellence. In our commendable zeal to eliminate *snobbism* in education, we may be inadvertently institutionalizing *slobbism** in its place.

Danger Signs

As John Ciardi has aptly said, there is a danger that the place of the *authoritarian elite* may be taken over by the *authoritarian ignoramus* as we move toward the kind of social homogenization that "keeps the cream from rising to the top." Let us beware of the tyranny of mediocrity!

Merit, Not Elitism

Equality of opportunity and quality of educational endeavour are by no means antithetical. Indeed, many egalitarians seem to forget that, historically, it was the rise of meritocracy which enabled democracy to supplant elitism.

If we want to maintain an open society that will strike a balance between the extremes of stagnation and chaos, we must resist all spurious dogmas that would compromise the excellence principle in education.

So much for my nonsense comments. It has been a form of catharsis to express myself so.

*Otherwise known as "clumsy, dull, slovenly" if you need a definition.

Let us for a brief moment make a difference between being schooled and being educated. Perhaps it would be correct to say, "Many are schooled but few are educated."

An over emphasis on schooling causes the student to confuse teaching with learning, grade advancement with education, a diploma with competence, and fluency with the ability to say something worthwhile.

Never Our Intention

Now I am not advocating that we abandon schooling, but rather that we, as teachers, keep setting our objectives in the direction of education. Obviously many of our pupils will miss the mark to education and will settle for mere schooling, but if this happens, it was never our intention. And it is precisely at this point where I see the tremendous contribution which Bible College education has made to true education. I for one believe that there is more to education than what is generally offered in Bible Colleges. On the other hand I believe that there is, in general education as we practice it in universities, a tremendous void which leaves the student with a certain emptiness which I believe ought to be met by true education, as in the Bible College and Bible Seminary programs.

"Bible College education introduces a dimension which enables a student to rise above the average or the mediocre. The challenge of the gospel is that Christ in us, enables us to go beyond mere human efforts."

"Education is the creation of useful changes in the individual which enable him to deal with his life more effectively," so someone has said. But what does it take to live effectively? What will it take in the future?

The Educated Man

Nicholas Butler in a brilliant essay on education insisted that the educated man possesses at least five abilities:

1. Correctness and precision in the use of the mother tongue (Ah, to hear and read good English).
2. Refined and gentle manners, the result of fixed habits of thought and action (now lacking in too

many Christians).

3. Sound standards of appreciation of beauty and value, and a character based on such standards (this is Biblical).
4. The power and habit of reflection ("meditate day and night").
5. Efficiency and power "to do" in some field of human endeavour (there are no "failures" in true Christian service).

Perhaps I can now re-state these ideals in a way that will be useful for all who are interested in education. I want to dwell on *five basic objectives of general education*, as we practise them in the university setting, and show how Bible College education responds to these objectives and in some respects, amplifies them considerably.

1. *The Cultivation of an Open Mind.*

Education is more an attitude of mind than it is an amassing of facts and data. The fundamental difference between an educated and an uneducated man is not the mere fact that one knows more than the other.

The important difference seems to lie not only in what he learns, or how much he learns, but *how* he learns whatever he learns. The aim of education should be to teach people how to think, not firstly what to think. The objective of education is to improve the mind, enabling the student to think for himself rather than to load the mind with the utterances of others.

The aim of education is to convert the mind into a living fountain and not into a reservoir. That which is filled by pumping in, will be soon emptied by pumping out!

How well has university education fared in this broad and noble objective, namely to teach people, to train people, in the art of being open-minded?

Perhaps this is where I have experienced my greatest disappointment in my work on the university campus. The dogged resistance of some supposedly brilliant educators to the consideration of ultimate questions, is something that is difficult for me to understand. We can discuss various aspects of communism, we can look at various aspects of parapsychology and the occult. But when it comes to considering the valid claim of Christianity, many simply declare them-

selves unwilling even to consider such claims.

Furthermore, all thinking begins from some basic suppositions. So does Bible College education. It cannot be faulted for having a point of view. But if our students fail to make logical deductions from that point of view, they deserve to flunk.

2. The second objective is to assist students to *Build an Ambition Picture in Keeping with their Abilities*.

As students progress in their learning, they must realize that there are limits to ability. It seems to me that it is utter folly to keep telling all students to "reach for the top" when even a cursory study of human abilities and individual differences would negate this as a possibility.

Perhaps we should be more concerned that students acquire a wholesome view of themselves as fully functioning people than that they be driven by an insatiable ambition.

The question which haunts me as an educator is, how can I help students to realize their full potential? An ancient educator set forth a maxim, "know thyself" as the answer to such realization of potential. All of our testing procedures are perhaps coloured by the premise that if only students knew what some of their potentials were, they would immediately rise to the occasion and realize what is potential. My experience in education, however, has not borne out the premise that those who know themselves will also realize themselves. Every teacher can speak of the frustration which is his, when a supposedly gifted student does mediocre work and fails to realize the potential which is in him.

It is precisely at this level where the work of the Spirit of God can be truly appreciated. Many a student with mediocre ability, has come to rely on the dynamic of grace in his life and has realized things which seemed to be much beyond his potential. I have witnessed some of my graduates in various parts of the world working in the mission fields of the world, and have marveled at the things that they have actually been able to do. They simply went beyond my expectation of what constituted their potential.

Herbert Otto, a psychologist, made the startling statement a few years ago, that he thought that most people used only about 5% of their potential.

It is here that Bible College educa-

"The graduates of Ontario Bible College have shown that their education has enabled them to realize this objective of service. 60% of the graduates of O.B.C. enter some form of full-time Christian service.

500 are on the mission field

800 are in pastoral work

300 are in parachurch agencies.

What an enviable record. And I have not even mentioned the thousands who are serving in many of the important institutions of the country, professionally, industrially, politically and in home life, and are doing so, fundamentally as a service to Christ."

tion introduces a dimension which enables a student to rise above the average or the mediocre. The challenge of the gospel is that Christ in us, enables us to go beyond mere human efforts.

General education makes much use of test evaluations. You are what your test scores show you to be. In Bible College we tell students that God enables us to go beyond mere human expectation levels, and we can do "all things through Christ Who strengthens us."

3. The third objective is *The Fostering of Better Human Relations*.

What good are all the academic trappings when the student fails in the basic skill of community living?

It would be trite to say that the world is becoming smaller. We just happen to have more neighbours than we used to have.

In my travels on the six continents, I have watched Americans at work. Never in the history of international affairs has one nation dispensed so much in aid and surplus goods, with so little in return in friendship. It seems that our actions have a message character—a meta-communication—which says something we don't intend to say.

One of the most important findings of the science of communication is that *message sent* is not necessarily *message received*.

Thomas Hora in his book on existential psychotherapy puts it this way: "To understand himself, man needs to be understood by another. To be understood by another, he needs to understand the other."

There are two approaches to democracy which on the surface seem

similar, but which are radically different in their effect on human relations. One defines democracy as "I have as much right as you have." The other says, "You have as much right as I have."

The message of the gospel is that I am called by God to serve my fellowman in love. Can you find a nobler incentive for the fostering of better human relations?

Is it not true that man's basic selfishness has disrupted his relationships with his fellowmen? The emphasis in the Bible College curriculum on following Christ in His servant role, will do more toward establishing positive relationships than reading twelve books on how to win friends and influence people.

4. A fourth objective would be that of developing *A Realistic Attitude toward Knowledge*.

Education is something like a funnel. The only problem is that the real student is put into the wrong end. Instead of having things around him become smaller, they become bigger and bigger.

I am told that the farmer who views the ears of wheat in the field realizes that the heads which stand most erect are usually most empty! Humans are probably no different!

The story is told of a club of wealthy gentlemen who were utterly bored with life. They would meet once a month and invite to their gathering some person who had a way-out idea. They would let him expound this idea and would listen as though they were in rapt attention. After the meeting, they would gather to laugh at the enthusiast. One day they heard of a man who thought he could transfer speech via a mechanism and a wire. After hearing him expound his dream, they sat down to laugh at Alexander Graham Bell!

If we are to have a realistic attitude towards knowledge, we must learn to balance knowledge with a sense of responsibility. Perhaps this is what the talk about ecology is all about. What happens when the power realized by intellectual geniuses is controlled by

"The emphasis in the Bible College curriculum on following Christ in His servant role, will do more toward establishing positive relationships, than reading twelve books on how to win friends and influence people."

moral pygmies?

The Christian accepts the revelation of God in Christ as final and complete. All other knowledge is only an approximation of the truth. We know that what we accept as complete in the disciplines of learning today will be contradicted by the research of the future.

But this does not make the Christian a relativist. The relativist says that truth varies from person to person, from place to place, from period to period. In contrast, there is, for the believer, an ultimate and a final truth which transcends all the relativities of man.

It is precisely this that gives the believing student security, meaning and motivation.

5. A fifth objective is to find *A Value System which Expresses Itself in Service*.

We have convinced ourselves, and I think rightly so, that our public school system is not to become a battleground for dogmatic ideas which tend to divide people on the basis of belief systems. But what we have not realized is, that we are giving young people the impression that it is quite possible to go through life without a set of values to guide us.

Most of us have a tremendous respect for *objective facts*. We soon realize, however, that few facts are complete in themselves. They have a way of begging for an explanation.

For a century now, mankind has moved into a thought world where scientific questions and scientific methods have dominated. As a result, we are part of an unbalanced culture that is largely interested in questions of "how" rather than "why", in quantity rather than in quality, in parts rather than in the whole.

Already, however, the beginnings of a vast new change in the approach to knowledge can be seen. Streaks of light are appearing in the eastern sky. Man has realized that he cannot live

"If we are to have a realistic attitude towards knowledge, we must learn to balance knowledge with a sense of responsibility. Perhaps this is what the talk about ecology is all about. What happens when the power realized by intellectual geniuses is controlled by moral pygmies?"

by science alone, and is reaching out for that which lies beyond the formulas and equations for something which can make him a fully-functioning person.

A Stepping Stone

This hope of going beyond science is not a repudiation of science but rather a way of using scientific knowledge as a stepping stone toward a larger understanding of truth which centers on the meaning and goal of human existence.

Bible College education does not begin with humanitarianism as the motive for service. It unashamedly says that true service is a "derived motive" coming from the Christian's basic obedience and loyalty to Jesus Christ. But such a derived service motive works much more effectively than the motivation which comes from a belief in the goodness of men.

The graduates of Ontario Bible College have shown that their education has enabled them to realize this objective of service. 60% of the graduates of OBC enter some form of full-time Christian service.

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Whan an enviable record. And I have not even mentioned the thousands who are serving in many of the important institutions of the country, professionally, industrially, politically and in home life, and are doing so fun-

damentally as a service to Christ.

OBC Has Its Own Validity

Ladies and gentlemen, I firmly believe that Bible College education has its own validity. I hope we will never relegate it to the level of professional education which is justified solely by the fact that it enables the student to do something.

The acid test of all education is what it does to the person and whether such education enables him to deal with life more effectively.

I for one believe that Bible College education is good education because it prepares the student to live life as God intended him to live it. So be it at OBC and OTS.

(From a message given at OBC during a Corporation Meeting, Nov. 17/77. Used with permission of Dr. Peters.)

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“Into Every City”

The ministry of the Lord Jesus Christ was a complete one: pagan, rural, urban and suburban. There is much internal Biblical evidence (cf. Luke 10:1) that the cities of His day, and by spiritual extension the cities of our day, lay heavily on His heart.

He wept over Jerusalem. He sent disciples into cities. And in the 20th century, the great cities, metropolis and megalopolis, are a burning concern.

So it must be for the believer today. So it is for Ontario Bible College and Ontario Theological Seminary.

But what to do?

Under the aegis of O.T.S., November 27, 1977, was set aside for a “Reaching The City” Conference.

Heading it up was Dr. David Mains, former pastor of the Circle Church, Chicago, and author of the book “Full Circle”, in which he deals with the problems of evangelizing the city.

With him came a host of inner city workers from churches, youth groups, missions; ethnic leaders; communicators via the media—14 men who joined Mains in this first “Reaching The City Conference”.

It was a full day. Beginning at 8:30 a.m., and closing around 9:00 p.m., more than 100 pastors and Christian workers shared a wide-ranging program.

Dr. Mains reminded the Conference of Paul's great urban ministry as part of his overall world mission program. Mains' appeal was for a like ministry in the 20th century, stressing the need for more evangelical cooperation, perhaps with an outstanding charismatic (in the right and best sense of the term!), respected and honoured Christian leader (“prophet”, Mains called him!) who would lead such a cooperative venture.

He urged prayer as the catalyst for the City venture. Prayer would “glue” the Christian community together, and also affect political and industrial leaders.

His final and key word was the need for revival, and he cited evidences that all of the great Holy Spirit-led revivals had been the result of prayer. Much prayer.

The hour by hour program covered the whole realm of city ministry: the

University Campus; Social Service and Welfare, the Business Community; Street & Rescue Mission activity; Youth and Ethnic Groups.

Indeed, nothing seemed to be left untouched. As some students expressed (in amazement): “I didn't know the city offered so many opportunities for evangelism, nor that so much is being done in Metropolitan Toronto.”

If, as Francis Bacon once wrote, “Conference maketh a ready man,” then Toronto and other Canadian cities will be touched for God, as a result of November 17, 1977.

O.B.C./O.T.S. will continue to take leadership in, and place emphasis upon this area of Church activity, too long neglected as a mass, cooperative effort. Then indeed the Church will grow as God intends that it should. May He find disciples as ready today, as they were in 30 A.D.

D.C.P.

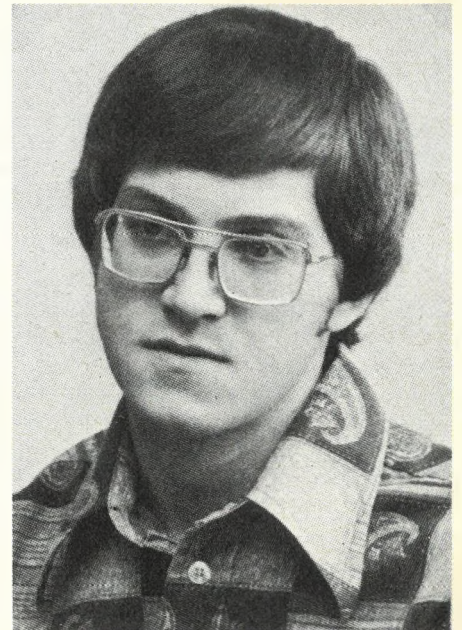
P.S. A Committee has been established to continue the work of the Conference. If interested, contact the President of O.B.C., 25 Ballyconnor Court, Willowdale, Ont. M2M 4B3

THE INNER CITY—A CHURCH PROBLEM TODAY by Terry Dorey

(Terry is both the son of our Registrar, Rev. G. W. Dorey, and a student at OBC. In a recent speech contest, he was one of two winners on the subject of the Inner City and its problems. Here is what he said.)

A field where the fertilizer is neglected! In the ninth chapter of Matthew, verse 37, Jesus Christ said to His disciples, “Behold the harvest is great yet the labourers are so very few.” A harvest field is the inner city. The seed is the gospel. The fertilizer that is lacking is the local church and the established family unit, both essential materials for spiritual growth.

The downtown core—“A nice place to visit but no, no, I wouldn't want to live there. I mean, not with a wife and young children. It's not the place you'd want to raise a family.” This seems to be the attitude of most people.



Terry Dorey

But in the Christian context, Dr. Keith Phillips of World Impact Inc. firmly states that we cannot minister in a complete Christian manner to people with whom we are not willing and ready to live.

In Toronto, the inner city is a nice place to visit; in most North American cities it is not even that. There are the multiple cries of abuse, hunger, poverty and death. This involves growing masses of unfortunate people. It's a runny-nosed child in a dirty white T-shirt. It's the inner city! A “stinkin” drunk losing what little supper he's had in a public washroom that hasn't been cleaned out since last February! Yuk! It's the inner city!

Yet God has said, “Go ye into all the world and preach the gospel.” All the world. Even the inner city!

As Christians, we are likened to farmers. Paul speaks of the believer as the husbandman or farmer in II Timothy chapter two. He doesn't have to work in a rural situation, because Christians are also called to the city centers; the local Jerusalem mission field of our particular cultural situation.

Christians are like amateur gardeners when it comes to working with the spiritual farmland of the inner city. They go about the chores of planting and nurturing in a haphazard manner, and then wonder why such a *small* harvest.

Suburban churches rationalize, and come to the conclusion that the downtown core is simply composed of eter-

FOR MOTHER'S DAY
MAY 14
REMEMBER

nally sterile soil. The fact is that most Christians have not properly analyzed the spiritual soil content of the inner city. Most have never become *personally* involved. Only a small minority of Christians let themselves become dirty in digging to find the true problems and frustrations of inner city life, where spiritual roots have such great difficulty in becoming established. It is stoney ground.

The seed is the gospel. In the downtown areas this seed has been poorly sown or considered the job of the "specially trained" organizations. "Sure I care," say some. "Why I gave out a half dozen tracts along Yonge Street in August; and listen, I drove around downtown all last Spring with an 'I Found It' bumper sticker on my car!" Hands hardly dirty! Minimal personal contact! Poor planting!

Other Christians comfortably say, "Let the specialists sow the seeds; works such as the Scott and Yonge Street Missions, the Salvation Army and Open Air Campaigners." But these parachurch organizations need the local church. According to Bob Vajko, a TEAM missionary working in the city center of Paris, France, the best way for parachurch groups to grow and increase in their spiritual effectiveness is to have the local church multiply, not divide or disappear entirely. Churches close down more and more. People move away.

Thus both the local church and the established family unit are sorely lacking in today's inner cities.

French religious sociologist F. Boulard states that "the main task of church policy should be to produce Christian families. Youth movements succeed only if they leave Christian families in their wake." David Mains, the keynote speaker at OBC's "Sounds of the City" Conference in November 1977, does not believe that the evangelization of children is the only or best way to transform the ghetto for Christ. It is interesting to note that the Philippian jailor, a husband and father, was led to accept Christ *first*, and *then* his entire household came to believe (Acts 16:27-33).

Today's family is desperately ill, particularly as it is found in the inner city. It is wounded and broken. The family has often been referred to as the backbone of society. If so, women's liberation, conducted in a radical and selfish manner, has given society a severe backache. The family

is also experiencing a rather violent headache. This is the result of many young husbands' failure to assume their proper role as head of the home. Usually the inner city father flees from his responsibility, or remains there as a cruel, all powerful tyrant.

Dr. Keith Phillips, a Christian worker living in the ghetto of Los Angeles, discovered a very sad, common characteristic among young boys. In all cases the boys did not know who their fathers were and they had never sat down to a family meal together.

The local church is fleeing to the suburbs. The inner city mission field is being left spiritually bare. As the church leaves, so does its salt-like characteristic. Its function as a healing and purifying agent is removed. The few churches that do remain are usually "once a week drive-ins" with little effect upon the surrounding area.

Hit and miss commuter evangelism will not work. It is only a token effort. For the real thing, Christians must be willing to live with the inner city people and identify with their needs and feelings. A local church is essential for new converts. Inner city babes in Christ have the spiritual and psychological need for a home where they may be nurtured, encouraged and trained to reach out.

In the ninth chapter of Matthew, verse 38, Jesus states that we as Christians are to "pray therefore that the Lord of the harvest will send forth labourers." Labourers who take a personal interest in the sowing of the seed. Workers who are willing to get their hands dirty in analyzing the spiritual soil content of their mission field. Farmers who make sure that the proper fertilizer is available for the healthy growth of the spiritual plants.

The inner city mission field is lacking in regards to the local church and the established family unit. A field where the fertilizer is neglected. What are you doing about it?

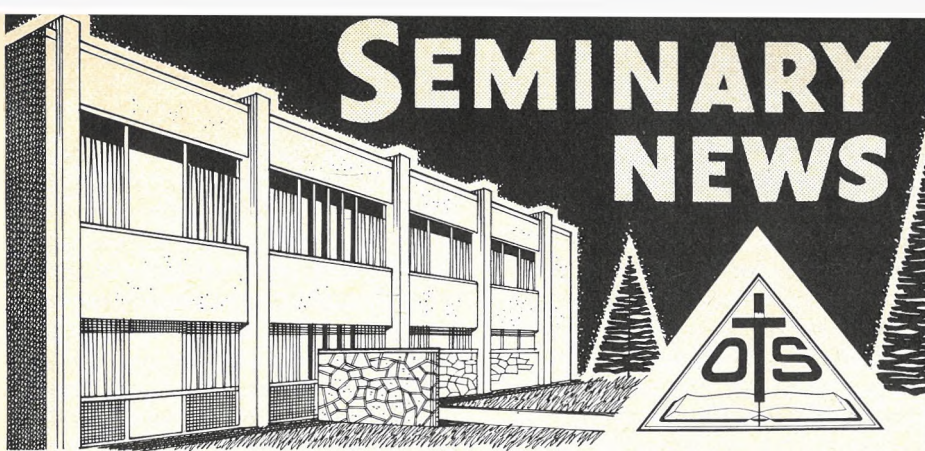


*"When God thought of mother,
He must have laughed with
satisfaction,
and framed it quickly-
so rich, so deep, so divine, so
full of soul, power, and beauty,
was the conception."*

HENRY WARD BEECHER

***I SLEPT AND DREAMT THAT LIFE WAS JOY
I WOKE AND SAW THAT LIFE WAS DUTY
I ACTED AND BEHOLD DUTY WAS JOY.***

SEMINARY NEWS



TRAINING OUR MINISTERS (An Unsolicited Tribute to OBC/OTS)

The writer is grateful for Godly parents who taught their children to seek first the kingdom of God and His righteousness. He felt a deep commitment to Christ and wanted to prepare himself for Christian service. He entered an institution of higher learning that had a course in theology.

After two years training for a B.A. degree, he felt the need for definite Bible training and entered the Ontario Bible College. His professor in the academic school warned him severely against such a move. He said, "Churches demand ministers of a high academic training without which one could be handicapped for life." After completing his Bible College course, the writer returned to the University and finished his B.A. degree.

The Ontario Bible College offers many courses that lead to degrees. The writer has seen many theological students take a Bible course and then enter university to complete their training. The latter have developed their brains, but destroyed their faith. The writer positively believes that a ministerial student rarely needs further training than what he can receive at the Ontario Bible College. With the new Ontario Theological Seminary and its highly qualified staff of teachers, a minister can learn all that is sufficient and yet have an unshakeable faith. He will have a live, vibrant message that is desperately needed by the world today.

(Wilson Sayre Morris)*

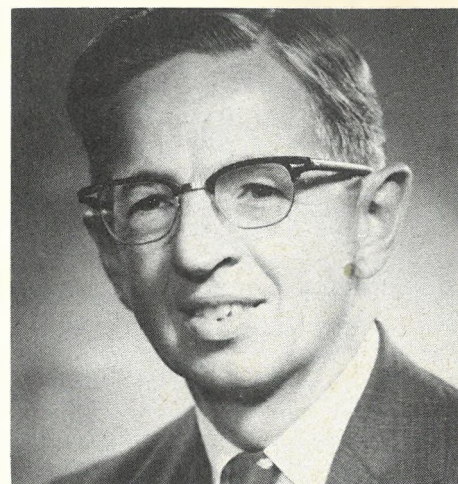
* Mr. Morris is qualified to write this unsolicited recommendation for OBC. Among other credits, Mr. Morris has a B.A. from McMaster University, graduated in business Administration from Northwestern University, graduated from the Ontario College of Education; has been a high school teacher, past President of Pearlina Construction Co. Ltd., past President of New Era Nurseries; he has written books, tracts and reports for periodicals. He is a deacon at Peoples Church and serves on the boards of several Christian colleges and organizations. He is listed in Who's Who in Canada.

PRAYER AND MODERN MAN by Dr. William R. Foster

Prayer by its very nature seems to be contrary to the philosophical ethos of the age in which modern man lives. When modern man has postulated the death of God as a serious theological option to be considered, there is no one to whom he can pray. When modern man has declared that he has finally evolved to maturity, what need is there to pray in the suppliant posture of a child. When modern man has assumed that he has the knowledge and the skills to resolve all the problems of life, why should he seek the intervention of another as an affront to his omniscience. Whoever then sets himself to engage in the practice of prayer will experience no support or sympathy from the mood of our times.

The Christian is also influenced by the environment in which he lives, and may, therefore, succumb to the modern avoidance of prayer as unnecessary in a world where science can unravel all mysteries, and education can provide all of the knowledge and skills man needs to develop his life. The practice of individual and corporate prayer seems to be one of the weakest areas of modern church life. Only a small percentage of Christians really know the uplifting experience of prayer as a spiritual discipline, and few Christians there are in our evangelical churches who engage in the public expression of prayer. Have we been overcome by the rational spirit of this age that we treat so lightly one of the chief means of grace which God has ordained for our spiritual enrichment and development?

The Commitment to the Practice of Prayer: The believer in Jesus Christ who seeks to follow in the path of discipleship faces the radical commitment to the life of prayer—"at all times they ought to pray" (Luke 18:1); "pray without ceasing" (1 Thessalonians 5:17). In this life of prayer the be-



William R. Foster.

liever is encouraged by examples of men of prayer in the Old Testament (Abraham, Moses, Daniel, Nehemiah), and in the New Testament (Paul, Peter). Jesus Christ in His incarnate ministry demonstrated a commitment to a life of prayer in the experiences which He faced. Especially in Luke's gospel Jesus is presented as a teacher of prayer, and One who Himself exemplified the life of prayer. The disciple of Jesus Christ faces also the matter of obedience to many commandments which specifically deal with the practice of prayer—"devote yourselves to prayer" (Colossians 4:2, cp. Romans 12:12); "pray that you may not enter into temptation" (Luke 22:40). The cultivation of this means of grace is, therefore, most necessary for true evangelical discipleship in a century when men have ceased not only to pray, but also to believe in a God of prayer.

Prayer as corporate experience in the early church fulfilled many vital roles as God's people involved themselves in the concerns of the ministry. (1) Prayer was needed to encourage mutual life and service (Acts 2:42). (2) Prayer was needed to provide guidance in the decisions that the church needed to make concerning leadership (Acts 1:24). (3) Prayer to the Lord of the Harvest was needed in order that labourers might be provided to serve in the whitened harvest fields (Matthew 9:38). (4) Prayer was exercised when Christians needed deliverance in times of difficulty and trial (Acts 12:5,12,17). (5) Prayer was urged as a form of intercession on behalf of governmental authorities (1 Timothy 2:1-2). (6) Prayer was needed for those who went forth into the ministry of the regions beyond that they

SEMINARY NEWS

might serve with effectiveness and openness (Acts 12:1-3, 15:26, Ephesians 6:18-20). (7) Prayer was an appropriate means for the expression of corporate praise and thanksgiving (I Corinthians 14:16-17). A perusal of the extent and depth of this agenda for prayer indicates its importance for all areas of corporate life, and the possibilities of deeper penetration in the practice of prayer which should characterize our modern churches as they face the magnitude and complexities of an anti-Christian and secular world.

The Cultivation of the Practice of Prayer: The cultivation of the practice of prayer has most important implications for the life of the believer and the church. Only the one who has begun to follow in the pursuit of this discipline will understand how much is really dependent upon the faithful practice of prayer. The poet reflected a true biblical insight in his statement that "more things are wrought by prayer than this world dreams of". Prayer is important and necessary in the Christian life because God Himself has ordained this soul exercise as the means whereby His people enter into the experience of the covenantal blessings—"You do not have because you do not ask" (James 4:2). The impotence of the believer in facing the challenges of life and service is so often to be attributed to the neglect of prayer (Matthew 17:16-21, Mark 11:22-24). To follow in the steps of Jesus Christ as Lord and Saviour will bring us, as it did Him, into the discipline of prevailing prayer.

The path of Christian discipleship faces the believer with an obligation to continual involvement in the life and practice of prayer. This practice of prayer may be experienced in individual solitude (Matthew 6:6), in corporate fellowship (Acts 2:42), or as an appropriate attitude toward life and its responsibilities (I Thessalonians 5:17). In all of these experiences, individual or corporate, the Christian faces the challenge of continuity (Luke 18:1, Ephesians 6:18). The cultivation of a life of prayer is not an easy matter for the believer, and he will be often discouraged by a range of difficulties and problems with which he must earnestly contend—the lack of motivation, the absence of vitality, the intervention of doubt, the prevalence of failure, and the absence of answer.

The solution for difficulties such as these may be found in the consistent and regular meditation upon the Scriptures to provide the content of our prayers, and in the available ministry of the Holy Spirit "who also helps our weakness; for we do not know how to pray as we should" (Romans 8:26).

Since prayer as practised in the evangelical community may often be imprecise or general rather than specific or pointed, the Christian should seek to develop a habit of preciseness in his prayers. The pattern of Biblical prayers indicates that prayer should be focused specifically whether it is to be occupied with the praise of God (Psalm 103:1-5), or the supplication of God for the needs of the individual or the community (Luke 11:2-4, Colossians 1:9-12). Preciseness in prayer may arise out of the knowledge of God and His will gleaned from Scripture, the specific needs and circumstances of the believer's life, or the perplexities and doubts which arise out of the believer's involvement in the current history of the world.

The Context of the Practice of Prayer: Prayer is personal communion in the context of the believer's relationship with God. Prayer can exist only upon the grounds of redemptive grace as the formerly rebellious man comes into the Father-child relationship. The infinity of God in all His attributes does not rule out the possibility of prayer, for it is the nature of God to be infinitely merciful and gracious to those who are His own spiritual sons (Psalm 103:8-14, 8:3-4). God is to be understood as interested in the legitimate needs of man, and wills in His redemptive plan to fulfil the needs which man possesses because of the activity and consequences of sin (Philippians 4:19, Matthew 6:31-33). God's promises to the believer indicate the nature of His gracious will, and provide an opportunity for the Christian to request from God that which will be to his spiritual advantage and according to God's will (John 16:23-24).

Prayer is an exercise of the soul made possible by the new order which is breaking in upon the world of nature. God works redemptively in order to overcome the abnormality and disorder of sin which exists in our natural universe, and which apart from the preserving activity of God would lead to complete chaos and disorder. However, a new redemptive work of God

through His Spirit and His Word seeks to overcome the effects of sin, and to bring to those who believe the redemptive blessings of this new order. The believer who prays for inner strength and renewal is praying that he may receive deliverance from that order which sin has introduced, and that he may receive the power and vitality of the new life (Isaiah 40:29). The believer who prays for physical health seeks deliverance from the disabling effects of sin, and an experience of health and strength which are to be associated with the new order (Psalm 41:1-3). The believer must always be mindful that physical deliverance is never complete in this life, and awaits the inauguration of the fulness of God's kingdom beyond the end of this age (Romans 8:23, Philippians 3:20-21). However, prayer does unleash the power of God on behalf of His people in the midst of an unregenerate world.

Prayer is an orientation to the will of God which alone can produce meaning and satisfaction in life. God is immutable because His will embraces the only true meaning of life. Everything other than the will of God belongs to the realms of the human, the demonic, and the satanic. Prayer is an expression of insufficiency and dissatisfaction arising from the heart of a believer who has no means at his disposal to face the world of men and to cope with the difficulties in his own life. In prayer we orientate our life to the will of God in order that we may receive the sufficiency and satisfaction which His will can provide. In prayer we turn away from the bankruptcy of modern society with its denial of the reality and purpose of God to seek in the new order the fulfilment of life in satisfaction and joy.

SHELF WEALTH A PURITAN ON BRIGHTON PIER

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

West Pier, Brighton, England, is to be closed. It may even be demolished. For the majority, the pier will be associated with amusement, fishing, or deck-chair lazing. For me, it will always recall the Puritan I met in its theatre.

Just before Dunkirk I was one of an

SEMINARY NEWS

Army platoon detailed for guard duty on West Pier. Its theatre fascinated me. When off duty I explored it thoroughly. In one of the dressing rooms I found a pile of books—once used as 'props', now dumped almost sacrilegiously. I went through the whole lot, sorting, stacking. There was much rubbish, but there was one of great value.

Because the pier had been mined and was expected to be blown up, my officer gave me permission to keep the book—although he could not understand why anyone should want such an old, musty, *religious* book. It was Isaac Ambrose's *Looking Unto Jesus*. Bound in leather, now faded and scarred, it was published in 1658.

But who was Isaac Ambrose?

The title page describes him as a 'minister of the Gospel.' He was one of the great 17th century Puritan preachers. He wrote several books, each one practical. Theology to him was *teaching to be put into daily use* by the church in general and by individual Christians in particular. Christianity was real.

The book's title is taken from Isaiah 45:22, "Look unto Me and be saved, all the ends of the earth." It has a contemporary timeliness about it. Ambrose spells out the book's practical purpose, for the full title reads—

Looking unto Jesus.

A view of the everlasting Gospel, or,

The soul's eyeing of Jesus,

As carrying on the great work of man's salvation

From the first to last.

Great Subject

How did Isaac Ambrose come to choose so great a subject?

In his preface he confesses that in all his writings he had neglected to write as clearly as he wanted to on one particular topic. The present work was to rectify that failure. He goes on to say, "In the spring of 1653 I was visited with a sore sickness, and, as the Lord began to restore my health, it came into my thoughts what my Jesus *had* done for my soul, and what He *was* doing, and what He *would* do for it, till He saved it to the uttermost. In my conception of these things, I could find no *beginning* of

His actings, but in that eternity before the world was made: nor could I find any *end* of His actings, but in that eternity after the world should be unmade."

He resolved to discover more, to search the Scriptures, to study other authors, and, he adds, "to search my own heart."

"I found," he said, "a word of spiritual comfort" as he studied the Person and work of Jesus Christ. Ambrose became a man *compelled* to preach more and more of "Christ in you the hope of glory." In this grand Pauline declaration Ambrose saw that Jesus Christ was *everything*: He was the *totality* of life. In his own words: "When we speak of the law, let it drive us to Christ; when of moral duties, let them teach us to walk worthy of Christ; Christ, or something concerning Him, should be our theme and mark to aim at."

This is the Christian's duty. To look to Jesus in all circumstances, good and ill. To look to Jesus as the Saviour of the world, the One who receives sinners, shares, and bears repentant man's burden, and who is the Giver of all strength, love, joy and hope.

Isaac Ambrose writes of our Lord's life on earth, of His crucifixion, and, he ends every chapter with practical matters which apply to every man. "This is the epitome of all that I have said . . . turn your eyes upon the Lord; look, and look again to Jesus. As Christ is all in all, so let Him be the full, complete subject of our desire, our hope, our faith, and love, and joy. Let Him be in your thoughts the first in the morning, and the last at night."

So ends the final chapter from Ambrose.

Thus, from a theatre in Brighton came a gem of a book which speaks of the life and work of our Lord Jesus Christ in the theatre of this world, to prepare believing man for the glories of heaven itself. To use a phrase from Isaac Ambrose, "Let us look always to Jesus Christ our Lord."

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Life of Faith, London, U.K.

If you are interested in Graduate Studies, write to the Dean, O.T.S. for information.

SEMINARY BOOK REVIEWS

BOOKS ON JESUS

William Barclay, the prolific Scottish writer has added another work to his list with *Jesus as They Saw Him* (SCM Press, \$9.95 pb). The book consists of a discussion of 42 titles of Christ found in the New Testament along with the much-explored terms such as Messiah, Son of Man and Lord. He deals with such concepts as surety, scapegoat and forerunner. His treatment is non-technical but adequately summarizes current New Testament discussion in these areas. His approach is more conservative than much that is written in this area today.

Considerably less conservative is a book edited by John Hick, *The Myth of God Incarnate* (SCM Press, \$9.00 pb). This is a symposium by a number of Anglican scholars in which the traditional doctrines of the incarnation are seen as clothed in mythological and symbolic language. The book has created considerable controversy in both evangelical and non-evangelical circles, which is somewhat surprising since there is little that is new to a person reading in the area of Christology today. The contributors disagree as to the sources where Paul and the New Testament writers derived their incarnational language, but all agree that the language is merely symbolic and mythological in character and does not accurately represent the real person of Jesus of Nazareth.

A third book is *The Truth of God Incarnate*, edited by Michael Green (Eerdmans, \$2.45 pb). This is a direct response to Hick's book from an evangelical viewpoint. It interacts with several of the essays in *The Myth of God Incarnate* and points out that the mythological parallels between the New Testament and other ancient mythology are on shaky ground. There is more likelihood that much of the mythology is borrowed from the New Testament rather than the other way around. The writers also feel that the work by Hick uses the term "myth" in several different ways within the book itself, and thus it is difficult to assess how the individual writer uses the term. The book edited by Green is relatively brief and appears to be quickly written. It will be helpful to those grappling with the issues raised in *The Myth of God Incarnate*.

SEMINARY NEWS

NEW TESTAMENT BACKGROUNDS

Two recent books contain helpful information on the intertestamental period. The first is *Judaism Outside the Hebrew Canon: An Introduction to the Documents* by Leonhard Rost, translated by D. E. Green (G. R. Welch, \$5.95 pb). The book contains a helpful survey of the historical and intellectual climate in which the intertestamental books were written. The remainder of the work gives background material for the individual, apocryphal and pseudepigraphical books. A summary of each book is given but no attempt is made to include any of the text itself. One of the more helpful features is the bibliography on each book for those who wish to do further study. The second work is the *Legacy of Zion*, edited by H. R. Moeller (Baker, \$9.95). The book includes a general introduction but consists mainly of a grouping of selections from the documents themselves. The materials are grouped under the Maccabean, Hasmonean and Roman periods. The reader can locate the Son of Man material in the book of Enoch for example, or study the Corban instructions in the Mishna which shed light on New Testament passages such as Mark 7:10-13. The book would be more useable with a Scripture index of New Testament passages. It is designed as an introductory reader for theological students and fits that purpose well.

NEW COMMENTARIES FOR PASTORS

Two new works recently published by Eerdmans will find ready acceptance on pastors' bookshelves. The first is a commentary on *The Epistle to the Hebrews* by Philip E. Hughes (\$15.95). This commentary is an excellent piece of work and reflects the careful scholarship of many years spent in the study of the epistle by the author. The exposition is clear and thorough and is a welcome supplement to other evangelical commentaries such as that of F. F. Bruce. Greek notes are included at the bottom of the page, and supplementary notes of certain points are made throughout the work. The note on the blood of Christ and His heavenly priesthood is an especially helpful one.

He discusses the relationship of He-

brews to the Qumran material of the Dead Sea community. He cautiously suggests there may have been some contact between the recipients of Hebrews and Essenism although he does not feel that the readers had been members of the Qumran community itself. He thus favours a Palestinian destination for the letter. The warning passages are directed against apostasy, and the writer of the epistle is speaking against those who had professed the Christian faith and enjoyed Christian fellowship, but then by turning away from the light they had known demonstrate they do not belong to God's people at all. This commentary is one of the finest to appear in recent years.

Another work is a new addition to the *New International Commentary* Series published by Eerdmans and is on the book of *Revelation* by Robert Mounce (\$10.95). He interprets the apocalypse from a pre-millennial viewpoint but does not equate the thousand year reign of Christ as a fulfilment of the Old Testament promises of a Messianic age. He suggests that John taught a literal millennium, but that the essential meaning may be realized in other than a temporal fulfilment (p. 359). He sees no one school of interpretation as doing justice to the book and feels there are worthy elements in all approaches (preterists, historicists, futurists, etc.). His interpretation will not satisfy all readers, but what commentary on Revelation will?

A series that pastors will find less profitable is the *Proclamation Commentary* Series. Recent additions to this series are the work on *Matthew* by J. D. Kingsbury (G. R. Welch, \$3.75 pb) and *Hebrews-Revelation*, edited by G. Krondel (G. R. Welch, \$3.50 pb). The material reflects current trends in New Testament studies, the Biblical theology of the books in question and thus are more of interest for the New Testament student and scholar than for the pastor who seeks expository help for preaching.

CHRISTIAN NAMES?

CAIRO (EP)—A reporter's quip at the historic Israeli-Egyptian peace talks in Cairo underscored an interesting development:

"For the first time in 30 years," said the unnamed newsman, "Egyptian Moslems and Israeli Jews are calling each other by their *Christian* names!"

"GOSPEL AND CULTURE" SUBJECT OF MAJOR CONSULTATION

BERMUDA—Forty Christian leaders from around the world met here from January 6 to January 13 for a major consultation on the subject of the gospel and culture. Theologians, anthropologists, national church leaders, missionaries and evangelists discussed the problems and challenges to be faced in communicating the Christian message in different cultural contexts.

Sponsored by the Lausanne Committee for World Evangelization, the Bermuda consultation is regarded as crucial in the development of strategy for world evangelization. Commenting on the gathering, Lausanne Committee chairman Leighton Ford stated: "The billions of unreached people in the world must hear the unique gospel of salvation expressed in their own cultural and thought forms."

Ford stressed that the problem is not a theoretical one. "A twentieth century North American who desires to communicate to an African the first century gospel that arose in a Middle East culture cannot be indifferent to the magnitude of his task," suggested the evangelist.

The estimated three billion who are untouched by the Christian message will hear it, he says, only as Christians reach beyond their own national and cultural borders with the gospel. "That cross-cultural communication is what this consultation is all about," he added.

"This is not simply a matter of determining how Americans and Europeans are to relate to others," he pointed out. "Spiritual revivals in other lands have meant that countries such as Brazil and South Korea are sending Christian missionaries elsewhere. They are having to wrestle with the issue of cross-cultural communication."

Ford and his associates are aware of the possible pitfalls in any attempt to adapt the verbal forms of the gospel to different cultures. "One of the dangers with some groups is that in trying to adapt the gospel, they may lose the heart of the gospel," he contended. The Lausanne Covenant, which defines the group's theological position, is staunchly evangelical.

(Reprinted from WEIS News.)

CHANGELESS CHRIST—

CHANGING WORLD!

This was the theme of our annual Global Missions Conference (see cover of this Recorder for theme design)—and once again OBC saw God at work, challenging, motivating, informing students, faculty and staff regarding world evangelism responsibility.

Theme Speaker Rev. Peter Letchford was God's man for the week. All classes were cancelled for the four days, and all joined in the well-planned, well-executed program.

Mr. Letchford came to our 1978 Conference with a wide range of skills and experience. He has an M.A. (Oxon.) degree (Classical Languages and Literature); a music degree (organ); studied theology at the University of London (England); has served as a missionary with the Africa Evangelical Fellowship; became Canadian Director, then North American Director of A.E.F.; was called to teach and became Dean of the Graduate School of Missions at Columbia Bible College; and more recently has been pastor of Loudonville Community Church (N.Y.).

Mr. Letchford is an old friend of O.B.C., married a graduate (Dorothy Wilson '59) who was an M.K., and often ministered at our old campus.

Major sharing for the Conference fell on the shoulders of 60 missionaries, particularly Rev. Harold Fuller (S.I.M.), Rev. K. (Sam) Kasonso (A.E.F.), Mr. Phil Parshall (I.C.F.) as speakers; and Rev. K. Donald (A.E.F.), Rev. G. Houser (L.A.M.), and Mr. John Bell (G.E.M. & O.B.C.) as moderators of panels or special forums.

The impact of Biblical messages and missionary information was particularly felt after three days. On the Thursday night a time of prayer, confession and sharing showed what God was doing.

At the final session on Friday night, God drew a score of young people to a first public dedication of life and training for His global purpose, wherever that might be.

Thus once again, OBC saw a fulfill-



Rev. P. Letchford, Theme Speaker.



Students look over one of the 30 missions booths.



Mr. Letchford, theme speaker, stands before theme logo in Hooper Chapel.

ment of the great design and purpose for which it was raised up 84 years ago.

Global Missions and OBC: Missions at Home and Overseas. City, rural and global evangelism. Here is the heart throb of Canada's first Bible College. Here is the goal of the College for which you pray and which you support.

If any man serve Me, him will My Father honor. John 12:26

Have you heard of John Livingstone, brother of the famous missionary, David Livingstone? John died one of the richest men in Ontario. The two boys grew up together in a simple Scottish home, and both were under the same instruction. The time came when both boys made decisions affecting their whole lives. John decided to make money; David decided to forsake all and follow Christ. John lived in luxury and died in wealth; David died in a miserable hut in Africa. When John died, a brief note was put in the newspapers telling that he was the brother of David Livingstone, the well-known missionary to Africa.

Come away to Jesus; let illusive trifles go.
For everlasting blessing He is able to bestow.

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“CHRIST'S MAN SHOULD BE A MAN AMONG MEN”

Thus said Sir Wilfred Grenfell, long-time worker in Labrador and founder of The Grenfell Mission.

The missionary to Canada, inspired and motivated through the ministry of D. L. Moody in England, said he didn't care whether his name lived on or not. What he did care about was that his work should live on.

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BACCALAUREATE SERVICE

SPEAKER: DR. HAROLD OCKENGA

President, Gordon-Conwell Seminary

Friday, April 28, 1978

8:00 p.m.

- in -

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7:45 p.m.

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AND CHRISTIAN WITNESS**

Doors open at 6:15 p.m.

Tickets not required
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All are invited...

Young People especially welcome

DR. LIVINGSTONE'S DARING FOR GOD

He took faith and science to the ends of the earth

The man who opened up more of the world's surface than anyone else in history owed his success to a burning faith, a medicine chest and unflinching good manners.

Wherever Dr. David Livingstone travelled in unexplored Africa he always treated the Africans with courtesy—even the witch-doctors, whom he called his 'professional brothers'.

It was almost by chance that Livingstone ever came to Africa. Born in 1813 in Blantyre near Glasgow, he was sent to work in a local spinning mill at the age of ten. By working 12 hours a day he paid his way through medical school in Glasgow to become a doctor-missionary in China.

But his hopes were dashed by the Opium Wars, which made it impossible for him to work in China. In 1840, at the age of 27, he decided to go to Africa instead.

In the 19th century most of the 12 million square miles of Africa were still totally unknown to civilised peoples. It was the Dark Continent, a place of impenetrable jungle, of ferocious animals, bloodthirsty savages and disease.

Livingstone did not go to Africa to explore: the habit grew on him. At first he travelled only to establish his Christian missions and to bring medical assistance to those in need. But as the years went by he was gripped by wanderlust.

On foot, by canoe and sometimes on ox-back, he travelled thousands of miles from the Atlantic to the Indian Ocean through the territories that are now South Africa, Rhodesia, Zambia, Zaire, Angola, Mozambique, Tanzania, Rwanda and Burundi (many of these now have new names).

With him he always carried a Bible, a magic lantern, a compass and a sextant. He had learnt to use the sextant in Cape Town, and he never failed to record his precise location each day.

He charted all the regions he visited, making detailed and intelligent observations of the natural life, geography, geology and medical cases he witnessed. These painstaking reports he sent to the Royal Geographical Society in London. As much as a man of God, he was a man of science.

Nevertheless it was the Christian faith that drove Livingstone on, fighting superstition and cruelty, establishing churches and schools, and teaching elementary hygiene and sanitation.

He could survive where others had perished because, in the first place, he had sufficient medical knowledge to keep himself alive in malaria-infested regions. With his penetrating mind, he once noted: 'Myriads of mosquitoes showed, as they probably always do, the presence of malaria.' He did not reach the conclusion that mosquitoes caused malaria, but at least he invented an anti-malarial pill of jalap and quinine, with which he managed to survive his own bouts of the disease.

Secondly, unlike so many other white travellers, he journeyed among people for whom he felt compassion and respect, people who admired and respected him in return, not only as the doctor who helped them, but as a man.

Above all, as soon as he became aware of the horrors of the slave trade run by the Arabs, he resolved to fight slavery as long as he should live.

Livingstone married the daughter of a fellow-missionary and they had six children. When his baby daughter died on a journey in 1850, Livingstone sent his family home to Britain, but he stayed in Africa with the wider family of his African peoples.

In 1856 he returned to London and found himself a national hero. He could easily have rested on his laurels, but that was not for him. Soon he went back to his beloved Africa.

Then in 1866, he started out from Zanzibar on a quest for the Royal Geographical Society—to track down the source of the River Nile.

This time everything went wrong. His bearers fell ill, his oxen died, many of his servants ran away rather than face the warlike tribes of Tanzania, Rwanda and Burundi. Livingstone himself suffered agonies from several diseases—malaria, ulcers and rheumatic fever.

Then came the bitterest blow of all. Two more servants ran off, taking with them his medicine chest and quinine.

His supplies exhausted and with almost no hope left, his little party lay up in the village of Ujiji, on the eastern shore of Lake Tanganyika.

Meanwhile, the civilised world was wondering what could have happened to the celebrated Dr. Livingstone. Ru-

mours abounded, but nobody knew if he was alive or dead.

Nearly five years after his disappearance, the *New York Herald* decided to send its leading reporter, Henry Morton Stanley, to search for the great doctor.

Stanley himself was a remarkable character. A penniless Welsh waif, he had shipped to New Orleans as a cabin boy, then drifted into journalism and had become one of the greatest reporters in the United States.

In 1871, at the head of an expedition of 192 men, Stanley set off from Zanzibar, pushing through the wild country of East Africa and following up all rumours of the missing white doctor.

The search lasted eight months. On November 10, 1871, his party reached Ujiji village.

There, standing in a clearing before his tent, Stanley saw the emaciated figure of the explorer, staring in astonishment at the search party that had come so far to his rescue. The meeting between the two men has since become legendary—and something of a music-hall joke. Much speculation has taken place as to what was actually said at the time, but perhaps some of the controversy is cleared through Stanley's notes in his autobiography. He wrote:

'I walked up to him, and, doffing my helmet, bowed and said in an inquiring tone—"Dr. Livingstone, I presume?"

'Smiling cordially, he lifted his cap and answered briefly, "Yes."

'This ending all scepticism on my part, my face betrayed the earnestness of my satisfaction as I extended my hand and added,—"I thank God, Doctor, that I have been permitted to see you."

'In the warm grasp he gave my hand, and the heartiness of his voice, I felt that he also was sincere and earnest as he replied,—"I feel most thankful that I am here to welcome you."

Stanley's rescue came none too soon, for Livingstone had been without medicine for two years and was very ill. Nevertheless, he refused Stanley's invitation to return to the certain triumph that awaited him in London. 'I still have much work to do,' he said. So Stanley turned back and Livingstone, now supplied with medicine, equipment and servants, pressed ahead in his search for the

Nile.

But he was a dying man. In the coming months he found the headwaters of a river—the Congo and not the Nile. He was never to know his error. At Chitambo village on the morning of May 1, 1873, his bearers found him kneeling by his bedside in an attitude of prayer, his head resting on his hands. They could not rouse him. He was dead.

Journey's End

From village to village the message was spread. His converts came in their thousands to pay their last respects. They knew that far away in Britain the doctor's friends would want his body for burial. So they embalmed it. But first they removed his heart and buried it where it belonged, in the soil of Africa.

Then began a funeral march that took nine months to reach Zanzibar, the remains borne across the wild lands by relays of Africans chanting the hymns that Livingstone had taught them. From Zanzibar a British steamer brought the body home, where it was laid to rest in Westminster Abbey. This was a great honour indeed. But his greatest reward was to hear "Well done, good and faithful servant." For this he laboured, and for Christ he died.

CHURCH GROWTH EXPLOSION IN BOLIVIA

LA PAZ, Bolivia—"Each church—one church in one year" is the slogan for a dynamic evangelistic outreach that is making an impact on Bolivia and is spilling over to 19 other South American countries. Spearheaded by the Assemblies of God, the Bolivian movement has brought a twelve-fold increase in the number of churches in that group in the period from 1970 to 1976.

The evangelistic vision is shared by Christians in many denominations, reports Bruno Frigoli, head of evangelism for the Assemblies of God in South America, and a member of the Lausanne Committee.

"Over 1500 pastors and missionaries of all denominations are changing the face of the whole country," he reports. "From the highest peaks of the Andes to the fertile valleys and the vast zones of the jungles, churches are growing at an amazing rate."

The Assemblies of God initiated

DAVID LIVINGSTONE'S TESTIMONY

"For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in that view, and with such a thought. It is emphatically no sacrifice. Say rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and the charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice He made, who left His Father's throne on high to give Himself for us.

"One little hour for watching with the Master;
Eternal years to walk with Him in white;
One little hour to bravely meet disaster—
Eternal years to reign with Him in light.
One little hour for weary toils and trials,
Eternal years for calm and peaceful rest;
One little hour for patient self denials.
Eternal years of life where life is blest."

their thrust in 1968 when the group had 20 congregations in Bolivia. By 1970, that number had grown to 50. In 1976, it reported 602 congregations with 27,000 members.

The grass-roots evangelism program, says Frigoli, is based on the principle that "the indigenous church must propagate, govern, and support itself, and on the biblical principle that the local church is the agency of God for redemption."

Frigoli adds, "No spectacular programs are needed." The emphasis has been on local church motivation and involvement.

The Aymara Indians, Bolivia's original inhabitants, had been relatively unreached by the gospel for years. Landlocked on the highest area of the Andes, those tribes which form one-fifth of the country's population, appeared to be resistant to the Christian message.

A dramatic change has occurred and now reference is being made to the "Aymaran Revival." Thousands of Bolivia's Indians are now Christians actively involved in local churches and seeking to reach others.

Nor is that spiritual impact limited to those Indian tribes. Bolivians from the middle and upper classes in the cities are also responding to the gospel. Informal worship meetings and home

Bible studies are proving effective in that phase of what is being termed the "Bolivian Revival."

That revival comes after a century of Christian testimony in the South American nation. Observers point to the influence of Christian schools, hospitals, radio ministry, and often-unheralded missionary service. In more recent times, the Luis Palau radio and Television Programs and the charismatic renewal have made an impact.

The Luis Palau crusade in 1978 will launch a five-year church-planting program that could extend the gospel into every corner and segment of Bolivian society.

The "Each church—one church in one year" concept has also been introduced to 19 other South American nations. Bolivian Christians, many of them new in the faith, are praying for a similar response elsewhere.

Evangelical leaders in South America point to the 1974 International Congress on World Evangelization as a source of inspiration and motivation for the phenomenal program that has blossomed in Latin America. Bruno Frigoli is a member of the Lausanne Committee for World Evangelization that grew out of that 1974 world gathering.

(Reprinted from WEIS News)

OUTWARD BOUND!

It was a full page advertisement that grabbed my attention:

Outward Bound
promises you discomfort,
fatigue, risk.

It may be the best offer
you'll ever have.

Perhaps because an OBC Missionary Conference was due, the ad had an added appeal. Because Missions is also outward bound—out there where the millions of the world's people live—unevangelized, untouched for God, unchurched, spiritually needy and spiritually dying people.

The ad asked a question: HOW DOES IT WORK? Then answered it by saying, "It works the hard way." Then it went on to explain what this strenuous, adventurous, challenging course can mean for young people today.

And that is what Missions is all about. It is hard, strenuous, challenging work. It is the most satisfying, fulfilling task that God ever gave to His people.

It is the *raison d'être* of Ontario Bible College. It is the goal of its total programme—"Training for Global Ministries."

The 1978 Global Missions Conference maintained this traditional goal. Through Bible messages (with Theme Speaker Rev. Peter Letchford), God's plan and purpose for His creation were clearly seen. Through messages, seminars and panels with over 60 visiting missionaries, we were able to see the enormity of the task, the present opportunities and the world's needs.

Through our four-day conference we know that many more young people will be outward bound. Go with God!

SERVICE IS OUR MOTTO CONVERSIONS ARE OUR GOAL

God keeps "The Lamb's Book of Life", but at OBC we also try to keep a record of the students' Christian Service results. Not to boast, but to rejoice, the report for the year 1976-77 shows 337 conversions, plus many other inquiring or interested people. We praise God!

THE MAN WHO GAVE EVERYTHING AWAY

The Story of C. T. Studd

by Chong Kwong Tek

C. T. Studd's life stands as some rugged signpost—a clear example to all, that it is worthwhile to lose all this world can offer and stake everything in the world to come. His life will be an external challenge to easy-going Christianity. He has demonstrated what it means to follow Christ without shrinking at the cost and without looking back.

A Star Cricketeer

C. T. was the son of a very rich retired planter. The elder Studd had made a fortune in India and had returned to England to spend it. He bought a large estate with a stately mansion, raced horses and enjoyed fox hunting.

C. T. Studd and his two brothers were sent to the elite public school, Eton. At that time England was crazy about cricket. And all three brothers were selected to play in the school cricket team—a very great honour indeed. Subsequently the three brothers entered Cambridge University and again made history by each being Captain of the University cricket team in succession.

While an undergraduate, C. T. Studd was selected to play for the English Team against Australia. The next year he toured Australia with the English Team. C. T. became a national hero.

A Confrontation with Real Values

At the height of his fame but low in his spiritual life, he came face to face with reality. His brother, George was thought to be dying. Sitting beside his sick brother, watching as he hovered between life and death, C. T. wondered, "Now, what is all the popularity, the fame and flattery worth? What is it worth to possess all the riches in the world, when a man comes to face Eternity?"

George did not die. Soon after, C. T. Studd went to hear D. L. Moody who was then conducting a series of evangelistic meetings in England. There C. T. rededicated his life to the Master. Immediately C. T. used his influence and invited several of his all-England teammates to Moody's meetings.

One day C. T. read a tract written by an atheist: "Did I firmly believe, as the

Christians say they do, that the knowledge and practice of religion in this life influences the destiny in another, religion would mean everything to me. I would cast away earthly enjoyment as a rose. I would go forth to the world and preach it in season and out of season!" At once the serious-minded athlete was challenged and rebuked. He was determined to be consistent in his Christian life.

Deliberate Surrender

After reading another booklet "The Christian's Secret of a Happy Life", C. T. knelt and gave himself completely to God in the words of the famous hymn.

"Take my life, let it be
Consecrated, Lord to Thee."

From then onwards C. T. Studd meant business with God.

It was not long before he felt God wanted him to go to China. Then came the big test. He met with the strongest opposition from his own family. Every persuasion was used, even to the extent of bringing earnest Christian workers to dissuade him. But C. T. was not to be moved by human advice.

Many said he was making a huge mistake to go and bury himself in the interior of China. They pointed out the influence which he could have on the young men of England as a national sportsman-hero. But C. T. had heard the call of God. His mind was made up.

The World Notes the Cambridge Seven

C. T. had an interview with Hudson Taylor, the Director of China Inland Mission, and was accepted. In a few weeks six more young men joined him. Someone gave them the name "Cambridge Seven", and in a short time, the press, religious and secular alike, were broadcasting the news that seven young men were going out to China as missionaries, including no less than the leading lights in the athletic world—an all-England cricketeer, two members of the Cambridge University Boat Teams and two young officers of the elite British Armed Forces.

Then began the blessings among the students. They were invited to many universities and testified among the undergraduates, bringing many of them to the Saviour.

Investing in the Bank of Heaven

Before leaving for China, C. T. had a private session with Hudson Taylor.

By his father's will he was to inherit a large sum of money at the age of 25. On reading his Bible, the words of Christ, "sell what you have and give alms." and "lay not up for yourselves treasures on earth," seemed to be clearly God's instruction to him. He then decided to give his entire fortune to Christ. It was not a hasty decision. C. T. had two years to confirm it. Two years later while in Chungking, China, C. T. in a simple act of obedience to the black and white statement of God's Word, went to ask a British Consul to witness his document. Seeing the vast sum of money involved, the British officer refused to sign and advised C. T. to reconsider. At the end of two weeks, C. T. went back and officially gave away 25,000. Coolly and deliberately C. T. invested in the Bank of Heaven. In a few more months when the exact sum of his inheritance was known, he gave some further thousands to other missions.

All or Nothing

Just before his wedding, he presented 3,400 to his bride, the sum being the only money left. His wife, not to be outdone, said, "C. T. what did the Lord tell the rich young man to do?"

"Sell all," he replied.

"Well then, we will start clear with the Lord at our wedding." They sent the sum of money to General Booth of the Salvation Army.

Thus did a 20th century 'rich young man' and his wife give all they had and follow Him.

From "The Asian Beacon"

BURSARIES HELP STUDENTS

One way we have of helping students is to provide bursaries for those who fulfill certain requirements. Many bursaries are given in the names of past and present supporters of and/or workers for OBC. The last issue of the Recorder mentioned the Stewart L. Boehmer Bursaries. Here are more awarded by and in the name of Mr. T. G. McCormack, long time member of the Board of Governors and supporter of OBC.

The Thomas G. McCormack Bursaries

The Thomas G. McCormack Bursaries will be awarded to students of Ontario Bible College who demonstrate good academic standing, commitment to Christian ministry, evidence of genuine financial need, and who manifest good Christian character in their College relationships.

The Bursaries will be in amounts up to \$350.00 per student, and will be awarded only after the completion of one academic year.

These Bursaries are awarded in honour of Mr. Thomas G. McCormack, an outstanding Christian business man, who has supported Ontario Bible College because of an awareness of the need for ministers of the Word of God in our society and throughout the world.

Bursaries are awarded by the faculty at the recommendation of the Director of Student Financial Aid.

G.C.T.

OPTIONS FOR GIVING AND SERVING

As the Bible College develops and grows, growing pains accompany the process. This gives us many opportunities for SERVING AND GIVING. Are you interested?

Student Recruitment—We appreciate names and addresses of young people who are seeking God's place for them to study. If you know one or more, send us names and addresses, and we will contact them without obligation to them or to you. It may be God's way.

Student Bursaries—

International Student Fund, to give assistance to overseas students, usually recommended by Mission Boards.

Missionaries on Furlough, who want to update their educational status.

Student Bursaries, to help financially needy students.

Special Bursaries, often carrying the names of the donors or people being honoured. This makes a wonderful memorial too!

Scholarships—are available for worthy students.

Ladies' Auxiliary groups are constantly looking for others who will serve OBC. Usually a monthly meeting, or even less frequently. Your time is precious too.

Landscaping Equipment—Some of our practically-minded friends may be interested in supplying our need of a riding mower, gasoline mowers, weed sprayer, rakes, shovels, all types of gardening tools. These too are all part of our operation here at OBC.

Why not write to us if you are interested in any of the above, or some new ones you want to suggest. Just write to Mr. D. A. Bell, Ontario Bible College, 25 Ballyconnor Court, Wil-

lowdale, Ont. M2M 4B3. Let us use all the options God has made available for His work.

Yonge Street Evangelism

(A Department of The Yonge Street Mission)



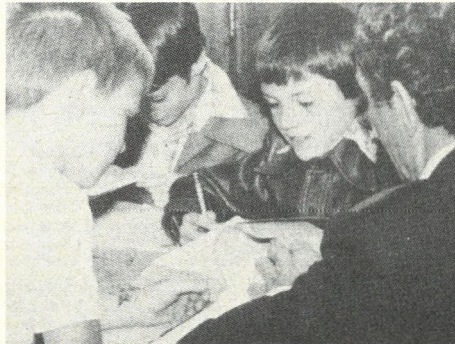
THE NEED IS GREAT . . .

. . . THE OPPORTUNITY IS YOURS!

Please join us as a VOLUNTEER in one of the following areas of ministry:

1. Personal counselling and follow-up.
2. Christian entertainment.
3. Literature and street witnessing.
4. Decoration and atmosphere.

Phone today—George Budd—364-7259 or
929-9614



Sunday school has come a long way!

by Ben Travato

He looks like the Fonz's nephew.

Twenty-five-cent swagger. Two dollar denim jacket. And a million-dollar mouth.

There are 10 inches and six years between him and the motorcycle he dreams about.

His hero is a muscular, 5'7" car doctor who runs the garage six days a week.

And meets the kid in his Sunday school class on the seventh.

Not all his 12-year-olds are black leather jacket tadpoles.

His 'most-challenging-brat-of-the-year award' went again this term to a neat-looking lawyer's kid. Always wore a dark, Bay Street suit. Always had a haircut that looked as if it were monitored by a computer and trimmed every 24 hours.

And always came with at least one experiment to test the gift of patience that 'the grease monkey' had unwisely claimed to possess.

Like faking a 25-minute emphysema fit.

The same Sunday school—but not the same class—was blessed with a 15-year-old version of Farrah Fawcett. Debbie was a beautiful blonde chick who only remotely understood the impact she had on the guys around her.

Even the mechanic had to sympa-

thize with his gang's 30-second 'absence' every time she strolled by their huddle.

'Punks,' 'squares' and 'chicks.'

You'll find every kind in today's Sunday school classes.

And they're there because they want to be.

Parents no longer polish up their kids and force them out the door for a 60-minute dose of religion.

It's easier just to let them sleep in.

But kids are getting themselves up and out.

Just because they want to.

Sunday school has become fun. Not just because of crazy contests and zany guests. But just because it's voluntary.

No one there in chains.

Just a time to sing, pray, watch, listen and laugh—just for the fun of it.

A time to be with adults who are also there because they want to be. Not like parents who have to be. Or regular teachers because they're paid to be.

A time to watch for the reality of God in the reactions of a person who has become real to them.

Young people today want to be 'in the know.'

In law, art, drama and psychology they want to know where it's at.

And they bring the same curiosity to

spiritual things. And aim to be as literate there as in other areas.

Adults who grew up away from Sunday school know what a handicap spiritual illiteracy is.

It's embarrassing to be a religious nowhere man when it comes to weddings, baptisms or funerals.

It's humiliating to miss the religious significance of a story like Johnathan Livingstone Seagull or a film such as Star Wars.

Sort of like travelling in India and having to ask for everything in English.

Sunday school kids aren't sissies.

They're reality-ready, spiritually-muscled young people who know the score and can tell it like it is.

The Sunday morning Christian education hour at the church near you is the gymnasium of the soul. The place where the whole family can get the exercise it needs.

Bible stories for 3-year-olds; adult Bible classes that include 80-year-olds.

Hand-clapping, singing and pin-drop praying.

Everything geared to getting a person's week pointed in the right direction.

And a person's life surrendered to the righteous director.

It's all free.

And the doors are open to everyone.

Sunday school has come a long way since your parents decided not to force you to go.

Many churches have enough electronic equipment to make Kirk and Spock feel at home.

Almost all use Bible-based courses put together by professional teachers who use questions and color to grab the ears, eyes, minds and hearts of kids who are used to Sesame Street and Spider Man.

Once you're there, it's easy to stay.

And then there are the multi-colored church buses and vans that give you a free ride there and back. Wheels that roll on the money given by grandmothers, parents and the kids themselves. Wheels of love that sing, 'If you'll get out of bed, we'll get you there!'

Sunday schools are a growing part of today's Salvation Army.

Not just in terms of attendance.

But mostly in terms of the inner worlds of the adults and kids who teach and learn together every Sab-

bath.

The average parent would feel that a 1977 kid was handicapped if he never had a TV set to watch.

Those same dads and moms—and junior himself—have come to realize that letting someone become a religious cripple is even more dangerous.

Sunday schools are free, they're fun, and filled with people who want to be full persons.

Don't deprive your kids or yourself of this great opportunity for Christian education.

Sunday schools 'ain't what they used to be!

Because students today aren't what we once were.

Sunday morning should not be a five hours of extra sleep wipe-out. Shouldn't be just a more of the same, slumped-in-front-of-the-TV, experience.

Sunday a.m. is the time to get off your sitter and take a few steps towards soul health.

An opportunity to let God make tender-tough men and women out of this world's spiritual sissies!

'Teach a child to choose the right path, and when he is older he will remain upon it' (Prov. 22:6).

Reprinted with permission from *The War Cry*, Nov. 19/77.

“THE BIBLE SAYS. . .”

When Mr. Larry Flynt, publisher of the pornographic magazine, was charged with “pandering” through the *Hustler* publication, a series of events led to his conversion to the Lord Jesus Christ, and now he claims the content of his magazine will change.

Of interest is his testimony given in a Houston, Texas church. While appealing his pandering conviction, he asked his assistants to research the Bible to find passages to support pornography. Instead, he said, they came up with more than 100 passages condemning pornography.

He went on to say that he came to the realization that there is a God, and that he was working against God. It was this awesome realization that brought him to a turning point in his life.

God's Word speaks! Let us read, heed, listen and obey!

A COLUMN OF TRIVIA

EVER HEAR OF QWERTY?

Perhaps you don't recognize QWERTY—unless you are a typist, that is. And in learning to type you had to discipline your fingers to hit the right keys to send out the correct message.

For your interest, a patent for a typewriter was granted as far back as 1714. Invented by a Henry Mills, the original machine was a wonder to behold. Others followed that mechanical genius, until in the late 1860's a man by the name of Christopher Sholes decided that the “hunt and peck” method was not fast enough. He found that the letters, arranged alphabetically, became entangled because of their proximity to each other.

So he did some research to find out which letters were most often used, and then he placed them as far from each other as possible. He thus lessened the chance of the type bars clashing when the often used letters came close together in a desired word.

That's how QWERTY, etc. was born and set on the top row of letters on the keyboard. Sholes was delighted with the results, and as the machine evolved to the present degree of form and utility, so is every typist. No more clashes.

Perhaps you can find a spiritual lesson here. Too often there are clashes and confusion in the life of the believer. Why not let God order and rearrange your affairs according to His will, way and purpose. It may not seem to make more sense than QWERTY—but the end result can be the way God perfects that which concerns you. So when things clash, let Him set them straight. Then you can use the new line of letters—P.T.L.A., Praise the Lord Anyway!

GO TAKE A WALK!

When he was president, Harry Truman was asked how he managed to handle the many pressures of his job. “Regardless of how busy I am or what kind of weather it is or what kind of problem I am faced with,” he replied,

“I never fail to take a long, brisk walk!”

The late Dr. Paul Dudley White, world-famous cardiologist, contended that there is a relationship between the increasing incidence of heart/circulatory diseases and the decrease in the amount of walking required in modern life.

Dr. White demonstrated his belief in the value of walking several years ago when he arrived with a group of cardiologists at a Chicago conference. While the others waited for the elevator, Dr. White, then in his 70s, walked to the meeting room—14 floors up! He made the trip with no discernible fatigue—and arrived ahead of the others!

Scientific investigation has shown that regular walking can keep you just as fit as jogging. And it doesn't create some of the muscle and joint problems sometimes associated with jogging for those over 40. Brisk, deliberate walking involves the use of 150 pairs of muscles and is a good, inexpensive preventive medicine.

How about it? Too busy? Maybe you need to *plan* to walk each day. It probably should take priority over many of those things that are keeping you too busy.

BURIAL SOCIETY OFFERS DO-IT-YOURSELF COFFINS

WASHINGTON, D.C. (EP)—A gift for the person who has everything? How about a \$115 do-it-yourself pine coffin kit? If you can't afford that, the plans are \$2.50 . . . you supply the wood and nails.

The St. Francis Burial and Counseling Society, Inc., offers the kits and plans as a low-cost alternative to an expensive funeral.

Julie Slavik, executive director of the Society, said that the do-it-yourself project also “helps you work through the saying goodbye process.”

We may be on to something here! A hobby for retirees?

(continued on page 25)

TAKE TIME

There's a call to every Christian,
Who belongs to Christ the Lord;
To take TIME to seek His message
Found within His written Word.
Taking TIME to gain the knowledge
Which the Holy Ghost imparts;
Of His wondrous revelation,
Given to earnest, seeking hearts.
TIME, and prayer, and careful study,
Laying other things aside;
Quietly waiting in His Presence,
Learning of our faithful Guide!
For God's Word is so tremendous,
Filled with many shades of truth;
And we need to search to find them
All through life—and in our youth!
Meditating on His precepts;
Finding out His will and way;
And His many glorious blessings—
Growing deeper, day by day.
For so much is hidden, secret,
In this Holy Word of His;
But to dig beneath the surface,
We shall find unending bliss.

—Mrs. W. R. (Gladys) Roberts*

*Mrs. Roberts is the wife of the late missionary statesman, W. R. Roberts. Now a "senior citizen," Mrs. Roberts continues to exercise her unusual gifts. We hope to use more of her poems. ED.

BIBLE DEBATE INTENSIFIED AS NEW INERRANCY GROUP MAPS 10-YEAR DRIVE

Meeting in Chicago late September, 30 evangelical leaders, scholars, mapped 10-year campaign to study, defend, promote verbal inerrancy of Bible. Called *International Council on Biblical Inerrancy*, group is headed by James Boice of Philadelphia; includes notables Gleason Archer, Edmund Clowney, Norman Geisler, John Gerstner, Harold Hoehner, J. I. Packer, Francis Schaeffer, R. C. Sproul. *Group fears evangelicals could drift into neoorthodoxy without thinking, wants them educated to options, maintaining inerrancy is historic doctrine. Those denying it, council says, are out of step with evangelical mainstream, border on existential, neoorthodox theology.* Drive will involve publishing literature, dialogues at seminaries with noninerrantists, working with denominations, parachurch organizations. Judging from initial reactions, *council is predicted to cause stir in evangelical circles.* Clark Pinnock commented council will drive students away from evangelicalism. Jack Rogers, editor of noninerrancy-oriented *Biblical Authority*, re-

sents council use of "historic" in relation to verbal inerrancy. David Hubbard of Fuller Seminary, welcomed drive, expressed hope it won't degenerate into sideshow.

(Evangelical Newsletter)

'BORN-AGAIN' DIRECTORY DRAWS MUCH CRITICISM IN VANCOUVER

VANCOUVER, B.C. (EP)—Distribution of a Christian Yellow Pages Directory drew criticism from several religious leaders here.

Among the first to speak out was Dr. Carl Armerding, principal of Regent College, an evangelical post-graduate theological school attached to the University of British Columbia. His school was listed among "born-again" Christian stores and agencies.

He said he deplored the advertisement. "The college has never pursued a policy of doing business on the basis of anyone's Christian commitment or lack thereof."

The advertisement, Dr. Armerding said, "was placed by administrative staff who were not aware of the implications and does not represent any change in college policy."

OBC/OTS has also decided to withhold ads or publicity in such Canadian publications.

SUICIDES AMONG TEENAGERS SPUR EVANGELIST'S DRIVE

MIAMI (EP)—The rising rate of suicides has aroused the concern of crisis intervention centers, and has caused an evangelist specializing in ministry to drug addicts to turn his attention to suicide among teenagers.

The Rev. David Wilkerson, founder of Teen Challenge who became known nationally through his book and the movie "The Cross and the Switchblade," is now touring the U.S. to discuss the problem of teenage suicide.

National estimates show between 20,000 and 40,000 persons a year commit suicide. A major trend is the rising rate of suicide among youth, but statistics show the greatest suicide rate is among persons over 65.

BREAK IN DAM KILLS 39, INJURES 100 AS WATERS HIT BIBLE COLLEGE CAMPUS

TOCCOA, GA (EP)—At least 39 persons were killed and 100 injured when an earthen dam broke above a Bible college campus, sending a 30-foot wall of water crashing into a trailer court and dormitories.

The disaster was described as "an act beyond our comprehension," by Dr. Kenn Opperman, president of Toccoa Falls Bible College, a non-denominational school operated by the Christian and Missionary Alliance of Nyack, N.Y.

Many of the victims were married students and their families and other college personnel living in houses and mobile homes below the falls. Several volunteer firemen were also killed. Most of the students in the dormitories escaped.

The dam and the lake it holds back are on property owned by the college. Water from the lake normally filters down a scenic 187-foot rock drop known as Toccoa Falls. It then runs into a creek, which flows through the campus, which houses about 600 students and faculty.

Dr. Opperman said the dam, weakened by several days of hard rain, had been recently inspected. The creek had risen to near flood stage, and volunteer firemen were advising residents to leave as a precaution, according to news reports.

A representative for the Christian and Missionary Alliance in Nyack said part of the campus is situated on a low level, and the remainder on a hillside. He said the men's dormitories and other student residences on the low level were "very badly damaged."

The tragedy could have been "far more disastrous," if all the men had been in their dormitories, the Alliance spokesman said. The college was observing a traditional two-week recess following a mission conference, and many of the students were working night shifts or working late at local industrial plants, he said.

Note: OBC students and staff collected money to aid their sister school. Perhaps you should help too.

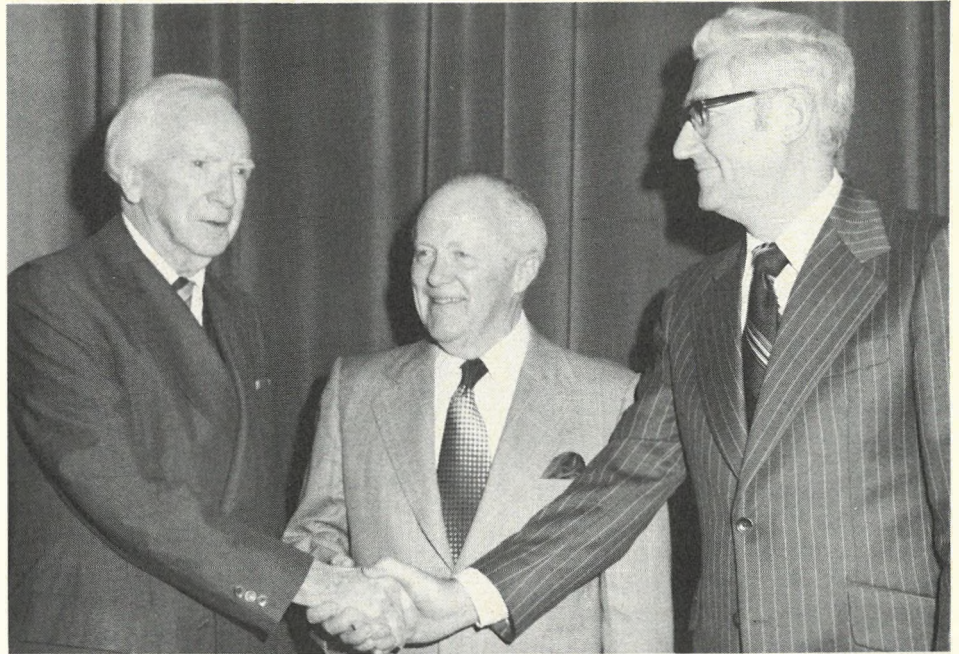
MR. J. HARRY FROGLEY LEAVES STEWARDSHIP POST

After two years of service, one as Assistant, one as Executive, Director of Stewardship, Mr. Frogley resigned to pursue other avenues of ministry for the Lord Jesus Christ.

It is with appreciation that we review his service with us, and pray God's blessing on him and his family in these days of change and seeking.

Mr. Mel Steinmann, who has been Consultant and Associate Director of the Stewardship Department, will care for the office until the Lord sends in His man for this vital work.

Stewardship is difficult for both steward and office. But it is one of the disciplines God has laid on us. It is "required in stewards that a man be found faithful" (1 Cor. 4:2). May all of us who share as God's stewards be faithful in obedience to His word.



Three Great Men at the Christmas Concert. L-R: Dr. O. J. Smith, Grad. of 1912, The Founder of Peoples Church; Dr. S. L. Boehmer; Dr. V. Adrian.

A "HIGH PRIEST OF MISSIONS"

A Tribute
to Rev. William Tyler '36

It was at the Annual Day of Prayer held in Toronto during the early days of the New Year. Bill Tyler had had much to do with the beginning and continuity of the significant day.

Someone rose to pray. In his prayer, he gave thanks for the Tyler touch and dedication, and in words somewhat like this, said: "Lord, how we thank you for Mr. Tyler, who to so many of us has become 'the high priest of missions'."

I can see Bill shaking his head, refusing such an accolade. Yet for many years he has given devoted and distinguished leadership in Missions in North America.

Bill was born in China of missionary parents, and was taught and trained at the famed and original Chefoo Schools.

When he came to Toronto, Canada, it was to attend Ontario Bible College, starting in 1933 and graduating in 1936.

Quiet, unassuming, yet almost forceful in his Christian witness, he became a student leader, a Christian example and a close friend to all of us.

Along the way his heart opened to

Vera Bigham, one year behind him in the College. When Bill graduated, his homeland of China called and he left. He left his adopted homeland, his repatriated family and his Vera, for it seemed sure that she would never see China. That was their type of dedication: Go with God, whatever the cost.

Then in His own wonderful way, the two were reunited in China, married and began their service with the Overseas Missionary Fellowship (then the China Inland Mission.)

After ten years of service the Mission looked for a man to head up the growing work in Canada. Bill and Vera became a team to serve the Lord, the Mission and the Kingdom of God together. They literally became the leaders of Missions in Toronto and Canada.

When OBC appointed its first full-time President (Dr. S. L. Boehmer) he began to gather men around him for the Board of Governors and the larger governing body, the Corporation.

In those early days Bill served on the Board of Governors, then was appointed Vice-Chairman of the Board of Governors, a position he held until November 1977.

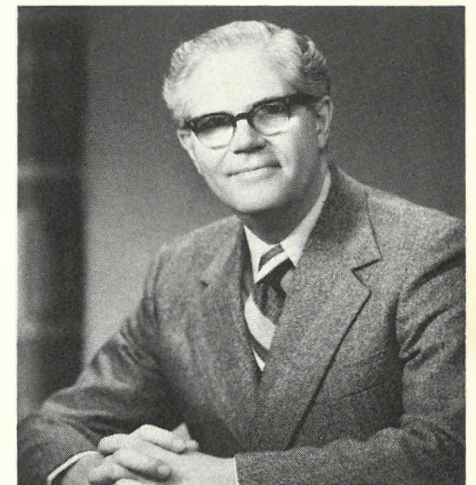
In the mid-seventies, the Lord called Bill and Vera to head the great Scripture Union enterprise. With regret and nostalgia he left the OMF to

take up a new and arduous task.

Once more they are proving themselves, but alas, added responsibility makes it impossible for him to continue his vital role at OBC. In November his resignation as Vice-Chairman was accepted, and he moved over to the Corporation. Still interested and serving OBC, his presence, dedication and wisdom will continue to be at our disposal.

But the change cannot go unnoticed. So all at OBC say with heartfelt unanimity: "Thank you, Bill and Vera, for all you have demonstrated and done as good servants of Jesus Christ."

God bless you in your new missionary enterprise. **D.C.P.**



Rev. William Tyler

NIGHTMARE

by Matthew Francis

The police have got your dad, blurted someone to me when I answered the front door bell around midnight.

"Where is he?"

"No one knows."

"What is he charged with?"

"All we know is, he was picked up after tonight's meeting."

I ran to see how my mother was, made certain my brother could stay with her, then dashed from police station to police station seeking information. No one knew anything of his arrest. A Christian sergeant could not help. Blank after blank. Fear scrambled at my brain.

My father was a 'marked man' for his outspoken Bible preaching. He had often privately predicted possible arrest. Now it had happened.

I phoned a couple of trusted church members. They passed the word around, and immediately some of them met for prayer.

The night passed. I did not even register it had gone.

"Appeal to the Mayor," someone suggested. What good that would do I did not stop to ask. Dishevelled as I felt, I rushed to the City Hall, was told I could not see the Mayor; she was chairing a committee meeting. I ran through the corridors, chased by officials, barged into the council chamber, rushed to the Bench, "Madam Mayor," I shouted, "my father has been arrested. Why?"

The effect was unexpected. The whole committee stood up as one, aghast. I was dimly conscious of conversation: "But he organised the free dinners during the depression." "His church adopted twenty families for the whole miserable period." "He arranged a free barber shop . . ." "And a free shoe repairs shop." "There were over a thousand children at that special Christmas dinner." Everyone hubbubbed. But no one knew anything.

"Phone the police for a fast car on my orders, to take you to Winson Green," stuttered the Mayor in her confusion and wish to help.

No Emergency Number

When I found the nearest public phone, the dial went from 0 to 8. No '9'. No '999'. And no alternative emer-

gency number.

While I hunted and re-hunted for an emergency method, two deacons of another church found me. Breathlessly they staccatoed out, "He's in Merthyr." "He's in Brecon."

"The Black Mountains," I interpreted. "That means torture and death in some secret hide-out. I must get there. The Mayor says he must be released at once. I must find him. I must have that very fast car."

I heard a dog bark somewhere. It was my own. I awoke, panting, shivering, my heart thumping. A nightmare.

But, was it?

It was the kind of experience that many present-day Christians are facing in many countries. Hounded, tortured, humiliated, murdered, dumped like rubbish in any old place.

I could not go back to sleep. My mind was alert; my heart ached. I prayed at length for my fellow Christians, fellow ministers in different countries where they suffer terribly, ignominiously for their faith's sake.

My prayers mingled with misgivings for my own country. Could this really happen in Britain? Subversive elements are rampaging in major and minor industries. Car production is disrupted almost to bankruptcy. The British Steel Corporation is overwhelmingly "in the red." Newspapers are stopped, seemingly in turn, for as soon as one strike is settled, another's press stands idle. Free speech is stifled. Education is ravaged by Marxists. Racism is incited and aggravated by ruthless agitators. The country is seething with violence; the groundswell of evil grows under the guise of 'freedom'.

Can the church escape? We are only about 2 per cent of the population, some poll has indicated. A minority group which no one would bother to protect despite the platitude promises of all sorts of liberty to all sorts of 'minority groups'.

Can the church cope? The Free Churches alone, on last year's figures, lost about 250 members per week. Yet, very little seems to be done to stop the rot. Even the Archbishop of Canterbury has voiced his opinion that persecution would do the church in England good.

Was it, then, a nightmare? Or was it a trailer of a forthcoming horror 'documentary'? Is there an answer?

In turning to the announced hymn in

church the next day, I mistook the number and found John Newton's confident words—

Why should I fear the darkest hour,
Or tremble at the tempter's power?
Jesus vouchsafes to be my tower.

Against me earth and hell combine,
But on my side is power divine:
Jesus is all, and He is mine.

This recalled Richard Keen's assuring—

How firm a foundation, ye saints of
the Lord,

with its tremendously personal lines in the earlier version of—

That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake.

Yes, John Kent was quite right—

'Tis the church triumphant singing,
Worthy the Lamb.

Even as Martin Luther had written—

A mighty fortress is our God
with the resounding final line—

The City of God remaineth.

Whence all this conviction? "God is a refuge and strength, a very *present* help in trouble," and "Lo, I am with you *always*."

From nightmare terror to dayspring peace is in the Word heard, heeded, and acted upon by faith. Therefore, ought not our prayer to be, in the words of Bessie Porter Head—

O Breath of life, come sweeping
through us,

Revive Thy church with life and
power:

O Breath of life, come, cleanse,
renew us,

And fit Thy church to meet this
hour.

Ed. Note: The above was written by a Britisher who is a frequent contributor to these pages (see Shelf Wealth in this issue). His nightmare was fantasy. But news of recent months in U.K. and Canada gives one pause. It could happen here. Let us be on guard for both our faith and our country.

**BIZARRE SPIRITISM MOLDS
KUBLER-ROSS' ATTITUDES
TOWARDS DEATH AND DYING**

It has been suggested that much of Elisabeth Kubler-Ross' work on death and dying is a sophisticated version of the esoteric and psychic ideas of Virginia businessman Robert Monroe, which are clearly rooted in occultism and eastern mysticism. Now, seen in an extensive article by contributing editor Ann Nietzke in *Human Behavior* (September), the link between Kubler-Ross and Monroe is clear.

Nietzke interviewed Kubler-Ross to discover why the noted psychiatrist believes "beyond the shadow of a doubt" in life after death since her findings, along with other thanatologists, are not conclusive evidence of the afterlife. The editor found *Kubler-Ross' belief emerges more out of her own subjective and bizarre "out-of-the-body" experiences than on solid scientific data.*

In the interview, Kubler-Ross described in vivid detail her out-of-the-body experiences, particularly the out-of-the-body experiments in which she participated in Monroe's "laboratory" in Virginia. *She described her experiences as "voyages" out of space and time, where she would experience a variety of bizarre phenomenon: "a whole bunch of beings" working on her body, the ability to leave and return to her body at will, the death of her patients, strange voices, vibrations, clairvoyancy, travelling at the speed of light, age-regression hypnosis, even her own birth.*

On one journey she went to a "sacred" faraway place she calls Shantih Nilaya, which she says means "the ultimate home of peace" where we will all "end up one day

when we have gone through all the hell and all the agonies that life brings and have been able to accept. This is the reward for all the pain and agony that people have to go through."

When she returned from Shantih Nilaya, "something incredible happened. *I felt like a beam of light that could illuminate the darkest corners of the world.*" She "was in love with every leaf, every tree, every bird—even pebbles. . . . They were alive as I was, and I was a part of this whole alive universe."

In addition to these bizarre trips, she told the editor about her "spiritual guides." Says Nietzke, "In September 1976, *she first witnessed the physical materialization of spiritual beings who now appear to her often and serve as her personal guides.*" These guides have warned her about the pain she will suffer as a result of publicly sharing her experiences at the price of her reputation, "although they also assure her that 'the rewards for it will be beautiful.'"

(Evangelical Newsletter)

We have carried several items on the subject of death (thanatology is the scientific name). Now comes a timely warning about some of the books and material that might lead people astray.

**WARNS AGAINST DECEIT OF
DEATH-BED ANECDOTES
CHALLENGING BIBLE**

DOWNERS GROVE, IL (EP)—Dr. Phillip J. Swihart has warned that anecdotes about out-of-the-body experiences by those clinically dead and restored to life challenge major doc-

trines of the Christian faith and should be viewed as a false gospel.

The executive director of Midwestern Colorado Mental Health Center, writing in *The Edge of Death*, published by InterVarsity Press, said the stories of thanatologists Raymond A. Moody Jr. and Elisabeth Kubler-Ross, telling of "dead" people who converse with a "being of light" should be questioned. It is not correct, he said, to assume everyone will be accepted into a peaceful, harmonious after life, regardless of prior actions or beliefs.

He stressed that the Bible teaches the uniqueness of Jesus Christ and the fact that salvation comes by grace through faith. The popular out-of-the-body experiences, he says, can be attributed to Satan who masquerades as an angel of light.

**TOP PHYSICIST BELIEVES
UNIVERSE PROVES GOD EXISTS**

NEW YORK (EP)—Evidence is overwhelming to prove that the God of Genesis exists, according to Robert Jastrow, a leading physicist with Columbia and Dartmouth Universities and the National Aeronautics and Space Administration.

"How would you interpret the fact that the world started in a way we can't decipher?" Jastrow asked. "It's an unanswerable question."

Most scientists, he said, hate the idea, yet theories about the nature of the universe point directly to a God so powerful He can produce the kind of energy needed to create a universe.

Most scientists, he pointed out, try to restore eternity to the universe by trying to explain how that explosion of creation was only part of an eternal cycle. Creation, he insisted, occurred only once.

**NEW MAGAZINE FOR
CHRISTIANS**

FAITH TODAY is a new Canadian magazine slanted for the Canadian Christian community. Edited by Les Tarr and Barrie Doyle, FAITH TODAY will fill the big gap left when the Evangelical Christian folded.

In our last issue of the Recorder, we carried a paid advertisement for the new magazine. Unfortunately, and to the consternation of many, the address was omitted. So here it is:

FAITH TODAY
P.O. Box 186, Station U
Toronto, Ontario M8Z 5P1

Write for a copy. Better still, send in a subscription. It's a good magazine.

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SOME READERS WRITE

In our December issue we carried an article on "Departmentalized Worship" for children, written by Della Soper.

Since her point was not necessarily one that OBC would make, we asked for comments from our readers. We have chosen two that seem to express the opinion of a large number of folk. We pass their observations on for consideration and help for those people with problems in Church Christian Education.

From Mrs. J. Henwood (of Focus on Christ, P.O. Box 186, Paris, Ont. N3L 3E7)

"I read Mrs. Soper's article on Departmentalized Worship hour programs in the December issue with great interest. I agree most heartily with many of her ideas—particularly in the area of bring the family together. I am not convinced that Sunday morning family worship can be effective in most Churches today, and I am not convinced that it is a wise choice in programming for the following reasons:

Concern for the Child

Children's worship programs were unheard of when I was growing up. I well remember that 11:30 on Sunday morning was my nap time—that being the best means of escape from that long half hour sermon! As I grew older, I spent the time planning all sorts of wonderful fantasy things to do. Some Sundays I even went to the extreme of playing sick! It wasn't until I was eleven or twelve that I actually listened to *some* of the sermon—but then perhaps I was a particularly unspiritual child.

I have two children of my own who have been in Churches both with and without Departmentalized programs and they are usually well behaved either way. But they are much happier to go to Church when there is a program for their age level in which they can become involved. Much has been accomplished in my children's spiritual lives because of *good* Children's Church programs.

I am concerned that too many Sundays spent trying desperately to sit still and be quiet through a half hour of "big words" can make Church seem like a large and bitter dose of "spiritual medicine" rather than a time to worship God.

Concern for the Service

In my work as Soloist/Music Director for the Focus on Christ Evangelistic Team, I travel from Church to Church. I spend some of my time in Children's work, as well as adult programs, and often am entertained in Christian homes where there are children present. From my observations on such occasions, I would make the following comments:

SUNDAY MORNING FAMILY WORSHIP SERVICES ARE POSSIBLE ONLY IF:

1. Children without parents present are *required* to sit with other adults.
2. There are sufficient adults willing to take on the extra children.
3. Parents who are present have control of their own children.

Unfortunately, I have not yet found a Church where I feel that these qualifications could all be met, and I am afraid that the most difficult problem to solve is that of parental control. Many, in fact I could possibly even say, most, Christian parents today do not seem to have their children under control. I have eaten too many dinners to the accompaniment of "You shouldn't do that, darling." And, "Please don't wave your spoonful of creamed corn over Mrs. Henwood's dress, dear." (Only to have said corn dropped unceremoniously in my lap) to believe that most children are well disciplined. I have sung too many songs in "Family Worship Hours" to the tune of "Shhhhh" (which seems to only cause increased activity in the child who is thus addressed) to believe that Children's worship programs can be eliminated.

Please don't come to the conclusion that I don't like children—I do! Otherwise, I would not be able to spend as much time working among them as I do. I am grateful to God for the privilege of leading many boys and girls to Christ in programs prepared for their own age group.

Please don't assume that I believe that families should always be separated as they walk through the Church doors—I don't! I have been involved in many successful programs for the whole family together, where there were things in the service for everyone. I also do not believe that any Children's worship program or nursery facilities should be made compulsory, but I am convinced that they are a good and necessary part of our

Church programming.

Under ideal circumstances perhaps Sunday morning services could become beautiful times of family worship, but until more parents take action in the area of discipline, and unless we are willing to drastically change our service, "Family Worship" will only become "Pastor's Hardship."

(J. Henwood)

And from Mrs. Jacqueline Wallace, Elliot Lake, Ont., we received this:

"I appreciated Mrs. Soper's article on "Departmentalized Worship Hour Programs" (Dec. 1977). She has put into words the thoughts and inner conflicts I have had in the past few years. Our own children are very young yet (3 years and 21 months), and since I have a health problem, I have always appreciated a good nursery program, yet always felt I would like to keep my children in the service for their sakes.

By a "good" nursery program I mean one in which the children receive loving care and godly influence; where toddlers are even instructed in spiritual songs and truths, on their own level.

My elder child has had that experience, but my younger one has not to the same extent, since my husband has taken the pastorate of a very small church.

Both our children remain in the morning service now, the younger one being held by another adult, while I keep the older child. (My three-year-old likes to stay in the service and is pretty well behaved, although not having a long attention span.)

It is my prayer that my children will benefit from the services; I know that it will have an effect on them. Everything that they experience is recorded in their subconscious mind and is used to mold their lives; the habit is being formed in them now of going to church to hear the Word of God preached; they are learning now how to behave themselves in a public worship service.

So I agree with Mrs. Soper that although there may be some advantages, both to adults and children, in a children's program during the Sunday morning service, the benefits of children remaining with their parents or other capable Christian adults in the morning service far outweigh the disadvantages in terms of spiritual results in the lives of children.

It behooves us as adults to consider

the eternal welfare of our little ones, and be willing to put up patiently with a bit of wiggling and squirming (for they need to move a bit!) and learn to concentrate on the message in the power of the Holy Spirit. As we pray for them, the Lord will often calm children during the service so they won't hinder His working.

Of course children need proper discipline, and if it needs to be applied, one should be sure to return to the pew after going out of the auditorium, so that the child knows he can't get out of anything by acting up. Love and chastening are two sides of the same coin.

Thank you for such a needed article.

(J. Wallace)

Thanks to those who took the time to write. Write on!

'BUY CHRISTIAN' DIRECTORIES HIT BY NEW JERSEY COUNCIL

EAST ORANGE, N.J. (EP)—The governing board of the New Jersey Council of Churches has deplored the use of "Buy Christian" directories as having "harmful" implications for an open marketplace.

The directories, similar to so-called "Christian Yellow Pages", limit advertising to "born again" Christians. The Council of Churches says that stipulation "excludes Jews and many Christians, both Protestant and Roman Catholic, as well as persons with no religious identification."

The Christian Business Directory is published in San Diego, but its 135,000 copies are also circulated in Tucson, Phoenix, Minneapolis, St. Paul, Pomona and Chicago.

The Council of Churches' statement says the directories are not only "divisive among Christians, but more especially they are discriminating in relation to Jewish communities, evoking painful memories of 'buy Christian' campaigns in Nazi Germany in which they were caused to suffer."

PRAY FOR O.B.C.!

Use the attached
Prayer Folder
every day.

SUMMER STUDY OPPORTUNITIES ONTARIO BIBLE COLLEGE and ONTARIO THEOLOGICAL SEMINARY MAY 29—JUNE 23, 1978 COLLEGE DIVISION COURSES

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Mr. Douglas Webster

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Camp Education Skills— English Riding

**Mr. John H. Wilkinson
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A two week resident program offered at Caledon Teen Ranch for both the novice and more experienced rider. A practical and theoretical experience under the supervision of professional instructors.

OFFERED APRIL 30-MAY 13, 1978

Tuition, Room & Board: \$225.00

4 Hours Credit

COLLEGE FACULTY

Rev. Brian Roe is a full-time faculty member at Ontario Bible College. He holds the M.A. degree from Wheaton Graduate School and the Master of Religion degree from Wycliffe College.

Dr. Donald Leggett is Professor of Old Testament Studies at Ontario Theological Seminary. He holds the Th.M. degree from Westminster Theological Seminary and the Th.D. degree from the Free University of Amsterdam.

Mr. Douglas Webster is a part-time faculty member at Ontario Bible College. He holds the M.A. degree from Wheaton Graduate School and is pursuing doctoral studies at the University of Toronto.

Mr. John Wilkinson is a full-time faculty member at Ontario Bible College and holds the M.A. degree from the University of Toronto.

SEMINARY DIVISION COURSES

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**Dr. Roy Matheson
Mr. William McRae**

A detailed study of the Epistle of First John taught by Dr. Matheson, and the Upper Room Discourse (John 13-17) taught by Mr. McRae. The sections will be covered with a view to tracing the argument and preparing the material for expository preaching. First John will be covered the first week and the Upper Room Discourse the second.

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2 Hours Credit

(continued on next page)

Preaching Through the Christian Year 747

Dr. Mariano Di Gangi

Planning a year's pulpit ministry with emphasis on the objective realities of redemption: the incarnation, passion and resurrection of our Lord, and the descent of the Spirit at Pentecost.

OFFERED JUNE 12-23

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Taught Periods 3 & 4

2 Hours Credit

SEMINARY FACULTY

Dr. Roy Matheson is Dean of Ontario Theological Seminary and a frequent church and conference speaker. He holds the Th.M. and Th.D. degrees from Dallas Theological Seminary.

Mr. William McRae is involved in a pastoral role at North Park Community Chapel in London, Ontario. He is well-known as a gifted expositor and is a frequent speaker at Bible conferences. He holds the Th.M. degree from Dallas Theological Seminary.

Dr. Mariano Di Gangi is Director of Pastoral Studies at Ontario Theological Seminary. He is currently North American Director of the Bible and Medical Missionary Fellowship. He has had extensive pastoral and preaching experience. He is a graduate of Westminster Theological Seminary and was awarded the Doctor of Divinity degree by Gordon-Conwell Theological Seminary.

SEMINARY ADMISSIONS STANDARDS

The Seminary Division will admit students from all races and ethnic groups who give evidence of the new birth, possess the necessary gifts for the ministry, and have completed a baccalaureate course from an accredited Bible College or University.

(1) Students possessing a baccalaureate degree from an accredited Bible College may send transcripts of undergraduate work to the Director of Graduate Admissions for evaluation.

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'INTERCRISTO' DIRECTORY SHOWS PEOPLE NEEDS WORLDWIDE

SEATTLE (EP)—The 781-page Directory of Christian Work Opportunities has been issued by Intercristo showing more than 18,000 personnel openings for Christians around the globe.

The hulking book will be updated every six months as it presents the Church's "people needs" for willing workers.

"This is a ten-year dream come true for our team," said Phill Butler, Intercristo president, "the chance to put our whole, constantly-updated file of information directly into the hands of the public."

The \$40 directory will serve anyone, he said, who asks, "Is there a place God can use me?" The data processing, directed by Ron Edminster, translates Intercristo's huge file of job information (used by more than 400 agencies annually) into the book format.

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If you have been wanting some good Bible studies, OBC and OTS has a plan and schedule for you!

Write or phone the College or Seminary and inquire about

- * Evening School
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EDUCATION TODAY NEEDS TO REMIND US THAT WE AREN'T AS SMART AS WE MAY THINK

Education means the highest possible development of individual curiosity, writes Alfred Kaxin in *Esquire* (September).

"Curiosity helps us to see through the existing culture, to realize that the human race is never appreciably more intelligent than it used to be. We are just as superstitious and ignorant as our ancestors ever were. But it is harder to realize this than it once was."

"The easy skills of a technological mass society, founded more and more on tasks that take more training than thought, make it dangerously easy for us to think we know when we don't know. Of course, *people cannot afford to admit their ignorance*. In a mercilessly competitive society where people lie to others and then to themselves, intellectual deterioration becomes irrevocable."

Commenting on today's education crisis, Kazin notes, "Anyone who knows what is going on in our schools knows that *the problem is not that students don't read classics* (meaning Victorian novels) *but that they think the world can't go under, that the world is as mechanical and usable as switching on the lights and the TV sets*. Students do not realize how much human intelligence may be needed to save us from the catastrophes too practical intelligence has inflicted on us. The world is so full of social diseases—environmental cancer, nuclear leaks and possible explosions, violent collisions, and above all, wars in an unending chain—that *it should be the first task of intelligence at least to confront these horrors*."

(Evangelical Newsletter)

**WORLD EVANGELISM
OUR DUTY! . . . OUR JOY!**

Alumni News

Compiled by: Ione Essery

MY MOTHER USED TO SAY!

There's a simple, homey sentence
Which we very often hear—
As a preface to the wisdom
That we glean from year to year.
And I know you've often said it
In your sober moods—and gay,
As you started out a story, with:
My Mother used to say!

Oh, how precious are the memories
Of the lessons mother taught,
As she handed down the wisdom
That some older brain had wrought.
Passing years, so full of sorrow
Have but magnified the truth
Of the simple, homey statements
Which my Mother made in youth.

When childish quarrels were
troublesome,
And we were bent on spite,
My Mother used to say: "My child,
Two wrongs won't make a right!"
When little garments tattered were,
We often heard the line
That sent us on a mending bee—
"A stitch in time, saves nine."

In days of pain and weariness,
When life's hard ways were new,
My Mother used to say: "Don't fret,
God will take care of you.
He'll never leave you nor forsake,
If you will TRUST IN HIM—
His presence shall go with you, child,
In days both bright and dim."

To little ones who sit each day
Around our table board,
We're handing down the heritage
That Mother's wisdom stored.
And, in our homes, unconsciously,
We speak the selfsame way,
And soon, *our* children will begin:
My Mother used to say.

So, let us leave them memories
Imbued with faith and grace,
And precious gems of wisdom
That will sanctify the race.
So speak that when your work is
done,
And you have slipped away—
Your children will be proud to quote—
What Mother used to say.

—Jane Scott '15
Reprinted from
Rocking Chair Reveries

ON THE HOME FRONT

* MR. RAYMOND BATTAMS, B.Th. '77, commenced his ministry as Associate Pastor at the United Church in North Twillingate, Nfld. in October, 1977.

* MR. DAVID ASZBACH, B.Th. '75, commenced teaching at Miami Christian College, Miami, Fla. in August, 1977. MRS. ASZBACH (GRACE QUACKENBUSH) is Dean of Women.

* MRS. BRIAN BAUMAN (NANCY BRUBAKER '73-'74) received the Bachelor of Applied Science degree from the University of Guelph in the summer of 1977.

* REV. BARRY DIXON, B.R.E. '75, was ordained on October 20, 1977 at North Range United Baptist Church, North Range, N.S.

* MR. KEITH DONALD, B.Th. '60, was appointed to the post of Executive Director of A.E.F. for Canada on January 1.

* REV. CHARLES JACKSON '67 was ordained at Yorkminster Park Baptist Church, Toronto on November 20, 1977.

* REV. R. JAMES DUVAL, B.Th. '73, was ordained as pastor of First Baptist Church, Corunna, Ont. on November 22, 1977.

* REV. STEPHEN JONES, B.R.E. '73, was ordained as pastor of Mimico Baptist Church, Toronto on December 6, 1977.

* MR. DAVID KNIGHT commenced his ministry in Geraldton, Ont. under Rural Life Mission in December, 1977.

* MISS JANE MURRAY, B.R.E. '76, received the B.A. in Psychology from the University of Waterloo in December, 1977.

* REV. ROBERT J. MOORS '68-'69 (Focus on Christ Crusades) was ordained at Grace Gospel Church, Paris, Ont. on November 22, 1977.

* MR. GEORGE MYERS, B.R.E. '73, received the diploma in Business Administration at Seneca College in June, 1977.

* REV. JAMES PAUL, B.Th. '75, commenced his ministry at Kenmore Baptist Church, Kenmore, Ont. in November, 1977.

* REV. JOHN POSNO '41 was elected Moderator of the Synod of the Atlantic Provinces, Presbyterian Church in Canada for one year on October 6, 1977.

* MR. DAN SHIELDS, B.Th. '77 commenced his ministry as Youth Pastor at Glencairn Baptist Church, London, Ont. on November 1, 1977.

* MISS BETTY SMART, B.R.E. '66, to Miami, Fla., to do secretarial work in the office of W.R. M.F.

* MR. WILLIAM R. SMITH, B.R.E. '72, commenced his pastoral ministry at Mt. Brydges Baptist Church, Mt. Brydges, Ont. in December, 1977.

* REV. GLEN SNIDER, B.Th. '72, was ordained on November 19, 1977 at First Baptist Church, Waterloo, Ont.

* MRS. BRUCE WEBSTER (NANCY PALMER '71-'73) received her A.R.C.T. in piano from the Royal Conservatory of Music, Toronto on November 23, 1977.

ON FURLOUGH

* REV. & MRS. RALPH HINES '35 (W.E.C.) from Colombia, S.A. in December on a 6 month furlough.

* MR. & MRS. JIM HUTCHISON '69-'70 (SHIRLEY '69-'70) from Swaziland, Africa (A.E.F.) in February.

* REV. SAM KASONSO, B.Th. '66 (A.E.F.) is on a speaking tour in Canada, from Zambia, until May.

* MR. & MRS. JIM TURPIN, B.R.E. '72 (RUTH REGNAULT '69-'70) from Norway in November, 1977.

TO THE FIELD

* MISS ANNE ALDRIDGE (O.M.F.) to Manorum, Thailand in March.

* MISS GRACE ALLISON, B.R.E. '66, (A.I.M.) to Kola Ndoto Mission Hospital, Shinyanga, Tanzania, Africa in March.

* REV. & MRS. WM. CAMERON '48 (JEAN RENDLE '49) to the Chad, Africa (T.E.A.M.) in December, 1977.

* REV. & MRS. S. DESJARDINE '68 to Tanzania, E. Africa (CHURCH OF GOD) in January.

* MR. & MRS. DOUGLAS FERMAN (ROSALYN KREICK, B.R.E. '72) to Sweden (G.E.M.) in December, 1977.

* MISS MARGARET KIRK, B.Th. '59 (O.M.F.) to Indonesia, December 2, 1977.

* MISS SUE McLEOD, B.R.E. '74 (S.I.M.) to Nigeria on February 15.
 * MISS KATHARINE PROWSE '53 (S.I.M.) to Nigeria, W. Africa in February following a brief furlough.
 * MR. & MRS. CARL RUBY, B.Th. '72 (O.M.F.) to Singapore in February and then to Indonesia in April.
 * REV. & MRS. JOHN SHANNON (JEAN MARTIN '53) to Australia in November, 1977 (C. & M.A.).
 * REV. & MRS. GLEN SNIDER, B.Th. '72 (ANN BLACKMAN '68-'69) to Zambia in January (A.E.F.).
 * MISS EUNICE SPENLER '73 (G.M.U.) to Panama, C.A. in January.
 * REV. & MRS. CARL WILHELM, B.R.E. '68 (SHERRI DEMPSTER, B.R.E. '68) to Quito, Ecuador (W.R.M.F.) in November, 1977.

MARRIAGES

* MISS NANCY BRUBAKER '73-'74 to MR. BRIAN BAUMAN in Calvary Baptist Church, Guelph, Ont. on October 21, 1977. MISS ANNA SHINKAR, B.S.M. '76, was the organist. MR. & MRS. DAN COVER, B.Th. '74 (ALICE PENNER '73-'74) and MISS PHYLLIS DENNIS '72-'73 provided special music at the Reception.
 * MISS LAURA COLLAR '44 to MR. TERRELL BOYES in Christ Church, Jerusalem, Israel on September 30, 1977.
 * MISS CONNIE DOWN '76-'77 to MR. EUGENE SCHWARTZEN-TRUBER '74-'75 on November 26, 1977 in Faith Baptist Church, Watford, Ont. REV. MATTHEW MILLAR '39 officiated and MR. DOUG. WINSTANLEY was the Best Man.
 * REV. MURRAY GRAHAM, B.Th. '59, to MISS PHYLLIS MARTIN at St. Andrews Presbyterian Church, Moncton, N.B. on December 30, 1977. REV. LAURENCE BLAIKIE '46-'47 officiated. REV. JOHN POSNO '41 spoke at the Reception.
 * MRS. MARY HELSTON (MARY LOW '53) to MR. WILLIAM MURRAY on October 8, 1977 at W.B.T. Head Office in Calgary, Alta.
 * MISS HELEN HISEY, B.R.E. '59 to MR. TED LESCHIED on July 9, 1977 in Cambridge (Hespeler) Ont.
 * MISS JOAN MANLEY '63 to MR. EGON WEIK on October 22, 1977 in Prince Albert, B.C.
 * MR. SAMUEL NGEWA, B.Th. '75 to MISS ELIZABETH NKIRU ONYE-JEGBU on December 23, 1977 in Wil-

lowdale. MISS MARY ELLEN REIBLING was the Maid of Honour. The Bridesmaids were MISS JENNIFER FREW and MISS GENETIE TEGENU. MR. EVANS LARYEA was an Usher. MISS CAROLYN FOSTER, B.S.M. '75 was the Organist, MISS YEE NEE CHUI, B.S.M. '77 was the pianist, and MISS MARY WOOD was the Soloist.
 * MISS SANDRA WESTON, B.R.E. '72 to MR. ROSS RAINS at Willowdale Baptist Church, Willowdale, Ont. on September 10, 1977.

BIRTHS

* To MR. & MRS. ERIC BONFIELD, B.Th. '77 (JOYCE, B.R.E. '75) a daughter, Candace Elizabeth, on December 30, 1977 in Waterloo, Ont.
 * To MR. & MRS. DANNY COVER, B.Th. '75 (ALICE PENNER, '73-'74) a daughter, Anna Rachel, on November 7, 1977 in Toronto.
 * To MR. & MRS. AMAR DJABALLAH (JEANNE IBBOTSON, B.Th. '63) a daughter, Anne-Laure, in Willowdale on October 12, 1977.
 * To MR. & MRS. ROAN ELFORD, B.Th. '71 (PAT, B.R.E. '73) a son, Dustyn Jordan Lewis, on October 3, 1977 in Uranium City, Sask.
 * To MR. & MRS. BOB HANDS '60 (RUTH FYNNEY, B.R.E. '65) a daughter, Rachel Andrea, on October 17, 1977 in Toronto.
 * To MR. & MRS. ANDY JAMES, B.R.E. '69 (CHARLOTTE JORDAN, B.R.E. '69) a son, David Ralph, on October 4, 1977 in Thunder Bay, Ont.
 * To MR. & MRS. BRYAN KUEHL (RUTH WILLSON, B.R.E. '71) a son, Peter Shawn, on December 30, 1977 in Chapleau, Ont.
 * To MR. & MRS. DAVID LEWIS (DOROTHY HAMILTON, B.R.E. '69) a son, Kirk Hamilton, on October 12, 1977 in Burlington, Ont.
 * To REV. & MRS. JAMES LONGWORTH, B.Th. '74 (S.I.M.) a daughter, Carol-Jean Elspeth, on December 28, 1977 in Willowdale, Ont.
 * To MR. & MRS. WILLIAM MIKELAIT (MARGARET, B.S.M. '77) a son, Murray Adam, on October 27, 1977 in Scarborough, Ont.
 * To MR. & MRS. TOM PHINNE-MORE, B.Th. '69 (PENNY, B.Th. '70) a son, Joel Benjamin, on January 1 in Papua New Guinea.
 * To REV. & MRS. TOM PROCHNOW (SHARON LOEWEN '70-'71) a son, David Ray on April 2, 1977 in Fort Ma-

dison, Iowa, U.S.A. a brother for Sara.

* To REV. & MRS. JOHN STEVEN-ETT, B.R.E. '73, a daughter, Colleen Ruth, on January 11 in Willowdale, Ont.
 * To MR. & MRS. BARRY STASE-VICH (BRENDA MILLER '72-'73) a son, David Barry, on November 16, 1977 in Oakville, Ont.
 * To MR. & MRS. ROBERT TOOKE '66-'69 a daughter, Rebekah Lea, on January 15 in Niagara Falls, Ont.
 * To MR. & MRS. DAVE WINSOR (DORIS BOETTGER '67-'68) a son, David Joshua, on October 3, 1977 in Grimsby, Ont.

DEATHS

* MISS PEARL CALE '25 in Newmarket, Ont. on January 18.
 * REV. LESLIE COCKRAM '41 in Barrie, Ont. on December 30, 1977.
 * MISS ZAIDA ENGLAND '39 (TEAM) in Regina, Sask. on December 7, 1977 after serving 36 years in India.
 * MISS BARBARA GUSTAFSSON, B.R.E. '69, in a car accident in Finland on December 30, 1977.
 * MISS ALICE JEFFREY '24 in Willowdale, on December 11, 1977.
 * MRS. MAE KLAUE, wife of VOLKER KLAUE, B.R.E. '69, as a result of a car accident in Newmarket, Ont. on December 3, 1977.
 * MRS. H. KLINCK (KATHERINE KREICK '20) in Kelowna, B.C. on December 24, 1977.
 * MISS LILLIAN LAURIE '22 at Bethany Lodge, Unionville, Ont. on December 20, 1977.
 * MRS. JOSEPH LEE (ALMA CROWHURST '24) in Unionville, Ont. on July 20, 1977.
 * MRS. BLYTHE LEHMAN (VERA RAY '35) in Toronto on December 25, 1977.
 * MRS. G. R. LIGHTHALL (MARY HALLMAN '13) in Montreal, Que. on October 6, 1977.
 * MRS. VIRGINIA NDUNG'U, wife of DAVID NDUNG'U, B.Th. '76, in Jackson, Mississippi on January 10.
 * MISS DOROTHY PALMER '29 in Kitchener, Ont. on December 18, 1977.
 * MISS BARBARA STEVENSON '28 in Ottawa, Ont. on October 25, 1977.
 * MRS. WM. WALKER (GRACE MUNRO '24) in Willowdale on January 18.
 * MISS GERTRUDE WALLIS '24 in Huntsville, Ont. on August 20, 1977.

AMENDMENT TO THE CONSTITUTION OF THE ALUMNI ASSOCIATION

ARTICLE V, SECTION 2

Preamble

It has been pointed out to the Alumni Executive that an anomaly exists in the nomination procedures as outlined in Article 5, Section 2 of the Constitution.

This present Section reads:

Section 2 The President of the Alumni Association shall appoint a Nominating Committee composed of Active members of the Alumni Association as described in sub-section (a) of Section 1 of Article III. The Nominating Committee shall present one or more nominees for election to each office. They shall secure the names of one or more persons willing to stand for election as President. The person receiving the highest number of votes will be elected President and the next one or two will be named Vice-President(s). Nominations may come from the Alumni at large. Nomination forms will appear in an issue of the Recorder of the election year. In order for nominees to be eligible they must be alumni in good standing and willing to stand for office. Nominators must also be alumni in good standing. Nominations will be seconded by an alumnus (1) in good standing. All nominations must be in the possession of the Alumni Secretary 90 days prior to the date of the election.

The problem arises in the second, third and fourth sentences of Section 2. The second sentence calls for the nominees to be named for *each* office. The third and fourth sentences go on to explain the process by which the President and Vice-Presidents attain their offices. If the Nominating Committee has the responsibility of nominating candidates for each office then it cannot hold that there can be a procedure of a plurality vote for the offices of President and Vice-President.

It is the recommendation of your Executive that the third and fourth sentences be stricken from the Constitution in order to eliminate this anomaly. Article V, Section 2 would then read:

Section 2 The President of the Alumni Association shall appoint a Nominating Committee composed of Active members of the Alumni Association as described in sub-section (a) of Section 1 of Article III. The Nominating Committee shall present one or more nominees for election to each office. Nominations may come from the Alumni at large. Nomination forms will appear in an issue of the Recorder of the election year. In order for nominees to be eligible they must be alumni in good standing and willing to stand for office. Each nomination will be seconded by an alumnus (1) in good standing. All nominations must be in the possession of the Alumni Secretary 90 days prior to the date of the election.

SUPPORT YOUR ALUMNI ASSOCIATION! DO IT NOW!

Clip and Return

Ballot to amend Constitution. (Two-thirds of ballots cast required to effect change).

Yes

No (please give written reasons)

All ballots must be in the hands of the Alumni Executive Secretary by April 28, 1978.

BOOK REVIEWS

BAKER BOOK HOUSE

Reprint of a Religious Classic Bishop J. C. Ryle was an evangelical of an earlier generation. His works still follow him! Recently there has been issued

A New Birth, by J. C. Ryle, price \$3.25. It will warm the hearts of all who believe Jesus when He said, "Ye must be born again." Available at our Bookstore in paperback.

Bible Teaching Finger Plays, by Marian White, price \$2.50. Using hands and fingers to teach Bible truths to the preschooler. Splendid suggestions.

BROADMAN PRESS

Heartwarmers by Jim Henry, price \$4.95. Just what the title says, brief, heartwarming gospel messages. Particularly good for Christians in difficulty: physical, mental or spiritual.

A Book for All Seasons, by Rosalyn Rikel Ramage, price \$3.95. Delightful poems for children.

In Awe of the Ordinary, by C. Welton Gaddy, price \$3.95. A delightful reflection on the ordinary things of life. For ordinary people like you and me! A comfortable book to read.

Signs of the Savior, by Ralph L. Murray, price \$2.50. Seven miracles in John's Gospel are the basis for this fine exposition.

WM. B. EERDMANS PUBLISHING CO.

C. S. Lewis: Images of His World, by Douglas Gilbert & Clyde S. Kilby, price \$7.95. For Lewis fans, this prose and pictorial book will give hours of delight. If you don't know C. S. Lewis, this is an excellent introduction. Well illustrated in color.

Assault on Eden, by Eugenia Adams, price \$3.95. Living in communes (Christian & non-Christian) has been the youth news of the 60s and 70s. Here is an autobiographical account to show their weaknesses and failures.

What Is The Baha'i Faith? by William McElwee Miller, price \$3.95. Dr. Miller writes from 43 years of missionary experience in Iran, where the Baha'i movement began and is so strong. An excellent cult book.

All Truth is God's Truth, by Arthur F. Holmes, price \$3.95. The author articulates the Christian view of truth—Biblical, secular, political, scientific, or whatever. It is focused on Jesus Christ, the Source of all Truth.

HERALD PRESS

The Ghost Bird Mystery, by Ruth Nulton Moore, price \$3.25. A lovely Christian story for children.

All That We Are We Give, by James G. T. Fairfield, price \$4.35. A book on a valid, distinguished and spiritual lifestyle for Christian Service.

What Can I Say? by Robert W. Rae, price \$4.45. Brief but fine suggestions for helping terminally ill patients. Particularly useful for pastors.

When You Don't Agree, by James G. T. Fairfield, price \$2.95. Good helps in resolving marriage and family conflicts—big, contemporary problems.

INTER-VARSITY PRESS

Winter Past, by Nancy Anne Smith, price \$2.95. A moving account of the author's search for emotional health. A Christian psychologist was able to help. This book should help people with emotional problems.

Developing a Christian Mind, by Nancy B. Barcus, price \$2.95. The author weaves a way through secular philosophies to a Christian mind-style that helps eliminate a lot of present day confusion.

The Community of the King, by Howard A. Snyder, price \$4.25. The author asks and answers "What on earth is the Kingdom of God?" He probes the relationship between the Kingdom and the Church.

KEATS PUBLISHING, INC.

Poems and Hymns of Frances Ridley Havergal, price \$3.95. Songs that still inspire and encourage after 100 years. You will read and sing all of these with joy.

HOME EVANGEL BOOKS LTD. (Moody Press)

Bible in Counseling, by Waylon O. Ward, price \$10.95. A work book (for personal notes) as well as for study groups. A real Christian Education tool.

Heart of Missionary Theology, by G. Christian Weiss, price \$1.65. The missions voice of Back to the Bible Broadcast deals with seven basic Christian, Bible truths about missions.

Prayer Power Unlimited, by J. Oswald Sanders, price \$6.50. Not a "how to" book, but a profoundly simple book on the grace of praying. Very much needed today.

Is Mormonism Christian? by Gordon H. Fraser, price \$1.95. Mormonism is confusing a lot of people today. And the older it gets, the more acceptable it seems to be. The answer to the title is a resounding "No." To find out why, read this book.

What Demons Can Do to Saints, by Merrill F. Unger, price \$7.75. Few men understand Demonology and Biblical Demonism as does Dr. Unger. The Christian should know of demon activity. This book (plus Dr. Unger's other volumes) will give clear insights.

(Zondervan Publishing House)

Design for Discipleship, by J. Dwight Pentecost, price \$3.25. Dr. Pentecost writes penetratingly of a subject about which most people talk loosely and understand little.

Divorce & Remarriage in the Church, by Stanley A. Ellison, price \$3.25. A hot, hard, difficult subject dealt with from a Biblical perspective. A dynamic prescription is brought to bear on this wide range of marital problems.

The Husband Book, by Dean Merrill, price \$7.75. At last a Man's book, a job description for the married man. Could be an excellent gift before marriage.

Where Is God When It Hurts, by Philip Yancy, price \$3.25. The problems and perplexities of pain for the Christian. The author continues where C. S. Lewis left off in his book on pain.

Abide Above, by Miles J. Stanford, price \$1.65. Emphasizing spiritual growth from the stance Jesus presented when He said "Abide in Me."

Discovering God, by D. Stuart Briscoe, price \$.65. A small, personal workbook for Bible beginners.

Every Man A Bible Student, by I. E. Church, price \$3.25. An excellent handbook of all the basic Bible doctrines. Lots of scripture and good illustrations.

All About Bible Study, by Herbert Lockyer, price \$7.75. A man who knows how, shows the way to study the Bible. Tried and true techniques and methods are well described.

Commentary on Ephesians, by John Eadie, price \$16.50. Another Zondervan Commentary, this time a reprint of a great Christian Scot of the 19th century. This verse by verse commentary leaves little out of a great epistle.

G. R. WELCH COMPANY LTD.

Berry's Interlinear Greek English New Testament, by George Ricker Berry, price \$8.75. Did you ever want to know what the Greek really meant, and you don't know the language? Or if you do, this will help to a better understanding of the A.S.V.

Christian Warfare, by D. M. Lloyd Jones, price \$9.95. One of the most acceptable Bible teachers today, Martyn Lloyd Jones deals exhaustively with Ephesians 6:10-13.

The Family Bible Study Book #2, ed. by Betsy Scanlan, price \$7.95. Very brief, but good creative studies in two Old Testament and three New Testament books. A home-tested book.

Kept For the Master's Use, by Frances R. Havergal, price \$1.35. Frances Ridley Havergal wrote "Take My Life and Let It Be, Consecrated Lord, to Thee," among many others. She used her favorite hymn, and wrote this devotional book around it. A glorious reprint that must be read by all.

Many Faces of Grief, by Edgar N. Jackson, price \$8.75. While the book lacks a great deal of the Scriptures that deal with grief and related problems, the author (a psychologist) provides many excellent insights into the life variables we all face.

Creative Youth Leadership, by Jan Corbett, price \$3.25. A book to help adults understand and work with youth. You will be surprised—and helped.

Anita Bryant Story, by Anita Bryant, price \$8.40. The true story of Mrs. Bryant's battle for the right. Shows the distorted news you read in the papers for what it is.

Birthday Remembrance, by Louis O. Caldwell, price \$5.50. A fine, boxed gift for that special birthday.

He Cares, He Comforts, by Corrie ten Boom, price \$5.50. Another fine witness from one of the most unusual women of the 20th century.

So You Don't Believe in God, by Russell V. DeLong, price \$1.35. Questions the agnostic or atheist might ask are answered here. Brief but good.

Church and Community Resources, by Marcus D. Bryant & Charles L. Kemp, price \$4.25. For pastors and church leaders, the two authors present a classic textbook on the title's theme.

Popular Survey of the Old Testament, by Norman L. Geisler, price \$7.65. If you ever wanted a condensed course in Bible Survey, this is your book. If you didn't want it, you should! Dr. Geisler has done an excellent job, and included many explanatory photos.

Power of Biblical Thinking, by Ralph L. Keiper, price \$6.50. Based largely on the inner lives of Biblical characters, this book shows God's way of dealing with people and problems. Much better than the Power of Positive Thinking.

Because He Lives, by Gloria Gaither, price \$7.75. One of the famous Gaither trio takes a song and makes it a personal story. Musicians and others will enjoy it.

Practical Religion, by J. C. Ryle, price \$4.25. A reprint of one of Ryle's finest works. A 19th century preacher speaks to 20th century Christians.

Each New Day, by Corrie ten Boom, price \$8.75. Another fine daily reading book. Lots of Corrie ten Boom's experiences included.

Trials, Tears and Triumph, by Dale Evans Rogers, price \$5.50. The personal testimony of an outstanding Christian personality. Written almost in diary form, it traces the work of God in her daily life.

God Is My Strength, by Wayne C. Clark, price \$1.35. Comes complete with an envelope to send to some ailing friend. Very good.

Wings of Joy, by Joan Winmill Brown, price \$8.75. A collection of poems, prose and scripture for casual and good reading.

I Came to Love You Late, by Joyce Landorf, price \$9.95. A novel story as seen through the eyes of Martha. It brings the Bible story of Mary, Martha, Lazarus and Jesus alive.

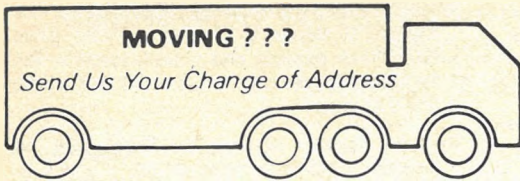
2121 Funny Stories, by Winston K. Pendleton, price \$7.15. They may even liven up some dull sermons! But for whatever occasion, here are enough stories to keep you going and laughing for a long time.

Our Sovereign God, by James M. Boice, price \$5.50. Dr. Boice presents a splendid Biblical view of God. Many Christians do not know Him in this way.

How I Learned to Meditate, by M. Smith, price \$3.25. This has nothing to do with T.M. or eastern mysticism. It simply tells how you can "hear God, not with your mind, but only by listening with your heart."

Death: Jesus Made It All Different, by Miriam G. Moran, price \$1.95. Now that death has come out of the wings to the centre of the stage (there is even a course on death—Thanatology), it can be discussed and written about more freely. Here, some 20 Christians who have experienced bereavement in some form, write of the victory Christ gives. A splendid book.

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