

Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 85, no. 2 (June 1979)

Evangelical

Vol. 85 No. 2

June 1979

RECORDER



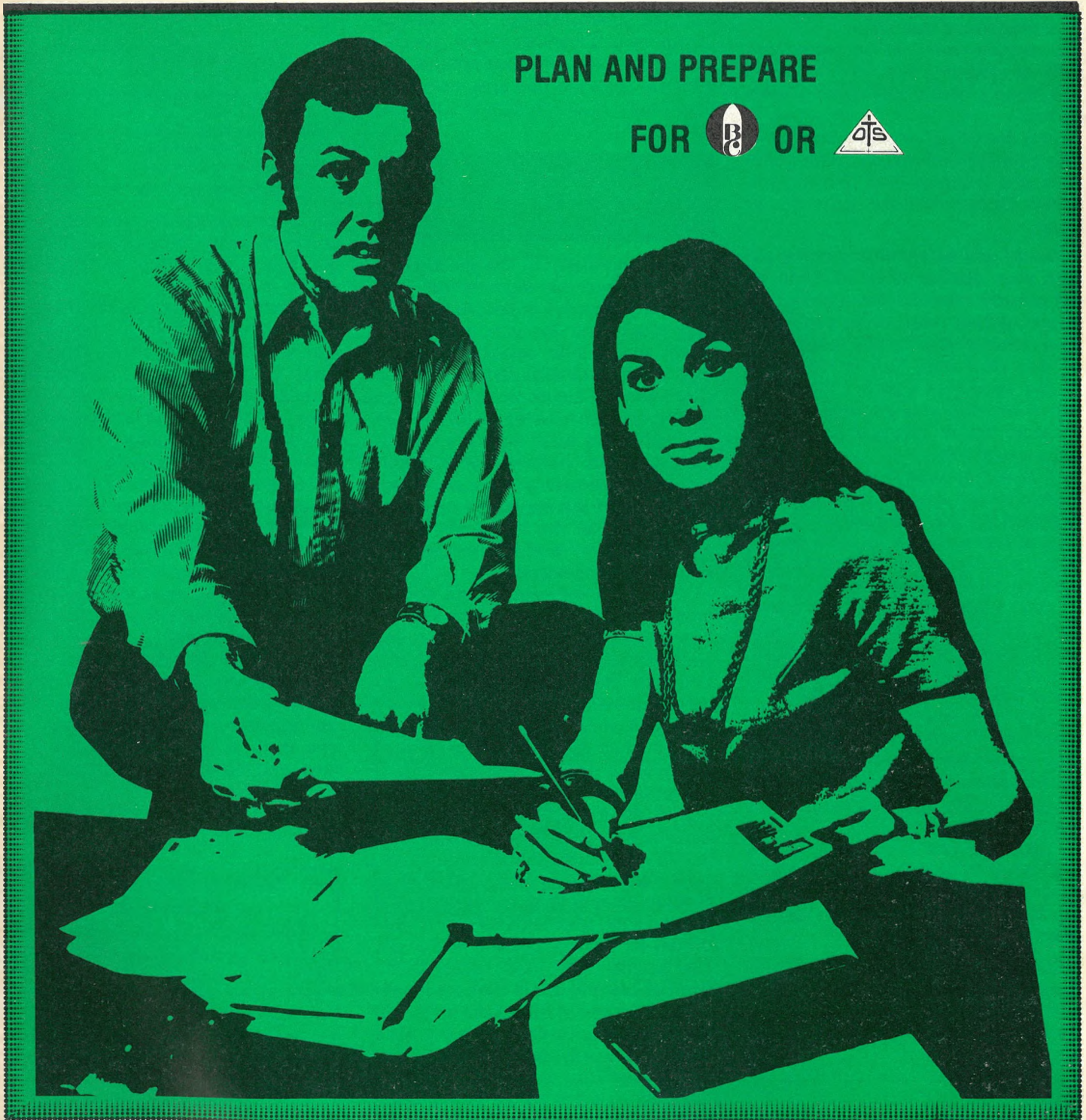
Ontario Bible College

and

Ontario Theological Seminary

PLAN AND PREPARE

FOR  OR 



EDITORIAL

THE WINTER OF OUR DISCONTENT

It has been a long, hard, harsh, cold winter. Inflation continued to nibble at income (sometimes with voracious bites!); energy problems increased; political issues were discussed and discouragement was rife.

Countries were in a permanent state of upheaval (viz. Iran, Uganda) and "men's hearts were failing them for fear".

Only the Christian community could take courage and rejoice in the goodness and grace of God. We remembered God's rainbow promise to Noah,

"And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

"And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

"And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

"And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

"And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth." (Gen. 9:11-17)

Do you see the rainbow in the clouds as we move from spring to summer? Do the promises of God shine for you in this aftermath of our winter of discontent?

If not, why not? Take your Bible and read it, and take courage in all the promises of God.

REFLECTION—OR ECLIPSE?

by Marlene Williams

The date was February 23, 1979. Thousands of people in North America (millions if you include the TV viewers) gathered in various locations to watch a phenomenon of nature. For many it would be the last opportunity in their lifetime. It was, of course, the total eclipse of the sun; and with the rest, I watched spellbound the TV coverage of the eerie darkness in the streets, the strange and luminous corona, the dazzling diamond ring spectacle, and then finally, returning light and normality.



The abnormality of the situation, of course, made its significance, and brought the hordes of people to see it. The moon and the sun are always there, going their appointed rounds day by day, quietly performing their God-intended functions: the moon reflecting the sun for a lesser light to rule the night. And apart from the few romantics and nature lovers, their beauty and regularity are scarcely noticed. But let the appointed round be interrupted—let the moon get in the way of the sun—and it is noticed, and charted, and televised!

Yet it is in the regular and normal function of the sun and moon that the real benefit lies for mankind. It is the very normality of their day to day performance that holds the earth's functions together, provides light, warmth, food and stable living conditions for earth's inhabitants, sets the bounds of the oceans—in short, enables us to live on planet earth.

And so it is in God's economy, always. As it is with His creation, so it is with His new creations, His people.

He has sent His Son, "the Sun of Righteousness", into the world, giving life and light, to provide all that is necessary for spiritual growth. And in us, His people, who have received the Light of Life and live in Him, He is providing "moons" to reflect His glory. We are His "lesser lights" to rule the night of sin and despair around us.

I wonder—are we really performing our natural function? Or is the world more often seeing what should be only

Vol. 85, Number 2, June 1979, Published Quarterly by Ontario Bible College, 25 Ballyconnor Court, Willowdale, Ont. M2M 4B3.

Authorized as second class mail, by the Post Office Department, Ottawa, Registration No. 0140, place of distribution—Oshawa, Ont.

This issue of the Recorder, 17,000 copies.

MEMBER

EVANGELICAL PRESS ASSOCIATION

Editor: Douglas C. Percy
Ass't: Marlene Williams

ONTARIO BIBLE COLLEGE

Chairman of the Board: Mr. L. C. Simmonds
Chancellor: Dr. S. L. Boehmer
President: Dr. V. Adrian
Administrative Ass't to the President: Mr. D. A. Bell
Administrative Ass't to the President in Public Ministry & Stewardship: Rev. G. Taylor
Comptroller: Mr. A. E. Davidson

the once-in-a-lifetime spectacle, the unnatural action to be commented on. Is it seeing the "moon" getting in the way of the "Sun"?

In Phil. 2:13,15 we read: "For it is God which worketh in you both to will and to do of His good pleasure. . . . That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

God purposes that we should be His reflectors, radiating the light that comes from our communion with Him. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6).

So let's not provide the world with a spectacle—let's not get in the way of our Sun. But rather, let us be faithful to our appointed role, that the world may see Him, "a light to lighten the Gentiles, and the glory of His people. . . ." (Luke 2:32).

May our lives be reflections—not eclipses.

NEW HYMN BOOKS NEEDED

OBC needs new hymn books for Hooper Chapel. Any friends who would like to help purchase them can send gifts to the College marked for "Hymn Books". Present hymn books will be placed in class rooms for preclass devotional exercises.

Help us to sing praises to God!

HEIRS APPARENT THE CLASS OF '79

“Heirs of God and joint heirs with Jesus Christ” (Rom. 8:17). Thus the Christian is identified in Scripture. There is another definition that befits the graduates of 1979.

Heir: “One who inherits or is entitled to succeed to a hereditary rank or office; one who receives or is entitled to receive some endowment or quality from a predecessor.”

The 73 graduates of 1979 become Alumni of OBC and enter into a great and good relationship, full heirs to all that OBC means in the service and kingdom of God.

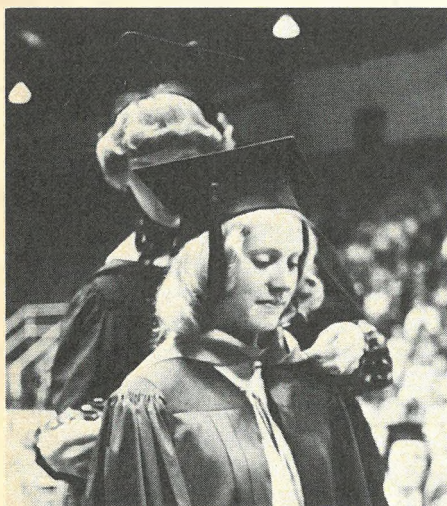
Our students have absorbed training of the highest calibre and quality. And on graduation, they fall heir to the warmest and best of fellowship and relationship, something that will last for the rest of their lives.

There are few relationships on earth comparable to belonging to the OBC family. And the '79 graduates will know this as the years pass.

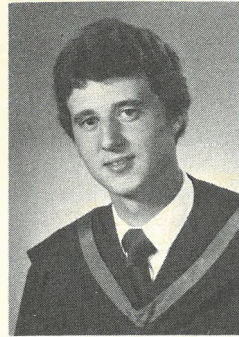
On April 28, 1979, the 73 students entered into this inheritance at Varsity Arena. It was a solemn, moving occasion, experienced by some 3500 families and friends of the graduates and others interested in Ontario Bible College.

From the first solemn procession to the tune of “Praise My Soul the King of Heaven” to the prayer of benediction, the presence of God was felt and realized. The music rang out from the great, massed student choir as they gave expression to their relationship to God as His heirs in Christ Jesus.

Students gave verbal witness to their inheritance in Christ.



Janet Sherk, B.Th.



Dan Shurr, B.Th.

At the Baccalaureate Service (April 22) Janet Sherk and Dan Shurr told of their entrance into their inheritance in Christ, and His leadership in bringing them to OBC. With humour and sincerity they told of the doings of God in their lives.

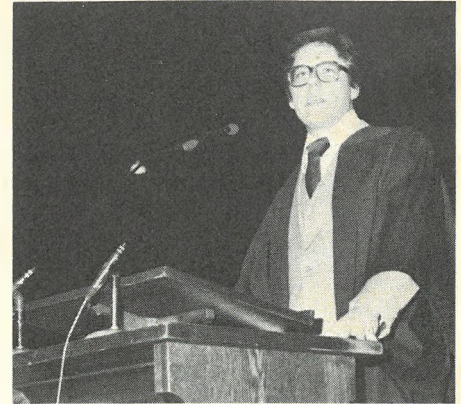


Deborah Jones, B.R.E.

At the graduation service, Debbie Jones and Henry Brglez were able to speak in the same vein. It is a constant amazement that lives could be so different and yet have the same goals—the glory of God and the service of Jesus Christ.

There is something emotional and moving at our graduation services. To see nearly 500 young people identifying with the work of God and by their presence, singing and witnessing, giving testimony to their personal faith and commitment to the Lord Jesus Christ, makes one feel very deeply what Ontario Bible College stands for.

Graduation 1979 was the 83rd successive graduation. The College was founded in 1894 and had its first graduation in 1896. It has been a long, glorious and fruitful history. More than 5000 men and women have studied and then served. It is a glorious heritage, and an inheritance that comes to the Class of '79. May they all be faithful to their calling and commitment.



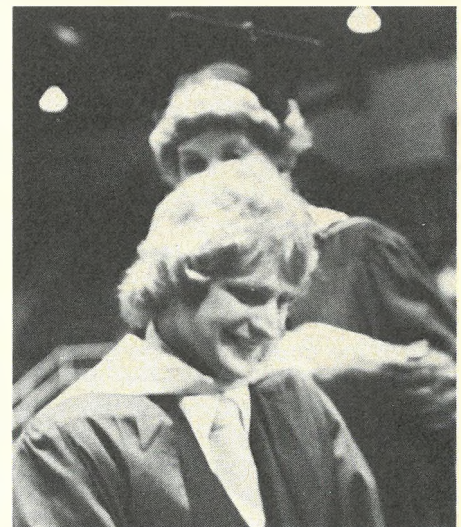
Henry Brglez, B.Th.



Dr. V. Adrian, Pres., R. McClintock, Hon. Chairman, Dr. M. Di Gangi



Jim Head and Dan Pauls share graduation dreams.



Phil Alloway, an M.K. heading back to Africa.

In our March issue we carried the first of two Inerrancy articles by Dr. Cottrell. Here is the second one from "The Christian Standard," taken from his book *Solid* (Standard Publishing Co. used with permission).

OBJECTIONS TO INERRANCY

by Jack Cottrell

The Bible is inerrant, according to its own teaching. This is the belief of countless thoughtful, Bible-believing people. There are many others who would like to accept it, but find themselves disturbed by many of the objections which are constantly being raised against it.

In this article we will attempt to answer some of the most common of these objections. Our goal is to show that our confidence in Scripture is not misplaced.

"Inerrancy is a new concept"—One objection that occurs regularly, despite a wealth of available data to the contrary, is that inerrancy is a (relatively) new view. It is commonly linked with early-twentieth-century Fundamentalism, the implication being that only someone with a "fundamentalist mentality" would believe it (Dewey Beegle, *Scripture, Tradition and Infallibility*. Grand Rapids: Eerdmans, 1973; p. 255).

Usually, though, its origin is traced to some aspect of seventeenth century Protestant Orthodoxy. The following statement is typical: "The concept of Biblical inerrancy is an old one in Protestantism, finding its first expression in the Canons of the Synod of Dort (1618-19) and this concept was forcefully reasserted by the Fundamentalists" (H. E. Webb, "Is Fundamentalism Compatible with the Restoration Plea?" *Christian Educators Journal*, V; Fall, 1973, p. 56).

Inerrancy is Not A New View

Inerrancy is *not* a new view. In fact, it was the continuous mainstream view of the church from the first century, through the Reformation, down to the rise of rationalism and negative criticism in the eighteenth century. This entire periodical could easily be filled with quotations to this effect, but only a few examples can be cited.

Clement of Rome, writing perhaps as early as A.D. 95, said, "You have

studied the Holy Scriptures, which are true and inspired by the Holy Spirit. You know that nothing contrary to justice or truth has been written in them" (*To the Corinthians*, 45:2, 3). Irenaeus in the late second century said that "the Scriptures are indeed perfect, since they were spoken by the Word of God and His Spirit" (*Against Heresies*, 11.28.2). Augustine in the early fifth century wrote, "For I confess . . . that I have learned to yield this respect and honour only to the canonical books of Scripture: of these alone do I most firmly believe that the authors were completely free from error" (*Letter to Jerome*, 82:3).

Martin Luther praised this statement, saying that "St. Augustine, in a letter to St. Jerome, has put down a fine axiom—that only Holy Scripture is to be considered inerrant" (cited in *What Luther Says, I*, ed. Ewald Plass. St. Louis: Concordia, 1959, p. 88). Luther voiced this opinion many times. "For the Word of God is perfect; . . . it is truth itself. There is no falsehood in it," he said (*Luther's Works*, American ed. vol. 23, p. 235). It is true that "Scripture . . . has never erred" (*Ibid.*, vo. 32, p. 11). "God's Word cannot err" (*Larger Catechism*, on baptism, 57).

John Calvin likewise refers to Scripture as the "sure and infallible record," the "unerring standard," the "certain and unerring rule," the "unerring light" and the "infallible word of God." It is "free from every stain or defect" (Cited in K. S. Kantzer, "Calvin and the Holy Scriptures," *Inspiration and Interpretation*, ed. J. F. Walvoord. Grand Rapids: Eerdmans, 1957; p. 142).

Great Bible Commentators Accepted Inerrancy

The references from Luther and Calvin are especially important, since it is a standard liberal misconception that neither believed the Bible to be inerrant. For example, J. D. Smart has said, "It is at once significant that for Luther and Calvin verbal inspiration did not involve inerrancy" (*The Interpretation of Scripture*. Philadelphia: Westminster, 1961; p. 195). This is definitely an errant reading of the Reformers.

"Alexander Campbell accepted inerrancy"—A variation of this desperate desire to have our heroes agree with us is the attempt by some in the restoration movement to say that

Alexander Campbell did not believe in inerrancy (See, e.g., H. E. Johnson, *Simple Principles*, pp. 41-44). The attempt is in vain, however, since he clearly does affirm it.

Campbell accepts the distinction between the revealed truth and the nonrevealed facts of Scripture, as explained in his debate with Robert Owen. Revelation, he says, is "divine communication concerning spiritual and eternal things." But in addition, "there are a thousand historic facts narrated in the Bible." These include "topographical and historic facts and incidents; . . . narratives, geographical and biographical notices, etc." Such "ordinary information" is distinguished from "the divine communications." Nevertheless, Campbell declares that *both* are inspired and therefore inerrant:

Moreover, the persons who are employed to make these communications are so supernaturally guided as to make them infallible witnesses in all the facts they attest, as well as all the communications concerning supernatural things (*The Evidences of Christianity*. Nashville: McQuiddy, 1957; pp. 151-153).

In this statement, "all facts they attest" refers to the historic, nonrevealed data of Scripture.

Exactly the same point is made in an article in the 1846 *Millennial Harbinger*. Here Campbell speaks both of the inspiration of revealed truth and of the "supernatural aid afforded the saints who wrote the historical parts of the sacred scriptures." There was given to them "such a superintendency of the Spirit of wisdom and knowledge as excluded the possibility of mistake in the matters of fact which they recorded." Thus we have "inspiration in its primary and secondary import," which "precluded the selection of incorrect or unsuitable words and sentences" (p. 15).

Thus the "new view" idea is groundless. A statement from W. E. Garrison aptly sums up this survey:

Disciple beliefs about the Bible, its nature and authority, have never been different from those generally current among other Christians. In the earliest period all of them held to such a theory of inspiration as would guarantee the absolute inerrancy of the Bible in every particular. Virtually all Christians then held this view.

This was part of the 'Catholic tradition' which had passed over into Protestantism, and the Disciples inherited it and emphasized it ("The Main Stream of Disciple Thought," intro. to A. T. DeGroot, *Disciple Thought: A History*. Fort worth: Author, 1965; p. 8)

"*Inerrancy ignores the human side of Scripture*"—Another common objection to inerrancy is that it ignores the fact that the Bible is the product of human authors. Since divine revelation has been given through "earthen vessels," as one critic asserts, it "consequently has the mark of human imperfections" (Leroy Garrett, 1974, North American Christian Convention Theological Forum). To deny the presence of errors is likened to Docetism, i.e., a denial of the humanness of the Bible (as some have denied the humanity of Christ). As one writer puts it, "The fact is that Scripture, though God-breathed, comes to us in the form of fallible human language from a fallible human witness" (H. E. Johnson, *Simple Principles*, p. 41).

Certainly the Bible has a human side. Its human authors were fragile, weak, and limited; they were by nature liable to error, deception, sin, imperfection. The monstrous fallacy of this objection to inerrancy, however, is the confusion of *possibility* with *necessity*. It assumes that whatever is by nature human must *necessarily* err, that humanness *requires* imperfection, either moral (sin) or intellectual (error). The docetic extreme is exchanged for a dualistic one.

False Assumptions

This is a patently false assumption. Humanness does not *ipso facto* imply imperfection. Adam and Eve, when first created, were finite but unflawed; and their sin was not inevitable. Jesus himself had a true human nature, but this involved Him neither in sin nor error.

We can grant the *possibility* of error on the part of fallible men without assuming its *necessity*. In fact, the possibility of error is the very rationale for inspiration. If errors were not possible, inspiration would not have been needed. But if errors were inevitable, then inspiration would have been futile. The very purpose of the Spirit's supervision was to keep men who *could* err from doing so.

Infallible, Inspired, Inerrant Scriptures

One other point should be noted. The same "fallible" men who recorded the history also wrote the revealed message of salvation. Thus it is inconsistent to urge that humanness implies fallibility and to hold to a theory of limited inerrancy at the same time. If humanness must taint the history, in spite of inspiration, then it must taint the doctrine, too. But, likewise, if the Holy Spirit can protect the doctrine from corruption, in spite of the humanness of the authors, he can protect the history, too.

"Inerrancy is irrelevant"—Another common objection to inerrancy is based on the fact that the only documents that were truly inerrant—the original manuscripts or autographs—are no longer in existence. In the process of making countless copies of the Biblical books, the scribes made many errors. Thus, as one critic says, the only texts we have today are flawed. To be sure, none of the errors is serious regarding either history or doctrine. They are all minor. "The point is that their existence in all the Bibles we use raises a question concerning the relevance of the contention that once there was an inerrant original" (F. P. Thompson, Jr., "At Issue," p. 8).

Another writer asserts, "If God had thought I needed an inerrant, infallible, verbally-inspired copy of the Bible, he would have preserved the original text on a golden tablet."

It is true that the autographs have disappeared. (This is probably by God's design, since they probably would have been idolized had they remained in existence.) But this does not mean that we must remain uncertain about what they said. So many *copies* were made that by comparing them, we can determine what was in the originals. We can be sure of 99.9 percent of the original New Testament text, and the remaining .1 percent contains nothing crucial (See McGarvey, *Evidences of Christianity*, 1, pp. 13-18).

Nearly Perfect Text

Thus the reconstructed text is nearly perfect. When we read it, for all practical purposes we are reading what was in the originals.

If we can get along with our flawed copies, then, why does it matter so

much whether the originals were inerrant? Let us consider the alternatives. Since all agree that our copies are not perfect, our choice is between an imperfect (or nearly-perfect) copy of an *inerrant* original, and an imperfect (nearly-perfect) copy of an *errant* original. Now, how can anyone really say the difference between the two is irrelevant? Is not the former a far more desirable choice?

To make the point even more clear, let us ask which of the following is more desirable: a nearly-perfect copy of an inerrant original, or a *perfect* copy of an errant original? The answer would still be the former!

Consider the following analogy. Suppose you must take a long trip across a treacherous desert. It is a dangerous trip, but by following the map and directions carefully, you can make it. The map and directions were prepared by a man who had crossed the desert many times and knew it practically by heart. The only difficulty is that the original manuscript of his directions has been lost. It was copied so many times, though, that a reliable reconstruction has been made.

While you are pondering whether to trust this "mere copy," another man standing nearby says to you, "Look, I know this desert, too, I crossed it once about twenty years ago. Let me draw you a map and write out the directions for you myself."

If this were your choice, you would not hesitate to choose the former.

The same is true regarding the Bible: nearly-perfect copies of inerrant originals are infinitely preferable to even perfect copies of errant originals. *The nature and character of the originals determine the worth of the copies.*

Another important point is that even though there are variations in our existing copies that leave us uncertain about a few places in the text, we *know where these places are*. By an objective procedure (textual criticism), the uncertain areas are identified. Thus we know where there is no doubt about the original text, and we know we can trust what it says *because it is the inerrant word of God*. But even if we had perfect copies of an errant text, we would still not know which parts we could trust and which we could not.

"*Inerrancy diverts faith away from Christ*"—Finally, it has been objected

that "the doctrine of inerrancy directs our attention away from the supreme focus of faith—"Jesus Christ" (F. P. Thompson, Jr., "At Issue," p. 10). In light of what we have already seen about Christ's own view of Scripture, however, it would seem that just the opposite is true. To *deny* inerrancy brings the very authority of Christ into question and leaves our faith with no focus at all.

The basic reason why we accept Biblical inerrancy is because this is what Jesus taught. Our faith in Christ and our surrender to His Lordship demand that we believe His word on every subject, including Scriptures itself. The Jesus to whom we yield our hearts and minds is the same Jesus who says, "Scripture cannot be broken." This must be our confession, too.

What our College is doing—

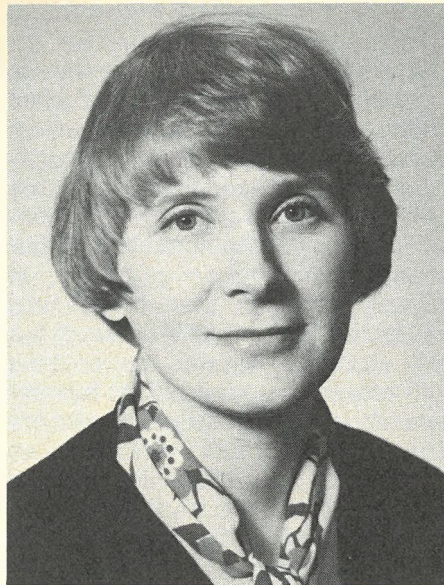
EVANGELISM OUTREACH

by Beth Davey*

My heart sank in faculty meeting as the Dean of Students, Gordon Stephens, outlined the format of the annual door-to-door evangelism thrust in March, 1979. For two years I had quietly evaded this evangelism program, hiding my fears behind the reason that "cold-turkey" evangelism was foreign to my personality. But this year . . . as I reflected, I remembered how my heart was stirred at the Reach the City Conference in the fall; how Dr. McQuilkin's addresses at the Missions Conference hit me full force; how time and again my husband and I have discussed our responsibility to do our part in reaching our world; and finally how teachers should lead their students in areas needing growth.

So fighting my uneasy fears I determined to participate in the visitation program March 16. I was pleasantly surprised and encouraged to see the enthusiasm in my first-year speech class that morning. I knew this day's venture was part of the requirements for their class in evangelism. But their fervent and expectant prayers for the success of the day assured me they were not going out just to fulfill the assignment. They saw it as a ministry and were anticipating it.

When I joined a group that afternoon I saw a large number of upper-



Mrs. Beth Davey

classmen who did not have this as an assignment, joining the newer students. My spirits rose even further.

I further observed a former student giving us instructions for representing her church in the visitation program. (The evangelism thrust was done in conjunction with several churches in Toronto who had expressed interest in this type of outreach.) I was impressed with the organization and planning that had gone into this shared venture. I did not have to feel apologetic for the procedure.

My partner turned out to be a student who had participated in an outreach program in Mexico this past Christmas time. She chatted pleasantly with me, comparing door-to-door visitation in Mexico with our expectations of aloof suburban Canada.

And then observations were over and we were on our way. It was a bitterly cold afternoon. In spite of the weather I was praying that no one would be home, but at the first door there was a teenage girl who allowed us to talk with her. As she clearly expressed no interest, I discovered my fears of approaching a stranger with the gospel rapidly disappearing. Instead, I felt increased concern for this girl in that short conversation. Each subsequent house where we found someone who was willing to talk with us, I found my desire to communicate Christ's love that much more intense.

By the end of that afternoon's visitation both of us had a sober view of what it means to be lost without Christ in "Christian" Canada. In one small

block of middle-class suburban Willowdale we had not met one Christian. This is what it means to reach these people. This is what it means to reach the world.

At a sharing time later I listened to various students report on their visitation experience. For many of them this was their first time knocking on doors. Many found empty homes; some experienced rejection; but many found someone here and there who was open to the gospel. One girl told how she found visiting in the nursing homes more difficult than she expected. She didn't realize these sick, elderly people would be so unresponsive to any gospel witness. Two students were surprised to find some passersby on the street willing to talk with them. Two men mentioned that they were inadvertently following two Jehovah's Witnesses. In one home a man asked them what was going on today. The one replied, "Maybe God is trying to speak to you." One man found he was unable to communicate with a Chinese lady, but saw her face light up when he handed her a tract in her language.

Several students asked if we could do this again. One young man exclaimed, "Do we only do this once a year?"

At the end of the day I reflected again on our responsibility to reach our world—only with a lighter heart. I had not seen anyone come to Christ as a result of my efforts, but I had made a start in concretely reaching out to non-Christians in my city of Toronto. Interest and commitment to missions seem more genuine when they move beyond our musings.

O.B.C. is an evangelistic and evangelizing agency!

* Mrs. Davey teaches in the General Arts Dept. at OBC.

Here is a report on the day described by Mrs. Davey as above:

**STATISTICAL REPORT
EVANGELISM VISITATION,
MARCH 15, 1979**

1. 2344 homes were visited. 844 were at home.
2. 1136 tracts were distributed.
3. 125 gospel witnesses were given.
4. 49 gave personal testimonies.
5. 17 made professions of faith and will be followed up by the local church.

6. 268 claimed to have a church home.
 7. 175 claimed to attend church regularly.
 8. 210 admitted to belief in God's existence.
 9. 225 claimed to own a Bible.
 10. 57 read the Bible regularly.
 11. 164 believed that personal faith in Christ was the way to salvation.
- Evangelism, church planting and discipleship—this is OBC in action.



ABOUT THE SYMBOL:

The fish is an ancient symbol for Savior.

The Greek word for "fish": IXΘΥΣ (pronounced "IKTHUS") formed a "rebus" with the following meaning:

- I—Jesus
- X—Christ
- Θ—God's
- Υ—Son
- Σ—Savior

Early Christians drew the symbol on the door-posts of their homes, on the walls of catacombs, and generally used it as a means of identifying themselves as those who belonged to the Lord. If you wear a fish symbol, remember what it means!

THINKING OF LEASING A CAR?

Discuss it with
ELWOOD REID
or **ROSS REID**

Elwood Reid Auto Leasing Ltd., 200 Consumers Road, Suite 200, Willowdale (Toronto) Ont. M2J 4R4.

[416] 491-8238

COME TO THE "REACHING THE CITY CONFERENCE"

Under the auspices of OBC/OTS the third annual "Reaching the City Conference" will be held at the College on November 6, 1979.

This is a special day to consider the needs of the Inner City, so often and so long neglected by the Church.

Ministers, para-church workers and other concerned Christians are welcome.

Special Speaker: Dr. Roger Greenway, former missionary to Sri Lanka and Mexico with Christian Reformed World Missions and now a pastor in Grand Rapids, Michigan. Dr. Greenway is also the editor of an amazing Missions book, "A World To Win".

There is no charge for the conference. Meals may be purchased at the College.

ALL INTERESTED CHRISTIANS ARE WELCOME.

THIS IS AN URBANA YEAR!

The great triennial Missionary Conference sponsored by InterVarsity Christian Fellowship falls on December 27-31, 1979. This is the year. High School, College and University students should plan NOW to be at the University of Illinois, Urbana, Illinois. It is an experience, never to be forgotten. More than 15,000 young people will attend the most exhilarating and challenging experience of their lives.

For information write to:
InterVarsity Christian Fellowship
745 Mt. Pleasant Road
Toronto, Ont. M4S 2N5
OR
Box F
Downers Grove, IL 60515



Stephen Parr, B.Th. '79 Class President being hooded by Mrs. Beth Davey.



OBC MUSIC MINISTRY

During the school year, our music groups travel to many churches in the south half of Ontario to minister in music and testimony.

If you would be interested in hosting one of our smaller music groups in the coming year, please complete the information below, return it to:

**Department of Ministry
Ontario Bible College
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3**

We will keep your request on file until an appropriate date can be scheduled to minister in your area. Thank you for your interest.

Church

Address

City Prov. Postal Code

Person to Contact:

Phone

SCHOLARSHIPS AND AWARDS GIVEN AT GRADUATION 1979

SCHOLARSHIPS:

SENIOR SCHOLARSHIPS:

Several scholarships are awarded annually to students who are entering their final year. The scholarships are awarded on the basis of excellent academic achievement, evidence of approved Christian character, and significant contribution to college life.

THE JOHN McNICOL SCHOLARSHIP (\$100)—*Robert Cousins*

THE E. G. BAKER SCHOLARSHIP (\$250)—*Jane Lacey*

THE MERLIN GROVE MEMORIAL MISSIONARY SCHOLARSHIP (\$250)—*Cheryl Copeland*

ALUMNI SCHOLARSHIPS

(\$400 each)—*Gail Ernst Ronald Johnston*

CAMERON ORR MEMORIAL SCHOLARSHIPS

(\$500 each)—*Bruce Dunning David Reimer Sally Johnson*

THE F. V. ELLIS SCHOLARSHIP IN EVANGELISM (\$100)—*David Roberts*

UNDERGRADUATE SCHOLARSHIPS:

BETTY PERCY MUSIC SCHOLARSHIP (\$200)—*Frank Wallace*

BURSARIES FOR GRADUATING STUDENTS: (\$300 each)

THE ARTHUR ALLOWAY MISSIONARY BURSARY—To a student who has expressed intention of commitment to being a full-time professional missionary and will use the bursary to further this commitment.—*Sherrie Fulford*

THE ARTHUR ALLOWAY BURSARY FOR ADVANCED STUDIES—To a student entering an educational institution for advanced studies and who is planning on entering the Christian ministry.—*Stephen Parr*

ACADEMIC AWARDS:

PROFICIENCY AWARD: (pair of OBC Bookends)

In recognition of Christian character, academic performance, contribution to college life and Christian service.

THE R. J. KOFFEND GRADUATE GENERAL PROFICIENCY AWARD—*Gary Myatt*

DEPARTMENTAL AWARDS: (Pair of OBC Bookends)

In recognition of outstanding academic achievement in the various departments. Open only to graduating students.

JOHN McNICOL MEMORIAL AWARD IN BIBLICAL STUDIES—*Margaret Tomlinson*

J. B. RHODES MEMORIAL AWARD IN THEOLOGICAL STUDIES—*Marilou Wilson*

PERCY H. HARRIS MEMORIAL AWARD IN PASTORAL STUDIES—*Gregg Miller*

WILLIAM R. QUINN AWARD IN MISSIONS—*David Stevens*

LESTER LANKIN MEMORIAL AWARD IN CHRISTIAN EDUCATION—*Deborah Jones*

JOSEPH C. MACAULAY AWARD IN MUSIC—*Ian Leaver*

JEAN C. SCOTT MEMORIAL AWARD IN GENERAL ARTS—*Henry Brglez*

THE ERNEST AND EVELYN BYWORTH SCHOLARSHIPS: (\$250 each)

To students who excel in the application of their gifts and abilities in the ministry of Christian service while successfully engaged in academic studies at Ontario Bible College.—*Janet Sherk*

Kenneth Hurst

GENERAL AWARDS:

THE EX-RABBI HENRY BREGMAN MEMORIAL AWARD—To the College student who has achieved the highest academic standing in Introductory Hebrew. (\$50 cash)—*David Reimer*

THE JOHN HONEYMAN GREEK PROFICIENCY AWARD—To the student who has demonstrated the highest degree of proficiency in New Testament Greek. (Pair of OBC Bookends)—*Douglas Watson*

SCRIPTURE READING AWARDS—

(1) To a graduating man, THE CANADIAN BIBLE SOCIETY AWARD, which is a special edition of the New Testament in Greek and English.—*Stephen Parr*

(continued on page 9)

GRADUATES 1979

DIPLOMA COURSE

James Charles Head Toronto, Ont.
Terrie Joan Kaupp St. Catharines, Ont.
Heather Ann McDonald Willowdale, Ont.
Sandra Gail Mitton Newmarket, Ont.
Robyn Mound Simcoe, Ont.
Carolyn Margaret Ormerod Toronto, Ont.
Daniel W. Pauls Thornhill, Ont.
Marilou Joy Wilson Dundas, Ont.

BACHELOR OF SACRED MUSIC

Applied Music

Rosseau Ian Leaver Cambridge, Ont.

Church Music

Janice Marie Hicks Sussex, N.B.

BACHELOR OF RELIGIOUS EDUCATION

Christian Education

Ruth Ellen Baker Fenelon Falls, Ont.
Capt. Elaine Becker Woodstock, Ont.
Anne Elizabeth

Mary Breakey West Hill, Ont.

Gerald Herman Burke Perth, Andover, N.B.

L. Gay Caverly Bancroft, Ont.

Heather Elizabeth Corner Brampton, Ont.

Pamela Cousins Montreal, P.Q.

Kevin Howard Culberson Woodstock, N.B.

Robert Douglas Currey St. Catharines, Ont.

Sharon Anne Derbecker Neustadt, Ont.

Gary Brian Eggett London, Ont.

Janice Lynn Estabrooks Sackville, N.B.

Susan Joyce Harms Montreal, P.Q.

Luella Esther Holley Calgary, Alta.

Daryl Lynne Howarth Victoria, B.C.

Deborah Lee Jones Kitchener, Ont.

Vivian Louise Krstic St. Hubert, P.Q.

Denise Kathleen MacDonald Downsview, Ont.

Sharon Ann Schurman Cambridge, Ont.

Miriam Maude Shepheard Scarborough, Ont.

Randy Vincent Skinner Surrey, B.C.

Constance Lynn Smith Lachute, P.Q.

Lenore Suzanne Stringer Toronto, Ont.

Robert David Sturgeon Calgary, Alta.

Shirley Thompson Sault Ste. Marie, Ont.

Edward H. Vandermeer Toronto, Ont.

Donna Ann Ward London, Ont.

David Allison Watson Centreville, N.B.

Sandra Louise Williams Virginia Beach, VA

Joan Theresa Wilson Agincourt, Ont.

Christian Education-Secretarial

Patricia Ruth Carson Tiverton, Ont.

Rosemary Jeanne Pauls Thornhill, Ont.

Wendy C. Pillsworth Englehart, Ont.

Missions

Philip Alloway Nairobi, Kenya

Rita Florence France Windsor, Ont.

Sherrie Louise Fulford London, Ont.

Lorna Grace Garrison Waterloo, Ont.

Josephine Anne Hill Mindemoya, Ont.

David Philip Norman Stevens Victoria, B.C.

Pastoral Studies

John Thomas Cummings Oakville, Ont.

Robert Clark MacGregor Scarborough, Ont.

Thomas C. Oliver Woodstock, Ont.

David Wm. Ross Roberts Toronto, Ont.

BACHELOR OF THEOLOGY

Christian Education

David J. W. Fisher Toronto, Ont.

Missions

Margaret E. Buchanan London, Ont.

Paul David Jeffery Toronto, Ont.

Pastoral Studies

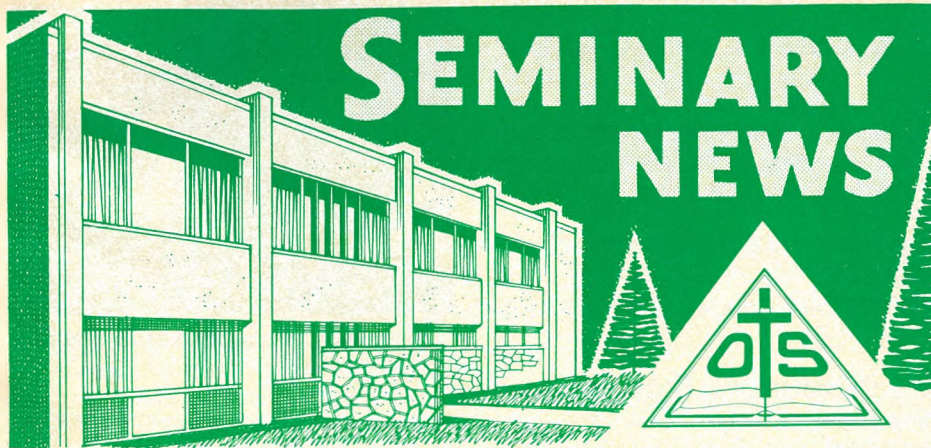
Henry Andrew Brglez Toronto, Ont.

Kenneth J. Hurst Verdun, P.Q.

Gregg Ernest Miller Belleville, Ont.

Daniel A. R. Perry Toronto, Ont.

(continued on page 9)



THE PASTOR'S WIFE

by Ninette Di Gangi*

Are there any special requirements to being a pastor's wife? She definitely should be able to play the piano, sing and lead a choir, take a Bible study, speak to women's groups, entertain graciously, run a well-ordered house, dress well—economically, of course, bring up children who will always be courteous, well-mannered, and obedient, and never be tired, depressed or plain out of sorts! So we take Ruth Graham, Millie Dienert and Jill Briscoe, season with Edith Schaeffer, Evelyn Christenson and any other famous pastor's wife that we may admire—and presto—the pattern for our life! Is it any wonder that many pastor's wives are unhappy, dissatisfied and often resentful when they do not measure up to this preconceived model?

Actually, pastor's wives come in all sizes and shapes, temperaments and ages, some with many gifts and others with a few. They come from differing ethnic backgrounds, denominations, cultural and educational levels. They are all different in so many ways and yet they are first and foremost—woman, with all the limitations and possibilities with which God endowed her. She needs to be content in her womanhood, accepting herself as God accepts her, and thankful that her husband chose her specifically for what she is!

There are many good books written by well-known pastors' wives, full of sage advice on what to be, what not to

*Mrs. Di Gangi is the wife of O.T.S. Prof. Mariano Di Gangi.



Mrs. Ninette Di Gangi

be; what to do and what not to do; therefore I shall wisely limit myself to basic principles. There are conditions set down in God's Word for those men called to hold special office in His church, but no actual list of qualifications for their wives. So we stand with all the other wives who also bear the name Christian—under the authority of the Word of God. The Lord knew what our husbands needed—not primarily assistant pastors, or music directors, nor even secretaries—but wives to be their helpmates.

This means we need not only to be content with our status as women and wives, but to accept the biblical view of marriage. We took our vows voluntarily—we could have remained single. There is now no alternative for us. Rejecting God's instituted order for the family is destructive of the very things we need most—love, security, trust, oneness—the very fibre of marriage. Obedience to our husbands is an attitude of the will—which if not willingly and lovingly done will make us resent every aspect of a demanding life.

I am not only a wife but a disciple. Jesus says clearly in Luke 9:23, "If anyone would be my disciple—let him deny himself, take up his cross daily and follow me." That means I must suppress MY will, MY wishes and MY wants for HIS. And this spells a very unpopular word—SUBMISSION. Not so much to my very human husband, but to my Lord who has called both of us to be His servants! I often find it very difficult to say with Mary, "Be it unto me according to Thy Word". His ways are not my ways, and His thoughts, my thoughts—but God set the order for His creation, and I either obey, and find blessedness, peace and contentment, or I disobey and reap the consequences that we see all around us today. There were many things Mary didn't understand—these she pondered in her heart, and so must we.

So, we need to love God supremely, who then, by His Spirit, enables us to love our husbands unconditionally, and together we serve wherever He sends us. Being freed from stereotype, assured of His constant love and acceptance of us, we can then love all kinds and manners of people.

God's will for me, as it is for every one of His children, is to be conformed to the image of His Son. When Christ is at the centre of my life, there is complete confidence that His will for me is the very best thing that could happen to me—and I gladly accept my situation. The trouble begins when I move Him over and put self back on the throne! Every time I have felt resentful at any duty or responsibility within marriage or my service to the Lord, I have found that I was really questioning the Lord's will for my life. We may live in the 20th century but we are not immune from Satan's temptation, that same line that he used with Eve so long ago, "Did God really say . . ."

As we accept, love, submit, God will lead us to develop the gifts that best complement our husbands in the joint task He has called us to. We need to be reminded that many things we do are part of our individual response to the love God has first shown us. We don't attend church because our husbands are pastors, or teach in the Sunday school or sing in the choir because it's required of us as their wives. This should be the loving reflex of all who call themselves disciples. We are to use our gifts for the good of the whole body, always mindful of setting

SEMINARY NEWS

our priorities according to our responsibilities as wives and mothers.

There are no doubt pressures peculiar to the ministry—but God never gives us a task without promising the power to do it. He has graciously given us the privilege of being His co-workers. Yet, there will be times when we shall need to be reminded by His word, not to become “weary in well-doing!”

Two passages of Scripture have been particularly used of God over the past 33 years to correct me when needed and encourage me when I felt low. Paul, bless his heart, has always had the right word for me!

“Rejoice ALWAYS, pray CONSTANTLY, give thanks IN ALL CIRCUMSTANCES; for this is THE WILL OF GOD IN CHRIST JESUS FOR YOU.”

(I. Thess. 5:16-18)

and in Col. 3:15,

“And let the peace of God RULE in your hearts.”

These are strong commands from the One now high and lifted up whom we confess to be Our LORD. That neatly takes care of all our “But, Lord . . .” I assure you that the pluses far outweigh the minuses. A husband and wife, BOTH accepting all that is involved in the pastoral ministry, will find a satisfaction that is rare in society today. May we bring honour and glory to His Name!

REVIVAL CAME

Some years ago on their Telegu field, Canadian Baptist Overseas Mission Board experienced a notable work of the Holy Spirit.

Three missionaries in different parts of the field were burdened about the spiritual condition of the work. Each prayed that God would deal with Indian Christians about sin and hindrance.

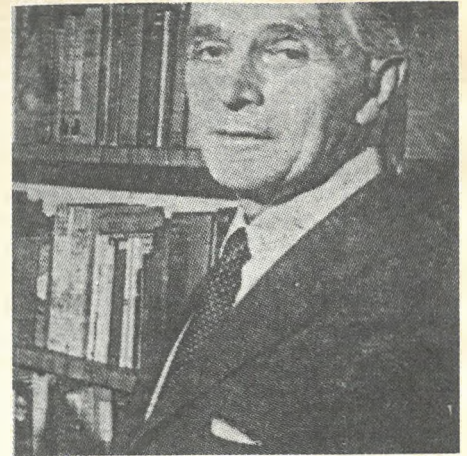
All three got the same answer from God: “What about your sins? Why can't I use *you* as an instrument in revival?”

God broke in and used them as they responded, and Canadian churches were also revived as they heard what happened.

If you pray for revival, remember it must start with *YOU!*

The Southern Evening Echo of Southampton, England said of Mr. Matthew Francis: “His speech mixes the exuberance of the extrovert, the fluency of the Welshman, the slangy informality of the charmer. And he tends to be all of these, plus a church historian and ambassador (for Christ) extraordinary.”

We appreciate Mr. Francis' contributions to the Recorder.



COME AND WORSHIP

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

Coming to church is one thing. Worship is quite another. When both coincide Divine Service becomes alive, meaningful, worthwhile. The body is refreshed, the mind stimulated, the soul invigorated. This is the kind of service every Christian needs. How can he find it?

First of all, the worshipper must be a committed Christian. “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Hebrews 11:6). Not only must he believe in the existence of God, he has to recognize that we can come to God only through Jesus Christ. “For there is one God and one Mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). “I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me,” said our Lord Jesus Christ (John 14:6). God is. Christ is the way to God. Therefore, to know God one must first know Christ. To know both is to live a committed Christian life, a believing life, eternal life. “This is eternal life, that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent” (John 17:3). This is the prerequisite of Christian worship.

Christian worship is communion between God and man. It can be private; it can be public. In this essay, although much will be common to both, the main context will be corporate worship, the church service where God's people meet together to honour their God, to speak to Him, to hear what He has to say to them. Consequently it is relevant to ask, what kind of God do we worship? What kind of worship do we offer? What kind of person goes to God in worship?

What Kind of God?

Our God is alive, alert, active. The Christian knows nothing of a dead God. Neither is He the monstrous creation of man. Our God is not kin to the idols of men's hands which have mouths but speak no word of command, of counsel or of comfort; which have eyes but are blind to man's life and plight; which have ears but are deaf to all; which have hands but can wield neither sceptre nor sword; which can neither give nor receive. Our God is completely other. He is the Living god, the *Sovereign LORD*, Who “hath done whatsoever He hath pleased.” His throne is unshakeable, His power invincible, His purposes immutable. (See Psalm 115.)

Our God is the Great God Whose “greatness is unsearchable,” immeasurable, unfathomable. His is a “great goodness,” a “great mercy.” He is glorious in majesty. He is gracious, full of compassion, slow to anger . . . good to all and righteous in all His ways” (Psalm 145). “Great is Thy faithfulness” is the utterance common to every worshipping heart.

Our God is the Creator God, the purposeful, Covenant God. He is the Moral God, the Judging God Whose knowledge is both frightening and encouraging. Frightening, because “The Lord knoweth the thoughts of man,

SEMINARY NEWS

that they are vanity" (Psalm 94:11), "thoughts of iniquity" (Isaiah 59:7); He knows man's "downsitting and . . . uprising"; He understands man's thought "afar off." No uttered word escapes His knowledge (Psalm 139). Though frighteningly great in His knowledge, His intimate knowledge of all that is in and outside man is an encouragement, "for He knoweth our frame, He remembereth that we are dust" (Psalm 103:14). He knows our need (Matthew 6:8, 32). He knows how much we can bear and provides for every contingency (1 Corinthians 10:13). He knows the end from the beginning, which knowledge is the consolation of the saints.

Our God is the Holy God Who is unique in His holiness (1 Samuel 2:2; Revelation 15:4), Who hates all deceit and evil (Psalm 5:4). He hates sin and hates it intensely, utterly, unsparingly, eternally. He is the holy God Who loves all truth and goodness (Psalm 11:7). His holiness is seen in the spectrum of all His attributes condensed into a pure, radiant white light.

Our God is the Saving God—the Holy God Who hates sin, cares for the one disfigured, decayed by its cancerous ravages. He has provided redemption for believing man. He so loved the world that He gave His only begotten Son—the only one of His kind, sole, solitary (John 3:16). He commends His love in "the death of death in the Death of Christ," to quote James Denny. His is the unparalleled love which wrought the "death of death and Hell's destruction" as William Williams has penned it in his "Guide Me, O Thou Great Jehovah."

God is in Christ reconciling the world to Himself (2 Corinthians 5:19) and, in doing so, "makes a lost world His own." This God is He Who cleanses man from sin through the Blood of Christ and Who takes a God-flouting, rebellious, sin-full but repentant individual, making his darkness light, his death life (Ephesians 5:8; 1 Peter 2:9; 1 John 3:14). This God takes hold of the defeated weakling and makes him "more than conqueror." How well William Newell says it:

"Oh! the love that drew salvation's plan,
Oh! the grace that brought it down to man,
Oh! *the mighty gulf* that God did span at Calvary."

Hell-bent is made heaven-bound through the Sovereign Grace of this Saving God.

Our God is the Heavenly Father revealed by Jesus Christ His Son. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him" (John 1:18). The task of the Son of God is to declare the undiscoverable. He unveils God. He brings God within the vision of man. He reveals Him as His father and ours. He reveals Him as the Father Who knows, Who understands, Who provides, Who loves.

"Come, *therefore*, let us worship and bow down; let us kneel before the LORD our Maker. For He is our God . . ." (Psalm 95:6, 7).

BUT **What Kind of Worship?**

Worship begins with our thinking upon God. "The proper study of God's elect is God," said Charles Haddon Spurgeon in his sermon on Malachi 3:6. "The proper study of a Christian is the Godhead. . . . No other subject of contemplation will tend more to humble the mind than thoughts of God." Worship is apprehending anew, facing anew, grappling with the challenge of the forgiveness of God through Christ. It is being aware of God, of His absolute demand and proffered succour.

There is an expansiveness in such study, its end—humility. As Isaac Watts has it:

"Great God! how infinite art Thou!
What worthless worms are we!
Let the whole race of creatures
bow,
And pay their praise to Thee."

Worship continues in respect. It is a showing of respect, a "standing in awe." This will be expressed in thanksgiving and invocation, singing with psalmist and hymnist:

"O bless the Lord, my soul;
Let all within me join,
And aid my tongue to bless Thy
Name
Whose favours are divine."
(Isaac Watts)

And there will be praise and prayer, climaxing in the recalling and recounting of "His marvellous works." Psalm 105 is a magnificent example of such remembering and prayerful praise. All this will be typical of both private and public worship.

Forms of public worship vary; nev-

ertheless, some general observations can be made affecting pastor and people.

Orderliness is a keynote. "Let everything be done decently and in order" (1 Corinthians 14:40). Such orderliness bespeaks thoughtful planning. Let the hymns be *good* and true, that is, good in theological content, Biblically true, having a real bearing on Christian life and experience. Personally, I have a predilection for the massive hymns of Wesley, Watts, Newton, Montgomery, Hart, Doddridge, Peter and William Williams, and others of their ilk. They speak of God in mighty terms; they tell of redemption in awesome tones; they are strangers to the popular, contemporary, sub-Christian:

"Every time I hear a newborn baby
cry,

Or touch a leaf, or see the sky—
Then I know why I believe!"

and that abhorrently shallow, meaningless jingle:

"We want everybody to be happy,
We want everybody to be glad,
We want everybody to be happy,
happy, happy,
And we don't want anybody sad!"

Such sentimental slush has no place in the worship born of a heart-deep concept of the Almighty God.

And, for Heaven's sake, sing. Hymn singing is an important part of corporate worship.

Public prayer, which is extremely difficult, needs much thought on the part of the one who leads in prayer as well as attention on the part of those who are being led in prayer. Prayer must be from heart to heart.

The reading of Scripture in public worship is far more important than is often realized. Here is the reading of the Word of God. It merits honour. It demands greatest care. That forgotten document, the "Confession of Faith: The Directory for the Publick Worship of God. 1647" has a timeless instruction to give:

"Reading of the Word in the congregation, being part of the publick worship of God . . . and one means sanctified by Him for the edifying of His people, is to be performed . . . distinctly, that all may hear and understand. . . . When the minister who readeth shall judge it necessary to expound any part of what is read, let it not be done until the whole chapter or psalm be ended."

SEMINARY NEWS

Amen! Who would dare, after that, indulge in the fad favoured in some places of muted organ music as a background to Scripture reading? Such insensitiveness detracts. It distracts. Its originator had no appreciation of Holy Writ. Following the counsel of the 1647 Directory the public reader of the Word should eschew the irritating exposition en route, unless it is the interpolating of a modern word for an archaic. Every public reader of Scripture should also remember the promise, "blessed is he that readeth . . ." (Revelation 1:3). Further, please Mr. Scripture Reader, read to the congregation and not to the lectern.

The sermon is a joint act of worship. Both pulpit and pew participate in the declaration of the Word. It is, or at least it ought to be, the proclamation of the mighty acts of God. An occasional, real "Amen!" from a worshipper can lift a preacher's heart as well as encourage other listeners. The gift of "feeding" the preacher with such responses during the sermon is a tragically lost ministry from the pew.

There is a tradition that the "Hallelujah Chorus" from *The Messiah* was inspired by the "Hallelujahs of the congregation when Lady Huntingdon took Handel to hear Daniel Rowlands preach at Hafod, Wales.

In preaching, the preacher seeks to come to grips with the great themes of Scripture. Biblical imponderables. The listener seeks to listen prayerfully and with concentration. In Puritan days there were giants in the pew as well as the pulpit. Today, even if there is a giant in the pulpit, there seem to be too many pygmies in the pew. Or, to quote one Welsh preacher of an earlier generation, "They not only want bread, they expect it to be sliced, buttered and spread with jam!"

The preaching of the Word, the Whole Counsel of God, is the power of God unto salvation, hence, neither preacher nor hearer can afford to be negligent. Earth and heaven, time and eternity, depend on both speaker and hearer who themselves depend on the Holy Spirit for voice and ear.

When the sermon is viewed as *man speaking on behalf of God and listening to the voice of God*, the minister and the ministered will recongize its seriousness, its purpose, its power and its glory. The careless, ill-prepared sermon will disappear. The carpingly critical, unsympathetic

hearer will repent of his wicked ways. The sermon is a climactic experience in the public worship of God.

After the sermon and the close of the service everyone ought to avoid every thing that will filch the blessing received from the time spent together before God. Beward the "birds of the air". The needless chattering, the holiday snapshot swapping, the admiring of the newly born babe, the results of Saturday's football, tennis, ice-hockey and the like, the bric-a-brac of domesticity, the trivia of social life—all, whilst having a place in fellowship, can be and often are, purloiners of the Seed sown.

O! "Concerning the collection." This, too, is part of *worship*. Some churches use offering boxes at the door, some take up the collection during the closing hymn, some have the collection approximately half-way through the service. Where this applies it is not a "break in transmission," a getting of their "second wind" in order to fortify themselves for the sermon. It is not an opportunity for a listener to pop a sweet into his mouth to pacify him during the preaching of the Gospel. Neither is the collection an occasion for the organist to display his virtuosity. The collection is an act of worship wherein we offer to God of our substance, the tokens of our *love* and our *gratitude* for all He has given us. There is instruction and blessing too when the announcement is made—"We will now worship the Lord in bringing our tithes and offerings to Him."

All this may seem a formidable standard and one may justifiably ask,

What Kind of Man Goes to God in Worship?

A man worships because he loves, and, as has been said previously in this essay, the Christian worshipper must be one who loves God.

Nevertheless, oftentimes the one who comes to worship comes with anxieties, sorrows, difficulties of many kinds. He may come flushed with a new success, with exciting joy. He may be indifferent because of inner backsliding; he may have doubts and fears; he may even come with rebellion and resentment in his heart. Yet, he *has* come and has come with some kind of desire to meet God together with others.

In the congregation there will also be those who may be needing and

seeking the Saviour. Above all, we need to bear in mind continually that whoever will or will not be present, the Lord Jesus Christ will be there. To Him are we accountable.

Neither must we forget that Satan is present to do his utmost to prevent proper preaching, prayerful listening and subsequent practice.

The preacher must remember all this in his preparation for, and his conduct of, public worship. The congregation also. *How, then, does one prepare for worship?*

Sunday worship begins the day before. The housewife will do all she can on Saturday to make it possible for the whole family to worship the following day. It goes without saying, (or maybe one should underline it?) in such domestic preparation she will be assisted by her husband and children.

To general preparation will be added the spiritual. The Christian will try to avoid any programme which will interfere with the morrow's worship. His activities, amusements, interests will be geared to the needs of Sunday. This is not to deny or decry right, pleasurable activities, but rather to see those activities in the perspective of the Lord's Day. The closing hours of Saturday are better spent in soul preparation by meditation in the Word and in prayer.

Is this unrealistic? Difficult, perhaps, but not impossible or unrealistic. It is intensely practical. Much of the deadness of Sunday's worship can be traced to Saturday recreation and to late Saturday nights. Dare one "whisper" it? "Youth Rallies" are particularly prone to late Saturday night endings with, too often, a young people's absenteeism from the following morning's service. David Wilkerson in *The Cross and the Switchblade* testified to a dramatic change when he stopped viewing late night television and used the time in Bible reading and prayer.

On the Lord's Day the Christian will do his best to be present at public worship both morning and evening. If he cannot, it will be for reasons he can legitimately give to his Lord and Saviour. He will also endeavour to be there early. He will want to use the time before the commencement of the service not in idle chatter with his neighbours alongside, fore and aft, but in prayer, hymn reading, Bible reading. It is a good practice for a church to

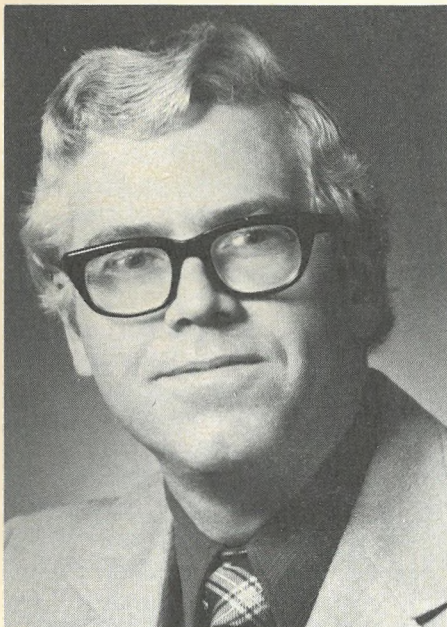
SEMINARY NEWS

display a board giving the "Lesson" for that service. This helps the worshipper to prepare mind and heart for the exposition of that portion of Scripture. As an added ministry, the Christian will do all possible to take another with him to hear the Gospel.

Of course, one has the greatest sympathy, as well as admiration, for the mother of young children, who, despite everything arrives breathlessly "just on time" or even late. She is glad she made it at all. She is to be admired for her presence and the wise fellow Christian will thank God for it.

When the Christian prepares himself the service will be a thing of joy, a means of grace. Such public worship will lead to the strengthening of individual and corporate Christian life; it will result in revived life; it will help to make *your* church the spiritual birthplace of many souls. Worship will then be an expression of our true love for God.

Coming to church is one thing. Worship is quite another. By the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, come *and* WORSHIP.



D. A. Leggett

DR. DON LEGGETT SHARES HIS SCHOLARSHIP

Thomas Nelson publishers have been working for more than four years to update the language of the honoured and revered King James Version of the Bible.

First done in 1611, the K.J.V. has

CONTINUING EDUCATION PROGRAM

ONTARIO THEOLOGICAL SEMINARY FALL SEMESTER 1979

Monday classes will be taught September 10 through December 10 inclusive. There will be no classes on October 8.

MONDAY AFTERNOONS (2:00-5:00 P.M.)
PASTORAL PROBLEMS IN THE CORINTHIAN CORRESPONDENCE 843
A consideration of some major problems relating to unity, authority, sexuality, discipline, gifts, ministry, worship and stewardship as reflected in I & II Corinthians, and the application of apostolic solutions to congregational life today.
4 semester hours credit. Taught by Dr. Mariano Di Gangi.

MONDAY EVENINGS (6:30-9:30 P.M.)
THE HOLY SPIRIT 537
The ministry of the Holy Spirit as the administrator of the Divine covenants in Old and New Testaments; the individual and corporate aspects of His ministry to the believer and the church; special reference to the charismatic gifts of the Spirit and their relevance in the contemporary church.
4 semester hours credit. Taught by Dr. William R. Foster.

DON'T BLOW YOUR MIND! GROW YOUR MIND!

In conjunction with INTERVARSITY CHRISTIAN FELLOWSHIP, the ONTARIO THEOLOGICAL SEMINARY will offer a two week session:
GROW YOUR MIND
AUGUST 13-24, 1979

The course is designed for College and University students and will include courses on

- The Authority and Inspiration of the Bible*, with Dr. Roger Nicole, Gordon-Conwell Seminary;
- The Atonement*, with Dr. Leon Morris, Ridley College, Australia.

COST: For OTS credit \$75.00
Regular fee \$50.00
Room & Board \$120.00

For further information write:
The Registrar
Ontario Theological Seminary
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3

been beloved of all who love the Word of God. Unfortunately, language does change, and much of the King James is not well understood today. To update the language and yet keep the beauty, clarity and meaning of the King James, Nelson's secured a great number of Bible scholars, including our own Dr. Leggett, who has assisted in the Old Testament where he is so proficient.

The new King James New Testa-

ment will be ready in June. The complete Bible will be ready in 1981.

The whole project is under the auspices of Kerr Associates, a non-profit ministry chartered to provide evangelism and communications service for those involved in Christ's Mission in the world.

We who love and have memorized from the King James Version, will look forward eagerly to this new production.

SEMINARY BOOK REVIEWS

RECENT COMMENTARIES ON THE THIRD GOSPEL

Two new books on the Gospel of Luke are guaranteed to fill the expositor's needs and to empty his pocket-book. One is **The Gospel of Luke: A Commentary on the Greek Text** by I. Howard Marshall (Eerdmans, \$24.95 U.S.), and the other is **The Gospel of Luke** by William Hendrickson (G. R. Welch, \$20.65 Can.) Both works are approximately one thousand pages in length.

The work by Marshall is significant since it is the first commentary in fifty years that deals directly with the Greek text. The book contains an abundance of lexical, grammatical and theological information to help the exegete and expositor in his task.

Hendrickson keeps his notes on the Greek in an appendix at the end of each section and includes some homiletical and devotional helps that are not found in a work such as Marshall's.

An examination of some problem passages indicates that Hendrickson feels more free to suggest a solution while Marshall tends to give more information on various views and let the reader come to his own conclusion. In Luke 2:1, for example, both deal with the chronological problem of Quirinius being governor of Syria at the time of Christ's birth. Hendrickson follows William Ramsay and concludes that Quirinius was governor twice (p. 139). Marshall is not as certain and feels fresh evidence is needed before making a final decision. A similar tendency is seen regarding Luke's genealogy. Hendrickson is inclined to the view that Luke records Mary's genealogy, while Marshall feels the problem is unsolvable with the evidence presently at our disposal.

Marshall's commentary is the first of a series proposed by Eerdmans on the Greek text of the New Testament. It is to be hoped that the same high quality of evangelical scholarship will pervade the other volumes. One wishes that a commentary of this type on Matthew will soon appear since the first gospel suffers from an absence of up-to-date exegetical work.

Marshall's work also would have

benefited from a printing of the verses of the Greek text under consideration.

Both works are to be commended for making their distinctive contributions to a better understanding of the third gospel.

BAKER REPRINTS

Baker Book House, represented by G. R. Welch in Canada has been publishing a series of out-of-print items in paperback form. Several recent works in this series are worthy of comment. One is **Roman Society and Roman Law in the New Testament** by A. N. Sherwin-White (\$4.75 U.S.). The author is a classical scholar who directs his attention to the trial of Christ in the gospels and some of the legal procedures related to Paul in the Book of Acts. His conclusions verify what William Ramsay proposed a century ago, namely that the New Testament documents in general and Acts in particular are historically reliable.

A second work is **The Tests of Life** by Robert Law (\$7.15 U.S.) who at one time was a professor in Knox College, Toronto. It is a helpful study on First John which explores the structure and leading themes of the epistle.

The third is a historical study, **The Roots of Fundamentalism** by E. R. Sandeen (\$7.15 U.S.). It traces the fundamentalist-evangelical movement from 1800-1930. The author sees the roots of fundamentalism in both nineteenth century fundamentalism and Princeton theology as exemplified in B. B. Warfield. Many will find his conclusion too simplistic, but the book does contain a great deal of data related to these movements in the nineteenth century.

Expositor's Bible Commentary, Volume 1 (Zondervan, \$16.50 U.S.). This is the introductory volume of what will eventually be a twelve-volume commentary for the Bible expositor. Volume 1 consists of thirty-five articles by a variety of evangelical scholars on introductory areas of Old and New Testaments. Four of these were published earlier by Zondervan in a separate volume. The usual areas of canon, text, chronology and background are adequately covered for both Old and New Testaments. Two areas not always found in a work of this type are an essay on hermeneutics by G. Bromiley and one on eschatology by R. L. Saucy.

The Epistle of James by D. E. Hiebert (Moody, Home Evangel, \$10.75 Can.). This commentary is a helpful aid to exposition of the practical epistle of James. The author interacts with the Greek text, but one can use it profitably without a knowledge of Greek. Problem passages are dealt with and conclusions suggested. One of many examples of this is in 1:17 where James uses two different Greek words for "gift". This is discussed and Hiebert concludes (properly, I believe) that a distinction is intended between the act of giving and the thing given. The book is clearly outlined and the argument is traced from verse to verse and section to section. The commentary closes with a helpful fifteen-page bibliography containing not only commentaries on James, but also recent journal articles on the epistle.

New Testament Theology: Basic Issues in the Current debate by Gerhard Hasel (Eerdmans, \$5.95 U.S.). This is a carefully documented study of the status of New Testament theology today. Hasel surveys the works of contemporary New Testament theologians to find the "centre" of New Testament theology.

The author himself feels that one should strive for a unity, but that the biblical theologian must be careful not to impose a unity upon the material from the outside. One can agree with the author that many biblical theologians do this very thing. Kasemann, for example, uses the doctrine of justification by faith to evaluate the New Testament materials and creates a canon within a canon.

Hasel's work is scholarly and up-to-date. One may wonder in studying his procedure what is left for the systematic theologian to do after the biblical theologian has finished his work. One appreciates his conservative conclusions in an area which, to a large degree, is dominated by non-conservative theologians.

Unity and Diversity in New Testament Theology, edited by R. A. Guelich (Eerdmans, \$11.95 U.S.). This is a festschrift in honour of George Ladd and has a number of significant articles by evangelical New Testament theologians. The various contributions are too diverse to evaluate in a short space, but two of the most helpful are "The Meaning of Reconciliation" by

I. H. Marshall and "The Melchidezec Argument of Hebrews: A Study in the Development and Circumstantial Expression of New Testament Thought" by Richard Longenecker.

Theological Dictionary of the Old Testament, edited by G. Johannes Botterweck and Helmer Ringgren (Eerdmans, \$18.65 per volume U.S.). The publication of the first three volumes of this twelve-volume monumental work has already been completed. These English volumes are the authorized and unabridged translation of **Theologisches Wörterbuch Zum Alten Testament** which has been a resource book for Old Testament scholars.

The series of volumes develop in alphabetical sequence the meaning of the key Hebrew and Aramaic words of the original text of the Old Testament. This translation is designed to serve the needs of students and pastors who may not have the full linguistic background of more advanced scholars. An attempt is made to develop the origin, meaning, and usage of key words as they are found both in cognate languages and in the canonical Hebrew and Aramaic text.

These studies will bring to English readers a tremendous amount of linguistic understanding which will contribute greatly to a proper interpretation and understanding of the Old Testament. Those who have made contributions to this publication are mostly European scholars from many denominational backgrounds. Evangelicals will profit very much from the excellent linguistic studies, but will have to use proper discernment in areas where higher critical theories and theological biases enter into the studies.

The volumes are expensive to purchase (Volume 3 is priced at \$18.50 U.S. funds), but will provide a lifetime of linguistic resources for the careful Old Testament student.

TURIN SHROUD RESEARCHERS EXCHANGE INFORMATION GATHERED FROM TESTS

SANTA BARBARA (EP)—The U.S. team of researchers who made detailed tests on the Shroud of Turin during its exhibition last October held a two-day meeting here, but refused to disclose any findings. The scientists had earlier agreed not to discuss any

preliminary findings until after all the tests are completed and a final report prepared. This is expected to take about a year.

Ken Stevenson, an IBM data processor from New Orleans and spokesman for the research team, said "there is a strong sense that we're dealing with a potential impact that is incredible." The Shroud of Turin is believed to be the linen in which Jesus was wrapped after He was taken off the cross. The cloth bears the back and front image of a man fitting the Gospel description of Jesus at His death.

THAT SHROUD OF TURIN

I stood with a group of people, fascinated by the scene before us. It looked like a single bed sheet, yet impregnated on it was the form of a corpse. It is of brownish hue on a long piece of dirty linen. It is reputed to be an actual photograph of the crucified Christ. But is it? This is the gnawing question that a group of scientists is trying to answer.

I stood in front of the Guild Studio at 32nd St. and 7th Ave. in New York City in the early fifties. The Shroud was in the display window, tautly held at the four corners, and beside it some signs that said:

"This is not a miracle. This is an actual photograph of Christ, taken from the Shroud in which He was buried.

"The Academy of Science (France) says: a human corpse, under the conditions described in the Gospels, could produce images like those of the Holy Shroud of Turin.

"The vapors of the dead Christ worked on the aloes and myrrh to produce a chemical negative.

"In 1898 a photographer, taking a picture of the Shroud was amazed to find the outline of a form that he identified with Christ."

Is it a forged relic? Or is it for real? These are the questions that 45 scientists from four countries are seeking to answer. They are subjecting the cloth to every scientific method to pull out its secret.

There are a few confusing issues. According to the gospel of John, there were two shrouds, one wound around the body, the other a headcloth "not lying with the linen clothes (note plural) but wrapped together in a place by itself" (John 20:6, 7).

The Shroud of Turin appears to be

like a bed sheet thrown over a body from head to foot, not wound as a shroud with a separate head piece.

It would seem from the Scripture record that, whatever the Shroud of Turin is, it is not the burial cloth of Jesus. The 45 scientists promise an answer according to their tests within the next two years.

We need to be careful that we do not venerate religious relics instead of the Person of the Lord Jesus Christ. The Shroud of Turin is something, perhaps an unusual archaeological find that will amaze the world of science. But for now it seems to be little more than that.

God seems to have been careful in preventing any painting or verbal description of His Son. Nor are there pieces of the cross or other relics from His life, death or resurrection. Man is too prone to worship an object rather than the Person.

So we will await the scientific report, but be more prone to believe the Scripture record. For His Word is inspired and infallible.

This poem was penned by Allen McGugan of O.T.S. It will be a blessing to any undergoing heavy trials.

WHEN DAYS ARE BARREN

When days are barren, thoughts are dulled, and joy seems almost lost,
Well may we ponder at such times on our salvation's cost;
For One who is the life and source of all that lives and lifts
Dredged Himself of all but love in that costly treasured gift,
And through His sorrows took away the great, abysmal rift.

When faith grows feeble, burdens press, and failure oft is nigh;
Should ways and outlooks round about bring but a groan or sigh;
'Tis well to hasten to our Lord, the One whom we hold dear,
And bring Him every doubt and care, all trouble, stress and fear;
For He has overcome the world, and but delights to cheer.

When Satan lashes, toils are great, when grief to us has come;
Though intense the difficulties in uniqueness or in sum;
Then One there is, and Blessed, who was punished in our stead
To rescue from the clutch of hell, from every gall and dread.
Oh, to our Mighty Conqueror alone may we be led.

CHRISTIAN EDUCATION HELPS

HOW TO BEGIN A CHURCH LIBRARY

by Marian Ford '57*

Today's church library can be an education resource centre serving the members, adherents, teachers and church leaders as the central area for circulation, not only of inspirational books, but visual aids, audio-visual equipment and reference sources.

1. The Board or Christian Education Department should be responsible for appointing a person or persons to set up a church library. It is important that the librarian feel God's calling to this area of service. He or she needs a love for people and an infectious enthusiasm for books that will spread throughout the church family. The librarian does not necessarily require professional library training, but will need to become familiar with library procedures, either by research or with the help of a professional librarian.

The choosing of a librarian is the most important step in setting up a church library, for his or her continued vision of what God can do through the church library resource centre will be the key to the success of its operation.

2. Location of the library is important. The library should be on the main floor, as close to the auditorium and foyer as possible; large enough to allow for expansion of book collection and with enough space for people to browse. This can be a separate room or part of the lounge area. If it is difficult to obtain a room, then have shelves built at the back of the auditorium or start off with a mobile unit set up weekly in the main foyer.

3. It is imperative to begin the library collection with up-to-date and current material, for the latest Christian reading will create an interest in library usage. Even after the library is established, continue to add current material. Gradually build up a basic collection of books, but remember that the church library primarily serves the Christian layman more than the theological student, so that concentration needs to be on material that will help him to work effectively within the church and enable him to grow spiri-

tually so he can witness outside of the church.

4. The library budget may be limited, but members and adherents can always help by supplementing the resources. Encourage people to give some books from their own personal collection. Promotion by pastor and board for money gifts to be donated to the library by individuals, and appropriate gift labels permanently placed in the front of the books purchased with the money received, can be another means of supplementing the budget.

A great deal of visual aid material can be donated by church members who have purchased the materials for Bible clubs, etc., and are no longer using them.

A well equipped resource centre that can centralize the circulation of material should inevitably help the church budget. Items that are purchased may be used repeatedly by several departments, thereby eliminating the need of duplication.

There is never enough time to do the amount of reading we would like to, and therefore there is a need for specialization. Since the church depends on volunteer workers, and many have not had training in certain areas of service, the church library can be invaluable in helping the Christian worker to do the job more effectively. No matter how limited your collection or resources, make a start, and the Lord will do "exceeding abundantly above all that you ask or think according to the power that worketh in you" (Ephesians 3:20).

* Mrs. Ford is Supervisor of Technical Services in the OBC Library.

It worked for US

HOW TO ESTABLISH A CHURCH LIBRARY IN A SMALL, INNER-CITY CHURCH

by Mary Winborn '75*

It has been and continues to be my privilege and sincere delight to serve in the capacity as Church Librarian in an Inner-City church. As I gave concentrated thought to building up the library, not only in terms of a collection, but also as a service to those that attended the church, and to the commu-

nity as well, the question I asked myself was, "Where do I begin?" The following are merely a few important suggestions for your consideration if you personally are contemplating or beginning this challenging and rewarding ministry.

1. Bring the matter before the Lord.

2. The Librarian should possess several qualities and abilities that are desirable for this particular ministry. Check the books in the bibliography at the end of this article, to guide you in this area.

3. Begin with what you have. Confront the situation realistically (i.e. sort, discard, file, etc.).

4. Recognize the purpose of the Church Library (i.e. It should help people grow in faith; provide resources for program planning and presentations; become a *quality* collection designed to meet the needs of people; become a strengthening part of the Christian Education program and an educational media centre).

5. Pray for Library Assistants to help establish and maintain the library. Appoint a Library Committee to evaluate needs and establish a projected three-year plan and budget.

6. Become a member of the Christian Education Committee in order to report objectives, needs and progress of the library. It is an excellent way to become aware of the needs of other representative groups in the Committee.

7. The quarters of the library are to be central and easily accessible in the church. It must be attractive and neatly kept.

8. Furnishings should meet the needs of the library.

9. Accept one inevitable situation: your budget will always be inadequate. Therefore, plan to do the best you can with what you have.

10. Have a good promotional program for the library.

11. Check the books in the bibliography for help in classifying and cataloguing books and teaching aids (the Dewey Decimal System), preparing materials for circulation and keeping records.

12. Don't stop with books! Develop the library into a "Media Centre."

(a) Audio-Visuals should become an integrated part of the Media Centre. Stock only the best in hardware and software. *Hardware*: film-strip projector, slide projector,

CHRISTIAN EDUCATION

16 mm. movie projector, cassette players, overhead projectors, blackboards, projection screens, record players, etc. *Software:* pictures, flannelgraph story sets, filmstrips with records, posters, transparencies, slides, cassettes, records, multi-media kits, maps, charts, illustrated hymns and Bible verses, songcharts, puppets, puzzles, memory verses, missionary stories, etc.

(b) Carefully chosen reference section.

(c) Periodicals (i.e. *Family Life Today, Success, Today's Child*, etc.) These provide current information for church workers.

(d) Pamphlets and clippings for the vertical file (could be a further source of help in programs and teaching).

(e) Art and craft supplies.

Mrs. Winborn worked for some time in the OBC Library and is now secretary to the Academic Dean.

Books To Help You Get Started With a Church Library

The Library & Resource Center in Christian Education (The Complete Guide), by Betty McMichael (Moody Press, Chicago).

A Library-Resource Centre for Your Church (Leadership Training Kit), by Arlie G. Freer (United Church House, 85 St. Clair Ave. E., Toronto).

Successful Church Libraries, by Elmer Towns and Cyril J. Barber (Baker Book House, Grand Rapids, Michigan).

The Church Media Centre Development Plan, compiled by Jacquelyn Anderson (Broadman Press, Nashville, TN). Individual titles: *How To Administer and Promote a Church Media Center; How to Classify, Catalog and Maintain Media; How to Process Media.*

COMING! In the next issue of the Recorder, a complete list of essential books for your Church Library.

HOW TO GET YOUR KIDS TO READ GOOD BOOKS

Francis Wayland Parker was noted educationist who specialized in educating children. When a mother asked him "How young should I begin the education of my child?"

"When will the child be born?"

J. HARRY FROGLEY

WELCOMES

THE OPPORTUNITY TO DISCUSS YOUR INVESTMENT INTERESTS

SHERWAY GARDENS BRANCH

25 THE WEST MALL ETOBICOKE, ONTARIO TELEPHONE 621-9611

Hector M. Chisholm & Co. Limited

MEMBERS:

THE TORONTO STOCK EXCHANGE

THE MONTREAL STOCK EXCHANGE

INVESTMENT DEALERS' ASSOCIATION OF CANADA

11 ADELAIDE STREET WEST

TORONTO

TELEPHONE 362-4731

SHERWAY GARDENS

BRANCHES

DON MILLS

HAMILTON

Baker queried in return.

"Born?" The mother was mystified. "Why she's five years old!"

"In that case," replied the educationist, "don't waste time talking to me. Go home. You have already lost the five best years!"

There are two issues here. One is that parents are the first and most important teachers. The other is that a child's early years are vital.

It is estimated that 3 months is the best age to start reading to children. This helps create an awareness of books and also introduces words, rhythm of language and euphony into their understanding.

A discussion of librarians as reported in the Toronto Star suggested that in starting early, good books and good reading are introduced early and this becomes a habit later on, with the added judgment for good writing.

It would be wise to reduce television watching and add more parent/child reading. For Christian parents this should be followed by prayer, so that children early cultivate the habit of a personal devotional life.

The skill of personal reading will soon follow being read to, and the whole educational format is accelerated.

Reading can and should be a special time for parents and children. Encouragement is also important as children begin to read for themselves. Books as gifts or rewards can only help the whole process. Particularly the graded Bible stories that are available today.

You can get your children to read if they see or hear you read. Set a good example and give lots of encouragement.

Good books help make good kids!

REAL ESTATE

- Buying
- Residential and Commercial
- Selling
- Mortgages

INSURANCE

- representing
- Abstainers' Insurance Co.
- Home
- Auto

Call IAN GRIFFITHS, LL.B., FRI., A.I.I.C.

423-3426

IAN GRIFFITHS REALTY & INSURANCE LTD., REALTOR

Member of Toronto Real Estate Board

JOSEPH PARKER— PREACHER EXTRAORDINARY

by Moir A. J. Waters

Joseph Parker died in 1902 after a ministry of over thirty years at the City Temple, London, England. He preached in the days when pulpit oratory reigned supreme. He attracted crowded congregations. He had many visitors from abroad and used to say that his back gallery stretched to the Rocky Mountains. Parker was eccentric as well as brilliant and was not lacking in a sense of his own genius and power in the pulpit. He once made the statement: "There are three great preachers in London: Charles Spurgeon at the Tabernacle, Liddon at St. Paul's and modesty forbids me to name the third!"

On one occasion Dr. Parker stated that while he hated to speak of money, he did not believe that the members of the City Temple were averse to giving generously. "It is all the fault of the fog. It gets into the church and blurs your eyes, so that when the deacon comes with the collection-box, you mistake it for a hymn book and say, 'No, thank you. I have got one already.'"

On another occasion he announced a collection for widows and orphans, and added, "Widows and orphans who are present will not be expected to contribute." On the following Sunday, when collection time arrived Parker made this startling statement:

"I announced last Sunday that the collection would be for widows and orphans; and I took the occasion to add that widows and orphans in the congregation would not be expected to contribute." There was a dramatic pause, after which Parker continued: "Never bloody battle produced so many widows and orphans as did that announcement!"

It was not unnatural that from time to time so controversial a preacher would receive anonymous letters. He once held up a sheet of paper and said, "When I receive an anonymous letter it contains a message but no signature. This is the first that I have received with the signature of the sender only and no message! There is just one word—FOOL!"

One Sunday he remarked that he approached his duty of preaching with some trepidation. He had received a letter from a gentleman stating that he was coming to the City Temple that day to make a philosophical analysis of the sermon. There was a pause, after which Parker said, "I may add that my trepidation is somewhat mitigated by the fact that the gentleman spells philosophical with an 'f.'"

For all his idiosyncrasies, Parker was a great preacher. He was a keen and subtle interpreter of the Scriptures. His "People's Bible" of twenty-five volumes contains expository sermons from Genesis to Revelation. They are a gold mine for preachers. Old-fashioned they are, and yet they contain flashes of inspired insights that make the Bible passages come

alive. I was fortunate enough to come across a complete set in a second-hand book store many years ago. I still read the volumes with delight and spiritual enrichment. That is why I want to share with you some of The Wit and Wisdom of Joseph Parker.

The Wit and Wisdom of Joseph Parker

A man who can give up religion has no religion to give up.
No person can worship in the Temple of Doubt.

Can a man fight against God and be at peace with the universe?

Pilate had not learned the majesty of that most majestic word—ought.

A man who calls himself an Agnostic, and shuts all the doors, and bars all the windows and lives in the darkness he creates, is not an Agnostic—he is a fool.

The secret things belong to the Lord. Yet there are some people who will knock at doors that are marked PRIVATE.

Religion is Reason on her knees; faith is Reason on her wings.

You will get out of the Bible what you bring to it.

Time would be a very small cage to live in if it had not a door somewhere in it that opened on eternity.

Christians should be the proof of Christianity.

Sometimes the very asking of a question is like the offering of a prayer.

The more we examine ourselves, the less God will have to examine us.

All our prayers are brought into one

A BIBLICAL BLUEPRINT FOR SINGLE CHURCH EVANGELISM!



WRITE TODAY FOR YOUR FREE
INTRODUCTORY PACKET.

THE EXPOSED NERVE

That man sitting in the dentist's chair doesn't need a definition of a raw nerve! Neither do the other waiting patients within earshot, nor the dentist himself! But touching that open nerve helps him zero in on the problem. The sin-sick soul, too, has open nerves, which can lead you to the exact point of his need. They hurt—but so does that rotten tooth before it's extracted! Loneliness, guilt, boredom, fear—all hurting, exposed nerves—but perfect pin points of contact from which to offer help and healing.



BOX 4000, POSTAL STATION D,
SCARBOROUGH, ONTARIO M1R 4Y8

complete desire in the words of Jesus Christ in Gethsemane: "Nevertheless, not my will, but Thine be done."

Keep many a question over for heaven's eternal sunshine.

The characteristic of idols is that they fall away when they are most wanted; the characteristic of Christ is that He is nearest to us when we need Him most.

We must not make a convenience of the Bible, coming to it only when we are in straits. We must make friend of it—a great teacher.

Commend me to the man who has been through deep waters, through very dark places, and who has yet come out with a cheerful heart, chastened, subdued, and who speaks tenderly of the mercy of God through it all.

The cross is still the one central and eternal necessity of a sinful world.

Surely it is something to be God's proof-man, as was Job: to be called out as the particular man on whose character, intelligence, grace, patience, fortitude—great results are staked.

In the presence of some mysteries we must simply be silent. He who can be reverently silent in the presence of such mysteries is a great scholar in the school of God; he has the courage to say, I do not know.

(More Wit and Wisdom in the next issue of the Recorder.)

REV. GLENN TAYLOR TO AFRICA

Professor Glenn Taylor who has been Dean of Students and is now Assistant to the President in Public Ministry and Stewardship has been invited to Africa under the Africa Inland Mission for special ministry to African leaders during the month of June.

He will be teaching "Interpersonal Skills for Leadership and Ministry," a course that students may take for credit either in the Ontario Bible College or Ontario Theological Seminary, depending on academic background.

Mr. Taylor would appreciate prayer during May as he prepares for this heavy responsibility. Pray for his associates in the program, and for the African students who will be taking the course.

Rev. Jim Reese writes again to one of his family on a happy occasion.

HAPPY BIRTHDAY, PAUL

Dear Paul:

Congratulations on this your 18th birthday!

The United Nations has designated 1979 as "The Year of the Child."

But for you this is

"The YEAR OF THE MAN."

Welcome to the age of majority!

Today *new rights* are bestowed on you by law. Briefly stated, your rights allow you to run your life the way you please as long as you keep the law. These basic rights are not earned,

they are given,
and they are to be used wisely.

So consider your rights as privileges and exercise your privileges as responsibilities.

Your greatest right is to be called a son of God. You didn't wait till you were 18 to receive this. It was given to you by the Lord the day you trusted Jesus Christ as your Saviour. This right of sonship gives you a whole world of privileges:

- the privilege of living a holy, happy life;
- the privilege of claiming God's promises;
- the privilege of discovering God's will for you in education, vocation and marriage;
- the privilege of doing anything you please as long as you please Him.

Your Greatest privilege is to surrender your total rights to the total Lordship of Christ.

Though you are now officially a man, Mom and I don't expect today the *maturity* and *productivity* of which you should be capable when you are 25, 30 or 40. You have another 12 years yet before you reach the age when Christ began His public ministry. So don't rush the preparations of God in your life.

But neither should you waste these vital years. The Bible says,
"It is good for a man that he bear the yoke in his youth."

You possess capacities today—physically and mentally—that are at their prime. The way you harness them now will set the pace for a life-time either of fulfillment or folly. Now's the time to get

"under the load and onto the road."

Today the calendar calls you eighteen.

Today the world declares you a man.

May Heaven be able to say the same:

PAUL REESE—A MAN OF GOD.

Loads of love and prayers from someone who's running the same race with you.

Dad

WHAT BIBLE DOES SHE READ?

Kathryn Johnson, director of a private school and a former Presbyterian was asked by a reporter why she and other members of the Worldwide Church feel money is so important to make an impression in view of Christ's poverty. She replied, "Christ was a

very wealthy person, didn't you know that? He was a carpenter and **owned several homes.**"

What about "The Son of Man hath not where to lay His Head"? Why don't people read their Bibles?

A COLUMN OF TRIVIA

IS GOD LOSING GROUND?

According to a news report of a survey, more people are interested in the occult than in God.

It was noted that 85% of those polled (in Toronto) believed in E.S.P. (extra sensory perception) as against 15% who believe in God. Others said they believe in ghosts, witches and extra-terrestrial beings, including U.F.O.'s and psychokinesis (power of the mind to move objects).

Too many people, including some professing Christians are dabbling in the occult: ouija boards, tarot cards, Transcendental Meditation, and following charismatic cult leaders (such as the Jones influence leading to the Guyana debacle).

The Bible warns against all such dabbling and activity (READ JUDE 1:1-25). Stay close to the Bible and to the Lord. There is certainty, safety, salvation and enjoyment there.

GRANDPARENTS' DAY WILL BE OBSERVED ON SEPTEMBER 10

WASHINGTON, D.C. (EP)—The nation's first annual Grandparents Day will be observed September 10 this year, with future observances to be held on the first Sunday after Labor Day.

"We're not trying to compete with Mothers' or Fathers' Day," according to Jack Williams, an advertising consultant in New York and member of the Assemblies of God, who helped lead the campaign for the newly-passed Grandparents' Day bill.

At last Grandparents will have their day in the sun!



Ben, son of Grad. Tom Oliver, tries on Daddy's hat.

We start 'em young at O.B.C.!

CHRISTIAN COLLEGES SHOW STRENGTH AND VITALITY

Reports of the impending demise of the small independent colleges have been exaggerated, says Robert Baptista, Taylor University president. **Key to the resiliency and vitality of the institutions is commitment to Christian principles and mission, a spirit that is captured by students.** Colleges that change their mission and program to attract more students may have only momentary success, Baptista warns. He cited an Indiana Commission for Higher Education report which indicates that the private colleges in that state will lose fewer than 100 students per school in 1990 in contrast to 1977 figures.

(Evangelical Newsletter)

CAN YOU BELIEVE THIS?

A headline in the Toronto Star heralded "CRUCIFIX OF NUDE WOMAN WINS PRAISE." Then the article went on to say that for Passion Week, Bloor St. United Church had an 8 foot sculpture of a nude woman being crucified.

While a large number of Christians would not have a crucifix in the church, to present one that can only be considered lewd if not blasphemous seems to show how low some so-called "Christian" worship can go. Even the crucifix that bears the effigy of Jesus on it, has the form draped tastefully and with dignity. There is nothing wrong with the human body, but even Adam and Eve hid their nudity in that long ago day, in the Garden of Eden.

The contemporary emphasis on the body (and particularly the female body) has done nothing but titilate the basic emotions of people.

One thinks of Vashti, the Persian queen of the book of Esther who suffered ignominy and exile, rather than accede to the request of lewd minded men (including a drunken king) in order to dignify her womanhood.

It is sad that the Feminist movement today is making an unacceptable display of itself. But to parody the crucifixion of Christ with a nude, female

sculpture is low and obscene indeed. It is hard to believe that this has taken place. But it has, to the shame of all who call themselves followers of the crucified and risen Christ. "Behold the Man" is the word of Scripture. We replace Him at our peril.

MAY GOD HELP US!

While we don't usually bother to read the entertainment section of the Star, one Saturday an ad taking nearly half a page jumped out of the page. The headline and comments are nothing short of horrendous.

THE GIRL WHO STRIPS FOR GOD was the headline. Then under her picture and more about "TWO HOT MOVIES" with other titilating material came this:

"Attention: Kellie Everts has asked the management of the Metro Theatre to keep the admission price as low as possible so more of you can see her STRIP AND PREACH."

What a travesty! We have no idea what Miss Everts preaches about, but whatever it is, it is done in the wrong millieu and for the wrong purpose. STRIP AND PREACH! What are we coming to? May God help us and help those who would dishonour His name in such a way!

What next, in the name of God? We shudder to even consider the possibilities. A nude woman on a cross, and now this. Little wonder the World laughs at Christianity.

And God weeps!

MINISTERING TO THE POOR, WHEN YOU DON'T KNOW ANY—A SUGGESTION

Neil Gallagher, Church of Christ minister in Rhode Island, opens a channel of communication between people with need and concerned Christians: "In the Yellow Pages, under your church name, put 'We're here to help. Call us.'"

"When they call, they'll be drunk, crying, begging, and desperate. They'll lie to you. They'll swear. They'll speak fractured English. They'll be dopeheads, prostitutes, abandoned mothers, and scared children. Some will really be hungry. Some will be hustling. Some will be looking for God."

Gallagher's article (*The Other Side*, February; abridged from *Mission Jour-*

nal) sees many benefits from such a ministry. In addition to feeding the hungry and demonstrating the love of Christ, "it gets you and your congregation thinking about what's wrong with our society—and gives you a motivation for action."

(Evangelical Newsletter)

GROWING NEW WOOD

When Longfellow was well along in years, his head as white as snow, but his cheeks as red as a rose, an ardent admirer asked him how it was that he was able to keep so vigorous and to write so beautifully.

Pointing to a blossoming apple tree nearby the poet replied, "That apple tree is very old, but I never saw prettier blossoms upon it than those it now bears.

"The tree grows a little new wood each year, and I suppose that it is out of that new wood that those blossoms come. Like the apple tree I try to grow a little new wood each year."

This is the lesson: We cannot stop the flight of time; but we can keep on "growing new wood," and in that way keep on blossoming. We can do better than the apple tree, for we have the power to think and direct our growth. Knowing that the body is made up of an infinite number of little cells, which are constantly being renewed, and that these little cells are intelligent, thinking units which obey every suggestion given them by the central nervous system, the brain, we can stamp the impress of youth upon them, and thus keep them young.

We used to think that the body was made anew every seven years, but scientific tests show us that we are being recreated every instant of our lives. Consequently, many of the cells in your body are only a few months old, while the majority of them are not more than two years old. But all of these cells take the impress of your thought, and you will have the appearance of youth or age according to the mental pattern you give the little cell builders of your body. If you want to retain the youthful appearance, always look at yourself in the mental mirrors of youth.

Anonymous

"They Also Serve" O.B.C.

BOARD OF GOVERNORS

Executive Committee

R. McClintock, Honorary Chairman
L. C. Simmonds, Chairman
J. T. Rawson, Vice-Chairman
V. Adrian, B.A., D.Th., President

S. L. Boehmer, D.D., Chancellor
J. A. McCleery, F.C.A.
L. P. Millar
R. G. Tredgett, B.A.Sc.

Other Members

S. R. Bernardo
H. N. Botsford
A. D. Fisher, B.A.Sc.
D. V. Gonder
G. B. Griffiths, B.A., B.D.
L. D. Hubley
H. E. Hunt
J. G. Inglis, B.A.Sc.
R. Little, M.A., B.D.

J. I. Love
W. D. E. Matthews, B.A., D.Paed.
T. G. McCormack
K. R. Morgan, B.A., B.Th.
E. J. Reid
D. K. Schwartzel, B.Sc.(Eng.), P.Eng.
A. N. Scott, F.C.A., M.C.A.V.B., P.Mgr.
M. L. Steinmann

CORPORATION

B. E. Aldridge
D. M. Alloway, B.A., B.Sc., P. Eng.
B. D. Alm, B.A.
D. G. C. Andrus, B.A.
P. A. Anker, F.R.I.G.S.
T. S. Baird, B.A., Th.M.
L. Baptist, B.R.E.
G. G. Bauer
P. Benson
G. L. Bigham
J. O. Blackwood
J. W. Boehmer, B. A.
J. W. Boles, C.A.
G. W. Brooks
W. J. Caddell
W. R. Cale
J. H. W. Cavey, B.Comm.
A. C. Chambers
S. Clarke
J. E. Clemenger
F. J. Collocutt
R. A. Cook, B.A.
J. E. Copland, C.A.
R. C. Crichton
R. A. Crooks, M.A.
W. T. D. Cross, H.B.A.
W. H. Crump, B.R.E.
W. E. Davies
D. A. Davis
A. M. Deans, M.C., B.R.E.
P. P. Dermenjian
J. K. Dickson
The Hon. W. Dinsdale, P.C., M.P.
R. R. Dobson
R. J. Dornan
H. F. Dowdell, B.A.Sc., Ed.D., P.Eng.
G. W. Doxsee, D.C., N.D., Ph.C.
D. R. Elliott, B.A.
R. W. Elliott
C. W. Fisher
J. P. Fletcher, LL.B.
J. G. Freeland, M.A., M.Th.
J. H. Frogley
E. F. Furtney
C. H. Geiger
W. J. Gibson
A. R. Gillott
G. C. Gloster
A. R. Goheen, B.A., F.R.I.
J. B. Greer, D.D.S.
K. L. Griese
J. R. Hardie, C.A.
C. Hare
R. W. Harper, D.C.
A. L. B. Harrington, B.A.
R. G. Hawkins, R.I.A., C.G.A.
W. G. Hayes, B.A.
S. H. Healey
A. C. Henderson, M.D.
V. A. Henkelman
K. M. Henry
J. L. Hockney, B.Th.

G. W. Holmes
A. J. Hook
G. F. Houghan
B. E. Howell
J. R. Howitt, M.D.
J. H. Hunter, LL.D.
W. J. Hunter
C. M. Hynds, M.A., M.Ed.
S. J. Izon
H. A. James
E. C. Johnson
G. H. Johnson, F.C.A.
J. A. Johnston, D.D.S.
J. E. Johnston
C. R. Keedwell
E. G. Kennedy, B.A., B.Th.
E. Sidney Kerr, D.D.
E. Stanley Kerr
Helen Kerr, Mrs.
H. J. Knight
Gina Lamb, Mrs.
C. A. Larn
A. H. Larson, B.A., B.Sc.
R. W. Lawson, D.D.
W. W. Lawson
N. D. Lea, B.A.Sc., S.M., P. Eng.
R. F. LeDrew, B.A., B.D.
A. P. Lee, M.A., B.D., D.D.
M. A. Leith
H. E. Lewis, D.D.
W. A. Light
J. S. Little
C. S. Lougheed, B.A., M.Ed.
D. A. Loveday, D.D.
S. D. Mackey
A. D. MacLeod, A.M., B.D.
M. M. Macleod, M.A., M.Th.
H. M. MacRury, M.A., B.D.
R. J. Marshall, D.D.S.
R. M. Martin, C.A.
N. L. Mathews, Q.C.
T. R. Maxwell, M.A., M.Th., Ph.D.
G. T. McAlpine
J. C. McClintock
A. M. McCombie, B.A., B.D.
C. A. McCready
R. A. McCready, B.R.E.
M. A. McDowell
J. K. McEwan
H. McIldoon
W. J. McRae, B.A., Th.M.
E. B. Moore, M.A., D.D.
J. O. Moran
W. S. Morris, B.A.
H. Morrison
W. J. Newell
N. J. Notley
W. G. Parlane
A. E. Payne
T. K. Pequegnat
F. C. Peters, Ph.D., Th.D.

H. P. Petkau, B.A., M.Sc., M.Ed.
J. A. Pickens
R. L. Potts
W. R. Quinn, B.A., M.D.
J. M. Rae, D.C.
D. B. Ratcliff
T. A. Reeve
H. S. Reinke, B.A.Sc.
J. D. Rennicks, D.C.
W. L. Ribble
P. W. Roberts, M.D., C.C.F.P.(C)
D. Robinson
E. C. Robinson
S. Rodgers
C. R. Rudolph, M.B.
H. Russell, B.Th.
G. S. Ryder
J. G. Sheridan, R.O., F.A.A.O.
W. Siff, B.A.
N. Silverthorne, M.B.
K. D. Sinclair, C.A.
Patricia Slade, M.A., Miss
P. B. Smith, B.A., D.D.
G. C. H. Snider
J. E. Stedelbauer
A. B. Stein
E. Stevens
G. Still
G. E. Stimers
E. J. Swalm, Bishop
G. W. Thomas, O.C., M.D.C.M.,
F.A.C.S., F.R.C.S.(C), LL.D., D.Sc.
L. R. Thomas
The Hon. R. N. Thompson, B.Sc., D.C.,
F.R.G.S.
W. M. Tindale
W. E. Tomlinson
M. D. Trewin, C.A.
Ellen Trimmer, Mrs.
W. W. Tyler
W. J. Virgin, M.D.
J. P. Vold
R. E. Vosburgh, B.S., D.B.A.
Wilma Watson, Miss
A. G. Watts, B.A.
Melba Weaver, Mrs.
G. L. Weber
J. A. Weir, M.D., D.F.C.
Audrey Welch, Mrs.
F. A. Welch
R. S. West
F. J. Whilsmith
H. B. Wild
J. H. Wilson
R. W. Wilson, B.A., Th.M.
V. G. Winder, D.C.
H. T. Wright, R.I.A.
W. J. Wright, R.I.A.
I. M. Young

Alumni News

Compiled by: *Ione Essery*

Alumni Homecoming

Saturday, October 13, 1979

THEME!

THE BIBLE—GROWTH AND YOU

Contact your friends now and encourage them to attend.

"HONOUR TO WHOM HONOUR . . ."

By Marlene Williams

"Render therefore to all their dues: tribute to whom tribute is due . . . honour to whom honour . . ."

Romans 13:7

On Wednesday, April 11, the Faculty, Staff and Students of Ontario Bible College set aside a chapel period to fulfill this Biblical injunction, honouring our friend and colleague, Doug Percy, for his thirty years of service and devotion to the College.

Having been asked to take part in the Chapel program, the unsuspecting Doug took his place beside the President on the platform . . . and after a brief devotional period led by Dr. Adrian, the program unfolded before his startled eyes, as colleagues and students took their place to give tribute to one of their own.

Mr. Dorey began with a brief biographical sketch of Doug's life, and a ministry which has spread over 50 years and touched thousands of lives.

His service for Christ began when at the age of 15 a rebellious teenager met a godly teacher who in turn introduced him to Christ. His surrender to the claims of the Lord was complete, and led him, with Betty his wife, from pastorate to mission field, and then back home to give 30 years to the work of training young people to serve the Lord.

Mr. Dorey closed his sketch with a few words from the valedictory speech Doug gave in 1936, which has set the keynote for a life of service.

"The graduating class of 1936 hear the cry of One asking for a lever to move a spiritually dead world, and we reply, 'Here Lord, use us.' . . . We offer Him youth . . . We offer Him fresh spiritual ardor . . . We offer Him ourselves. The challenge of the Cross has touched us . . . and as we, as men and women, answer the challenge of the Cross, the world will be moved."

With the words, "Fellow workers, fellow students, this is Doug Percy," Mr. Dorey led the chapel audience in a tribute which was hard to quell.

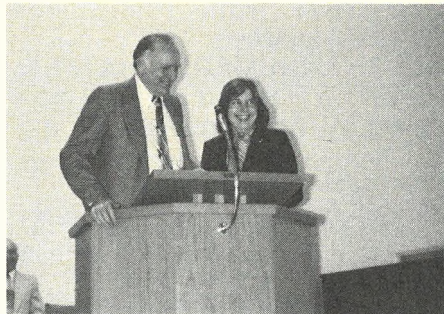
There followed vocal tributes from three individuals representing the three College family groups who have known and loved Doug through the years.

Mr. Wright, as representative of the College staff and faculty, used Doug's initials in an acrostic paying tribute to his

D-education
C-ommitment
P-erseverance

in his service for the College and for Christ.

Mr. Duez, OBC's Dean of Faculty, presented this member of his faculty with two "F's" and a "G" in grading him: Faithfulness and Fortitude, both of which have indeed characterized this man through the years. Then a "Gift" was presented as a token of appreciation.



Sherrie Fulford makes a presentation to Mr. Percy on behalf of the students.

John Pomeroy of A.E.F. spoke on behalf of the Alumni, thanking Doug for the counsel and guidance he has given so many students as they sought the Lord's will for their lives and service.

Then on behalf of the present student body, Sherrie Fulford presented Mr. Percy with a Bible, inscribed with the loving wishes of his students, expressed in the verses from 1 Thessalonians 1:2,3, "We give thanks to God always for you, making mention of you

in our prayers; constantly bearing in mind your work of faith and labor of love and steadfastness of hope in the Lord Jesus Christ in the presence of our God and Father."

In accepting the tribute given to him, Doug put the capstone on the whole structure, as with characteristic humbleness of spirit, he quoted the words of God, "My honour will I not give to another," and verbally he wrapped up all the honour and praise and laid them at the feet of the One who has made it all possible—his Lord Jesus Christ.

And yet in the light of Romans 13:7, we believe it is right and fitting to honour those who have been faithful. God Himself has set His seal of approval on this.

On the flyleaf of the Bible, the students had inscribed Doug's favorite poem. And with these words we close this tribute to a friend, a teacher, and colleague in the work of the Lord. For truly it tells the whole story of Doug Percy's life—the man whom in love we honoured and continue to honour.

SERVICE GOOD AND TRUE

Count not the passing years
But rather, weigh
The task attempted
Every passing day.
Life is not theirs who know
Not how to live,
Who strive to gather
And forget to give;
He liveth best, who
Though his days be few,
Renders to God and man
A service good and true.

NOMINATIONS FOR ALUMNI EXECUTIVE FOR THE NEXT TWO YEARS:

Kenneth Morgan—Past President
Charles Jackson—President
Wendy Alton—Vice-President
Dorman Quinton—Vice-President
Ione Essery—Secretary

Members-at-large: Marcelle Godfrey, Dan Biggar, Alex Deans, Donald Webster.

Additional Nominations for Alumni Executive: (Article V, 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 no-

minees for election to each office. Nominations may come from the Alumni at large. Nomination forms will be mailed before the election time. In order for nominees to be eligible they must be Alumni in good standing and willing to stand for office. Nominators must be Alumni in good standing. Nominations will be seconded by an Alumnus (1) in good standing."

The nominator should also include a brief resume of those whom he is nominating for office. All nominations must be in the possession of the Alumni Secretary by July 15, 1979.

Ballots will include resumes of the nominees.

ON THE HOME FRONT

* REV. DAN BIGGAR, B. Th. '75, was ordained on February 3 at South Zorra Baptist Church, Woodstock, Ont.

* REV. ROBERT DAVIS, B. Th. '74, commenced his ministry at Main St. Baptist Church, Niagara Falls, Ontario on March 1.

* MR. KEVIN FLEETWOOD, B.Th. '77, received the M.A. in Christian Ministries from Wheaton Graduate School, Wheaton, ILL. in May.

* REV. ANDREW MCKENZIE '39, was inducted into the ministry of St. Andrews Presbyterian Church, Perth, Ont. on January 31.

* REV. RONALD THORNTON, B.R.E. '74, commenced his ministry at the Church of the Redeemer in Niagara Falls, Ont. in March.

* REV. STAN WALKER, B.Th. '77, commenced his ministry at Bethel Baptist Church, St. Catharines, Ont. in March.

* MR. KEVIN CULBERSON, B.R.E. '79, commenced his ministry as Director of C.E. and Music at Edith Avenue Baptist Church, St. John, N.B. in May.

* MR. JOE BULL, B.Th. '78 commenced his ministry at Collingwood Baptist Church, Collingwood, Ont. in May.

* REV. GORDON MARQUIS, B.R.E. '75, was ordained at Emmanuel Baptist Church, Barrie, Ont. on April 26.

* REV. J. BYRNE, B.R.E. '76 was ordained at Ringwood Congregational Christian Church, Ringwood, Ont. on April 8. Mr. Percy gave the charge to the church.

ON FURLOUGH

* MISS GLORIA AMRITT '60, (L.A.M.) from Colombia, S.A. in May.

* MISS EVELYN ARMSTRONG '57, (O.M.F.) from Thailand in March.

* MISS HELEN BACON '63, (O.M.F.) from Thailand in April.

* MR. & MRS. FRANK BALE '62-'65, (A.B.W.E.) from Brazil in May.

* MISS PAT BURN, B.R.E. '69, (S.I.M.) from Niger Republic, W. Africa in June.

* MR. & MRS. KAMYL CADINOUCHE, B.Th. '73, (LORRAINE MORRIS, B.R.E. '73,) from Mauritius in June (A.E.F.).

* MISS ROBERTA FRYERS '63-'65, (O.M.F.) from Thailand in April.

* MISS SHIRLEY FUNNELL, B.R.E. '68, (W.B.T.) from Manila, Philippines in May.

* MISS BEVERLEY KUEHL, B.R.E. '70, (B.M.M.) from Jamaica, W.I. in June.

* MISS INES PENNY '49, (S.I.M.) from Nigeria in March.

* REV. & MRS. JOHN TEMPELHOFF '66, (MARY JEAN SIZE '65-'66) from Johannesburg, S.A. in April. (Campus Crusade for Christ Int.)

* REV. & MRS. TERRY TIESSEN, B.Th. '64, (GAIL ROBINSON, B.Th. '64) from Philippines (F.E.G.C.) in May.

* MISS ANNEMARIE HATTENHAUER, B.R.E. '73, (S.I.M.) from Nigeria, W. Africa in June.

TO THE FIELD

* MISS MARTHA BLAIR, B.Th. '63, (O.M.F.) to Mindoro, Philippines in February.

* MISS LOUESE CAMERON '64, (A.I.M.) to Kenya, E. Africa on February 27.

* REV. PAUL CHAO, B.R.E. '73, to Paris, France in November, 1978

* MISS LEONA CRESSMAN '46, to Mussoorie, India on February 15 following a brief furlough in Kitchener, Ont. (The Commission of Overseas Mission of General Conference Mennonite Church).

* MISS PEGGY DEGNAN '44, (B.M.M.) to Venezuela, S.A. in June.

* MR. & MRS. EARL ELLIOTT, B.R.E. '72, (JANET FRYAR, B.R.E. '71,) to Liberia, (S.I.M.) in June.

* MR. & MRS. BILL FIETJE '77-'78, (O.M.F.) to Thailand in June.

* MR. & MRS. TED GARRISON, B.Th. '78, (LORNA, B.R.E. '79) to Murree Christian School (B.M.M.F.) in Pakistan on May 15.

* REV. & MRS. DAVID GRIF-FITHS (ELAINE DAVIS '62) to Thailand, (O.M.F.) in May.

* MISS PAT LILLIE '76-'77, (W.B.T.) to Papua New Guinea in March.

* MR. & MRS. BARRY MOECKEL (BONITA COKER, B.Th. '76,) to Papua New Guinea (W.B.T.) in June.

* MR. & MRS. HUGH ROUGH '72-'73, (MARY POPE '72-'73) to Zambia, (A.E.F.) in April.

* MR. & MRS. FRANK WIIG (MARGARET SAMS '47) to India (I.M.) in June.

* MISS HAZEL WRIGGLES-WORTH, B.R.E. '52, received the Ph.D. in Ethnomusicology from Indiana University in December and returned to the Philippines (W.B.T.) in December.

* MR. & MRS. ED VANDERMEER, B.R.E. '79, (MARION MILLER, B.R.E. '68) to Irian Jaya, Indonesia (U.F.M.) in May.

* MISS FLORENCE FRIESEN, B.R.E. '71, (W.R.M.F.) to Quito, Ecuador, S.A. in June.

MARRIAGES

* MR. STEWART BROWN, B.Th. '77 to MISS SANDRA ARKELL, at Yorkminster Park Baptist Church, Toronto, on January 13.

* MISS BOBBI COLLINGS, B.R.E. '76, to MR. DAVID BUCKNAM '80 at Rexdale Alliance Church, Rexdale, Ont. on May 12. Bridesmaids were MISS DORIS POTTS, B.R.E. '76, MISS LYNDA SCOTT '77 and MISS JO ANNE WILSON, B.R.E. '76. MR. BILL BARBER '77 was an Usher. MR. JIM HEAD '79 was the Soloist.

* MISS PAT HUGLI, B.Th. '78 to MR. DAVID SEENEY, B.Th. '77 on August 26, 1978 at Brimley Road Alliance Church, Scarborough, Ont. MISS SHERRI MARTIN, B.R.E. '78 and MISS NANCY HICKS '77-'78 were Bridesmaids. MR. RANDY WEBER, B.S.M. '76, was the Organist. Special music was provided by INHERITANCE—MARV REIMER, B.S.M. '76, AU-DREY REIMER, B.R.E. '77 and NEALE UNRUH, B.R.E. '77.

* MISS CHRISTINE NOLAN '75-'76 to MR. GARY McCLELLAND at Grace Church, Newmarket, Ont. on March 3.

* MISS MARY JANE WALZ '72-'73 to MR. PAUL G. BARBER at Benton St. Baptist Church, Kitchener, Ont. on March 17.

BIRTHS

* TO MR. & MRS. PAUL ALLEN, B.Th. '77, a son, Joel MacLean and a daughter, Kerri Elaine, on March 10 in Etobicoke.

* TO REV. & MRS. PAUL BUCKNAM '75, a daughter, Amy Suzanne on March 1 in Maui, Hawaii.

* To MR. & MRS. JAKE DEVRIES (ELIZABETH ROSS, B.R.E. '72,) a son, Stephen Robert, on January 28 in Truro, N.S.

* To MR. & MRS. DOUG DUVALL (ESTHER WRIGHT '75-'76) a daughter Rachel Janet, on October 3, 1978 in Valdosta, Georgia, U.S.A.

* To REV. & MRS. KOOS FIETJE, B.R.E. '72, (COLLEEN '70-'71) a daughter, Martina Grace, on March 21 in Manoram, Thailand.

* To MR. & MRS. DAVE FOURNIE (SHIRLEY ROGERS '70-'71) a daughter, Elizabeth Anne, on February 13 in Dallas, Texas.

* To MR. & MRS. GERRY HOORMAN (PAULINE DOERKSEN '71) a daughter, Heidi Jane, on February 20 in Sudbury, Ont.

* To MR. & MRS. RICHARD HORN '72-'73 a daughter, Victoria Lynn, on March 11 in Newmarket, Ont.

* To REV. & MRS. STEPHEN JONES, B.R.E. '73, a son, Mark Douglas, on April 12 in Toronto.

* To MR. & MRS. IAN LOGAN '71-'72 (JACQUELINE PEARSON, B.Th. '71) a daughter, Abby Constance, in Toronto on February 6.

* To MR. & MRS. GILBERT MacCORMACK (MARILYN KILBEY, B.R.E. '72,) a daughter, Nancy Ruth, on January 6 in Nepean, Ont.

* To MR. & MRS. DAVID McINNES (RUTH LOEWEN, B.Th. '76) a son, Luke Andrew, on February 16 in Sault Ste. Marie, Ont.

* To MR. & MRS. PETER McKNIGHT, B.Th. '76, a son, Jonathan Mark, on March 8 in West Seneca, N.Y.

* To MR. & MRS. SAMUEL

NGEWA, B.Th. '75, (ELIZABETH NKIRU, B.R.E. '78,) a daughter, Christine Mwendu, on February 19 in Kenya, E. Africa.

* To MR. & MRS. STEPHEN SMITH, B.Th. '71, (LINDA LEWIS '69-'73) a daughter, Julia Christine, on January 20 in Weston, Ont.

* To REV. & MRS. CARL WILHELM, B.R.E. '68, (SHARON DEMPSTER, B.R.E. '68) a son, Roger Philip, on February 5 in Quito, Ecuador.

* To MR. & MRS. TOM OLIVER, B.R.E. '79, (RUTH WALDEN, B.R.E. '75) a son, Mark Thomas, on April 24 in Willowdale, Ontario.

* To MR. & MRS. DAVID ROBERTS, B.R.E. '79, a chosen daughter, Celeste Marie Joy, in Hamilton, Ontario in April.

DEATHS

* MRS. DAN BRAVIN (RUTH PENMAN '39) in Zelienople, PENNA. on January 8.

* REV. LOUIS DeGROOT '38 in Edmonton, Alberta, on January 17.

* REV. ALBERT EIKENAAR '24 in Weston, Ont. on March 29.

* REV. EARL TOOMBS '26 on December 8, 1978 in Stirling, Ont.

* REV. LEONARD WARR '35 in Goderich, Ont. on December 20, 1978.

* MRS. H. A. EDWARDS (INA MCCALL '23) In Dresden, Ontario, On April 23.

* MR. JAMES PATTEN '35, in Sacramento, CA. on March 28.

DR. JAMES N. BEDFORD

As we were going to press with our last issue, we received, belatedly, the news of the homegoing of Dr. J. N. Bedford, one time President of OBC (London campus). Since then we have



had more information that his many friends and co-workers will want to share.

Dr. Bedford was a graduate of Moody Bible Institute, Houghton College and Eastern Baptist Seminary. Houghton honoured him with a D.D. in 1953 in recognition of his long and fruitful service for the Lord.

He became President in London in 1945 and remained until 1954. When he left London, he went to Detroit where he assumed a pastorate and also taught at Detroit Bible College.

Then he was called to serve as President of Buffalo Bible College for five years.

He suffered two massive coronaries, but despite weakness he continued ministering in churches, conferences and on Mission and College Boards, and in pulpit supply.

He touched lives for God, and there are many today who rise up and call him blessed.

The love and sympathy of the College family go out to the bereaved: Mrs. Bedford and the family (two daughters and their families) in the loss of a loved one.

Dr. Bedford left his mark on OBC and today a section of a residence of the new Willowdale campus carries his name, in loving and affectionate memory of a life well lived and a work well done.

MRS. CLARA DEANS

Mrs. Deans '42 was the wife of Rev. Alex Deans '49 who served as Field Secretary for some years at OBC. Mrs. Deans served as secretary to the late Dr. John McNicol and typed out the first issue of his "Thinking Through the Bible."

She also served St. Andrews Presbyterian Church, Royal York Road, as secretary for some years. She passed away on March 22. Our sympathy goes out to Alex and his family.

MR. VERN GIBSON '24

Mr. Gibson '24 spent many years in Africa under the S.I.M. He was a member of the famous Gibson family, a surveying firm, whose house is now an historic landmark "Gibson House" in North York.

While at home, Mr. & Mrs. Gibson cared for the S.I.M. Guest House, and Vern gave many hundreds of hours, at no charge, to OBC in preparing audio tapes, etc. He died on Feb. 1. Our love and sympathy go out to Mrs. Gibson and family.

ADVERTISING SPACE AVAILABLE

To help underwrite the increasing costs of production, the Recorder invites Christian advertisers to make their products or services known. Write to the editor for specifications and costs.



Books show U.S. or Canadian price. U.S. prices will depend on the value of the Canadian dollar.

BROADMAN PRESS

The Encourager, by D. Elton Trueblood, price \$5.95 (U.S.). Another fine book by this well-known Christian philosopher. This volume shows how Christians should live. A fine presentation.

Preacher Talk, by H. H. Hobbs, price \$3.95 (U.S.). A good book for young ministers or those in training for the ministry. Dr. Hobbs writes out of a life of pastoral experience.

Clovis Chappell—Preacher of the Word, by W. D. Chappell, price \$3.95 (U.S.). If you enjoy biographies, this one will thrill you. It's the record of a man of God who was one of the outstanding preachers of his day (first half of the 20th century).

The Dark's A Creepin', by M. W. Belew, price \$4.95 (U.S.). A book for young people about Christian young people in Appalachia.

God Made the Sea, the Sand and Me, by E. E. Watson, price \$2.95 (U.S.). A story for beginners to the wonderful world of reading. Well illustrated.

God Has Special Places, by Del Oven, price \$2.95 (U.S.). Another splendid book for the child who is learning to read.

Two of Everything But Me, by Marion B. West, price \$3.95 (U.S.). A mother of twins writes of the agony and the ecstasy of multiple births. It is funny, warm and has good spiritual insights into motherhood.

House By An African Path, by Evelyn Evans, price \$4.95 (U.S.). A compelling story of missionary life in West Africa.

With a Bible in My Hand, by W. A. Criswell, price \$6.95 (U.S.). Another fine volume from this prince of modern preachers. Here are his own favorite sermons.

Atlas of the Bible Lands, ed. by H. F. Frank, price \$3.50 (U.S.). Makes the Bible come alive as you trace the places, events and people in their geographic setting.

Biblical Backgrounds, by J. McKee Adams, price \$9.25 (U.S.). The physical and geographical setting of the Bible record, brought up to date with recent scholarship and archaeological findings. It helps make the Bible stories and accounts come alive.

Youth Ministry in the Church, by S. J. Watson, price \$1.95 (U.S.). An overview of ministry to youth groups. Good ideas and necessary goals are given with other helps.

CHRISTIAN HERALD BOOKS

How to Have a Good Marriage, by M. W. Lee, price \$7.95 (U.S.). Dr. Lee deals with all the options of marriage as he dealt with them in many counselling sessions. He uses biblical references to begin every topic discussed.

CREATION-LIFE PUBLISHERS

Origin of Life, by R. Bliss & G. E. Parker, price \$3.95 (U.S.). This is one of the most concise reviews of the current thinking related to the origin of life that I have ever read. Though directed to high school students, it is a book that is of interest to any age. For the first time, material is presented that is objective and gives both sides of the question. This book is totally scientific, rather than religious. The authors have successfully shown that objectivity is possible, even when dealing with a topic of such obvious controversy. Teachers will be happy with the open-ended questions presented at crucial times throughout the development of concepts.

That You Might Believe, by Henry M. Morris, price \$4.50 (U.S.). Dr. Morris is an honored and respected Bible scholar, as well as scientist, whose handling of the great themes of Scripture and science is to be trusted. The impact of the first edition of this book was great, with many accepting Christ as a result of its influence. This second edition is enlarged and updated, and it is expected to be an even more effective witness than the first. It is not written as a technical treatise for scholars, but rather as a straightforward witness to ordinary people who need the Lord and who need evidence and assurance that His Word is true and His salvation is real.

The Joseph Scroll, by Clifford Wilson, price \$2.95 (U.S.). This historical novel is a captivating book, written in a series of letters as the writer penetrates the role of Joseph of Arimathea at the time of the crucifixion and resurrection of Christ. Clearly it is the author's own interpretation, but it is based on Scripture and other reliable historical documents and is a most readable account of the events surrounding the world's greatest tragedy—that was yet heaven's greatest triumph. You will want to read it, then share it with a friend.

War of the Chariots, by Clifford Wilson, price \$2.95 (U.S.). Advertised as a book of "conflict, opposition, and decision," this blow-by-blow debate should help you reach a personal decision on the subject of extraterrestrial beings manipulating man's past and present.

Wilson, author of *Crash Go the Chariots*, debated Von Daniken, author of *Chariots of the Gods*, on the campus of North Dakota State University. This captivating record of that debate makes interesting reading, although the book needs some good editing and order for its theme. Wilson answers Von Daniken's assumptions with facts and firmly refutes his wild accusations concerning the stories in the Old Testament.

DOUBLEDAY CANADA LTD.

New Smith's Bible Dictionary, price \$7.75 (Can.). An old classic completely revised. Every Bible student needs Smith's Bible Dictionary.

Keep These Things, Ponder Them in Your Heart, by Miriam Hoffman Rockness, price \$9.95 (Can.). With charm and affection, Mrs. Rockness probes deeply into Christian motherhood. A beautiful book.

The Myth of Psychotherapy, by Thomas Szasz, price \$3.75 (Can.). Psychotherapy gets a mortal blow with this book. Although not written from a Biblical perspective, it provides insights and helps for people being deluded today.

1001 Logical Laws, Etc., compiled by John Peers, price \$9.95 (Can.). A hilarious compilation of aphorisms, axioms, principles, truism and human "laws". A laugh in every line.

Septic Tank Practices, by Peter Warshall, price \$4.95 (Can.). An unusual title for us to review. But the book carries a great deal of challenge for the Christian. To fulfill the mandate of Genesis 1:26-28, the Christian must be concerned about ecology, conservation and pollution. This book covers everything for basic, hygienic Christian living and responsibility.

Science and the Supernatural, by A. E. Klein, price \$9.95 (Can.). While not written from a Biblical or Christian perspective, this is an excellent overview of the occult from a scientific and historical viewpoint. A fascinating and informative book.

WM. B. EERDMANS PUBLISHING CO.

The Bible and the Future, by Anthony A. Hoekema, price \$12.95 (U.S.). Another splendid contribution to the study of Biblical eschatology. A clear and thorough treatment of the end times according to Scripture.

The Time is Fulfilled, by F. F. Bruce, price \$2.95 (U.S.). Five essays on the fulfillment of the Old Testament in the New Testament. Dr. Bruce needs no introduction as the foremost New Testament scholar today. He is a prolific writer whom all can profitably read.

EVERYDAY PUBLICATIONS

Messengers of Judgment & Glory, by A. E. Horton, price 75¢ (Can.). Brief studies in the 12 minor prophets. Good outlines for each book.

Divine Healing, by A. C. Hill, price 95¢ (Can.). Dr. Arthur Hill of Sherbrooke, Que. examines Divine Healing from a physician's point of view. He uses his medical knowledge and Bible understanding well and skillfully.

The Problem of Lust, by Wm. MacDonald, price 50¢ (Can.). A good, inexpensive booklet to give to young people. The author "tells it like it is."

Beyond the Wedding Day, by Arnold Doolan, price 75¢ (Can.). A letter to Christians contemplating marriage. Warm, friendly and spiritual advice.

Could God Incarnate Sin? by D. B. Long, price 95¢ (Can.). A well thought out reply to the question, "Could Jesus have sinned?" The answer here is a resounding "No!" The author also discusses the contrary teaching that is presented today.

HERALD PRESS

Making Decisions: A Guide for Couples, by David R. Leaman, price \$3.40 (Can.). The author uses spiritual, biblical and psychological perspectives to help couples to know how to make right decisions. Good for singles as well as married couples.

The Bible Smuggler, by Louise A. Vernon, price \$2.90 (Can.). The thrilling fictionalized account of Tyndale's translation, printing and distribution of the first English language Bible. A well written, engrossing story of the real Bible smugglers of the 16th century.

Ken's Hideout, by Dorothy Hamilton, price \$4.60 (Can.). A story for boys who will see in Ken their own dreams, plans and play. Very helpful and interesting.

Thomas and the Talking Birds, by Ruth Nulton Moore, price \$3.40 (Can.). An interesting story for children of a Spanish boy moving to the U.S.A. and his adaptation to a new culture. The story centres around talking parrots.

HOME EVANGEL BOOKS LTD.

MOODY PRESS

Practical Prayer Portions, compiled by Charles A. Cook, price \$9.50 (Can.). A beautiful gift that will help friends and relatives in daily devotions.

Role of Women in the Church, by Charles C. Rylie, price \$4.75 (Can.). A unique book that follows Biblical guidelines for women serving Christ and His church. A timely book on a contemporary subject.

Christ in the Tabernacle, by Louis T. Talbot, price \$5.95 (Can.). The symbolism of the building of the Tabernacle and all its parts is a fascinating study. Here the study is done by a great and faithful Bible expositor.

A Harmony of the Gospels, by R. L. Thomas & S. N. Gundry, price \$12.95 (Can.). The chronological sequence of the Gospel records is arranged here, using the New American Standard Version. It helps to place people and events in their proper place and perspective.

Fathering a Son, by P. Heidbrecht & J. Rohrbach, price \$5.95 (Can.). This is a book for fathers—Christian fathers, who want to help build Christian character and commitment into their sons. Foreword is by Gene Getz.

People Helping People, by H. W. Burchett, price \$8.95 (Can.). A book to help concerned Christians to counsel with people in need. A book to help develop God-given gifts to the church.

ZONDERVAN PUBLISHING HOUSE

Junior High Ministry, by Wayne Rice, price \$5.75 (Can.). A helpful book for those dealing with junior high school students in local churches.

Cultural Anthropology, by S. A. Grunlan & M. K. Mayers, price \$7.95 (Can.). A study of God's special act of creation—man in all his complex parts.

Jesus: God, Ghost or Guru? by J. A. Buell & O. Q. Hyder, price \$4.60 (Can.). A contemporary study of Jesus Christ, the Son of God, and God manifest in the flesh. An excellent discussion of all the various debates about Christ.

Acts, An Exposition, by W. A. Criswell, price \$12.75 (Can.). The first 8 chapters of Acts by a master Bible teacher.

The Great Unveiling, by W. Graham Scroggie, price \$9.50 (Can.). An analytical study of the Revelation by one of the great Bible expositors of our time. The author deals carefully with four different schools of interpretation of the Revelation.

Layman's Guide to International Bible, by W. A. Henrichsen, price \$5.95 (Can.). A book for the non-theologian, non-Seminarian Christian who wants to know more about the Scriptures.

Matthew: Study Guide, by Howard F. Vos, price \$3.00 (Can.). A book for personal or group study of the first Gospel. One of the good "Study Guide" series that has produced works on most of the New Testament.

Unhappy Secrets of Christian Life, by P. Yancey & T. Stafford, price \$4.75 (Can.). Two well known writers combine to speak to modern Christians, their problems and frustrations. They portray the full Christian life that is available for all.

The Foundation of Biblical Authority, ed. by James M. Boice, price \$3.95 (U.S.). The International Council on Biblical Inerrancy was founded in 1977 to meet the issue of Biblical Inerrancy that has caused such confusion of late. This book is comprised of the papers presented at their Chicago conference. Men like Schaeffer, Gerstner, Packer, Archer, Sproul, Boice and Kantzer have all contributed. An excellent book that opens a window on the vital subject.

INTER-VARSITY PRESS

Guidance, by Oliver R. Barclay, price \$1.75 (U.S.). There is no set pattern or rigid system for getting divine guidance. Mr. Barclay suggests some of the ways and ties them into Bible revelation. Good for young people.

If You Haven't Got a Prayer, by S. M. Crotts, price \$1.25 (U.S.). The author says "Many Christians go through life as practical atheists. They believe in God, but can't seem to communicate with Him." Mr. Crotts suggests how to handle prayer problems and get through to God.

History in the Making, by Roy Swanson, price \$3.95 (U.S.). The author deals with the relationship of the past and the Christian faith. A fine historical overview of world events.

Law, Morality and the Bible, ed. by B. Kaye & G. Winham, price \$5.95 (U.S.). 12 essays on the title's situations as seen today. Heavy reading but worth the work.

How to Think about Evolution, by L. D. Thurman, price \$3.50 (U.S.). Bible-science issues are thoroughly discussed, providing guidelines to search out the truth.

MULTI MEDIA PRODUCTIONS INC.

Telecommunications and the Church, by Ciel Dunne Kabler, price \$9.95 (U.S.). The book zeroes in on television as used by the local church. A practical book on how to use the media for communicating the message.

PRENTICE-HALL OF CANADA LTD.

Crazy for God, by Christopher Edwards, price \$11.95 (Can.). The nightmare story of a man caught up in the cult life of the Unification Church. A frightening eye-opener. Unfortunately the author does not speak of finding his liberty in Christ. But it is a book that anyone connected with cults should read.

Least of All Saints, by R. Bahr, price \$15.95 (Can.). This is the almost forgotten story of the peculiar life of Aimie Semple McPherson who founded the Foursquare Gospel denomination, but whose life was a conundrum and often the antithesis of what she preached. This is the story of an unusual Canadian.

The Successful Creative Secretary, by C. Kristt, price \$16.95 (Can.). A book worth the money for any office that must be efficiently run by a secretary. Helps and hints for every area of secretarial work and more.

Chipmunks, by B. Kohn, price \$1.95 (Can.). A cute story for children that is a lesson in zoology at the same time.

The Birthday Book, from the Metropolitan Museum of Art, price \$11.95 (Can.). An excellent gift to record birthdays and ideas, with records of the birthdays of outstanding people. Gift-boxed.

Universal Mind, by R. A. Ferguson, price \$12.95 (Can.). A rather peculiar book that may help the Christian to understand occult and psychic phenomena a little better.

Help Me Learn, by M. F. Rice & C. H. Flatter, price \$12.95 (Can.). A fine handbook for parents who want to help their children from birth to third grade.

Giggle Puss, by C. Keller, price \$1.95 (Can.). Simple jokes for young children. Hours of fun to pester parents and friends.

PRESBYTERIAN & REFORMED PUBLISHING CO.

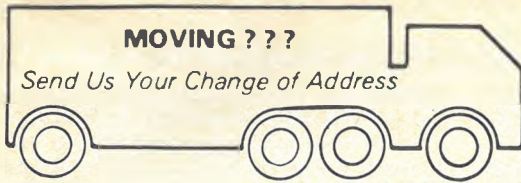
I Believe in Mission, by Mariano Di Gangi, price \$2.95 (U.S.). The Canadian Director of B.M.M.F. (and also professor at Ontario Theological Seminary) has clearly and forcefully presented his convictions of the Biblical Basis for Missions today. Dr. Di Gangi writes lucidly, and with authority, on a subject close to his own heart and ministry, as it is close to the heart and Word of God.

The Roots of Evil, by Norman L. Geisler, price \$2.95 (U.S.). A profound insight into the meaning, source and results of evil.

G. R. WELCH CO. LTD.

The Corridors of Time, by M. Jane Scott, price \$5.95 (Can.). Our own grad has produced another of her fine, meditative books. Written by a senior citizen, now largely incapacitated, it will speak to every warm heart.

People in Process, by Maxine Hancock, price \$8.95 (Can.). Another Canadian author has written well for parents who have pre-school children. Mrs. Hancock writes from personal experience in helping four children get a good start in the Christian life.



STEWARDSHIP

A TEAM TO SERVE YOU

IN

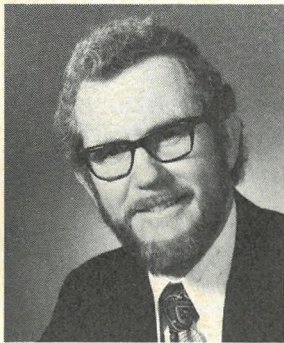


PUBLIC MINISTRY AND STEWARDSHIP



FROM

ONTARIO BIBLE COLLEGE AND ONTARIO THEOLOGICAL SEMINARY



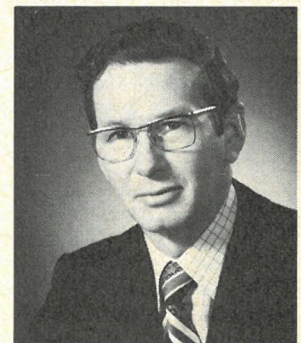
G. C. Taylor



M. L. Steinmann



W. Flanagan



E. L. Cassidy

TO SERVE YOU

- IN MINISTRY
- IN STEWARDSHIP COUNSEL
- IN SEMINARS IN ESTATE PLANNING

We want to help you to be increasingly effective in your witness for Christ.

PHONE or WRITE

Rev. Glenn Taylor
 Public Ministry & Stewardship
 Ontario Bible College
 25 Ballyconnor Ct., Willowdale, Ont. M2M 4B3

Phone: 1-416-226-6380

Dear Mr. Taylor:

I am interested in knowing more ways to honor the Lord with what He has graciously given me.

Please phone or visit

Please send literature

NAME

ADDRESS

..... postal code PHONE