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Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 85, no. 3 (September 1979)

Evangelical

Vol. 85 No. 3

September 1979

ARCHIVES - OBC/OTS

987-014

PC-REC-7

RECORDER



Ontario Bible College

and

Ontario Theological Seminary

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EDITORIAL

THANK YOU, MARLENE

This is the last issue of the Recorder that will bear the imprint of the skill and work of the Assistant to the Editor, Miss Marlene Williams.



Miss Marlene Williams

For ten years Marlene has wrestled with the work of the office of the Director of Public Relations, the idiosyncrasies of an irascible editor, his inconceivably horrendous handwriting, the inevitable deadlines that come with publications, and the need to have everything done "yesterday."

Despite all these drawbacks, she has made an incalculably large contribution to our work and has used her developing skills and training (in English and journalism at Bob Jones University) to help make our Evangelical Recorder and other literature so very acceptable.

In August, Marlene will join the editorial staff of the Fellowship Baptist magazine, The Evangelical Baptist, and they will profit from her expertise as we have done.

So goodbye, Marlene, and God bless and use you in your new endeavours for Him. Thank you for all you have done for us.

D.C.P.

COLLEGE HONOURS FAITHFUL SERVICE

At the semi-annual OBC Corporation meeting several long-time workers were honoured.

MISS LILIAN SOFTLEY '36 came on the staff in 1953 and was presented with an engraved watch for her long and faithful 25 years of service. She first served in the general secretary's office, then as Sec. of Dean of Students and Faculty, then became secretary to the President and Board of Governors. She now serves as secretary to the Chancellor and the Board.



Miss Lilian Softley

DR. STEWARD L. BOEHMER, who was in Switzerland, would have been honoured for his 15 years of outstanding service. He was appointed the first full-time President of TBC in 1963, and was President of OBC until 1964 when he was appointed the school's first Chancellor.

REV. DOUGLAS C. PERCY '36, who has completed 30 years at OBC (10 years in part-time capacity and 20 full-time), serving in the Missions Department and Department of Public Relations.

MR. & MRS. WILSON FLANAGAN '33 were the only husband and wife team so honoured for their 15 years of service; he in the Stewardship Department, and Mrs. Flanagan first as receptionist and then secretary in the Stewardship Department.

MISS LILLIAN SCOBIE '63 who has been on the faculty in London and Toronto for the past 15 years in C.Ed. Dept. Miss Scobie was unable to attend the session that honoured these longtime servants of the Lord and OBC, so received her tribute in absentia.

REV. CHARLES A. TIPP, after serving 10 years as a teacher in the Missions Department and Director of Christian Service.

It is good when people serve long and well in their God-given tasks. For all the above, the College is grateful.

Vol. 85, Number 3, September 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, 21,000 copies.

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OBC BOARD AND CORPORATION MEMBERS HONoured

On May 26, Rev. Gerald B. Griffiths, pastor of Calvary Associated Gospel Church in Toronto, was given the honorary Doctor of Divinity degree from Gordon Conwell Theological Seminary.

And on May 1, in the graduation ceremony at Central Baptist Seminary, Rev. Roy W. Lawson, '53 General Secretary of the Fellowship of Evangelical Baptists, received the honorary Doctor of Divinity degree.

We congratulate both these men of God. The honours are well deserved, and we pray God will continue to use them mightily in His service.

REMEMBER
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TEN REASONS WHY I BELIEVE THE BIBLE IS THE WORD OF GOD

by R. A. Torrey*

I was brought up to believe that the Bible was the Word of God. In early life I accepted it as such upon the authority of my parents and never gave the question any serious thought. But later in life my faith in the Bible was utterly shattered through the influence of the writings of a very celebrated, scholarly and brilliant skeptic. I found myself face to face with the question, **Why do you believe the Bible is the Word of God?**

I had no satisfactory answer. I determined to go to the bottom of this question. If satisfactory proof could not be found that the Bible was God's Word I would give the whole thing up, cost what it might. If satisfactory proof could be found that the Bible was God's Word I would take my stand upon it, cost what it might. I doubtless had many friends who could have answered the question satisfactorily, but I was unwilling to confide to them the struggle that was going on in my own heart; so I sought help from God and from books, and after much painful study and thought came out of the darkness of skepticism into the broad daylight of faith and certainty that the Bible from beginning to end is God's Word. The following pages are largely the outcome of that experience of conflict and final victory. I will give Ten Reasons why I believe the Bible is the Word of God.

First, on the ground of the testimony of Jesus Christ.

Many people accept the authority of Christ who do not accept that of the Bible as a whole. We all must accept His authority. He is accredited to us by five Divine testimonies: by the testimony of the Divine life He lived; by the testimony of the Divine words He spoke; by the testimony of the Divine works He wrought, by the Divine attestation of the resurrection from the dead; and by the testimony of His Divine influence upon the history of mankind. But if we accept the authority of Christ we must accept the authority of the Bible as a whole. He testifies definitely and specifically to the

Divine authorship of the whole Bible.

We find His testimony as to the Old Testament in Mark 7:13. Here he calls the law of Moses the "Word of God." That, of course, covers only the first five books of the Old Testament, but in Luke 24:27 we read, "And beginning at Moses and all the prophets, He expounded unto them in *all the Scriptures* the things concerning Himself," and in the forty-fourth verse He said, "All things must be fulfilled which were written in the law of Moses and in the prophets and the Psalms." The Jews divided the Old Testament into three parts—the Law, the Prophets, and the Psalms—and Christ takes up each of these parts and sets the stamp of His authority upon it. In John 10:35 Christ says, "The Scripture cannot be broken," thereby teaching the absolute and inviolability of the Old Testament. More specifically still, if possible, in Matt. 5:18, Jesus says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." A jot is the smallest letter in the Hebrew alphabet—less than half the size of any other letter, and a tittle is the merest point of a consonant—less than the cross we put on a "t,"—and Christ here declares that the Scripture is absolutely true, down to the smallest letter or point of a letter. So if we accept the authority of Christ we must accept the Divine authority of the entire Old Testament.

Now, as to the New Testament. We find Christ's endorsement of it in John 14:26, "The Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Here we see that not only was the teaching of the Apostles to be fully inspired, but also their recollection of what Christ Himself taught. We are sometimes asked how we know that the Apostles correctly reported what Jesus said—"may they not have forgotten?" True, they might forget, but Christ Himself tells us that in the Gospels we have, not the Apostles' recollection of what He said, but the Holy Ghost's recollection, and the Spirit of God never for-

gets. In John 16:13, 14, Christ said that the Holy Ghost should guide the Apostles into "all the truth;" therefore in the New Testament teaching we have the whole sphere of God's truth. The teaching of the Apostles is more complete than that of Jesus Himself, for He says in John 16:12, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth is come, He shall guide you into *all the truth.*" While His own teaching had been partial, because of their weakness, the teaching of the Apostles, under the promised Spirit, was to take in the whole sphere of God's truth.

So if we accept the authority of Christ we must accept that of the whole Bible, but we must, as already seen, accept Christ's authority.

Second, on the ground of its fulfilled prophecies.

There are two classes of prophecies in the Bible—first, the explicit, verbal prophecies; second, those of the types.

In the first we have the definite prophecies concerning the Jews, the heathen nations and the Messiah. Taking the prophecies regarding the Messiah as an illustration, look at Isaiah 53, Micah 5:2, Daniel 9:25-27. Many others might be mentioned, but these will serve as illustrations. In these prophecies, written hundreds of years before the Messiah came, we have the most explicit statements as to the manner and place of His birth, the manner of his reception by men, how His life would end, His resurrection and His victory succeeding His death. When made, these prophecies were exceedingly improbable, and seemingly impossible of fulfillment; but they were fulfilled to the very minutest detail of manner and place and time. How are we to account for it? Man could not have foreseen these improbable events—they lay hundreds of years ahead—but God could, and it is God who speaks through these men.

But the prophecies of the types are more remarkable still. Everything in the Old Testament—history, institutions, ceremonies—is prophetic. The high-priesthood, the ordinary priesthood, the Levites, the prophets, priests and kings, are all prophecies. The tabernacle, the brazen altar, the laver, the golden candlestick, the table of shewbread, the veil, the altar of incense, the ark of the covenant, the

very coverings of the tabernacle, are prophecies. In all these things, as we study them minutely and soberly in the light of the history of Jesus Christ and the church, we see, wrapped up in the ancient institutions ordained of God to meet an immediate purpose, prophecies of the death, atonement, and resurrection of Christ, the day of Pentecost, and the entire history of the church. We see the profoundest Christian doctrines of the New Testament clearly foreshadowed in these institutions of the Old Testament. The only way in which you can appreciate this is to get into the Book itself and study all about the sacrifices and feasts, etc., till you see the truths of the New Testament shining out of the Old. If, in studying some elementary form of life, I find a rudimentary organ, useless now, but by the process of development to become of use in that animal's descendant, I say, back of this rudimentary organ is God, who, in the earlier animal, is preparing for the life and necessities of the animal that is to come. So, going back to these preparations in the Bible for the truth that is to be clearly taught at a later day, there is only one scientific way to account for them, namely, He who knows and prepares for the end from the beginning is the author of that Book.

Third, on the ground of the unity of the Book.

This is an old argument, but a very satisfactory one. The Bible consists of sixty-six books, written by more than thirty different men, extending in the period of its composition over more than fifteen hundred years; written in three different languages, in many different countries, and by men on every plane of social life, from the herdman and fisherman and cheap politician up to the king upon his throne; written under all sorts of circumstances; yet in all this wonderful conglomeration we find an absolute unity of thought.

A wonderful thing about it is that this unity does not lie on the surface. On the surface there is oftentimes apparent contradiction, and the unity only comes out after deep and protracted study.

More wonderful yet is the organic character of this unity, beginning in the first book and growing till you come to its culmination in the last book of the Bible. We have first the seed, then the plant, then the bud, then the blossom,

then the ripened fruit.

Suppose a vast building were to be erected, the stones for which were brought from the quarries in Rutland, Vermont; Berea, Ohio; Kasota, Minnesota, and Middletown, Connecticut. Each stone was hewn into final shape in the quarry from which it was brought. These stones were of all varieties of shape and size, cubical, rectangular, cylindrical, etc., but when they were brought together every stone fitted into its place, and when put together there rose before you a temple absolutely perfect in every outline, with its domes, sidewalls, buttresses, arches, transepts—not a gap or a flaw anywhere. How would you account for it? You would say:

“Back of these individual workers in the quarries was the master-mind of the architect who planned it all, and gave to each individual worker his specifications for the work.”

So in this marvelous temple of God's truth which we call the Bible, whose stones have been quarried at periods of time and in places so remote from one another, but where every smallest part fits each other part, we are forced to say that back of the human hands that wrought was the Master-mind that thought.

Fourth, on the ground of the immeasurable superiority of the teachings of the Bible to those of any other and all other books.

It is quite fashionable in some quarters to compare the teachings of the Bible with the teachings of Zoroaster, and Buddha, and Confucius, and Epictetus, and Socrates, and Marcus Aurelius Antoninus, and a number of other heathen authors. The difference between the teachings of the Bible and those of these men is found in three points—

1ST, the Bible has in it nothing but truth, while all the others have truth mixed with error. It is true Socrates taught how a philosopher ought to die; he also taught how a woman of the town ought to conduct her business. Jewels there are in the teachings of these men, but (as Joseph Cook once said) they are “jewels picked out of the mud.”

2ND, the Bible contains *all* truth. There is not a truth to be found anywhere on moral or spiritual subjects that you cannot find in substance within the covers of that old Book. I

have often, when speaking upon this subject, asked anyone to bring me a single truth on moral or spiritual subjects, which, upon reflection, I could not find within the covers of this book, and no one has ever been able to do it. I have taken pains to compare some of the better teachings of infidels with those of the Bible. They indeed have jewels of thought, but they are, whether they knew it or not, stolen jewels, and stolen from the very Book they ridicule.

The **3RD** point of superiority is this: the Bible contains more truth than all other books together. Get together from all literature of ancient and modern times all the beautiful thoughts you can; put away all the rubbish; put all these truths that you have culled from the literature of all ages into one book, and as the result, even then you will not have a book that will take the place of this one book.

This is not a large book. I hold in my hand a copy that I carry in my vest pocket, and yet in this one little book there is more of truth than in all the books which man has produced in all the ages of his history. How will you account for it? There is only one rational way. This is not man's book, but God's Book.

Fifth, on the ground of the history of the Book, its victory over attack.

This book has always been hated. No sooner was it given to the world than it met the hatred of men, and they tried to stamp it out. Celsus tried it by the brilliancy of his genius, Porphyry by the depth of his philosophy; but they failed. Lucian directed against it the shafts of his ridicule, Diocletian the power of the Roman empire; but they failed. Edicts backed by all the power of the empire were issued that every Bible should be burned, and that everyone who had a Bible should be put to death. For eighteen centuries every engine of destruction that human science, philosophy, wit, reasoning or brutality could bring to bear against a book has been brought to bear against that book to stamp it out of the world, but it has a mightier hold on the world today than ever before.

If that were man's book, it would have been annihilated and forgotten hundreds of years ago, but because there is in it “the hiding of God's power,” though at times all the great men of the world have been against it, and only an obscure remnant for it, still

it has fulfilled wonderfully the words of Christ, though not in the sense of the original prophecy, "Heaven and earth shall pass away, but my word shall not pass away."

Sixth, on the ground of the character of those who accept and of those who reject the Book.

Two things speak for the divinity of the Bible—the character of those who accept it, and, equally, the character of those who reject it. I do not mean by this that every man who professes to believe the book is better than every man that does not, but show me a man living an unselfish, devoted life, one who without reservation has surrendered himself to do the will of God, and I will show you a man who believes the Bible to be God's Word. On the other hand, show me a man who rejects the Divine authority of that book, and I will show you a man living a life of greed, or lust, or spiritual pride, or self will.

Suppose you have a book purporting to be by a certain author, and the people best acquainted with that author say it is his, and the people least acquainted with him say it is not; which will you believe? Now the people best acquainted with God say the Bible is His book; those who are least acquainted with God say it is not. Which will you believe?

Furthermore, as men grow better they are more likely to accept the Bible, and as they grow worse they are more likely to reject it. We have all known men who were both sinful and unbelieving, who by forsaking their sin, lost their unbelief. Did any of us ever know a man who was sinful and believing, who by forsaking his sin lost his faith? The nearer men live to God the more confident they are that the Bible is God's Word; the farther they get away from Him the more confident they are that it is not.

Where is the stronghold of the Bible? In the pure, unselfish, happy home. Where is the stronghold of infidelity? The gambling hell, the drinking saloon and the brothel. If a man should walk into a saloon and lay a Bible down upon the bar, and order a drink, we should think there was a strange incongruity in his actions, but if he should lay any infidel writing upon the bar, and order a drink, we would not feel that there was any incongruity.

Seventh, on the ground of the influence of the Book.

There is more power in that little book to save men, and purify, gladden and beautify their lives, than in all other literature put together—more power to lift men up to God. A stream never rises higher than its source, and a book that has a power to lift men up to God that no other book has, must have come down from God in a way that no other book has.

I have in mind as I write a man who was the most complete victim of strong drink I ever knew; a man of marvelous intellectual gifts, but who had been stupefied and brutalized and demonized by the power of sin, and he was an infidel. At last the light of God shone into his darkened heart, and by the power of that book he has been transformed into one of the humblest, sweetest, noblest men I know today.

What other book would have done that? What other book has the power to elevate not only individuals but communities and nations that this book has?

Eighth, on the ground of the inexhaustible depth of the Book.

Nothing has been added to it in eighteen hundred years, yet a man like Bunsen, or Neander, cannot exhaust it by the study of a lifetime. George Muller read it through more than one hundred times, and said it was fresher every time he read it. Could that be true of any other book?

But more wonderful than this—not only individual men but generations of men for eighteen hundred years have dug into it and given to the world thousands of volumes devoted to its exposition, and they have not reached the bottom of the quarry yet. A book that man produces man can exhaust, but all men together have not been able to get to the bottom of this book. How are you going to account for it? Only in this way—that in this book are hidden the infinite and inexhaustible treasures of the wisdom and knowledge of God.

A brilliant Unitarian writer, in trying to disprove the inspiration of the Bible, says: "How irreligious to charge an infinite God with having written His whole Word in so small a book." He does not see how his argument can be turned against himself. What a testimony it is to the divinity of this book that such infinite wisdom is stored away in so small a compass.

Ninth, on the ground of the fact that as we grow in knowledge and holiness we grow toward the Bible.

Every thoughtful person when he starts out to study the Bible finds many things with which he does not agree, but as he goes on studying and growing in likeness to God, the nearer he gets to God the nearer he gets to the Bible. The nearer and nearer we get to God's standpoint the less and less becomes the disagreement between us and the Bible. What is the inevitable mathematical conclusion? When we get where God is, we and the Bible will meet. In other words, the Bible was written from God's standpoint.

Suppose you are traveling through a forest under the conduct of an experienced and highly recommended guide. You come to a place where two roads diverge. The guide says the road to the left is the one to take, but your own judgment passing upon the facts before it sees clear evidence that the road to the right is the one to take. You turn and say to the guide,

"I know you have had large experience in this forest, and you have come to me highly recommended, but my own judgment tells me clearly that the road to the right is the one we should take, and I must follow my own judgment. I know my reason is not infallible, but it is the best guide I have."

But after you have followed that path for some distance you are obliged to stop, turn around and go back and take the path which the guide said was the right one.

After a while you come to another place where two roads diverge. Now the guide says the road to the right is the one to take, but your judgment clearly says the one to the left is the one to take, and again you follow your own judgment with the same result as before.

After you had this experience forty or fifty times, and found yourself wrong every time, I think you would have sense enough the next time to follow the guide.

That is just my experience with the Bible. I received it at first on the authority of others. Like almost all other young men, my confidence became shaken, and I came to the fork in the road more than forty times, and I followed my own reason, and in the outcome found myself wrong and the Bible right every time, and I trust that from this time on I shall have sense enough to follow the teachings of the

Bible whatever my own judgment may say.

Tenth, on the ground of the direct testimony of the Holy Spirit.

We began with God and shall end with God. We began with the testimony of the second person of the Trinity, and shall close with that of the third person of the Trinity.

The Holy Spirit sets His seal in the soul of every believer to the Divine authority of the Bible. It is possible to get to a place where we need not argument to prove that the Bible is God's Word. Christ says, "My sheep know my voice," and God's children know His voice, and I know that the voice that speaks to me from the pages of that Book is the voice of my Father. You will sometimes meet a pious old lady, who tells you that she knows that the Bible is God's Word, and when you ask her for a reason for believing that it is God's Word she can give you none. She simply says:

"I know it is God's Word."

You say: "That is mere superstition."

Not at all. She is one of Christ's sheep, and recognizes her Shepherd's voice from every other voice. She is one of God's children, and knows the voice which speaks to her from the Bible is the voice of God. She is above argument.

Everyone can have that testimony. John 7:17 (R.V.) tells you how to get it. "If any man willeth to do His will, he shall know of the teaching, whether it be of God." Just surrender your will to the will of God, no matter where it carries you, and you will put yourself in such an attitude toward God that when you read this book you will recognize that the voice that speaks to you from it is the voice of the God to whom you have surrendered your will.

Some time ago, when I was speaking to our students upon how to deal with skeptics, there was in the audience a graduate of a British University who had fallen into utter skepticism. At the close of the lecture he came to me and said:

"I don't wish to be discourteous, sir, but my experience contradicts everything you have said."

I asked him if he had followed the course of action that I had suggested and not found light. He said that he had. Stepping into another room I had a pledge written out running somewhat as follows:

"I believe there is an absolute difference between right and wrong, and I hereby take my stand upon the right, to follow it wherever it carries me. I promise earnestly to endeavor to find out what the truth is, and if I ever find that Jesus Christ is the Son of God, I promise to accept Him as my Savior and confess Him before the world."

I handed the paper to the gentleman and asked him if he was willing to sign it. He answered, "Certainly," and did sign it. I said to him:

"You don't know there is not a God, and you don't know that God doesn't answer prayer. I know He does, but my knowledge cannot avail for you, but here is a possible clue to knowledge. Now you have promised to search earnestly for the truth, so you will follow this possible clue. I want you to offer a prayer like this: 'Oh, God, if there be any God, and thou dost answer prayer, show me whether Jesus Christ is thy Son, and if you show me He is, I will accept Him as my Savior and confess Him before the world.'"

This he agreed to do. I further requested that he would take the Gospel of John and read in it every day, reading only a few verses at a time slowly and thoughtfully, every time before he read asking God to give him light. This he also agreed to do, but he finished by saying, "There is nothing in it." However, at the end of a short time, I met him again, and he said to me, "There is something in that." I replied, "I knew that." Then he went on to say it seemed just as if he had been caught up by the Niagara river and

had been carried along, and that before long he would be a shouting Methodist.

A short time ago I met this gentleman again, and he said to me that he could not understand how he had been so blind, how he had ever listened to the reasoning which he had; that it seemed to him utterly foolish now. I replied that the Bible would explain this to him, that the "natural man receiveth not the things of the Spirit of God," but that now he had put himself into the right attitude towards God and His truth, everything had been made plain. That man, who assured me that he was "a very peculiar man," and that methods that influenced others would not influence him, by putting himself into the right attitude towards God, got to a place where he received the direct testimony of the Holy Ghost that this Bible is God's Word; and any one else can do the same.

** Dr. R. A. Torrey was a noted evangelist early in this century. He also served as President of Moody Bible Institute.*

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WILL IT BE SOON?

by Billy Graham*

Jesus made certain predictions about the time before His coming again. He said that there will be earthquakes, wars, violence, moral permissiveness, tribulations, antichrists, people betraying one another—all leading up to Armageddon. The newspapers are filled with reports of murders, robberies and rapes—there is a worldwide convulsion of violence and terrorism. All the signs seem to indicate that something will happen soon.

The San Andreas Fault in southern California is a juncture between two gigantic plates moving toward each other. When they grind together, energy increases and may be released through an earthquake. That seems to be a picture of our world today. Ideological worlds are heading for catastrophic upheaval. New economics, social, scientific and religious ideas are grinding against traditional values. Internal pressure is growing, as more and more people want only personal gratification. The world is moving toward a great cultural and political earthquake.

“THERE SHALL BE SIGNS”

Jesus said, “There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; . . . the powers of heaven shall be shaken.”¹ The Bible says God is going to shake the earth once more.

But there will be some things that will remain, that will always be the same. What are they?

The nature of God never changes. He is unchanging in His holiness and His righteousness. God said, “I am the Lord (God), I change not.”² The Scripture says, “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning.”³

God is a God of judgment. The Bible says that the Lord shall judge the ends of the earth. Every secret thing will be brought to light. There is a day

of judgment coming. That has not changed.

God is unchanging in His love. He loves you. He has a plan for your life. Don't let the newspaper headlines frighten you. God is still sovereign, He's still on the throne; and those of us who follow Him and serve Him have a future that is brighter than tomorrow.

THE WORD OF GOD: UNCHANGING

Something else that hasn't changed is the Word of God. “The grass withereth, the flower fadeth: but the Word of our God shall stand for ever.”⁴ “For ever, O Lord, Thy Word is settled in heaven.”⁵ The Word of God is unchanging. Read it every day, study it.

And human nature doesn't change. Jeremiah said, “The heart is deceitful above all things, and desperately wicked.”⁶ We're all sinners—sinners by birth, sinners by choice, sinners by practice. We cannot be reconciled to God, we cannot go to heaven, unless our sins are forgiven.

The moral law hasn't changed. “It is easier for heaven and earth to pass, than one tittle of the law to fail,” said Jesus.⁷ “Thou shalt have no other gods before Me”;⁸ idolatry is still a sin. “Honor thy father and thy mother”;⁹ rebellion against the authority of your parents is still sin. “Thou shalt not commit adultery”;¹⁰ if you have committed adultery, you're a sinner. “Thou shalt not steal”;¹¹ cheating in school, pilfering in a store, are sins. “Thou shalt not bear false witness against thy neighbor”;¹² have you ever told a lie?

THE PROMISE OF HIS COMING

The Bible says that if we keep the whole law and yet offend in one point, we're guilty of breaking the whole law. We are sinners and we need reconciliation, we need justification, we need to be redeemed. That's why Christ came. That's why He went to the cross. That's why He conquered death at the resurrection.

And the promise of His coming again has not changed. Christ said before He left, “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations.”¹³ The last thought in the Bible is that Jesus Christ is coming again: “He which testifieth these things saith,



Surely I come quickly. Amen. Even so, come, Lord Jesus.”¹⁴

What will happen when Christ comes? Sin, suffering and death will be eliminated. Peace will be established on the earth: “His name shall be called . . . The Prince of Peace. Of the increase of His government and peace there shall be no end.”¹⁵ When Christ comes, the Kingdom of God will triumph.

We're to wait with patience. “For yet a little while, and He that shall come will come, and will not tarry.”¹⁶ It has been 2,000 years since that promise was made. Peter said people are going to ask, “Where is the promise of His coming? In all these 2,000 years people have looked for Him and He hasn't come.”¹⁷ What's wrong? Has something happened? No, everything is going right along according to God's timetable. That's the way He meant it to be, so that we will come to Him by simple faith and accept Him into our hearts as Lord and Savior.

“WATCH AND PRAY”

We're to watch. You get up in the morning and say, “Lord, maybe today You're going to come.” You go to bed at night and say, “Lord, maybe while I'm sleeping You're going to come.” The Apostle Paul said, “We're waiting with longing expectation for the coming of our Lord Jesus Christ.”¹⁸ Are you waiting and watching?

And we're to work. Because He's coming doesn't mean that we're to go home and sit and wait and do nothing or say, “There's nothing I can do to help the world.” It ought to cause us to work harder than ever before: harder in our churches and in our communities and do more good works than ever before. Pray for peace, work for peace, help in all good works. Jesus said, “Blessed is that servant, whom his Lord when He cometh shall find so doing.”¹⁹ We ought to be working with the expectation that He is coming soon.

Then the last thing that we're to do

is to prepare with urgency. Jesus said, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."²⁰

What do you have to do to be ready? Maybe at this moment God's peace and His joy and His love are not yours. The assurance of salvation is not yours, and you'd like to make sure.

Repent of your sins. Say, "Lord, I'm sorry. I'm willing to change my way of thinking and living, and I'm ready to bring my whole life under the Lordship of Jesus Christ. I'm changing my priorities." By faith receive Christ as your Lord and Savior, and you will have a personal relationship with Him. You can do that right now, today.

REFERENCES:

(1) Luke 21:25-26 KJV. (2) Malachi 3:6 KJV. (3) James 1:17 KJV. (4) Isaiah 40:8 KJV. (5) Psalm 119:89 KJV. (6) Jeremiah 17:9 KJV. (7) Luke 16:17 KJV. (8) Exodus 20:3 KJV. (9) Exodus 20:12 KJV. (10) Exodus 20:14 KJV. (11) Exodus 20:15 KJV. (12) Exodus 20:16 KJV. (13) Matthew 25:31-32 KJV. (14) Revelation 22:20 KJV. (15) Isaiah 9:6-7 KJV (16) Hebrews 10:37 KJV. (17) Cf. 2 Peter 3:4. (18) Cf. Philippians 3:20. (19) Matthew 24:46 KJV. (20) Matthew 24:44 KJV.

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PLAN TO COME!

THE REPORT OF THE WATCHER

by A. W. Tozer*

Were some watcher or holy one from the bright world above to come among us for a time with the power to diagnose the spiritual ills of church people there is one entry which I am quite sure would appear on the vast majority of his reports: *Definite evidence of chronic spiritual lassitude; level of moral enthusiasm extremely low.*

What makes this condition especially significant is that Americans are not naturally an unenthusiastic people. Indeed they have a world-wide reputation for being just the opposite. Visitors to our shores from other countries never cease to marvel at the vigor and energy with which we attack our problems. We live at a fever pitch, and whether we are erecting buildings, laying highways, promoting athletic events, celebrating special days or welcoming returning heroes we always do it with an exaggerated flourish. Our building will be taller, our highway broader, our athletic contest more colorful, our celebration more elaborate and more expensive than would be true anywhere else on earth. We walk faster, drive faster, earn more, spend more and run a higher blood pressure than any other people in the world.

In only one field of human interest are we slow and apathetic: that is the field of personal religion. There for some strange reason our enthusiasm lags. Church people habitually approach the matter of their personal relation to God in a dull, half-hearted way which is altogether out of keeping with their general temperament and wholly inconsistent with the importance of the subject.

It is true that there is a lot of religious activity among us. Inter-church basketball tournaments, religious splash parties followed by devotions, weekend camping trips with a Bible quiz around the fire, Sunday school picnics, building fund drives and ministerial breakfasts are with us in unbelievable numbers, and they are carried on with typical American gusto. It is when we enter the sacred precincts of the heart's personal religion that we suddenly lose all enthusiasm.

So we find this strange and contradictory situation: a world of noisy,

headlong religious activity carried on without moral energy or spiritual fervor. In a year's travel among the churches one scarcely finds a believer whose blood count is normal and whose temperature is up to standard. The flush and excitement of the soul in love must be sought in the New Testament or in the biographies of the saints; we look for them in vain among the professed followers of Christ in our day.

Now if there is any reality within the whole sphere of human experience that is by its very nature worthy to challenge the mind, charm the heart and bring the total life to a burning focus, it is the reality that revolves around the Person of Christ. If He is Who and what the Christian message declares Him to be, then the thought of Him should be the most exciting, the most stimulating, to enter the human mind. It is not hard to understand how Paul could join wine and the Spirit in one verse: "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). When the Spirit presents Christ to our inner vision it has an exhilarating effect on the soul, much as wine has on the body. The Spirit-filled man may literally dwell in a state of spiritual fervor amounting to a mild and pure inebriation.

God dwells in a state of perpetual enthusiasm. He is delighted with all that is good and lovingly concerned about all that is wrong. He pursues His labors always in a fullness of holy zeal. No wonder the Spirit came at Pentecost as the sound of a rushing mighty wind and sat in tongues of fire on every forehead. In so doing He was acting as one of the Persons of the blessed Godhead.

Whatever else happened at Pentecost, one thing that cannot be missed by the most casual observer was the sudden upsurging of moral enthusi-

asm. Those first disciples burned with a steady, inward fire. They were enthusiastic to the point of complete abandon.

Dante, on his imaginary journey through hell, came upon a group of lost souls who sighed and moaned continually as they whirled about aimlessly in the dusky air. Virgil, his guide, explained that these were the "wretched people," the "nearly soulless," who while they lived on earth had not moral energy enough to be either good or evil. They had earned neither praise nor blame. And with them and sharing in their punishment were those angels who would take sides neither with God nor Satan. The doom of all of the weak and irresolute crew was to be suspended forever between a hell that despised them and a heaven that would not receive their defiled presence. Not even their names were to be mentioned again in heaven or earth or hell. "Look," said the guide, "and pass on."

Was Dante saying in his own way what our Lord had said long before to the church of Laodicea: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth"?

The low level of moral enthusiasm among us may have a significance far deeper than we are willing to believe.

From *Of God and Men*, by A. W. Tozer, and used by permission of Christian Publications, Inc., Harrisburg, PA 17101

* The Late Dr. Tozer still speaks to Christians today.

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THE REDEMPTION OF THE COLLEGE

by D. Elton Trueblood*

When the Christian college finally emerged in history, it appeared as a genuine novelty. Curiously it appeared, in its fullness, only in the United States of America, and it has never been duplicated. Indeed, in many parts of the world, it is not even understood, much less reproduced. In contemporary Russia there is nothing remotely similar to the Christian college, while in Europe there are only slight approximations to the pattern. Since this particular educational pattern sheds important light upon the character of our national culture, to which it has contributed in a remarkable fashion, the effort to appreciate it is a worthy goal.

EDUCATION, AN ANCIENT INSTITUTION

Schools are indeed cultural institutions of genuine antiquity. The earliest evidences of civilization always seem to include at least three institutions: a prison, an altar, and a school. As soon as our ancestors became civilized at all, they recognized the necessity of establishing some means of passing on from generation to generation something of what they had learned about the way to live. Consequently, a civilization without some sort of education is clearly a contradiction in terms. **In its simplest form, as President Garfield appreciated, it is a log with a teacher on one end of it and a child on the other,** for all educational development is an elaboration of this basic and important pattern.

EDUCATION'S HISTORY

It is helpful to remind ourselves of many steps in educational history. All are indebted, for example, to the embodiment of Plato's dream which was known as the academy. This significant institution of learning lasted for fully nine hundred years until it was finally closed during the reign of Justinian. Plato's pattern was remarkable, chiefly because it not only perpetuated previous learning but also encouraged students to think for themselves, so that culture might be truly progressive. Pupils often advanced by degrees, until they, themselves, were expected to become the tutors of others. No thoughtful person can scratch around among the ruined foundation stones where the academy once flourished, just outside ancient Athens, without deep emotion. We may say with propriety what Samuel Johnson said at Iona in 1773, when, in the company of

James Boswell, he visited the famous island off the west coast of Scotland:

Far from me, and from my friends, be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of **Marathon**, or whose piety would not grow warmer among the ruins of **Iona!**

Just as we are moved by the remembrance of the Athenian academy, we are also moved when we are reminded of the simple beginnings of now famous universities, such as Paris, Oxford, Cambridge, Heidelberg, and Edinburgh. Some of these have now lasted many centuries, but the shadow of none is yet as long as that cast by Plato's dream. The idea of a university, to employ Cardinal Newman's phrase, developed slowly, arising in England by the establishment of separate colleges, all of which were originally ecclesiastical. The original pattern was that deemed appropriate to the education of the priesthood, but, in the ultimate outcome, this became only a minor factor in the total enterprise. Furthermore, in the numerous universities patterned in part upon those developed in the Middle Ages, theological education now has no part at all, the institutions being solely secular and proud of that fact. In some instances all of the major professions are represented in the curriculum, with the exception of that of the public ministry. Thus the academic pendulum has swung from one extreme to the other.

IS CHRISTIAN EDUCATION VALID?

In many countries today the whole

of higher education is in the hands of government, being carried on entirely at the expense of the state. This is conspicuously true in the U.S.S.R., where large expenditures for advanced education are made but in which there is no theological education except for a few feeble and vestigial efforts. **The notion that the Christian faith can have or ought to have any reasonable part in general education, in the provision of either motivation or content, is looked upon as ridiculous.** In countries not controlled by consciously Communist philosophy, the universities tend to be almost equally secularized, but the existence of religious schools, chiefly for the instruction of those devoted to religious vocations, is accepted as a valid part of the total culture, sometimes being supported by government funds.

The Christian college, as it grew to maturity in American culture, was something markedly different from either the secularized university, on the one hand, or the institution for vocational religious training on the other. This point requires careful elaboration because it is frequently missed, especially by strangers who are unfamiliar with American history. Foreigners, when told of our Christian colleges, jump at once to the conclusion that they are devoted to a denominational promotion or to the exclusive training of theologians. This, however, as Americans well know, is very far from the truth. Because of the ease with which misunderstanding may be produced, it is important for us to try to describe again the idea of a Christian college as it developed in the English colonies of America, and as it flourished both in the nineteenth century and in the early twentieth century before significant decay began to appear. It is the root idea which must be understood first, because it is the idea which has been productive of valuable fruits.

EDUCATION HAS CHRISTIAN ROOTS

The characteristic American educational unit did not appear in the earliest colonial days because the first educational institutions were cultural imports. Harvard College was meant to be essentially a reproduction of Emmanuel College, Cambridge, its original purpose being the production of a trained clergy. At its inception, Har-

vard did not **have** a divinity school because, in essence, it **was** a divinity school, though it did not long remain such.

While ministerial training was the first felt need in America, other purposes soon began to dominate the thinking of the English colonists. Scholars were needed in a variety of sciences if the life of the new communities was to prosper. Just as men do not live by bread alone, so they do not live by worship alone. In the eighteenth century the disciplines which we associate with the mind of Benjamin Franklin were gaining in popular favor. The creation of the American Philosophical Society was a crucial step in the determination to encourage all useful kinds of learning. We became aware that we needed not only practitioners of medicine and law but also of astronomy and other sciences if we were to be a truly civilized people. Therefore, there arose laboratories and observatories, as well as libraries and museums.

CHRISTIAN EDUCATIONISTS

A significant factor in this spread of interest in learning was the powerful idea that creatures made in the image of God should learn all that they could about His world. If "the earth is the Lord's and the fullness thereof," no kind of inquiry is logically off limits. We know something significant about the rationale of the Christian college when we observe the growth of Yale College under the powerful leadership of the first Timothy Dwight. If anyone was ever a committed Christian, President Dwight was, so that, almost single-handed he altered the mood of the college to which he was so deeply devoted. Far from being antiscientific, Dwight, in pursuing consistently his dominant philosophy, determined to introduce the study of chemistry into Yale College. In this enterprise his success was phenomenal. Under the leadership of Benjamin Silliman, the brilliant young man whom he selected to inaugurate the new discipline, chemistry flourished, thereby providing a model that was widely copied.

THE CHRISTIAN COLLEGE

The Christian college, as developed on American soil by virtue of many powerful minds, was seldom narrowly denominational, though each successive institution came into being by the thought, effort, and sacrifice of

Christian people. Therefore, it is a misnomer to speak of such an institution as **private**. It was, in most instances, just as public as were the new state universities when they finally and belatedly arose because student enrollment was seldom limited on any sectarian basis. The college was public because it was organized for the public good, a point not contradicted by the arrangement of finances, independent of the public purse. Indeed, if we require a descriptive adjective for such a college, "independent" is far more accurate than is "private," but "Christian" is better than either one. The third adjective is more nearly accurate because what America developed providentially was not so much education in specifically Christian subjects, as education, **in all subjects**, from a Christian perspective.

A UNITY OF PURPOSE— GOD'S PLAN

This is the precise point which foreign observers often miss, and which some of our contemporary citizens, never having known the Christian college at its best, do not even now understand. The unity of the Christian college, when it understands itself, is not a unity of curriculum, but a **unity of purpose**. It is a complex unity, involving both studies and the reason for the study. Charles Wesley provided a happy pattern of phrases when he sang: "Unite the pair so long disjoined, knowledge and vital piety."

THE STUDENT WHO BELIEVES

According to this sophisticated philosophy of education, every subject is worth studying, for no valid discipline is a threat to the rationality of the Christian faith. The student who believes, as did Dwight's students seventy years ago, that the world is God's world, is naturally eager to learn all that he can about such a world. It is not really strange that, during most of the years of the dominance of the Christian college in our culture, the most devout of all of the professors tended to be those in the natural sciences. In Earlham, for example, one of the greatest of its presidents, Joseph Moore, was, in addition to his administrative duties, the one who taught biology and built the museum, at the same time being a recognized minister. The important point to notice is that this conjunction of abilities was

not looked upon as odd.

THE MOOD OF EDUCATION IS IMPORTANT

What was the function of the Christian faith in such an educational pattern? It did not, for the most part, dictate the choice of subjects taught and learned. It did, however, determine the mood in which they were taught and provided a powerful motivation for learning. History is more interesting if it is seen as the sum of the way in which God has dealt with His children, and science is ennobled by recognizing that it is a way of thinking God's thoughts after Him. There is no subject that cannot be taught better by the mood of humility. Because it was in a college permeated by such an approach to learning that I began my own higher education, I can never be sufficiently grateful.

THE EXPERIENCE OF WORSHIP

Central to such a college is, of course, the experience of worship. It is no accident that, on the characteristic Christian college campus, the chapel building is the control or focal structure and that the chapel bell is the one sound to which all residents respond. It is a great thing for those who learn and also for those who teach to worship regularly together. Here, when it is real, is a genuine antidote to the fragmentation and the trivialization that beset many contemporary educational undertakings. There may be other ways in which the reality of community can be produced, but if so, it is not evident what they are. Community does not come by dictation or merely by being together physically, but primarily by looking together in the same direction.

For those in an educational effort, to worship together is one of the most lifting experiences conceivable. It means that time is set aside for what is noble, and that proud persons, kneeling in prayer or singing great hymns, are able to transcend some of their littleness. It is no wonder that we turn again and again to the words which Professor Alfred North Whitehead wrote in 1929, "Moral education is impossible apart from the habitual vision of greatness." When I dined by his side I knew what he meant!

We are dealing now with one of America's original contributions to world civilization. Most of the pattern

(continued on page 12)

already briefly described, has been developed during the last two hundred years. It is a pattern which deserves to be perpetuated and spread, but, before it can be multiplied or even maintained, it must be clearly understood and appreciated. It is important to realize the extent to which the pattern which has done so much for the world is truly indigenous. When we stress the centrality of the chapel experience, we may be reminded that the ancient colleges of Oxford and Cambridge also had chapels with focal significance architecturally, but the differences produced in America are immense. One difference of importance arises from the fact that, as American culture grew and flourished, the colleges were established, not in a few clusters, but in deliberately separated locations. Each came to be a center of light miles away from others and often the only bright spot in the cultural wilderness. The students, with their laboratories, their observatories, and their chapels, had the opportunity to know what it means to maintain standards in both learning and conduct. The spacing, though largely unintended, had the beneficent effect of providing cultural strong points where they were most needed, often influencing thereby the development of entire areas of a very broad land.

LOVE OF GOD AND LOVE OF LEARNING

The fact that the love of God and the love of learning could coexist did great things for many minds. A large proportion of our leaders during the two centuries of our history have been nourished in precisely such centers. Without the emergence of the Christian college, the history of North America might have been good, but it could not have been the same.

The sad and uncontested fact is that the vision of the Christian college is now dimmed. Though a few institutions have maintained the integrity of the vision in both theory and practice, these now constitute a minority. In the majority, the major features already described are today conspicuously absent. The chapel, far from being central in fact as well as architecture, is often empty. The spring is dry! Sometimes there is a supposed continuity, with worship being conducted, but it is no longer for the whole academic community; frequently we find a dozen where once there were a thou-

sand. Some reference to biblical studies is maintained but without genuine emphasis because it is without requirement. The combination of Christian commitment and scholarly achievement, once the standard, has been either neglected or consciously abandoned in hundreds of colleges. One consequence is a general lowering of standards. Now in a frantic effort to maintain a supposedly desirable level of enrollment, entrance standards are being lowered.

LOWER STANDARDS NOW

The moral level is often so lax that what emerges is almost total permissiveness. Many, including some teaching faculty, do not uphold the idea of chastity, but opt, instead, for something which they call the new morality. When this is examined with any intellectual rigor, it is very hard to see that it means anything at all, unless it means the complete absence of any objective moral order. It is said, in defense, that the college, in this regard, is not to blame, since this is the way the contemporary society operates. The notion that the college should challenge the world's ways, rather than accept them with acquiescence, seems not to be seriously entertained. By condoning the loss of standards, the college has nothing left except tolerance, which turns out to be the weakest of all the virtues.

CHRISTIAN LIFESTYLE IS IMPORTANT

The most obvious phase of decline, so far as the impartial observer is concerned, is that of aesthetic standards, whether in dress, dining, or manners. Thousands now go through the entire college courses without a single experience of dignified dining and many graduate without having learned the most elemental rules of mannerly behaviour. It is widely affirmed that slovenly dress has nothing to do with character, but that this is true is far from self-evident. **Indeed there is plenty of evidence to show that slovenly dress, or conscious ugliness, really affects the person at a deep level.** How strange that the very institutions for which people have sacrificed, in the hope of raising the cultural level, should now themselves become the enemies of culture. What if the intended cure becomes one of the clearest indications of the disease?

There are certainly colleges in which, by almost any standard which can be devised, life is made worse rather than better. Some become addicted to drugs because of the pressures felt in college, which might not have been felt equally in the world outside. The pressures which lead to unchastity are really greater in some college communities than they are in the homes from which the students come. Is it any real wonder, therefore, that thousands of decent people now are beginning to question the wisdom of the enormous financial sacrifice which college entails. The saddest part of this picture is that the revulsion has come, not merely against secular education, but even more against that kind which was originated and long supported by the church of Jesus Christ.

RENEWAL IS POSSIBLE

What has been said is demonstrably true, but it is not the whole truth. The other and, in the long run, the most important part of the truth is that renewal is still possible. Every student of history realizes that civilization can go down, and this he knows because so many springs have gone dry. In producing his monumental work, Gibbon made every literate person understand this terrible fact. Rome **did** decay, and so can we. For a generation, we have pondered the possibility of the decline of the West, and, if we are honest, we have to admit that this is more than an empty phrase. But the other side of the matter is that renewal is a genuine option for any people. Indeed, ours is a world in which there can be a new shoot in the old stump. But renewal is never automatic! It comes only when people face their failure boldly, admitting their mistakes, and take the requisite steps to allow the processes of renewal to operate. If we refuse to face the fact of decline, there is no hope at all.

OUR CHRISTIAN TASK

I am among those who believe that the fair dream which we call the Christian college is still a live option for modern men and women. Some colleges may, indeed, be in such terrible decay that it is a waste of time to bother with them. In short, some of them may be the barren fig trees, of which Jesus spoke in a moving parable (Luke 3:7-9), and consequently, it is reasonable to let them die and be cut down. But these constitute only a

small minority. For many the point of no return has not yet been reached. But the situation is urgent and time will not wait. Our Christian task, therefore, is to use our minds to try to present and to follow a program of renewal. What is it?

As I have thought long about the situation of the Christian college in America, recognizing both the magnitude of the conception and the sorrow of its decline, I have turned to the words of Abraham Lincoln when he said on December 1, 1862, "We shall nobly save, or meanly lose, the last best hope of earth." I do not say that the Christian college is the last best hope, but I do say that it is part of that hope. I want, while I am alive, to give my best thought to the elaboration of the redemptive idea, to face honestly our departure from it, and to assist wherever possible, in its renewal. I think that renewal is possible! My reason for thinking this is the observation that, though some institutions have decayed so much that revival is, humanly speaking, improbable, there are, at the same time, many in which a genuine ground of hope remains. There are institutions in which the decline is not yet fatal and in which there are loyal persons ready to give new embodiment to the dream.

SOME CONCRETE PLANS

What we need now is a concrete plan of action. To this end I now outline a fourfold program, in the conviction that each of the four proposals is necessary.

1. We must accept our uniqueness. If we suppose that we are engaged in education in general or that we are trying, in each instance, to maintain just another college, we are almost certain to fail. The tax-supported institution is bound to do better if mere education is what is attempted. Our success lies in the frank acceptance of a unique vocation, providing thereby a valid option which the wholly secularized institution is not free to provide. We can study values, not in some abstract inquiry, but in the conviction that we are dealing with an objective moral order, which is consistent with the biblical revelation. We believe that we are examining, not merely what we happen to prefer, but what is objectively true. As a Christian is one who is committed to Jesus Christ, so a Christian college is an institution of higher learning in which the Christian revelation provides the major premise for the entire

intellectual operation. Like Archimedes, we need a **place to stand** if we expect to move the world, and the genuine Christian college has precisely such a place. This, as any thoughtful person realizes, doesn't automatically solve all of our problems, but it does something better; it provides an alternative to a hopeless relativism. The Christian college recognizing its own inherent strength will not find survival simple or easy, but it will be on the way.

2. We must accept unapologetically, the principle of requirement. Because all of us are aware of erosion at this very point, we may now be ready to say what is required and to stand by it with courage. When we examine the issue with any care, it is hard to see why any intelligent person ever supposed that requirements could be abandoned with impunity. Believing, as I do, in medical education, I am not ashamed to say that I shall try to select a physician who has had to meet requirements in medical school, rather than doing his own thing. A doctor who has been allowed to evade requirements is clearly a social menace.

If requirement is a valid principle, we can reject permissiveness and reject it unequivocally. That permissiveness is a disease which has infected contemporary education is obvious to any candid observer. Tired of standing up under constant pressure, teachers and administrators have tried to solve their problem by unconditional surrender. Sometimes an effort is made to defend surrender as a virtue in that it enlarges the area of freedom. Each student is benefited, so the argument goes, in that he is liberated to do what he really wants to do. Some administrators announce, with evident pride, rather than with shame, that they no longer operate **in loco parentis**. This use of the Latin tongue may at first seem impressive, but on examination, it turns out to be capitulation, which of course is easier than struggle, but which leads to defeat for everyone. The renunciation of any parental role means that the only part of living for which responsibility is accepted is one of decreasing importance. The false appeal of the position arises from the assumption that an obsolete stand is being rejected, leading to a new and brighter day. The difficulty with this is that it is not true.

As almost all who examine the con-

cept of permissiveness soon recognize, the way of absolute freedom is that of absolute destruction of civilization. For one thing, it is intrinsically self-destructive because it destroys the freedom of others. If I demand the freedom to play loud music at all times, I thereby destroy, on the part of my neighbors, the freedom to sleep. Because the evils of permissiveness have become apparent, those who still practise it frequently seek to avoid the use of the word. There are many actions which in a decent civilization will not be tolerated. Whatever our method of recovery may be, we shall not be saved by softness.

3. We must be sincerely devoted to excellence. Because mediocrity invades us on every side, there must be concerted effort to maintain standards. One of the saddest features of the current academic scene is grade inflation. There are courses, in supposedly reputable institutions, in which the lowest grade, in actual practice, is B. We do not need to think very long to realize that an A is less valuable when nearly all students achieve this level. If anyone has the naivete to claim that the high grades are given because the students deserve them or that people are smarter than they used to be, he will be laughed at as he deserves to be.

The important point to make now is that, in the restoration of standards of excellence, the church college is potentially in a strong position. Though we are public, we are also independent. **We have, accordingly, the right to uphold a high standard in admissions, in advancement, and in graduation. We are not in the entertainment business!** We can maintain graduation by achievement and not merely by the accumulation of credits in easy subjects. We can require study in both logic and ethics if we think that they are necessary for the accomplishment of our magnificent purpose. We can employ outside examiners, thus avoiding the danger involved when the teacher is the sole judge of his own product. This may be difficult to introduce in the state institution, but the Christian college has the freedom to innovate for the sake of excellence.

Part of our purpose is the production of Christian intellectuals, men and women who can combine the love of God with the love of learning. If this is

(continued on page 14)

not done in the way of excellence, it will not be done at all. The option provided by the existence of the Christian college should be harder rather than easier, when compared with its alternatives, for we are in a more ambitious enterprise than are our competitors. This, however, is something which we have sometimes failed to realize, but unless we recognize it, we shall not survive and furthermore, we shall not deserve to survive.

4. We must reinstate the vision of wholeness. It is extremely easy to promote an education that is fragmented. Thus, it is possible today for a Ph.D. degree to be awarded to a person in a narrow field of inquiry, so that the recipient has very little acquaintance with the history of ideas or of great literature. The Christian college has a unique opportunity, in this regard, to demonstrate a vision of wholeness in marked contrast to the general procedure. As Christian educators we affirm the necessity of a number of values, and we believe that they can be nourished together, *better* than in separation.

Is it too much to expect of a college graduate that he or she should be able to speak the English language not only with clarity but also with some distinction and elegance? Is it wrong to suppose that college people should be able to avoid the constant employment of poor grammar? I realize, of course, that we hear barbarisms every day, particularly in television broadcasts,

but a good argument can be made for the conviction that a college ought to challenge the prevailing culture, rather than to reflect it. Is it a strange expectation that college educated persons should be able to stand upon their feet and to speak a few sentences that are articulate, without constant humming and hawing? Is it unreasonable to think that college people should be able to write simple letters that can be understood and even to spell the words correctly? If the colleges are not producing such persons, from where will they come? **While the Christian college is devoted to academic excellence, it is also devoted to courtesy, to disciplined living, and to good manners.** The way people learn to dine may be as important as the way in which they learn to perform chemical experiments. Few practices are more civilizing than that of grace before meals. This is, indeed, one of the ways in which we rise above the level of animality. All recognize that this sort of civilized behavior may be difficult to institute in a frankly secularized institution, but it ought to be possible to encourage it unapologetically in any Christian college.

The good life always comes by a combination, but this is nothing new to Christians who have any genuine understanding of their classical position. Over and over we return to the words of Christ, "I came that they may have life, and have it abundantly" (John 10:10). Here is our standard: **The abundant life includes both rigor-**

ous thinking and courteous behavior, both the appreciation of beauty and the concern for one another, both the ability to play and the desire to pray. What we reject, and reject emphatically, is the supposition that, between any of these, it is required of us that we choose. We do not need to choose! The holy conjunction is "and," a word the significance of which is far out of proportion to its size. We can have instructors who are both reverent and scholarly; we can have students who are both genteel and competent; we can have societies which are both liberated and disciplined.

The dream which possesses us is truly a noble one. "Methinks," said Milton, "I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks." The task before us is not easy, but perhaps, like Milton, we were made for whatever is arduous. There is nothing wrong with the dream. The question is whether we have that devotion sufficient to give it *embodiment*.

** Dr. Trueblood is a well known Christian (Quaker) philosopher.*

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ED'S NOTE: While the above relates primarily to Liberal (or General) Arts Colleges, there are lessons here for the Bible College or Bible Institute that we must observe. Let us be true to God, His Word, His Son and His Church!



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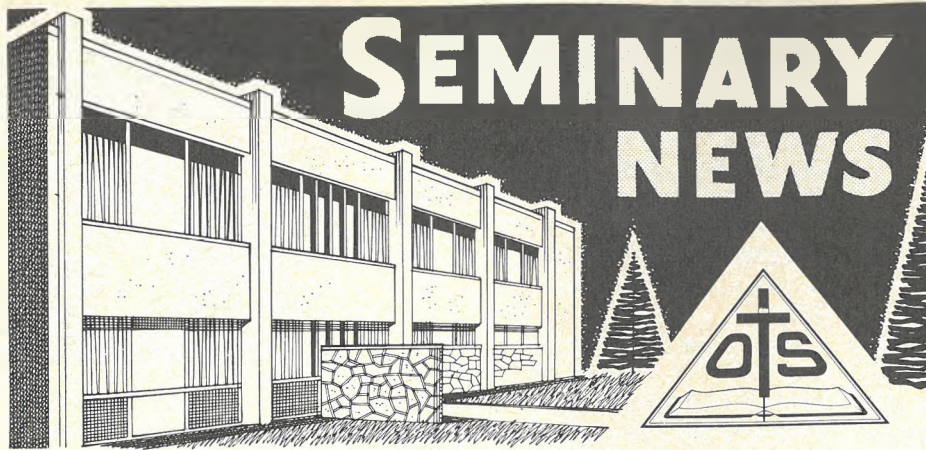
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THE SPIRITUAL DECISION PROCESS

The SDP is seldom an overnight or spur-of-the-moment experience. It can be, for some, a complex procedure. Right decisions must be based on factual information, and often, in a spiritual sense, the information needing to be conveyed is neither pleasant nor acceptable. The Christian's responsibility is to understand and effectively deal with responses such information produces. Here's an opportunity to become familiar with the principles involved.



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SCARBOROUGH, ONTARIO M1R 4Y8



SEMINARY NEWS



Paul White, B.Sc., M.Div.

O.T.S. GRADUATION TESTIMONIES

CHRISTIAN SKILLS

by Paul White, B.Sc., M.Div.

SEMINARY HOLDS FIRST GRADUATION

The first OTS Graduation is now history. Activities began on Thursday evening, May 10th, with a Graduation Banquet at the Bayview Country Club. Approximately 70 members of the Seminary family gathered for an evening of fellowship and challenge. Mr. Ramez Atallah, Inter-Varsity's Regional Director for Quebec, spoke to the graduates about living lives of integrity in the ministry.

The Graduation service itself on the Friday evening saw more than 500 guests pack Hooper Chapel and overflow into the hall. Twenty graduates received degrees and diplomas. The OTS Chorus under the direction of Roy Grant ministered in music and Dr. Kenneth Kantzer, editor of *Christianity Today*, spoke to the graduates on the subject, "Has the Church Had It?" Reminding the graduates that the church was alive and well, he challenged both those under thirty and those over thirty to invest their lives in a meaningful service to the church.

Two OTS students, Joyce Lambie and Paul White, testified to God's leading in their lives during Seminary studies and in the ministry they anticipated beyond graduation.

I saw an incident on T.V. a while ago that really caught my attention. There was a martial arts expert, a black belt, a man who had trained himself to be extremely handy with a sword. This man had one of his students come over and lie on a table. An assistant brought over a watermelon and placed it on the stomach of the man lying down. Then it was the swordsman's turn. He took hold of that sword, spent a moment in intense thought, and then brought that sword down so that he cut the watermelon in two completely and yet did not injure the man who supported the melon on his stomach.

That must have taken an amazing amount of skill and sensitivity. Sensitivity because he would have had to feel with that sword exactly what he was cutting and then know when to stop.

In a sense also I feel that we of the graduating class have also developed an area of skill in the past years at O.T.S. The Bible is compared to a sword in Hebrews 4:12. "FOR THE WORD OF GOD IS LIVING AND ACTIVE AND SHARPER THAN ANY TWO EDGED SWORD, AND PIERCING AS FAR AS THE DIVISION OF SOUL AND SPIRIT, OF BOTH JOINTS AND MARROW, AND ABLE TO JUDGE THE THOUGHTS AND INTENTIONS OF THE HEART."

I believe that the area of skill that I have most benefited from in the past three years is in the area of being a swordsman, of being a handler of the Word of God. My training has made

me more familiar with the scriptures and what they are saying. It has also made me aware of the responsibility of accurately handling the Word of God as we teach and preach to our congregations. You see, the way we handle a sword is important. I'm sure the student of that black belted martial arts man would have agreed with that. If that had been me I would have been sweating and shutting my eyes the whole time I was on the table.

It is so important to accurately handle the Word. There are so many other groups around that distort the truth that it is ESSENTIAL to be known as expert sword handlers. Its so easy for us to manipulate the Bible to what we want it to say, to look at the Bible through a small set of controlling texts.

So it is important how we divide the Word. How we place stress and emphasis is so important. How we divide up the Word, and place texts together is of top priority. Dividing anything is important. I can remember when I was a young teenager that my brother and I would both want a piece of pie (that is if he hadn't finished it off already.) The only way that we would both be satisfied was if one person would do the dividing and the other had the privilege of having 1st pick. You can see the advantages. Let's say it was a piece of strawberry pie and my brother was doing the cutting. If he cut a piece that was really crooked or had a big detour around an extra large berry, then I could choose it and leave him with the small piece. How we divide is important. It must be straight and correct. 2 Timothy 2:15 says this. "BE DILIGENT TO PRESENT YOURSELF APPROVED TO GOD, AS A WORKMAN WHO DOES NOT NEED TO BE ASHAMED, HANDLING ACCURATELY THE WORD OF TRUTH." In

SEMINARY NEWS

fact, the literal sense is cutting a straight line—not a crooked one to try and give you an edge or advantage but a straight one. I feel O.T.S. has given me some dexterity in beginning to do this.

Secondly, I believe that the next thing I have learned (and this is also super important), is that I can trust completely the inspired Word of God. It's one thing to state this verbally in a creed or statement of belief but it is quite another to begin to lean and completely commit yourself into the care of the Word. I have appreciated the emphasis of the Bible as God's word at O.T.S. This has been true of each professor but I'd like to especially thank Dr. Di Gangi. Every course that he takes is just one thing—straight theology and exposition of God's Word.

In closing, I would just like to warn about the danger of deviating from the basics of which we've been taught. It's so easy to swing our study from the basics to the complicated and the tricky and fancy. It's so easy to make the transition from studying the Bible to studying a million and one books about the Bible and forgetting about the Bible. We need to **STICK TO THE BASICS**.

"The late football strategist, Vince Lombardi, was a fanatic about fundamentals. Those who played under his leadership often spoke of his intensity, his drive, his endless enthusiasm for the guts of the game. Time and again he would come back to the basic techniques of blocking and tackling. On one occasion his team, the Green Bay Packers, lost to an inferior squad. It was bad enough to lose . . . but to lose to THAT team was absolutely inexcusable. Coach Lombardi called a practice the very next morning. The men sat silently, looking more like whipped puppies than a team of champions. They had no idea what to expect from the man they feared the most.

Gritting his teeth and staring holes through one athlete after another, Lombardi began:

"Okay, we go back to the basics this morning . . ." Holding a football high enough for all to see, he continued to yell: ". . . gentlemen, *this is a football!*" How basic can you get? He's got guys sitting there who have been playing on gridirons for fifteen to twenty years . . . who know offensive and defensive

plays better than they know their kids' names . . . and he introduces them to a football! That's like saying, "Maestro, this is a baton." Or, "Librarian, this is a book." Or, "Marine, this is a rifle." Or, "Mother, this is a skillet." Talk about the obvious! But the obvious needs to be said. There are so many Christian leaders to whom I would like to say, "GENTLEMEN, THIS IS A BIBLE."

And if we take the Bible seriously and start our thinking from that solid base, then we will improve in our handling and our trust in the Bible. We will progress towards the black belt of Biblical swordhandling. And then Paul's words to Timothy will be ours.

"STUDY TO SHOW YOURSELF APPROVED TO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH." May this be our continued prayer.

NO COINCIDENCE FOR THE CHRISTIAN

by Joyce Lambie, B.Sc.N., M.T.S.

Kept by the power of God—this is my theme.

It was not by accident that I was born into a family where my parents and grandparents loved and served the Lord. My love and trust in my parents made it easy for me as a child to trust a heavenly Father and give my life to Him. However, doubts and questions dominated my thoughts by the time I reached high school. Was my conversion genuine and valid? Was I personally trusting in God or in my parents? I am thankful for the counsel and teaching from my church family, Beulah Baptist, and from other Christian leaders, for by the time I entered university I knew that I trusted the Lord, not because I *had* to but because I chose to do so.

Four years later I graduated from the Faculty of Nursing at the University of Toronto. During this time, the Lord helped me to grow in faith and in commitment to Him, particularly through the ministry of Campus Crusade for Christ. Nevertheless, an Old Testament university course had done its work by calling into question the authority of Scripture. I did not want to doubt Scripture to be completely true, but I lacked the tools with which to challenge higher critical thought.

It will never cease to amaze me that



Joyce Lambie, B.Sc.N., M.T.S.

in my first year at Seminary this issue was tackled head-on. In addition to a Biblical Problems course taught by Dr. Leggett and Dr. Matheson, lectures on the Doctrine of Scripture from Dr. Carl Henry and Dr. Roger Nicole convinced me of the validity of Scripture. Thank you, Lord!

I consider my nursing education to have been one of the finest, but after nursing for a year in psychiatry, I realized there needed to be more to counselling than I had been taught. While here at Seminary, the privilege was mine to begin to integrate psychology and theology and to develop some counselling skills. Again, the Lord met my need.

Three to four years ago, Willowdale was a new community to me and Spring Garden Church a new fellowship of believers. How was I ever to belong anywhere if I had to move again to study elsewhere? Just at the right time OTS opened its doors. More than that, the Lord sent one other woman to Seminary that first semester. How grateful I was!

For me, the essence of Seminary education has been to learn more about the nature of our heavenly Father, and my response to Him and others. In Christ, I am no longer bound by the power of evil and I do not have to live as though I were. How liberating it is to be a new creature. Through the perplexing turmoil of this past year, I can say with the psalmist (Ps. 73), "But as for me, my feet had almost slipped; I had nearly lost my foothold . . . My flesh and my heart may fail, *but God is the strength of my heart and my portion forever*. It is good for me to draw near to God"—my sovereign Lord and loving Father. To Him I owe my life.

Nothing can separate me from the love of God. Yes, He has kept me and He will keep me 'til that day when I see Him face to face.

SEMINARY NEWS

JOHN WESLEY WRITES TO A PREACHER

Can we suppose that this active mind, which animates and moves the dull matter with which it is clogged, will be less active when set free? Surely, no; it will be all activity.

John Wesley

Wesley, between April 4, 1788 and March 2, 1791 (the date of his death), continued his work among the people called Methodist, sustaining and strengthening the breadth and scope of the Evangelical Revival. He continued to exhort Christians to read and pray. A letter to one of his preachers reads:

What has exceedingly hurt you in time past, nay, and I fear to this day, is want of reading. I scarce ever knew a preacher read so little. And perhaps by neglecting it you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this with meditation and daily prayers. You wrong yourself greatly by omitting this. You can never be a deep preacher without it any more than a thorough Christian. O begin! Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first will afterwards be pleasant. Whether you like it or no, read and pray daily. It is for your life; there is no other way: else you will be a trifler all your days, and a pretty superficial preacher. Do justice to your own soul; give it time and means to grow. Do not starve yourself any longer. Take up your cross, and be a Christian altogether.

*Yours &c.*¹
John Wesley

Furthermore, he continued to teach his preachers to preach sermons designed to convict the unawakened, to convert the sinner, and to convince those justified to pursue perfect love.

¹Letters, Vol. IV, p. 103.

The OTS Graduating Class of 1979

Certificate in Biblical Studies

I. Suzanne M. Bell	Willowdale, Ontario
R.N., George Brown College	
Carleton Derek Leggo	Corner Brook, Newfoundland
B.A., B.Ed., Memorial University	
Joseph Ping-Yiu Leung	Hong Kong
B.A., University of Toronto	
Barbara Lynn Rancourt	Waterloo, Ontario
O.D., University of Waterloo	
Donna Christine Sheppard	Bridgetown, Nova Scotia
R.N., Victoria General Hospital	
Laura Elva St. Lawrence	Toronto, Ontario
B.Sc.N., University of Toronto	
Wilson Thomas Wiley	Willowdale, Ontario
B.A., University of Windsor; M.Ed., Wayne State University	

Master of Theological Studies

Ray Bradley Barfoot	Owen Sound, Ontario
B.A., University of Waterloo	
Alan Dick	Battersea, Ontario
B.Sc. (Hon.), University of Toronto	
Yong-Chool Kim	An-Dong, Korea
Th.B., M. Div., Korea Theological Seminary	
Joyce Germaine Lambie	Toronto, Ontario
B.Sc.N., University of Toronto	
Steve Wilbur Willis	Riverglade, New Brunswick
B.A., University of Prince Edward Island	

Master of Divinity

David Andrew Cairns	Toronto, Ontario
B.A., University of Toronto	
George James Roy Grant	Mississauga, Ontario
B.A.Sc., University of Toronto	
David Frederick Halse	Oshawa, Ontario
B.A. (Hon.), York University; M.Ed., O.I.S.E.	
Alexander Hamilton	Agincourt, Ontario
B.P.H.E., B.Ed., University of Toronto; M.Ed., University of Ottawa	
Peter Hay	Toronto, Ontario
B.A., University of Manitoba	
Otto George Kaiser	Welland, Ontario
B.Th., Life Bible College; B.A., M.A., Azusa Pacific College	
Gilbert William Kidd	Markham, Ontario
B.Sc., University of Toronto	
Robert Paul White	Toronto, Ontario
B.Sc., University of Toronto	

ONTARIO THEOLOGICAL SEMINARY STUDIES IN CONTINUING EDUCATION

MONDAY COURSES, FALL 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 Dr. Mariano Di Gangi

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.

Monday Evenings (6:30-9:30 P.M.)

The Holy Spirit 537

Dr. William R. Foster

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.

FACULTY

Dr. Di Gangi is the Director of Pastoral Studies and Dr. Foster is the Chairman of the Department of Theological Studies at OTS.

SEMINARY NEWS

The following awards were given to graduating students:

Paul White (Preaching Award)

Peter Hay (Academic Award).

Undergraduate awards went to:

Doug Martin (Ex-Rabbi Henry Bregman Award in Hebrew)

Bob McRoberts (Alumni Scholarship).

Many of the graduates are already involved in full-time ministry. Others are still looking to the Lord for specific leading for the future.



Peter Hay receives award from President V. Adrian

LET'S POLISH OUR DELIVERY

by Richard Hostetter*

Good preaching—we hear much analysis of it. But many people ignore one of its important components: delivery. Everyone who speaks in church constantly needs to review the “p’s and q’s” of oral communication. Inattention to this matter jeopardizes the effectiveness of sermons that may otherwise be excellent.

While completing degrees in public address, some graduate students recorded a number of preachers from the community. The speakers were told that the project included a phonetic analysis of their voices.

The students discovered that several speakers could have vastly improved their delivery. For example, one man enunciated inadequately. Another simply needed to open his mouth wider and stop talking through his teeth. More vigorous use of tongue and lips could have improved the articulation of others. Nasalities could have been reduced. Squeaky or raspy voices with proper exercises could have been moderated.

Neither the people in the pew or in the classroom criticize our delivery, fellow church speaker. If your voice,

gestures or idiosyncracies of delivery grates on the listeners' ears, they will patiently bear it. Or they may transfer to another church, or even stop listening to any preacher.

A study of graduates of Yale College from 1702 to 1779 shows that 79 per cent of the ministers served one congregation all their lives. How long-suffering these congregations must have been if they were subjected to a ministerial monotone, an insipid manuscript shuffler, a prancer, a bombastic shouter, a nose twitcher, or maybe a two-hour scowler. Outstanding content could hardly have compensated for badly delivered sermons.

A PULPIT POUNDER?

If the pulpit pounder needs advice on how to more effectively communicate, the church members will rarely suggest it. Even preachers are reluctant to advise their colleagues. The possible price of ruined fellowship is too much. We must, if necessary, “heal ourselves.” Egotism, out of the way.

What are some of the more obvious manners of church speakers that keep them from being effective proclaimers of God's Word?

Overuse of particular words or phrases is one. For example, you may overuse such phrases as, “We know,” “Certainly we believe,” “It is true,” “We see,” or “We believe.” People like variety. Try to use synonyms. Vary the words or phrases you use to make transitions.

LOSING ATTENTION

You will lose people's attention when you never use the rhetorical pause, vary your rate of speaking, or change your volume. No one pays attention to a droning airplane engine. But when that engine slows down, speeds up, roars and purrs, sputters, and even stops and starts during operation, it rivets the attention of all its hearers.

A continuous procession of “ah's” to cover your search for the correct word or phrase is also nerve racking. Better to use a manuscript skillfully than to exhaust people's patience. You may be producing teenagers who stay alert just to count the number of “ah's” in your address.

“Bodily exercise profiteth little,” said Paul. On the other hand, some exercise is beneficial. Here the

golden mean is true for the speaker when it involves gestures. Pacing back and forth like a sentry on quick-time duty may lose significance when you do it fifty-two times a year.

At the same time people do not want to gaze at a public statue, particularly one that depends on the pulpit to keep it upright. Variety is the word. Overuse of any particular gesture makes it ineffective. Remember that familiarity fosters boredom.

SOME “DON'TS”

Nervous idiosyncracies are another detriment to the speaker addressing the same assembly week after week. Don't pull an ear, straighten a necktie, toss back hair that is falling over your forehead. However, these mannerisms do make the speaker human. And no one wants to listen to a robot of mechanical perfection. Despite his imperfections, each speaker has a distinctive personality that God can use.

Although the Lord can and sometimes does use the person who is careless or ignorant about his sermon delivery, God might be able to multiply His use of that person if more attention were given to the task. Public speaking is a learned art. Forgotten skills can be improved. The needs of the church demand it.

Here are some suggestions to help you: Reread textbooks and look for ideas in new books. Use the tape recorder at least once a month. Count the “ah's.” Note your rate and pitch. Do you speak so rapidly that some people can't follow you? What about your enunciation? How's your English? Do you read the Bible in a mechanical, lifeless manner, never noticing the setting, the conversation?

Ask an objective person who has nothing to gain by flattering you to periodically “check you out.” Perhaps there is a speech teacher in the congregation or community who, if asked, would be thoroughly candid about your delivery.

The ancient Greeks and Romans lavished time, effort, and money on public speaking—this in honor of the gods and for the praise of men. Don't our reasons for being effective communicators surpass theirs?

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ONTARIO THEOLOGICAL SEMINARY REACHING THE CITY CONFERENCE

DATE: **November 6, 1979**

TIME: **9:00 A.M.-3:30 P.M.**

KEYNOTE SPEAKER: **Dr. Roger Greenway**

Dr. Greenway is an inner city pastor in Grand Rapids, Michigan and author of numerous books on urban strategy.

Lunch will be available in the College cafeteria.

Pastors and Christian Workers interested in church planting and ministry in the city will find these sessions particularly helpful.

YOU ARE WARMLY INVITED TO ATTEND

YOU ARE INVITED TO SHARE

For the last several years, the Stewardship Department has sponsored a **FAITH PROMISE PROGRAM,**

whereby God's people are invited to make a Faith Promise commitment for the ongoing work of OBC/OTS.

For 1980, the need for the Faith Promise is more important than ever. You are invited to begin this program with us by attending a

BANQUET (AT OBC) ON NOVEMBER 23, 1979, 7:00 P.M.

The banquet will feature:

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- STUDENT TESTIMONIES
- SPECIAL MUSIC

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MORE WIT AND WISDOM OF JOSEPH PARKER

MOIR J. WATERS

God comes only into the heart that wants Him. Every man keeps the key of his own heart, but God will not wrench that key from his hand. God does not force His way into any human heart.

There is only one time to the Christian, and that is TODAY.

Encouragement is as food to the soul.

Pilate is no more with us, but Pilatism is. What does Pilatism do? It pays compliments and transfers responsibility; it wants to be on both sides; it speaks a word and then does a contradictory deed; it washes its hands and shuts its eyes to the evil in the world. It accepts a ritual, it avoids a discipline.

We cannot be saved by a cross nineteen hundred years old; we are saved by a cross older than the foundations of the earth, yet new as the sin of this present moment.

If there is any Christian whose good will is limited to his own family, or to his own country, he is no Christian at all. Good will is not a geographical term. Good will is no stay-at-home.

That subtle old serpent the devil has talked to me. I do not ask the naturalist to tell me whether, by the conformation of the serpent's mouth, it was possible for the serpent to practice the utterance of articulate language. The serpent has spoken with fatal eloquence to every one of us. Object to the figure, if you like, but the grim, stern, damning fact remains.

When it was said that Sabbath was made for man, it was meant for man to keep and not throw away.

You will generally find that a man's condemnation of other people is meant to be a recommendation of himself.

There is no preaching worth listening to that has not at its very heart the atonement of the Son of God.

These marvellous parables are the picture gallery of the Bible.

Unless we have a right conception of eternity we can never make a proper use of time.

If we insist upon having our own way there is a point at which God says, "Take it, and with it the consequences."

DO WE HAVE TO BE OBTUSE?

"OBTUSE:

- 1) *Lacking sharpness or quickness.*
- 2) *Exceeding 90 degrees but less than 180 degrees.*
- 3) *Not pointed or acute; blunt."*

Perhaps the very title did what too many are doing. Using a word or words that hide the meaning or hinder the reader in full comprehension, or prevent the speaker from being a good, clear, lucid communicator.

We have read hundreds of books, most of them for review in this publication; participated in conferences and seminars; and constantly find ourselves puzzled. New and comparatively unknown words, coined words or phrases that tickle the author but leave the reader or listener untouched or far behind as he tries to puzzle out the meaning: all these combine to lower the level of communication.

For instance, what would you do if you came across "selective-rejective criteria"? Or what is "maximizing," "Psychomotor skills," "reification," "obfuscate," "multidisciplinary compartmentalization," "metavalue" and many others?

Even religious or evangelical jargon, incomprehensible to the average church-goer or Christian layman, is spewed forth to overwhelm and surprise the unwary or unprepared.

Let's opt for clear language instead of the Baffle-gab (as bureaucratic jargon is called) that has crept into our Christian communication.

A humorist in a government agency drew up three columns of favourite bureaucratic words. Choose one word from each column and you have a phrase that sounds good and means little or nothing. Try the following, choosing words at random from each column. Do you get the meaning? If not, flee from obfuscation yourself!

BAFFLE-GAB THESAURUS

As any self-respecting bureaucrat knows, it is bad form indeed to use a single, simple word when six or seven obfuscating ones will do.

But where is the phrase-maker to turn if he is hung up for what Horace called "words a foot and a half long"? Simple. Just glance at the Systematic Buzz Phrase Projector, or S.B.P.P.

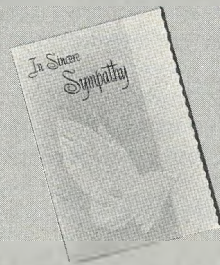
The S.B.P.P. has aptly obscure origins but appears to come from a Royal

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The Baffle-Gab Guide

A	B	C
0) Integrated	Management	Options
1) Total	Organizational	Flexibility
2) Systematized	Monitored	Capability
3) Parallel	Reciprocal	Mobility
4) Functional	Digital	Programming
5) Responsive	Logistical	Concept
6) Optional	Transitional	Time-Phase
7) Synchronized	Incremental	Projection
8) Compatible	Third-Generation	Hardware
9) Balanced	Policy	Contingency

Canadian Air Force listing of fuzzy phrases. A sort of mini-thesaurus of baffle-gab, it consists of a three-column list of 30 over-used but appropriately portentous words. Whenever you need an oblique phrase, you need only think of a three-digit number—any one will do as well as the next—and select one corresponding "buzz word" from each column. For example, 257 produces "systematized logistical projection," which has the ring of absolute authority and means absolutely nothing. Like some sermons we listen to!

Try it. Get some high sounding, intellectual, baffling phrases and use them. They mean nothing, commit you to nothing, but make you sound good. If that's what you want. Perhaps they sound like some sermon cliches! Or some educationists' jargon.

K.I.S.S. is the acronym favoured by true communicators: *Keep It Simple Stupid!* So let's KISS and make up, and be understood in what we say and write!

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FALL TERM COURSE OFFERINGS

Monday	Tuesday	Thursday
VOICE (165) 1 Hr. Sept. 10-Dec. 10 Mr. John Bell B.S.M., M.Mus.	SERMON PREPARATION (232) 4 Hrs. Sept. 11-Dec. 11 Rev. Gordon Dorey B.Th., M.A.	JOHANNINE STUDIES 4 Hrs. (214) Sept. 13-Dec. 13 Dr. Roy Matheson B.Th., Th.M., Th.D.
PIANO (163) 1 Hr. Sept. 10-Dec. 10 Mrs. Sharon Bell B.S.M., A.R.C.T.	CONDUCTING (263) 2 Hrs. Sept. 11-Dec. 11 Mr. John Bell B.S.M., M.Mus. 8:00-9:30	GREEK (371) 4 Hrs. Sept. 13-Dec. 13 Mr. Bruce Edwards B.A., M.Div., Th.M.
VOICE PEDAGOGY (467) 1 Hr. Sept. 10-Dec. 10 Mr. John Bell B.S.M., M.Mus. 7:30-8:30	HYMNOLOGY (365) 2 Hrs. Sept. 11-Dec. 11 Mr. Bert Polman B.A., M.A. 6:30-8:00	GUITAR (167) 1 Hr. Sept. 13-Dec. 13 Mr. Alan Davey B.A.
CAMP ADMINISTRATION (455) 4 Hr. Sept. 10-Dec. 10 Mr. John Wilkinson B.A., M.A.		

O.B.C. EVENING SCHOOL DIPLOMA COURSES

COLLEGE CAMPUS

25 Ballyconnor Court
Willowdale, Ontario

Fees: \$20.00 per course.

Registration: 6:00-7:30 p.m. on first night of each course.

Duration of Course: 1-1/2 hours per week for six weeks, 7:30-9:00 p.m.

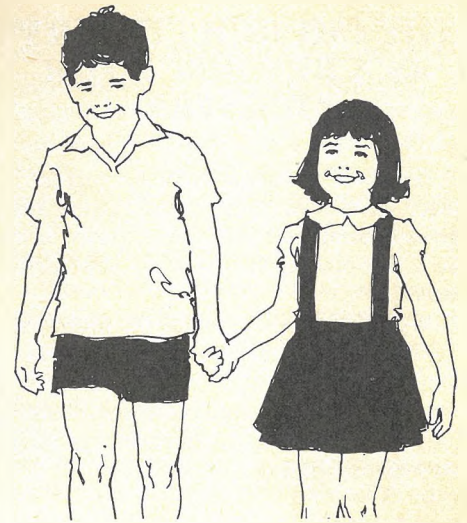
Monday	Tuesday	Thursday
THE CHRISTIAN & SELF IMAGE Sept. 10-Oct 22 Mr. Rod Wilson B.Sc., M.A.	LIFE OF CHRIST Sept. 11-Oct. 16 Rev. Gordon Stephens B.A., M.Div.	LESSONS FROM HEBREWS Sept. 13-Oct. 18 Rev. Murray Macleod M.A., M.Th.
	ISSUES OF LIFE & DEATH #1 Oct. 23-Nov. 27 Mr. John Franklin B.A., M.A.	GOD SPEAKS TO HIS PEOPLE #1 (Leviticus) Oct. 25-Nov. 29 Rev. Don Hamilton B.Th.

For further information contact:

Evening School Admissions
Ontario Bible College
25 Ballyconnor Court,
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Leave Finch Station: 6:10 & 7:10 P.M.
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THE LORD IS MY SHEPHERD I SHALL NOT WANT

- I shall not want rest.
He maketh me to lie down in green pastures.
- I shall not want refreshment.
He leadeth me beside the still waters.
- I shall not want forgiveness.
He restoreth my soul.
- I shall not want guidance.
He leadeth me in the paths of righteousness for His name's sake.
- I shall not want companionship.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me.
- I shall not want comfort.
Thy rod and Thy staff they comfort me.
- I shall not want food.
Thou preparest a table before me in the presence of mine enemies.
- I shall not want joy.
Thou anointest my head with oil.
- I shall not want anything.
My cup runneth over.
- I shall not want anything in this life.
Surely goodness and mercy shall follow me all the days of my life.
- I shall not want anything in eternity.
And I will dwell in the house of the Lord for ever.

Mrs. J. R. Mott

**THE CHURCH LIBRARY
AS A RESOURCE FOR
MINISTRY**

A Church library should not only be a place where one goes to find current and good reading material, but it should also be a resource to help you in your ministry.

With Resources in mind, the following list has been compiled by the Faculties of Ontario Bible College and Ontario Theological Seminary and represents books they consider the most important in their various disciplines.

I. BIBLE STUDY

- Eerdman's Handbook to the Bible*; D. Alexander. Eerdman's Publishing, Grand Rapids, Mich. 1973.
- Galatians: The Charter of Christian Liberty*. Eerdman's Publishing, Grand Rapids, Mich. 1950.
- Harmony of the Gospels*, A. S. Gundry and R. Thomas, Moody Press, Chicago, Ill., 1978.
- History of Old Testament Times*, A. R. K. Harrison, Marshall, Morgan & Scott, London, England, 1957.
- How To Understand Your Bible*. T. N. Sterrett, Inter-Varsity Press, Downer's Grove, Ill. 1974.
- Joy of Discovery Bible Study, The*. O. Wald, Bible Banner Press, Minneapolis, Minn. 1956.
- New Bible Commentary, The*. D. Guthrie, Eerdman's Pub., Grand Rapids, Mich. 1970.
- New Bible Dictionary, The*. J. D. Douglas, Eerdman's, Grand Rapids, Mich. 1962.
- Tyndale Series of O.T. Commentaries*, D. J. Wiseman (Ed.) Moody Press, Chicago, Ill.
- Tyndale Series of N.T. Commentaries*. R. V. G. Tasker (Ed.) Moody Press, Chicago, Ill.
- Unger's Bible Handbook*. M. F. Unger, Moody Press, Chicago, Ill. 1966.
- Zondervan Pictorial Bible Atlas*. E. M. Blaiklock (Ed.) Zondervan Publishing, Grand Rapids, Mich. 1969.
- Zondervan Pictorial Encyclopedia of the Bible*. M. Tenney (Ed.) Zondervan Pub., Grand Rapids, Mich. 1975.

II. THEOLOGY

- Baker's Dictionary of Theology*. E. F. Harrison (Ed.) Baker Book House, Grand Rapids, Mich. 1960.
- Baptism and Fulness of the Spirit*. J. R.

- Stott, Inter-Varsity Press, London, Eng. 1964.
- Knowing God*. J. I. Packer, Hodder and Stoughton, London, England, 1973.
- Pursuit of God, The*. A. W. Tozer, Christian Pub., Harrisburg, PA. 1948.
- Systematic Theology*. L. S. Chafer. Dallas Seminary Press, Dallas, Texas, 1948.
- Theology of the New Testament*, A. G. Ladd. Eerdman's Publishing, Grand Rapids, Mich. 1974.

III. CHURCH HISTORY

- Bible As History, The*. W. Keller, W. Morrow, New York, 1956.
- Christian Church In Canada, The*. H. H. Walsh, Ryerson Press, Toronto, 1956.
- Christianity Through The Centuries*. E. Cairns, Zondervan Pub., Grand Rapids, Mich., 1966.
- Here I Stand*. R. Bainton. Abingdon, New York, 1950.
- New International Dictionary of the Christian Church*. J. D. Douglas, Ed. Zondervan, Grand Rapids, Mich. 1974.
- Story of the Church, The*. A. M. Renwick, Inter-Varsity Press, London, England 1958.

IV. PHILOSOPHY

- Christian Counter-Culture*. J. R. Stott, Inter-Varsity Press, Leicester, England, 1978.
- Evangelical Roots*. K. Kantzer, Thomas Nelson, Nashville, Tenn. 1978.
- Philosophy and the Christian Faith*. C. Brown, Tyndale Press, London, England, 1969.
- Universe Next Door, The*. J. Sire, Inter-Varsity Press, Downer's Grove, Ill., 1969.

V. ETHICS

- Baker's Dictionary of Christian Ethics*. C. F. Henry (Ed.) Canon Press, Washington, D.C. 1973.
- Christian Personal Ethics*. C. F. Henry, Eerdman's Pub., Grand Rapids, Mich. 1957.
- Inasmuch*. D. Moberg, Eerdman's Pub., Grand Rapids, Mich. 1965.
- Rich Christians in a Hungry World*. R. Sider, Inter-Varsity Press, Downers Grove, Ill. 1977.

VI. CHRISTIAN LIVING

- Between a Rock and a Hard Place*, M. O. Hatfield, Word Books, Waco, Texas, 1976.
- Chronicles of Narnia*. C. S. Lewis,

McMillan, New York. 1970 (7 books in the series)

- Cost of Discipleship, The*. D. Bonhoeffer, SCM, London, England, 1959.
- Eros Defiled*. J. White, Inter-Varsity Press, Downers Grove, Ill., 1977.
- Men Made New*. J. R. Stott, Inter-Varsity Press, London, England, 1966.

VII. MINISTRY

- A. *Children's Ministry*
Childhood Education in the Church. R. Zuck and R. E. Clark (Eds.) Moody Press, Chicago, Ill. 1975.
Dare To Discipline. J. Dobson, Tyndale House, Wheaton, Ill. 1970.
- B. *Youth Ministry*
Youth Education in the Church. R. Zuck & W. S. Benson (Eds.) Moody Press, Chicago, Ill. 1978.
Church Camping. R. P. Davis, John Knox Press, Toronto, 1969.
"Ideas" Series. (24 Volumes. Excellent Youth Programming) Youth Specialties, 861 6th Ave. Suite 411, San Diego, California, 92101.
- C. *Adult Ministry*
Adult Education In The Church. R. Zuck & E. Getz (Eds.) Moody Press, Chicago, 1970.
- D. *Teaching*
Can I Help It If They Don't Learn? H. Mayes & J. Long. Victor Press, Wheaton, Ill. 1977.
Creative Bible Teaching. L. Richards, Moody Press, Chicago, Ill. 1970.
Joy Of Teaching Discovery Bible Study, The. O. Wald, Augsburg Pub., Minneapolis, Minn, 1976.
- E. *Administration*
Effective Sunday School Superintendent, The. Victor Press, Wheaton, Ill. 1975.
Making Of A Christian Leader, The. T. Engstrom, Zondervan Pub., Grand Rapids, Mich. 1976.
So You Want To Be A Leader. K. Gangel, Christian Pub. Inc., Harrisburg, Pa., 1973.
- F. *Curriculum*
Understanding Your Church's Curriculum. H. P. Colson and R. M. Rigdon, Broadman Press, Nashville, Tenn. 1969.
- G. *Pastoral*
Church—Change or Decay, The. M. Tucker, Tyndale House, Wheaton, Ill. 1978.
Cinderella With Amnesia. M. Grif-

fiths. Inter-Varsity Press, London, England, 1975.

Preacher's Portrait, The. J. R. Stott, Eerdmans' Pub. Grand Rapids, Mich. 1961.

What's Gone Wrong With The Harvest. J. F. Engel, & H. W. Norton, Zondervan, Grand Rapids, 1975.

H. *Counselling*

Effective Biblical Counselling. L. Crabb, Zondervan Pub., Grand Rapids, Mich. 1977.

Joy Of Being Human, The. E. Kennedy; Doubleday Pub., Toronto, 1976.

Man's Problems, God's Answers. D. Pentecost, Moody Press, Chicago, Ill. 1971.

I. *Missions*

Global View Of Christian Missions, A. J. H. Kane, Baker Book House, Grand Rapids, Mich. 1971.

Introduction To The Science Of Missions. J. H. Bavineck. Baker Book House, Grand Rapids, 1960.

Our Guilty Silence. J. R. Stott, Eerdmans', Grand Rapids, 1967.

World's Religions, The. J. N. D. Anderson (Ed.) Eerdmans', Grand Rapids, 1975.

J. *Evangelism*

Good News Is For Sharing. L. Ford, D. C. Cook, Elgin, Ill. 1977.

How To Give Away Your Faith. P. Little, Inter Varsity Press, Chicago, 1966.

K. *Music*

Joyful Sound, A Christian Hymnody. Holt Rinehart and Winston, N.Y. 1978 Edition.

Ministry and Music. R. Mitchell, Westminster Press, Phila., PA. 1978.

Music In The Christian Community. D. Topp, Eerdmans', Grand Rapids, Mich. 1976.

God's standard of moral conduct for all mankind is the Book of the Law; God's record of justified saints of all ages is the Book of Life.

In the history of mankind, it is books and not battles that have cast the greatest influence. Even an inexpensive book can become a vessel to transport the human heart and mind and soul out of mean and impoverished surroundings into the realm of the good, the beautiful, and even the divine. A collection of books has been described as "the true university of these days." In the words of Francis Bacon: "Reading maketh a full man." Something is learned every time a book is opened.

To those who would serve God and bless their fellow men, the wisdom and knowledge that can be gleaned from good books is of inestimable value. Austin Phelps advised the young preacher: "Wear the old coat, and buy the new book." Long ago Erasmus wrote: "When I get a little money, I buy books; and if any is left, I buy food and clothes." Among his last words, the elderly apostle Paul wrote: "When thou comest, bring with thee . . . the books, but especially the parchments." Truly, the provision of good books for Christian scholars is a wise and lasting service to Jesus Christ and to His Church.

THIS IS THE LAND THAT BOOKS BUILT

by Cora Cheney

If Gulliver were to make one more voyage I would suggest that he visit Iceland, a country where the language and literature is furiously debated in the public press every day, where noisy fights arise over syntax, where a word must be admitted by the Althing (parliament) before it can become part of the language, and where the people speak a tongue that has remained so stable for a thousand years that school children can read the literature that has survived for that length of time.

Iceland with its 180,000 population has held together over its 1100 year history through the tenacious determination of the people to maintain its traditional language despite the 500 year occupation of the Danes, and more recently the British and American mili-

tary presences. With this is the tremendous pride in her literature which has flourished from the beginning of Iceland and flowered into a nation that has flourished that has a bookstore for every 1000 people and book publication that is estimated proportionately at thirty times that of America. An author's paradise, indeed.

When military orders sent our family to live in Iceland for almost three years I was as vague as the average American about the isolated little island on the Arctic Circle. As we packed we made a stumbling beginning at learning the complex language through records, and a friend had placed a copy of the Magnusson and Palsson translation of NJAL'S SAGA in my hand for reading on the plane. I stayed awake reading it all night.

To understand Iceland one must know about the unique literary situation that has held the nation together on this rocky volcanic island since the first settlers came in the latter part of the ninth century. These settlers, and there were no aboriginal inhabitants of Iceland such as the Eskimos of Greenland, were chiefly Norwegian noblemen who fled from the oppression of King Harold Fairhair. Within seventy years the country was almost completely settled.

They lived by raising sheep, fishing, and farming on vast homesteads. In the long Arctic winter nights the jarls, educated nobles, and their families turned their minds to the making and reading of sheepskin books, sheepskin being one of the most available materials for crafts. Men of noble birth treasured their family records and the Eddic poetry which they brought with them. These were read aloud on the farmstead hearths to adults and children, slaves and women. This reading became traditional and served to bind the nation together during the years of political trials and poverty. Even today reading aloud is integral in Icelandic homes. The state controlled radio brings daily reading to the nation. The only television in Iceland is the controversial Armed Forces TV at the Keflavik International Airport.

In the year 930 the Althing was formed. From the beginning it was central to the preservation of the language and was involved in the traditional body of literature. The early Icelanders were heathen in that they worshipped the gods of Norse mythology, but in the year 1000 by order of

Good Books

That God Himself has a special esteem and interest in the right type of books is evident from the fact that the word "book" in various forms occurs in the Bible at least 81 times. When God sought to convey to mankind the revelation of His eternal truth, the medium that He chose was a book—the Bible.

the Althing Iceland adopted Christianity. This was the year that Icelander Leif Eiriksson, a Christian missionary to Greenland, discovered Vinland by by-passing the Southern tip of Greenland on his journey from Norway to visit his exiled family. (For good reading I recommend *Eirik The Red and Other Icelandic Sagas*, translated by Gwen Jones, Oxford World's Classics, 1961.)

These people all spoke and wrote the pure old Nordic language which remains today the Icelandic tongue. It bears the same relation to modern Scandinavian languages as classical Latin does to the Romance languages.

With Christianity came the first Icelandic bishop and with it gradually arose the important custom of universal confirmation of teenage children. In Iceland only persons who could read and write were admitted for confirmation. Thus confirmation preparation turned the priest into a schoolmaster. So important is the confirmation rite in Iceland that it has resulted in a thousand years of complete literacy for both men and women. This record has no parallel in the history of the world.

The golden age of Icelandic literature was in the twelfth and thirteenth centuries when the greatest sagas, eddas, and scaldic poetry were composed. While the rest of the world was involved in endless fighting Icelandic culture was thriving in her isolation. The artistic drive went to letters as there was no material for lasting buildings or proper stone for carving. Snorri Sturluson, the great historian, and the nameless saga writers have made Iceland's early life close to the reader.

In case you have forgotten the details of World Lit 101 the sagas are prose narratives dealing with historic or legendary events, the most famous and readable of these being *Njal's Saga*. Of the forty surviving sagas, only a handful have been translated into English, but all are known to the Icelanders who have studied them in depth throughout their school years. Many of the old people know the sagas by heart. An Icelandic judge told us that once as a boy he was reluctantly reading *Egils Saga* aloud to his grandfather and, growing tired, he skipped a paragraph. Immediately the old man caught the omission and recited it from memory.

Today there are many writers in Ice-

land, the best known of whom is Hall-dor Laxness who won the Nobel prize for literature in 1955. A story circulates about Mr. Laxness that when he was a young man he wrote with words not accepted by the Althing and that he was arrested and fined for this. I have not been able to find out if this affectionately told tale is indeed true, but it might have been.

There is not a home in Iceland that does not have books. I have visited windswept farms on remote peninsulas and humble houses in interior villages and always found a shelf of books usually including numerous English language books. American authors are widely read in Iceland, and Reykjavik, the capital city, has at least one book store devoted to English language books. Many of the latter are British editions of American books. Yet London is nearer than New York and since the British editions are cheaper than American it is easy to see that Iceland does not provide a keen market for American books.

Scratch an Icelander wherever you find one, and they are avid travellers, and you will find a person fed on books. How many Americans would we have to test to find the same background?

(From Author's Guild Bulletin)

BOOK NOURISHED CHILDREN

The speaker was coming to the end of his speech. It had been a masterly address. Everyone concerned with the welfare of children leaned forward expectantly. Moving closer to the audience, he said quietly and eloquently: "Our children are our most precious commodity. They are our true gold supply. They are what we have in the bank. They are what will give us our highest interest on our money. They are our best growth stock on the market. Invest in them and as in the parable, talents will be returned in double amount."

It's many years since I heard this speech, but I've never forgotten its challenge. There are so many different ways to invest in children: physical, mental, social and spiritual. Physical needs are always imperative for health is the foundation on which we build intellectual, moral and spiritual development. But once we strengthen physical bodies comes the even

greater opportunity to invest in intellectual, moral and spiritual development.

We can help children comprehend and live knowingly in a world of great scientific and technological advances. We can help them to understand law and order and to behave responsibly. We can help them to know what it is to be truly human and to assume responsibility for protecting the rights of every individual. And we can help them to know what it is to be a child of God and to have concern for all mankind.

In so investing in children we find that literature has a marked role to play. For stories, whether they be for the child in the nursery or for the older teenager make a contribution to enrichment of life and living. In days gone by when the great books which have now become classics were published, children had little to whet their appetites for imagination and adventure. But today the situation is radically different. From the time a child is born in the twentieth century he is bombarded with all kinds of mass media—much of which is not worth viewing.

Most children and young people need help in conceiving the right kind of ideals and in trying to reach their ideals. Concrete ambitions can be planted in the minds of adolescents by bringing them in contact with the worthy ideals from history, literature and fiction. Through reading they can gain a true perspective of courage, loyalty, justice and other fundamentals.

Recently the value of good children's books was emphasized by a delegate from Rwanda to a Unesco General Conference. In addressing the delegates, he said, "We are not asking for dolls and toy trains for children. What they need is a pencil to write with, a slate for doing sums, a book to read." The significance of this appeal is reinforced by world statistics on education. Fifty-two per cent of children of school age are still deprived of education because of the lack of schools or teachers. In many instances textbooks are either nonexistent or outdated, or so inferior in quality as to be practically worthless.

If the very life-blood of secular education flows through books, how much more true it is of Christian education. What does this say to those of us in the church who are concerned that moral and spiritual values be presented in such a way that the child will

CHRISTIAN EDUCATION

read and be enriched? Perhaps the heart of the answer lies not in the number of books published but in the way the books are received. A young father in the Middle East highlighted the lack of good children's books in his country by saying: "My son read four books in four nights and he was still thirsty for more." He continued, "To teach a person to read is not enough. He has to have books. My son loves to read, but what can I give him?"

One is reminded of his first view of Egypt from the air. It is an unforgettable look at what water means to the land. All along the course of the Nile River and the irrigation conduits, there are thin bands of green—the marvelous bright green of growing things. But immediately beyond—in starkest contrast—is the brown water-starved land. We who have been working under church auspices have always felt that our children's book program is a kind of irrigation project, as if the flow of wholesome children's books is slaking a great thirst, and producing new crops of book-nourished children.

—Marion Van Horne
(from "The Word at Work")

NOT DIPLOMATS—BUT PROPHETS

THAT EVANGELISM which draws friendly parallels between the ways of God and the ways of men is false to the Bible and cruel to the souls of the hearers. The faith of Christ does not parallel the world; it intersects it. In coming to Christ we do not bring our old life up onto a higher plane; we leave it at the cross. The corn of wheat must fall into the ground and die.

We who preach the gospel must not think of ourselves as public relations agents sent to establish good will between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to Big Businessmen, or the Press, or to the World of Sports or Modern Education. We are not diplomats but prophets, and our message is not a compromise but an ultimatum.

by A. W. Tozer

MR. SIMMONDS RETIRES

For two years, Rev. E. L. "Ted" Simmonds has been battling a health problem. He now feels he cannot return to his teaching at OBC and has reluctantly retired.

Mr. Simmonds came to the College in 1953 as a part-time teacher. At the time he was the minister at St. James Anglican Church in Orillia.

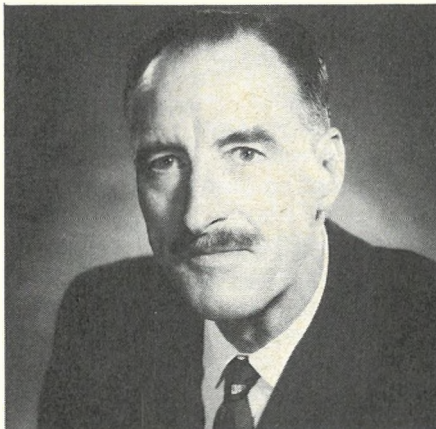
He became a full time member of faculty, and after the death of Principal J. B. Rhodes, Mr. Simmonds was invited to assume the principal's mantle, which he did with dedication and ability.

He became known as an outstanding Bible teacher and scholar, and hundreds of graduates were taken through the Book of books under his tutelage. He carried a heavy teaching and administrative load, which began to undermine his health. The Board of Governors realized this and relieved him of the principal's position by appointing Dr. Stewart L. Boehmer as the College's first president to serve in a full time capacity, in 1963.

Mr. Simmonds continued his Bible teaching ministry as well as teaching Hebrew for the next five years, and after the merger of LCBM and TBC in 1968, he became Chairman of the Department of Biblical Studies.

A health problem that had plagued him for several years again began to incapacitate him. Then his beloved wife Phyllis died of cancer. Although he taught for another year, it became increasingly difficult for him to carry on.

To his deep regret and our loss, he began to withdraw from his work at OBC in 1977, with all of us hoping and praying that he would return. Alas, in the will of God, it was not to be. Now



Rev. E. L. "Ted" Simmonds

Mr. Simmonds has officially retired after 24 years of loving, faithful and remembered service at the College. He leaves us with our love and prayers following him.

D.C.P.

DIRECTOR OF ADMISSIONS TAKES LEAVE OF ABSENCE

Miss Nancy Black, our Director of Admissions, will be on leave of absence for 1979-80 in order to take studies at the Canadian Theological College (C. & M.A.) in Regina, Saskatchewan.

Those who know Nancy will want to pray for her. And if you don't, pray for her anyway, in the heavy course she is anticipating.

MIRACLES STILL HAPPEN

KHAM PUT, Thailand (EP)—Khun Poat, a 19-year-old girl, escaped the Khmer Rouge rule in Cambodia after an arduous journey with 100 others through miles of jungle, canals, mountains and rivers. Standing between them and freedom were Communist soldiers, the elements, and a stretch of jungle ground covered with thorns. Most of the escapees either were barefoot or wore flimsy thongs.

A midnight-like darkness hampered the struggling group as it crossed a valley between two high mountain ranges. "We could see absolutely nothing," Poat later told missionary Maxine Stewart. "We didn't even know where to step."

Suddenly hundreds of fireflies swarmed into view. Their glow made enough light for the people to see the path. The refugees reached the next mountain by "firefly light" said Mrs. Stewart in the April issue of *The Commission* magazine.

After Poat was transferred to Kham Put refugee camp, she was invited to a Christian meeting. "I know that old man," she exclaimed at a picture on the wall of the chapel. "He is the one who led us and showed us the way to Thailand and freedom."

She was pointing to a picture of Jesus.

MORE PILTDOWN SKULLDUGGERY

The newspapers called it "The Piltdown Prank." We call it a trick by a reputed scientist, if not a downright forgery seeking to substantiate the evolutionary hypothesis.

The revelation was a deathblow to Darwinism, and an encouragement to those who believe the Bible and its magnificent opening words, "In the beginning God created . . ."

Now the voice of a dead Oxford don has implicated a fellow don in one of the most successful scientific hoaxes ever perpetrated.

"A tape recording made by the late James Douglas, Oxford professor of geology 1937-50, named his predecessor in the Oxford chair, William Sollas, as the brains behind the Piltdown Man, which fooled much of the world for over 40 years.

"The discovery of a strange skull and other 'fossils' such as mastodon bones and hippopotamus teeth in Piltdown, Sussex, was announced in 1912 by the discoverer, Charles Dawson, a lawyer and amateur geologist, and Arthur Smith Woodward, a paleontologist who interpreted the finds.

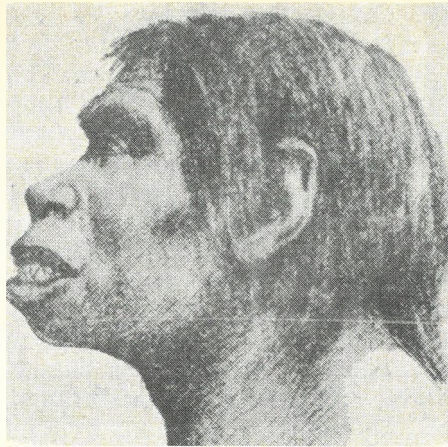
"The fragmented skull took British scientists and public by storm. With its ape-like jaw and man-like cranium it appeared the perfect missing link, proving Charles Darwin's theories of evolution.

"More important, it put England in the fossil limelight at a time when all remains of early man were being found in France and Germany. The first man, Piltdown seemed to say, was an Englishman.

"British scientific enthusiasm remained undampened even when a bone bearing a strong resemblance to a fossil cricket bat emerged from the Piltdown gravel pit.

"Finally when examined by modern techniques in the early 1950s, the Piltdown skull proved to be composed of a modern human skull and an orangutan jaw. Other fossils were 'plants.'

'Dawson, who perpetrated other scientific frauds, has always been named as the chief hoaxer. But doubts have repeatedly been expressed that he would have had the scientific knowl-



An artist's concept of the phony "Piltdown Man".

edge, or the access to the other fossils, to have done it by himself.

"Douglas, whose tape was played at a recent meeting of English paleontologists, noted that 'Smith Woodward would suffer and did suffer most' from the trick, and anyone seeking an enemy of Smith Woodward would have found one in Sollas. The two apparently disliked one another for both personal and professional reasons.

"Douglas recalled that he himself had sent Sollas mastodon bones from Bolivia and remembered him borrowing apes' teeth from Oxford's human anatomy department.

'Previous to Piltdown, Sollas had become aware of a bone upon which some schoolboys had engraved a primitive-looking horse's head to fool their science teacher.

'The master, believing he had found prehistoric art, sent it to Smith Woodward, who lectured on it to the geological society. Sollas watched all this without warning Smith Woodward, and later denounced the art as a schoolboy trick.

"A man who could do this once was perfectly capable of doing it again," said Douglas.

"In his tape, Douglas speculated that 'It is possible that the (Piltdown) thing started as a joke and then got out of hand.'"

Charles Dawson died in 1916, four years after his earth shaking discovery of the remains (and pitifully small remains at that) of the Piltdown Man.

This amateur archaeologist found a small piece of human skull bone in a gravel pit on Piltdown Common near

the English Channel. Three years later he discovered another minuscule piece of skull. With the aid of the British Museum, more skull pieces and a fragment of lower jaw were found, the latter by Dawson but suspect by authorities.

From these fragments was contrived the "Dawn Man of Dawson," later the Piltdown Man. But other physical anthropologists were not satisfied, and another "man" was contrived.

In spite of much controversy (among them the fact that "he" was a "she"), the Piltdown skull was assigned 500,000 years of age.

But even all evolutionists are not gullible, and by 1951 it was proved that skull and jaw not only did not belong together, but the skull fragments were only about 50,000 years old.

More experiments revealed the truth—Dawson had perpetrated a hoax, to the embarrassment of some of the most qualified experts on human fossils.

In 1973, reports showed that several other discoveries by Dawson are forgeries. Some "Roman inscribed bricks" are late 19th century, not early 5th century.

Dawson's flair for finding unusual relics earned him the nickname "wizard of Sussex." Now Dr. David Peacock, a Southampton scientist says, "In my opinion the time is now ripe for a full investigation of Dawson's numerous and often bizarre discoveries."

If they do investigate, there will doubtless be many gaps in museums throughout Great Britain. And more gaps in the evolutionary hypothesis.

The Bible doesn't need fabrication, subterfuge or skullduggery to present the truth: "God created man in His own image."

When Col. James Irwin was on the moon and looked at that drab, lifeless moonscape, he looked back at planet earth. And in his book "To Rule the

Night" Irwin writes: "Ours is the most beautiful and colorful planet in space."

God created. "And He saw that it was good."

Believe the Bible. Believe God. Have faith.

FOR SENIOR CITIZENS

*How dull it is to pause, to make an end,
To rust unburnished, not to shine in use,
As tho' to breathe were life!*

Alfred, Lord Tennyson

Life is worth completing. It has been said that every time a child is born that it is God's idea that life is worth going on—why not go on to say that every time a person becomes senior-aged, it is God's idea that life is worth going on to *completion*? Katherine Mansfield must have thought so:

I want, by understanding myself, to understand others. I want to be all that I am capable of becoming . . . This all sounds very strenuous and serious. But now that I have wrestled with it, it's no longer so. I feel happy—deep down. All is well.

Yesterday I dragged wearily along, passively resigned—The Man-I-Am—between the Man-I-Might-Have-Been and the Man-I-Yet-May-Be. But now, today, I feel that with Christ's help all things are possible to the aspirations, the energy, and the courage that are thrilling in me in this beautiful new-born life of today, and the Man-I-May-Yet-Be draws closer to my side.

Look ahead to the best. Old age is as old age thinketh, and thinking like this can make our final years our finest years, our glory years; the beginning of something challenging, something to be entered upon with zest and zeal; the development of life in depth and meaning, the best, the very best years of our lives. Miss May Detherage in "The Dawn" reminds us: "Man Child early becomes aware of the world of wonderment about him. He is curious. He is delighted. He begins his explorations and with each small achievement moves on to another finding." Remember how you could hardly wait to finish one period of life and get started on the next? Remember when you started going to school? Who can forget his first day? What about that first job? Starting a family is never a commonplace venture. So why recoil

at starting out on this very best period of life? Best in health—that's right—best in pleasure, best in love, best in everything. Looking at it this way gives one a head start on living this glory period of life's journey. Paul must have felt this way about it: ". . . so that I might finish my course with joy . . ." (Acts 20:24). Old age is as old age thinketh.

Resolve

To keep my health!
To do my work!
To live!
To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power.
But always fronting onward toward the light
Always and always facing toward the right,
Robbed, starved, defeated, fallen,
wide astray—
On with what strength I have
Back to the way!

Charlotte Perkins Gilman

There is an oriental proverb that says: "With time and patience the mulberry leaf becomes satin."

Dream for your future. In the Bible we find God saying: ". . . your old men shall dream dreams . . ." (Joel 2:28). Could it be that there is a connection here with what our Lord said about adults becoming as a little child (not childish) and thereby dreaming of things to do and places to go?

The Greater Thing

Ah, great it is to believe the dream
As we stand in youth by the starry stream;
But a greater thing is to fight life through,
And say at the end, "The dream is true!"

Edwin Markham

People building a new house usually go through a wondering stage after actual construction begins; we wonder if our dream house will match the dream. But architects are wise to include with their blueprints a drawing of the completed house with some shrubbery included. But our doubts are never fully dispelled until the house is finished, furniture moved in, curtains and pictures hung, landscap-

ing completed, and people moved in. Our lives need the finishing touches of our later years to complete us for what God intended us to be.

A highway I traveled in my work had an old, uncompleted, unsightly house in sight of the road, a home started but never finished—just abandoned; it was always sad looking—it is sadder still when it is a human being and not a house.

When we employ an architect to draw plans for a house, we have the option of paying an additional fee for extra supervisory services that will guarantee that the house will be built according to specifications and expectations; why not apply the same wisdom when it comes to the house of life?

Finish your dreams. All things appear better when finished, and that is why I say that *beauty with a wrinkle on it can hold its own any day with beauty with a dimple on it.* Samuel Ullman in "How to Stay Young" said:

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul.

Whether seventy or sixteen, there is in every being's heart the love of wonder . . . the unending child-like appetite for what's next, and the joy and the game of life.

Oliver Wendell Holmes said: "To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old."

Today

With every rising of the sun
Think of your life as just begun.
The Past has cancelled and buried deep
All yesterdays. There let them sleep.
Concern yourself with but Today.
Grasp it, and teach it to obey
Your will and plan. Since time began
Today has been the friend of man.
You and Today! A soul sublime
And the great heritage of time.
With God himself to bind the twain,
Go forth, Brave heart! Attain! Attain!

Anonymous

Daily Treasure

You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the unmanufactured

(continued on page 28)

tured tissue of the universe of your life. It is yours. It is the most precious of possessions. No one can take it from you. It is unstealable. And no one receives either more or less than you receive.

Arnold Bennett

It is not wise to wait until you retire to get ready to retire. It is never too early to start getting ready to retire, for there is something of the future in everything we say or do today.

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HIS Team in the Philippines

Beth Davey

Last year the OBC student body sent FEBIAS College of the Bible in the Philippines \$1,000 for a work-scholarship program at that Bible School. This year six students from OBC contributed more than money to the work of God in the Philippines. Paul Hurst, Judy Coté, Karen Baker, Mary Grant, Carolyn Foster, and Lorraine MacGregor joined five other Canadian students and Dr. and Mrs. Russell Honeywell of Far Eastern Gospel Crusade in a three-month tour of various churches, schools, and camps in the Philippines. They spent the fall term traveling as a ministry team—appropriately called HIS Team—sharing in a program of music, drama, testimony, and literature distribution.

The nature of HIS Team ministry was itinerant. As they traveled from place to place they stayed with various Filipino Christians. They discovered that most people were quite poor. Meals and accommodations were simple and plain. In spite of the lack of money these fellow Christians were hospitable and welcomed the young people with enthusiasm. Since the English language is emphasized in most places in the Philippines, HIS Team was able to communicate with little difficulty. Especially in Manila, where they visited two of the universities, they found great opportunity to witness to non-Christians.

In assessing their experience fol-

lowing the three months' outreach the students felt the stated goals had been achieved: exposure, evangelism, and encouragement. They were excited to have had a small part sharing the gospel with those who have not heard. Along with this *evangelism* they were warmed to see the response of Filipino Christians to their ministry. They knew they had been an *encouragement*. But the big E which stood out in their minds was *Exposure*.

The students expressed the biggest difficulty they had in the three months was learning how to adapt appropriately to the new experiences, confined life style, and pressured performance inherent in a traveling team ministry. They said they did not meet many surprises in terms of climate, food and native customs. Those externals were relatively easy to accept when they were new. Their "culture shock" was in the area of their own flexibility and acceptance of one another and their leaders. The time they were together was long enough that they had to work out tensions and friction that occurred among them. They had a first-hand experience of new missionaries: learning to control energy and enthusiasm at times and submit to one another in order to make a team ministry effective. They wryly commented that they discovered a lot about themselves which needed improving.

They returned to OBC for winter term feeling a bit disoriented. Our characteristic Canadian individualism seemed strange after the three months of living and working with others in close quarters. One student said it felt strange one day to sit down to a meal by himself. Where was the rest of the family?

At the end of the academic school year they reflected on what it means to have left OBC for three months. Academically it puts them one term behind, postponing graduation with their class. They don't mind, however, because they recognize the invaluable training they received. The learning was not from teachers and books, but the study had been as demanding as any course could be. They conclude their term overseas was one of the most challenging—at times trying—yet rewarding school terms they have had.

They have an enviable head start on those of us future missionaries.

Many of us have yet to learn what is involved in adjusting to the unexpected "culture shock" of our own resistance to flexibility.

THE (POSSIBLE) BLESSINGS OF DOING WITHOUT

Long ago, in his quaint Old English, Benjamin Franklin wrote in his annual, *Poor Richard's Almanac*:

"A penny saved is two pence clear,
A pin a day is a groat a year."

You will recognize penny and pence, but the Old English words pin and groat might stump you. "Pin" is something of small value; "groat" was an old English coin worth four pence.

There was a time when Franklin's *Almanac* was strictly for children. Its lessons, exhortations and quotations regarding thrift, morality and familial obedience were supposed to direct the footsteps of the young into worthwhile endeavours and lives. No longer are these themes (or the *Almanac*) only for the young. Now they seem right and good philosophy for all in the 20th century.

And one can almost see Ben Franklin peering over his half-moon bifocals (which he invented, along with his famous stove/fireplace and a host of other things in use today) and saying in his odd, croaking voice: "I told you so".

Despite the fact that Ben Franklin was one of the signers of the Declaration of Independence, he was not listened to in his own day. Now "he being dead yet speaketh" to our modern day problems.

Bigness and acquisition seem to be the ethics of today. There is a deplorable waste of energy (in all its forms); of food (the garbage cans of the Western World would feed the starving millions of the underdeveloped nations); of time (there is more recreation and free time, a shorter work week); of skills (the church and missions look almost in vain for necessary help); and the whole range of goods that add to pollution and spoilage, all speak of a people "gone to seed" and unable to stop the downward plunge to extreme hardship if not ruin.

The credo of many Christians seems to follow the world's pattern.

The world and all it provides or produces was placed in the hands of our foreparents, Adam and Eve. They abused God's trust and lost the dominion He had graciously given to them. We all are sons of Adam, grasping and getting until we are satiated with the good life, with little comparable concern regarding our responsibility in the Kingdom of God.

A friend of mine, a minister, had a call from another and larger church. When he told his deacons' board about it, they all urged him to stay with them, a comforting vote of confidence.

One of the deacons took him aside to discuss the pastor's responsibility and the community's need. The pastor stayed, but that one deacon, shortly afterwards, was offered a promotion in his work that necessitated moving to another city. Without hesitation he accepted the promotion and left. The pastor told me he felt as though his right arm had been cut off. The deacon had been a needed part of a team. But he deemed the pastor's role as one of staying, while he could improve his own lot by leaving.

Today, people rarely consider the blessings of doing without. Hence the work of God suffers from lack of tithes and gifts that are expended on personal needs or desires.

The Christian should be concerned with ecology, for this is God's world. He should be alerted to conservation as a personal contribution to the energy crisis. He should learn to tithe and give to the Lord's work, even if it means "doing without" some other item.

Recently an article said this: "Until now, 'Power to the People' was only a slogan. Today our future is literally in citizens' hands—hands that rest upon ignition keys, electric switches, purses and wallets. How will they react now? They can continue to do as they have always done with no regard for the consequences." Or they could acknowledge the forgotten virtues of thrift and giving up their time, their lives and their means for the glory of God. And God is no man's debtor. He will always repay, even though it be but a cup of water given in His name. Let us be people of God in deed. In deed!

WHAT IF I DON'T FEEL LIKE PRAYING . . . ?

Sometimes a Christian will say, "What if I don't feel like praying?" Although the question could indicate a dangerous spiritual state it is an honest question. It is not like the person who says, "I can't pray." Such a person is deceived or confused or lazy. It is not a matter of ability but desire and willingness.

For some reason there is coldness of heart and no desire for fellowship with God. Yet if ever there were a time when a person needed the fellowship of God it is at the precise moment he desires it least. Put bluntly, "When you feel like praying least, you need prayer most." Or put another way, "If you don't feel like praying you ought to pray that you will and until you do feel like it."

But the basic problem remains. Even though I may say to you that it is purely a matter of the will, you still say that you really feel incapable of prayer. May I suggest a reason. You feel incapable of prayer because, to you, prayer has become merely a recitation of thanks for recognized blessings received, or just a list of petitions; and right now you can't think of anything for which to be thankful and you are too defeated and depressed to ask for anything for anybody.

All right then, forget your problems and your miserable conditions; don't look for blessings to be thankful for; forget everything and everyone else—but God. Fix your mind on Him. Just thank God for being God. Prepare your mind and heart by reading such Psalms as 23-28, 31, 32, 91-96, 103, 111 and 112. Saturate your soul with Biblical evidence for the goodness of God and then pour out your heart in glad affirmation of the glorious truth that no matter how deep the fall of the individual Christian, still underneath *always* are the everlasting arms. Your worries, your problems, yes, your sins may obscure His face from your vision but nothing can separate you from His love. So cast yourself wholly upon Him. As a result, you will find it easier to pray and most enjoyable too, in spite of the most adverse conditions and the most serious situations.

Francis Rue Steele
Director, North Africa Mission

WHO LISTENS TO PRAYERS? GOD? OR PEOPLE?

TOPEKA, KAN. (EP)—When Fred S. Hollomon prays, people listen.

And when Hollomon finishes praying, people sometimes applaud.

Though applause isn't the usual response to public divine conversation, Hollomon, Kansas State Senate Chaplain, said he doesn't mind because the legislators' applause means they are listening.

Hollomon, pastor of Faith Southern Baptist Church, Lawrence, Kan., is no stranger to state government. In 1975 and 1976 Hollomon was an administrative assistant to the Kansas House of Representatives majority floor leader. He worked 18 months for the Kansas Corporation Commission before going to the full-time pastorate at Faith Southern Baptist.

Hollomon's knowledge of government is easily perceived in such prayers as this:

"Our Father: We hear a lot about spending lids and tax lids. Help us to be receptive to some lids which only You can impose:

Put a lid on sorrow, and a lid on tears,
A lid on ignorance and a lid on fears.
Put a lid on hunger, and a lid on need,

A lid on suffering, and a lid on greed.
Put a lid on corruption, and a lid on hate,

And a lid on gossip would be just great!

Put a lid on prejudice as tight as can be;

And when I talk too much, put a lid on me!

And I would like to close this prayer with gratitude that there is no lid on Your mercy. In the name of Christ, Amen."

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A COLUMN OF **TRIVIA**

READ THE BIBLE!

After the success of the Apollo 8 program, the acting director of N.A.S.A., Dr. T. Paine, called it a "triumph of the squares: meaning those with crew cuts and slide rules, who read the Bible and get things done."

NOW INSURANCE FOR CLERIC COUNSELLING!

MERRILL, WISC. (EP)—Clergy who give out bad advice can be covered by insurance now.

The Church Mutual Insurance Co. offers riders on its "multiperil" church policies covering ministers' counselling in the event a law suit is filed. Five states have so far approved the insurance, Max L. Johnson, a company executive, said. Mr. Johnson said the insurance for counselling costs the church about \$20 a year and provides up to \$300,000 for liability.

The company cites the case of a pastor who counselled a woman with marital problems to leave her husband. She did and the husband shot her. They became reconciled and sued the pastor.

DIRECT-MAIL CAMPAIGN PROMOTING UNIFICATION CHURCH IS LAUNCHED

NEW YORK (EP)—The Unification Church (one of the many cults of today), has begun a direct-mail promotion, featuring prominently its founder, the Rev. Sun Myung Moon. Some 200,000 copies of a packet containing a 4-page cover letter signed by Mr. Moon have been sent to people in the New York area. The materials were mailed in an attention-getting, four-color envelope bearing the name of Reverend Sun Myung Moon as the sender.

The package includes the letter, a brochure inviting readers to a series of free World of Hope Festivals at the Church's mission center here, a series of \$5 one-day seminars on the Divine Principle, and a Divine Principle Home Study Course for \$24. Readers are also invited to ask Mr. Moon to pray for

them and their families.

In his letter, Mr. Moon explains his mission. There is no mention of the controversial claim that he is the messiah. However, he says that the Divine Principle, which he said was revealed to him by God "is more than a Judeo-Christian teaching. It has the capacity and power to unite and embrace all religions."

Mr. Moon said he "was instructed to teach it (Divine Principle) in every corner of the earth," and in 1954 he formally founded the Unification Church, which has now spread to "127 nations in all six continents." A color brochure with Mr. Moon on the cover describes him as "a man with a Divine Mission . . . anointed by Jesus."

WHAT NEXT? MAN LOSES SUIT AGAINST PARENTS

BOULDER, CO. (EP)—A 25-year-old man has lost a suit against his parents whom he charged with "malparenting."

Boulder District Judge Murray Rich- tel, in dismissing the suit, said there was no evidence Tom Hansen had been psychologically or physically harmed by his parents. The man had sought \$350,000 for "intentional infliction of emotional distress" and claimed that he would need psychiatric care for the rest of his life.

The judge said the record of the mother's actions shows "a parent motivated by her child's best interest using every reasonable means at her disposal to perform the task of parenting in a decent and responsible manner. The law requires no more."

According to depositions from Mr. Hansen and his mother, when he was 17 he insisted on staying in his room, meditating and playing the guitar. His father said he had to get a job, return to school, or see a psychiatrist. When Mr. Hansen refused, the parents drove him to a hotel, paid a week's rent, and left him there. When the money ran out, he went back to living on a beach, he said.

"This case comes down to the issue of whether a parent is acting willfully and wantonly in not allowing a 17-

year-old to sit home and do nothing," the mother's attorney said. Mr. Hansen and his mother both live in Boulder now, separately. He is unemployed.

BIBLICAL EVANGELISM MEANS COMMITMENT TO SIMPLER LIFESTYLES

VENTNOR, N.J. (EP)—More than 100 secretaries, professors, artists, housewives, theologians, business executives, political radicals, mission specialists and government employees—all evangelical Christians met here April 25-29 to explore their mutual commitment to simpler lifestyles for the sake of evangelism and justice.

The gathering—the U.S. Consultation on Simple Lifestyle—drew Christians from the United States and several Third World countries. The consultation was held in preparation for the International Consultation on Simple Lifestyles, to be held in London in March, 1980. The London meeting will be sponsored by the Theology and Education Group of the Lausanne Committee for World Evangelization and the World Evangelical Fellowship.

"The Ventnor consultation has confirmed for me a powerful movement of the Holy Spirit within the church," said Dr. Ronald A. Sider, Philadelphia, one of the two coordinators (along with Horace Fenton, Bethlehem, Pa., formerly with the Latin America Mission) of the gathering. "We have seen an exciting affirmation by evangelicals that biblical evangelism is inseparable from a commitment to the poor and to justice."

Dr. Frank Gaebelien, Arlington, Va., former co-editor of Christianity Today, told the consultation that even though he had been attending evangelical conferences since the 1920's, he "had never yet heard a major presentation of Amos" or of other Old Testament prophets that focus on justice and the poor.

Further suggestions for simplifying lifestyles and understanding present inequities between the rich and the poor included opportunities for exposure to the contexts of poverty and oppression both here and abroad, study of neglected passages of Scripture, reordering of seminary education to include exposure to poverty and local study and support groups for Chris-

tians who are in transition to simpler lifestyles.

"Simplification of our lives must always flow out of unconditional commitment to the Risen Jesus as Lord and Savior," said Dr. Sider. "When God came to share his plan of salvation, he took on the flesh of a poor, oppressed Jew. Effective biblical evangelism in a hungry world necessarily shares in that kind of costly vulnerability."

GRANDPARENTS' DAY, SEPT. 9, 1979

In our last issue of the Recorder, we listed Grandparents' Day for Sept. 10/79. Of course that should be Sept. 9/79, and will be the second Sunday in September hereafter. Grandchildren, please note!

MEDIA CELEBRITIES

The Rev. John Bachman, director of the Office of Communication and Mission Support of the American Church, says, "we would prefer that church groups and families watch offending programs together, analyze them and become more discriminating viewers."

He also suggests that much religion programming now on the air is deficient. "Most traditional types of worship-oriented religious telecasts are seen by few of the unconverted. Instead, pious enthusiasts watch one program after another and make contributions which build monuments to media celebrities. These are scarcely outreach ministries."

And More:

The nearly completed cathedral at Liverpool, according to *Time*, may be the last giant of its kind ever to be built. It cost \$11 million, and was begun at the turn of the century. That is the amount any of the top ten American religious television empires takes in from listeners in *two months*. One such network recently lost \$13 million through a computer error.

The evidence grows that the people who "found it" or who sent in their money to the radio-television-publishing celebrity of their choice never did join a congregation.

Re the current form of marketing of faith: "Unless the churches and synagogues of all theological stripes become alert to the fact that their people are subsidizing the competition, one generation from now we shall have changed to an as yet unimaginable

degree into a religion of consumers, custom-built faiths clientele."

HILARIOUS HOLIDAYS

Time Education Program recently sent a list of American holidays and festivals. Some (like July 4) are patriotic and serious. Others are hilarious if not ridiculous. For example:

Sea Turtle Watch: At Jensen Beach, Florida.

In June at the turtles' discretion. For decades, viewers have gathered to watch the ancient sea turtles make their way out of the Atlantic onto the beach to dig a nest and deposit their eggs. And what do you do in your spare time? Watch the grass grow?

"Ridiculous Day": At Horseshoe Bend, Arkansas.

On June 10. This event got its name when local people said it was "ridiculous" to try to build a big city out in the hills. Residents attend in ridiculous costumes, merchants hold sidewalk sales, and refreshments are sold at ridiculous prices. Head for the hills, folks!

WASHINGTON, D.C. "INVADED BY CHRISTIANS"

Washington is used to rallies and demonstrations. Embittered farmers and anti-nuclear factions get lots of notice. But from the news media, one would not know that 22,000 Christians recently left their silent witness in the nation's capital. On April 27, 12,000 Christians, including 156 pastors and 900 students from 26 states, supported the "I Love America Rally" led by Pastor Jerry Falwell of Lynchburg, VA. Their thrust: To petition Congress for redress on the issues of abortion, homosexuality, school textbooks, sex education and IRS regulations on private schools.

Four days later, on May 1, 10,000 Christians gathered for a PRAYER DAY IN WASHINGTON D.C. Guy and Kathie Kump attended for IFA (Intercessors For America). Kathie had this observation: "What a thrill to see the entire East Mall Route from the Washington Monument to the Capital Building filled with Christians marching 12 abreast to the rising swell of 'Lift Jesus Higher,' and 'There's Power in the Blood.' There were senior citizens, babies in strollers, people in wheelchairs, and some with canes—all marching out their commitment to the Lord and their country."

"One young couple from Wisconsin felt the Holy Spirit was urging them to attend, and were prepared to withdraw \$500 from their savings to cover expenses. Their confirmation came in the form of a check for \$496 which arrived by mail the day after lifting up the matter in prayer. An elderly couple drove to the rally from California, praying for each city and town en route. Many similar accounts showed the hand of God in this beautiful event—which lifted up Jesus and Him alone. Senators, congressmen and other 'dignitaries' who attended, merged obscurely into the program so that He would be central. Scriptures, reinforcing the themes of repentance and sovereignty of God, included 2 Chron. 7:14; Isa. 43:18-20; Isa. 9:6-7 and John 3:16. The culmination came at the close of the evening candlelight service at the Lincoln Memorial. As thousands of candles were blown out, the capital resounded with the triumphant enduring chorus . . . 'He shall reign for ever and ever . . . King of kings and Lord of lords! Hallelujah!'"

Why can't people in Canada, or any other country, give expression to faith in Jesus Christ too? Or are we overly conservative, apathetic or indifferent?

"Let the redeemed of the Lord say so." (Psalm 107:2)

When there is righteousness in the heart,
There will be beauty in the character.
When there is beauty in the character,
There will be harmony in the home.
When there is harmony in the home,
There will be order in the nation.
When there is order in the nation,
There will be peace in the world.

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Alumni News

ATTENTION ALUMNI!
YOUR DAY IS
SATURDAY, OCTOBER 13, 1979.

10:00 a.m.-4:00 p.m.

Be sure to attend Homecoming/79

Enjoy: Special Seminars on—

* The Family

* Finances

* Music

* Leadership Motivation

Hear: Dr. Stewart L. Boehmer, Chancellor, speaking in the afternoon.

See & Hear: Betty Percy '35 R.T.C.M. in a special Audio/Visual Presentation in Pictures, Music & Testimony.

THIS WILL BE A DAY TO REMEMBER
BE SURE YOU EXPERIENCE IT!

CLASS OF '64 WHERE WERE YOU?

The Class of 1964 met for a 15 year reunion at the College on 1979 Graduation Day, where we enjoyed an excellent time of sharing and fellowship. Marshall and Helen (McLeod) Lawrence took the time to organize the day, even though they are on furlough from Papua New Guinea with W.B.T.

Some of those who attended are:

Warnar Spyker, living in Kitchener, spends much time travelling, representing B.C.U. His wife, Bev, has been ill but is improving now.

Vito Booth and his wife Ann made a 5-hour trip from Eganville to attend the reunion. He has been the pastor of the Baptist Church there for three years.

Floyd and Ann McKee are living just north of Toronto. Floyd is in the business world and is grateful for the opportunities that are opening up to him there.

John and Nancy Pomeroy are living in Kitchener. John does a great deal of travelling for A.E.F. He has had difficulty with his voice lately, and although he is able to do speaking again, he has to rest it as much as possible.

Rev. E. L. Simmonds, our Honorary Class President, was unable to attend due to illness. He sent a letter greeting the class and admonishing us to take time daily to spend with the Lord.

Others who were unable to come sent greetings. Arnold and Helen (Shantz) McDonald telephoned from Cornwall during the afternoon to greet everyone. Stan and Aileen Yokota, pastoring the Toronto Japanese Gos-

pel Church and Earl and Lois (Vieselmeyer) Ambrose, working for Scott Mission, Toronto in their camp ministry, also sent regrets and greetings. Ralph and Janet Thornton sent greetings from Thousand Islands Baptist Church, Brockville. Neil and Carolyn (Smith) Rempel, serving with G.E.M. in Austria, wished God's best for us all. Lambert Baptist, pastor of Temple Baptist Church in Sarnia, was ministering in Haiti at the time of the reunion.

Martyn and Sandra (Jordan) Thomas are living in Ottawa, where Martyn is with the Bible Society. Dr. Don and Mary Lou (Shoemaker) Clunas are now in Langley, B.C. Ron Vieselmeyer sent greetings; he is involved in open air work.

Bob and Petie (Chambers) Morris are in Pakistan with B.M.M.F. Bob travels a great deal, while Petie stays with their two boys. Jackie Whan is nursing at a Red Cross outpost hospital on Vancouver Island. She is isolated from Christian fellowship but has a great ministry among the Indians there.

I was asked to act as class secretary for the next five years, and we will send out a class letter in two or three years and then plan a reunion for our 20th year. If anyone would like a tape or picture of our reunion, please contact Vito Booth, Box 71, Eganville, Ont. K0J 1T0.

Marilyn Hiscox, Secretary '64

ON THE HOME FRONT

* CAPT. ELAINE BECKER, B.R.E. '79, commenced her ministry at the Vancouver Temple (S.A.) in Youth work and Bus ministry Van-

couver, B.C. on June 24.

* REV. LARRY CLEMENTS, B.R.E. '69, was ordained at Newtonbrook Baptist Church, Willowdale on June 2.

* MR. & MRS. JAMES CUNNINGHAM, B.R.E. '68, (RITA KOTRUS, '66-'67) to Israel in July for one year where he will be doing research for his thesis requirements for the Doctor of Education.

* MR. JOHN FOREMAN, B.Th. '74, received the M.A. degree majoring in Religion and Culture from Wilfrid Laurier University, Kitchener, Ont. on May 27.

* MR. MARK FROGLEY, B.R.E. '76, received the M.A. degree (Honors) in Christian Ministries from Wheaton Graduate School, Wheaton, ILL. on May 21.

* REV. HUGH GORDON '65 was ordained at Forward Baptist Church, Toronto on May 27.

* REV. BILL HEATH '55 commenced his ministry at Pubnico-Argyle and Glenwood Baptist churches on July 1st, in N.S.

* MISS CAROL McFADDEN, B.S.M. '73, commenced her ministry as Organist and Choir Director at Spring Garden Baptist Church, Willowdale on September 1.

* REV. KENNETH MORRISON '46-'47 commenced his pastoral ministry at Queensway Baptist Church, Brantford, Ont. on September 1.

* MISS JANE MURRAY, B.R.E. '76, received the M.A. degree in Christian Ministries from Wheaton Graduate School, Wheaton, ILL. on May 21.

* REV. PERCY PAGE '49 was appointed Director for Canada of Christian Literature Crusade on April 17 with headquarters at 1757 Avenue Rd., Toronto.

* REV. ED. POINTNER, B.R.E. '70, received the Th.M. degree Summa Cum Laude from Gordon-Conwell Theological Seminary on May 25.

* REV. DORMAN QUINTON, B.Th. '69, was ordained on May 14 at Dufferin St. Baptist Church, Toronto.

* MR. & MRS. KEN SADLER (LYNN HATTON '68) to Huntington Beach, CA. (W.B.T.) in May.

* REV. & MRS. DOUGLAS SHERWOOD '57 (GWEN BROWNSEY '58) commenced their pastoral

ministry at Centennial Park Baptist Church, Grimsby, Ont. on September 1.

* REV. & MRS. JOHN TANGELDER (HELEN FEASBY '63) commenced their ministry at the Christian Reformed Church in Strathroy, Ont. in July, following two years service in the Philippines.

* MRS. JIM TUGHAN (DONNA KAUFMAN, B.Th. '72,) received the M.S.W. degree from Wilfrid Laurier University, Waterloo, Ont. on May 27.

ON FURLOUGH

* MR. & MRS. KEITH ANDERSON (RUTH MORTSON '74-'75) from Peru, S.A. (R.B.M.U.) in August.

* MR. & MRS. KENNETH ASKEY '55-'56 (A.E.F.) from Zambia in September.

* MR. & MRS. DONALD BAKER (ANNE BAILEY '69) from Tanzania, E. Africa (A.I.M.) in July.

* REV. & MRS. WALTER BEECHAM '53 (LENORE SHARPE '53) from Korea (United Church of Canada) in August.

* MR. & MRS. TERRELL BOYES (LAURA COLLAR '44) from Israel (L'ARABIAN FELLOWSHIP) in June on a three month furlough.

* MR. & MRS. GRAHAM COX (MERLE SONLEY '42) from Nigeria, W. Africa in June. (S.I.M.)

* MISS ESTHER GRANT '57 (S.I.M.) from Niger Republic, W. Africa, in June.

* REV. & MRS. ROY HARRISON '41 (MARGARET BARNEY '43) from Mexico (W.B.T.) in September.

* REV. & MRS. VINCENT LOHNES '50 (S.I.M.) from Nigeria, W. Africa in September.

* MISS PEGGY RADCLIFF, B.R.E. '69, from Brazil, S.A. in July.

TO THE FIELD

* MISS DONNA ARNER, B.R.E. '70, (A.I.M.) to Zaire, Africa, in July.

* REV. & MRS. (DR.) JOHN CSEREPKA '57-'58 (MARGARET '57-'58) to Bolivia at the end of August after serving there for 5 years from '63-'68 (C.B.O.M.B.).

* MISS DIANNE CUNNINGHAM, B.R.E. '73, (S.I.M.) to Nigeria, W. Africa on June 6.

* REV. & MRS. JOHN DEKKER (HELEN CLOWES '57-'59) to

Papua New Guinea (R.B.M.U.) in June.

* REV. & MRS. HUGH GORDON '65 (I.C.F.) to Pakistan in July.

* MR. & MRS. ELVIN HARBOTTLE '48 (LOLITA KELLEY '49) to Niger Republic, W. Africa (S.I.M.) in June.

* MISS PAT IRWIN, B.R.E. '56, (S.I.M.) to Niger Republic, on June 6.

* MISS LESLEY KAYSER, B.R.E. '70, (A.E.M.) to Bolivia, S.A. on August 6.

* MISS SYLVIA KINSMAN, B.R.E. '57, (A.I.M.) to Kenya, E. Africa in September.

* MRS. MAXIMO ROJAS (MARGARET CULP '49) to Bolivia, S.A. in February.

* MISS ALICE ROWE '38 (A.E.F.) to Zambia in July.

MARRIAGES

* MR. DONALD CORMACK '71-'72 to MISS MARGARET LOCKHART on June 30 in the Cameron Highlands, W. Malaysia.

* MR. RICHARD CROSSMAN '75-'76 to MISS DAWNA JEAN BUTLER on May 5 at the Holiday Inn, Brantford, Ont. REV. GARY SPENCER B.Th. '78, officiated, assisted by MR. DWIGHT HOLDITCH, B.Th. '78. MR. STEPHEN FLYER, B.R.E. '73, was the soloist and MR. IAN LEAVER, B.S.M. '79, provided the music.

* MR. STEPHEN FLYER, B.R.E. '73. to MISS BRENDA LEACOCK on May 26 in Burlington Baptist Church, Burlington, Ont.

* MISS MARY EGO, B.R.E. '71, to MR. HENRY ENGELBERT on March 31 in Orillia, Ont.

* MR. PAUL HAVERCROFT '74-'75 to MISS DIANA HAYES on May 5 at Willowdale Baptist Church, Willowdale, Ont.

* MISS HEATHER McDONALD '79 to MR. DAVID LOW on August 25 at First Alliance Church, Agincourt, Ont. MISS SHARON SCHURMAN, B.R.E. '79, was the Bridesmaid. MR. ROBERT CURREY, B.R.E. '79, was an Usher.

* MR. RANDY JOLLIFFE to MISS MARTHA CASTLE at Bay Park Baptist Church, Kingston, Ont. Bridesmaids were MISS CAROL JOLLIFFE, '77-'78, MISS CATHY TIPP and MISS KAREN NEWMAN. Ushers were MR. DAVE SIMPSON, and MR. PAUL HA-

MILL. MR. LLOYD BELL was soloist.

BIRTHS

* TO REV. & MRS. BILL HIMAN (ELIZABETH COCKBURN, B.R.E. '71,) twin sons Benjamin William and Joshua John on April 13 in Beloit, Kansas, U.S.A.

* To MR. & MRS. GRANT HINCHLIFFE (LYNN WHITLOCK, B.R.E. '71) a son, Brett Joseph, on May 3 in Toronto.

* To MR. & MRS. IVER KEUHL '67-'68 (CHARLENE MARTIN, B.R.E. '68) a daughter, Anne Elizabeth, on February 19 in Burlington, Ont.

* To MR. & MRS. CHRISTOPHER KOEBEL (ANDREA McCALL, '65-'67) a son, Chris Edward, on April 25 in Winnipeg, Manitoba.

* To MR. & MRS. DANA LEAR (KRYSIA PAZIEWSKI, B.Th. '70,) a daughter, Erica Krysia on April 14 in Willowdale.

* To MR. & MRS. MORLEY MINTY (DIANE DAWE, B.R.E. '75,) a son, Aaron Daniel, on May 3 in Midland, Ont.

* To MR. & MRS. CHARLES NIENKIRCHEN, B.Th. '74, (GWENYD FINKBEINER '71-'73) a daughter, Charity Rae, on April 19 in Kitchener, Ont.

* To MR. & MRS. FRED SHAVER, B.R.E. '70, a daughter, Christine Ann, on April 9 in Shawville, Quebec.

* To MR. & MRS. JIM FITZGERALD, B.Th. '77, (ANN SOWPEL '73-'75) a daughter, Jocelyn Nicole on April 28 in London, Ont.

* To MR. & MRS. ROSS RAINS (SANDRA WESTON, B.R.E. '72,) a daughter, Bonnie Nicole on May 28 in Willowdale, Ont.

DEATHS

* MR. F. NORMAN BARRINGTON, '19-'21 in Scarborough, Ont. on May 13.

* MISS INEZ BOTTERELL '21 (A.E.F.) in Durbanville, S.A. on April 3.

* MISS HENRIETTA BRUBACHER '14 in Kitchener, Ont. on June 3.

* MISS ELEANOR McCracken '32 in Ingersoll, Ont. as a result of a highway accident on June 4.

* REV. ROY MCGREGOR '15 in St. Lambert, Que. on January 8.

BOOKS

Note: U.S. & Can. prices are indicated.

CHRISTIAN HERALD BOOKS

How to Have a Good Marriage, by Mark W. Lee, price \$7.95. (U.S.). Dr. Lee is the President of Simpson College (C. & M.A.). He writes from experience in counselling and from a Biblical perspective. Another fine book on the marital condition today.

Rise To Conquer, by Dr. Larry Poland, price \$6.95 (U.S.).

Rise to Conquer: A call for committed living, presents a challenge to Christians to "think big" and take action in response to the Great Commission. Dr. Poland asserts Christianity is not a set of rituals to be followed as a game. It necessitates drastic changes in our lives—the way we treat others, how we handle family problems, how we view our financial responsibilities. Dr. Poland describes how every follower of Jesus Christ can rise out of his daily lethargy and into the privileges of kingdom citizenship, and also points out the price tags these privileges bear.

Hagar: A Novel, by Lois T. Henderson, price \$4.50 (U.S.). *Hagar* is a highly thought-provoking story of a slave girl who found herself party to a strange drama. God had promised Abraham to be the "father of a great nation," but Abraham's wife Sarah was barren and approaching old age. Compelled to fulfill God's prophecy, he chooses Hagar to bear him a son. The full range of human emotions is explored in the author's dramatic narrative: Hagar's infatuation . . . Sarah's jealousy . . . Abraham's torment.

DOUBLEDAY CANADA LTD.

The Bible, Now I Get It! by Gerhard Lahfink, price \$7.75 (Can.). An entertaining and informative book about the Bible, its literary form, message and illustrations. Well illustrated with cartoons.

101 Words and How They Began, by Arthur Steckler, price \$8.75 (Can.). If you are a "merchant of words" as the editor is, this book will fascinate you, young or old. It gives the etymology (root meaning and derivation) of 101 popular and oft used words. It is an educational volume that is entertaining as well as informative. Well illustrated, too.

HERALD PRESS

The Upside-Down Kingdom, by Donald B. Kraybill, price \$6.90 (Can.). A layman theologian discusses the Kingdom of God as seen in the Gospels. His title comes from Acts 17:6,7 as the disciples and apostles of that early day turned the world upside down. Easily read and helpful for the zealous Bible student.

HOME EVANGEL BOOKS LTD.

Moody Press

The Gospel of Moses, by Samuel J. Schultz, price \$7.00 (Can.). God spoke to and through Moses as to no other Biblical character. What He said sums up His plan for man's salvation and life as seen in the Old Testament.

Meshumed, by Zola Levitt, price \$4.25 (Can.). The author is a well-known Hebrew Christian who is a popular speaker and writer. This book deals with persecution of Jews in this century and tells of the many who became Christians and were ostracized at great personal cost.

Loneliness is not Forever, by James Johnson, price \$9.50 (Can.). The author probes all the recesses of loneliness and seeks out the Biblical answers and solutions. A helpful book full of hope and encouragement.

Man With the Noisy Heart, by Hugh Steven, price \$8.25 (Can.). This is the biography of a man who was supposed to die from an erratic heart condition that twice required surgery. He outlived the prognosis by more than 20 years and served God under the stress of missionary work with Wycliffe Bible Translators. He and his wife still carry on as we go to press. A true story of Christian heroism.

Power Through Prayer, by E. M. Bounds, price \$1.95 (Can.). It is not by methods or machinery that God's work is done, but by praying men and women. This book challenges people to pray and gives some secrets of "how to" as well. A good and necessary book.

ZONDERVAN PUBLISHING HOUSE

Bible Questions Answered, by William L. Pettingill, price \$8.25 (Can.). Few people compare to the late Dr. Pettingill when it comes to dealing with doubts and questions on the Bible. The subject index will help to locate the questions quickly.

Who Art in Heaven, by H. Phillip Hook, price \$4.75 (Can.). A fine study book on the attributes of God. The author covers all the Biblical definitions of the creator God.

Divine Healing of the Body, by J. Sidlow Baxter, price \$8.75 (Can.). A sane, scriptural book on a controversial subject. By one of today's great Bible commentators. His illustrations are moving. His final chapter is the careful reflection of a man who knows his God and his Bible.

Adventure in Discipleship, by Harry C. Griffith, price \$3.50 (Can.). A study-work book for personal or group studies for the growing Christian.

Plain Talk on Peter and Jude, by Manford G. Gutzke, price \$5.95 (Can.). Dr. Gutzke shows how the letters of Peter and Jude apply to present-day believers.

Archaeology and the Bible, by Donald J. Wiseman & Edwin Yamouchi, price \$4.75 (Can.). Out of the dust and digs of modern archaeology come splendid confirmation of the Bible records. Both authors are qualified (and Christian) archaeologists. The book will help to illuminate scripture.

Positive Obedience, by John Bisagno, price \$1.80 (Can.). A look at the 10 Commandments and the Christian's response and obedience to them.

Miraculous Healing, by Henry W. Frost, price \$3.50 (Can.). Dr. Frost was the longtime Home Director of the Overseas Missionary Fellowship (then C.I.M.) and writes succinctly and forcibly of a contemporary puzzle. He uses the Bible and personal experience wisely and carefully. It will help all seekers after Biblical truth.

INTER-VARSITY PRESS

Daniel (Tyndale Old Testament Commentary), by Joyce G. Baldwin, price \$7.95 (U.S.). Excellent background material and good commentary on this major prophetic book of the Bible.

The Andromedans and Other Parables of Science and Faith, by Denis Osborne, price \$2.50 (U.S.). If you want your mind tickled, the parables by a physicist will do just that. He maintains the truth as it is in Christ Jesus. "Christian thinking starts with Christ" is the key to each parable.

We Belong Together, by Bruce Milne, price \$2.95 (U.S.). The meaning of fellowship, of community and the special dimensions of these Christian experiences are dealt with in this book. Much scripture is used and is the authority for our relationships.

The Mystery of the Incarnation, by Norman Anderson, price \$3.95 (U.S.). The author deals with the unfathomable mystery of "God made flesh." If this subject has been a puzzle to you, a book like this should shake up and help your thinking.

The Golden Cow, by John White, price \$3.50 (U.S.). The title means the materialism that absorbs the interest and time of so many Christians today. The author writes in the prophetic vein of the Old Testament prophets.

Someone Who Beckons, by Timothy Dudley-Smith, price \$3.95 (U.S.). Readings and prayers to cover 60 days. Excerpts from the writings of 12 well known Christian writers—John Stott, C. S. Lewis, etc.

The Search for Salvation, by David F. Wells, price \$3.95 (U.S.). There are several "schools of theology" in regard to salvation: Conservative, neo-Orthodox, Existentialist, etc. Dr. Wells deals with six of them. He is frank and candid. But one cannot doubt his personal stand on the Person and Work of Christ.

OXFORD UNIVERSITY PRESS

The Authentic Witness, by C. Norman Kraus, price \$7.25. (Can.). The author maintains that the church's mission is to be the authentic community of witness for God to the world. It calls the world to peace in Christ. Following Christ as its model, its message is salvation and reconciliation.

PAIDEIA PRESS

The Farmer from Tekoa, by Herman Veldkamp, price \$6.95 (Can.). A study in the book of Amos. A vivid and imaginative book for the lay reader.

PRENTICE HALL CANADA LTD.

The Facts of Death, by M. A. Simpson, price \$5.95 (Can.). A psychiatrist and physician deals with the complexities of death (natural, terminal illness, suicide, etc.) that families inevitably face. A valuable resource book for everyone.

Breakthrough Rapid Reading, by Peter Kump. If you have been frustrated as a slow reader, this book will open the secrets of rapid reading with tests and proven methods that are easy to follow.

Breaking Into Print, by P. J. Gearing & E. V. Brunson, price \$4.95 (Can.). A good book for the neophyte writer. Where, when, what, how are all dealt with.

The Writer's Guide to Book Publishing, by R. Balkin, price \$5.95 (Can.). If you are one of the many who has said, "I could write a book," try it! But get this book to get you over the mechanical hurdles first. Clear and comprehensive.

TYNDALE HOUSE PUBLISHERS

Karen! Karen! by Karen Burton Mains, price \$6.95 (U.S.). This autobiography details how God spoke to a woman and how she responded. Her encounter is both Biblical and spiritually refreshing.

Portrait of a Fulfilled Woman, by Virginia Kirely Leih, price \$2.95 (U.S.). Here is a verbal portrait of God's kind of woman. Demonstrated from Proverbs 31, Mrs. Leih gives a dazzling portrayal of what every woman can be: fulfilled in all areas of her life.

Elizabeth Gail and the Secret Box, Elizabeth Gail and the Secret at the Johnson Farm, by Hilda Stahl, price \$1.95 (U.S.) each. Children's stories of an adopted girl's life and adventures.

Is God For Sale? by Gregory Lewis, price \$3.95 (U.S.). There are many voices "crying in the wilderness" of human life. They all offer (usually for large sums of money) what God offers without price. These mind benders and offers of self improvement depend on self effort. God's offer is all on His part and free for the taking. Beware of anyone who makes God available at a charge. This book calls to a renewal in Christ, grounded and empowered by the Holy Spirit.

The Adventure of the Iron Camels, by Dick Ewing, price \$3.95 (U.S.). The awesome story of true life adventures involving death-defying danger, until the author dared to tempt the Sahara Desert on a motorcycle. A thrilling, gripping story.

New Growth, by James Robinson, price \$2.95 (U.S.). A biblical examination of the office and work of the Holy Spirit and what He wants to do in us.

The Pleasure Seller, by John T. Souter, price \$2.45 (U.S.). A true story of a man in the sub culture of drugs, alcohol and sex. When a miracle happened in his own life, he found that what the Psalmist said was true, "At Thy right hand are pleasures forevermore."

Becoming God's Woman, by Joyce Marie Smith, price \$1.75 (U.S.). A special book for teenage girls who long to know and have God's best for them.

Please Don't Shoot! I'm Already Wounded, by Maria Anne Hirschman, \$4.75 (Can.). This is another Hansi story that all will enjoy. Here is her tender story of a heartbreak and a ministry.

Love China Today, ed. by David Aikman, price \$2.95 (Can.). I met the author when he was TIME editor in Hong Kong. From that vantage point he not only met old China hands, but had his ear to the ground. Mr. Aikman has once again opened eyes and hearts toward China.

Faith for the Non-Religious, by Michael Green, price \$1.95 (U.S.). Here is a compilation of common assumptions about life and religion. Canon Green deals with the "dangerous fallacies" which offer no true spiritual foundations. A good book to give to the person who says he is "not religious."

The Child Within, by Mari Hanes, price \$2.35 (Can.). Spiritual preparation for the mother-to-be. It covers all the vagaries of the pregnancy period and will help the mother to cope.

Leadership, by Hudson T. Armerding, price \$4.75 (Can.). No matter how large or how small the responsibility might be, Dr. Armerding (President of Wheaton College) has some hints and helps for them all.

The Strong Willed Child, by Dr. James Dobson, price \$7.95 (U.S.). Helps for raising children from birth through adolescence. A help for the child that needs help.

G. R. WELCH COMPANY LTD.

Clock Wise: Make Every Minute Count, by George M. Bowman, price \$7.15 (Can.). Since there is so little time to accomplish everything we would like to do, we need to make every minute count by properly managing our time. *Clock Wise* points out many of the pitfalls that hinder successful time management, but it also provides clear-cut methods for self management and setting the right goals. Time management tools are provided for the Christian business-person, the homemaker, student, or anyone interested in accomplishing more every day.

Rejoice in the Lord, by Bruce MacDougall, price \$8.35 (Can.). This book was written by a well-known Canadian personality and is a lively account of his own Christian growth experience. The author has found that being a Christian requires change in all areas of life. Through these changes—some painful, some joyous—he has found an unbelievably new freedom to be all that God has called him to be and to rejoice in the midst of it all. *Rejoice in the Lord* will be invaluable for new Christians.

Lovingly, by Helen Steiner Rice, price \$4.75 (Can.). Some of the best poems of one of the best contemporary poets. These are poems for all seasons.

The Grandmother's Book, by Joan Lowery Nixon, price \$7.15 (Can.). A book of hints and helps for all grandmothers. Well written.

My Friend William Moved Away, by Martha Whitmore Hickman, price \$8.35 (Can.). Pathos, as only a child can feel it when he loses his best friend. A delightful story for young children.

A Tower Too Tall, by Masahiro Kasuya, retold by Mildred Schell, price \$7.15 (Can.). An illustrated story of the Tower of Babel for children. Well illustrated.

Don't Wrestle, Just Nestle, by Corrie ten Boom, price \$5.95 (Can.). Corrie continues to write of her spiritual saga. Very good.

Patti, by John Benton, price \$2.35 (Can.). The story of a young prostitute who finds new life in Christ.

Never Too Old For God, by Margaret Cole, price \$1.80 (Can.). How a Senior Citizen became a Senior Missionary when everyone said she was too old. Inspiring.

You Don't Have to Be Old when You Grow Old, by Florence M. Taylor, price \$3.55 (Can.). An excellent book for the retirees who "have nothing to do."

Suzie, by John Benton, price \$2.35 (Can.). How a girl was led into, and saved from, a life of crime and sleazy living.

Women and World Religions, by Denise Lardner Carmody, price \$7.15 (Can.). An unusual look at women in the world's religions.

A Face For Me, by Debbie Diane Fox, price \$9.55 (Can.). How a woman overcame the 59 physical abnormalities she was born with. An awesome story.

Spurgeon's Popular Exposition of Matthew, by C. H. Spurgeon, price \$5.95 (Can.). The title and author's name are sufficient to recommend this book.

According to Promise, by C. H. Spurgeon, price \$2.35 (Can.). Another collection of great sermons from the master preacher.

The Word Became Flesh, by E. Stanley Jones, price \$3.00 (Can.). 364 devotionals that reach the reader's heart.

Sermon Outlines on Key Bible Themes, by Hyman Appelman, price \$1.75 (Can.). Helps for the budding preacher from a great evangelist.

All God's Children, by Carroll Stoner and Jo Anne Parke, price \$3.55 (Can.). An excellent book on the cult experiences of many young people.

The Sermon on the Mount, by Roger L. Shinn, price \$1.80 (Can.). A good exposition of the greatest sermon ever preached.

The Heavenly Octave, by F. W. Boreham, price \$2.00 (Can.). The great F. W. Boreham studies the beatitudes.

A Song of Ascents, by E. Stanley Jones, price \$2.70 (Can.). Jones wrote this spiritual biography at age 83. He reveals his secret of growth and service.

Keys to Spiritual Growth, by John F. MacArthur, price \$4.75 (Can.). Helps on how to grow in God.

This is Really for the Birds, by Charlene Potterbaum, price \$4.20 (Can.). Another housewife's experiences in a Christian home. Helpful and hilarious.

Half Hours with Isaiah, by Joseph Pitts Wiles, price \$4.15 (Can.). Brief expositions on Isaiah "the evangelical prophet."

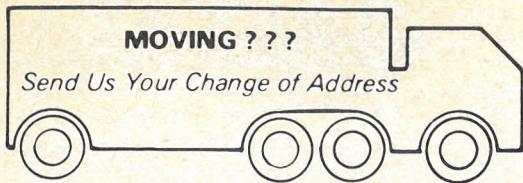
Being a Christian When the Chips Are Down, by Helmut Thielicke, price \$7.15 (Can.). An apologetic work of power and encouragement.

Key Words to Bible Truth, by John Eddison, price \$4.75 (Can.). Perhaps some of the Bible or theological words have confused you. Dr. Eddison helps to define them.

Holiness: Its Nature, Hindrances, Difficulties and Roots, by J. C. Ryle, price \$10.75 (Can.). A great Bible teacher of the 19th century deals with the life of holiness. It will help you find a fresh and new life in Christ.



ZONDERVAN PUBLISHING HOUSE

John Wesley—His Life and Theology, by Robert G. Tuttle, Jr., price \$9.95 (U.S.). The founder of Methodism has made a profound impression on the work of God during the past 275 years, since his "works do follow him." There was a genius in the man, tapped and used by the Holy Spirit, that gave an impetus to the gospel that has touched the whole world. Because Wesley kept such detailed and comprehensive journals, Dr. Tuttle is able to take us inside his subject, his life and thought. A thrilling experience.



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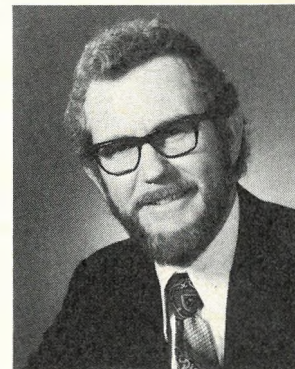
OBC has several "Ministers of Stewardship" who are available to counsel, advise and provide help for those who request it.

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Rev. Glenn Taylor
Stewardship Dept.
Ontario Bible College
25 Ballyconnor Ct.
Willowdale, Ontario M2M 4B3



Dear Mr. Taylor:

Thanks for the warning. I would appreciate your help. Please . . .

Phone or visit me and we'll talk about it

Send me literature on wills

Name

Address

Phone No. Postal Code