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Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 85, no. 4 (December 1979)

Evangelical

Vol. 85 No. 4

December 1979

ARCHIVES - OBC/OTS

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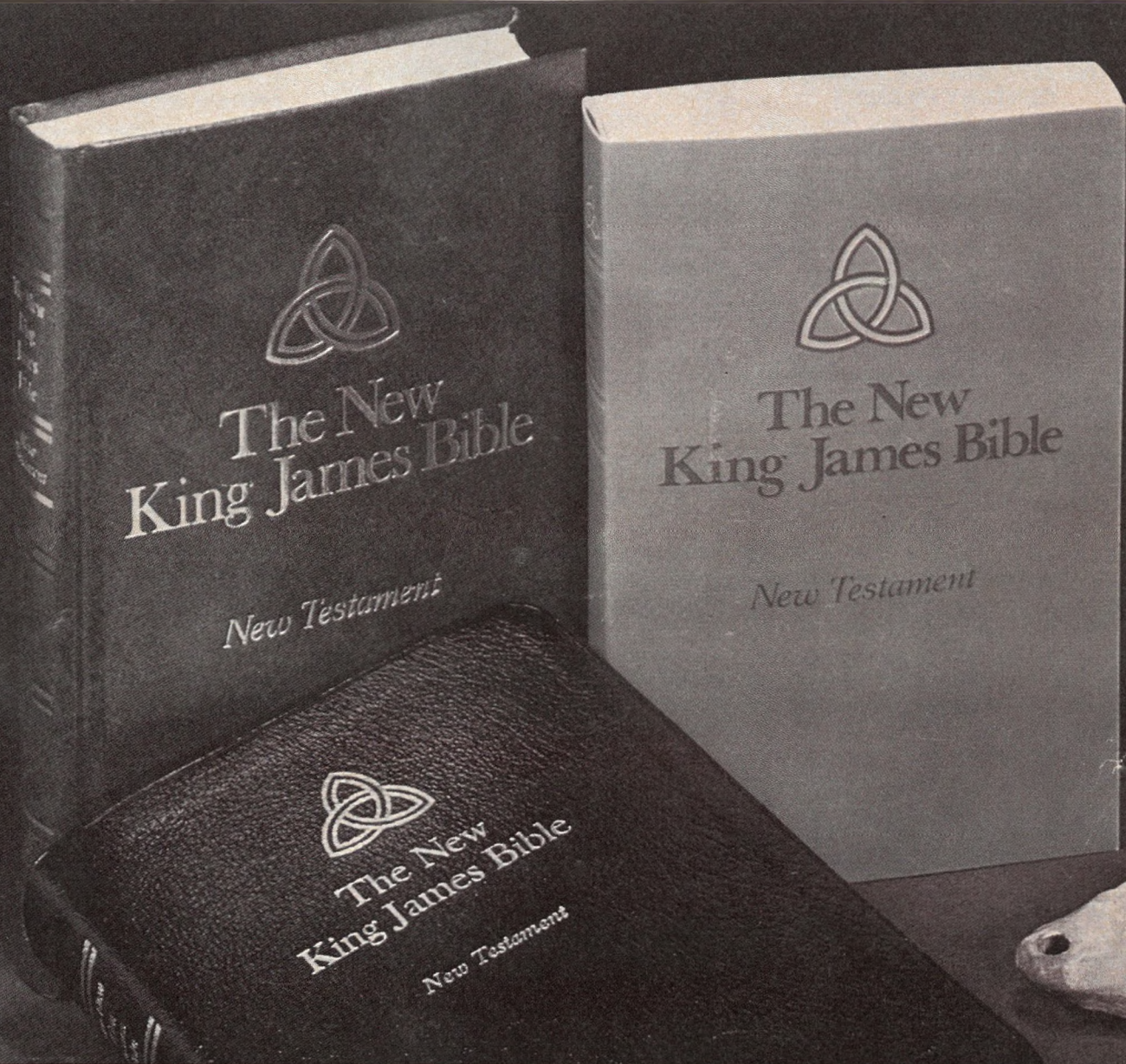
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Ontario Bible College

and

Ontario Theological Seminary



...making the
King James
even better.

EDITORIAL

THE BEST-KNOWN BIBLE

THE 1611 MIRACLE THE 20TH CENTURY PROJECT

For the last 368 years, the most-loved and best-known translation of the Bible in English is the Authorized version (also known as the King James Version.)

The story of how the K.J.V. came into being is found elsewhere. For nearly 400 years this version has been the one read, memorized, preached and taught wherever English is used. Not only has the Christian community revelled in this splendid translation, but anyone who appreciates good literature, fine phrasing and expressive and colourful words has spoken of its high literary value.

Agnostics and atheists have often commented on, referred to, or used parts of the K.J.V. for their own purposes.

But 1611 was the Elizabethan and Shakespearean period, and eventually, as happens to all languages, there came about a change in word usage and meanings.

For example, in 1611 "charity" carried all the connotations of love and concern. Today it means welfare and philanthropy. The true meaning of the word is "LOVE", and that change was necessary.

There are many other sections of the K.J.V. that confused rather than enlightened the 20th century reader. Even punctuation has changed.

Now Thomas Nelson Publishers have come up with the great plan to update the language of the K.J.V. For this purpose, more than 120 Bible scholars (all of them evangelicals who subscribe to the inspiration, infallibility and inerrancy of Scripture) have combined their knowledge of Biblical languages and their skills in translation with accuracy and truth to produce a new King James Version.

The New Testament is already completed and in the Bookstores; the Old Testament should be ready in 1980 or 1981.

It is a meticulous, careful work that has been bathed in prayer and will be blessed by God.

While we cannot and do not say that the King James Version has been or is inspired, one cannot read either the old or the new without deep joy, heart palpitation and the feeling that one is indeed listening to the voice of God in His Word.

And for those who read neither Hebrew nor Greek, it is a refreshing time to walk through the Bible, "hearing His voice in every line, making each faithful saying mine" as the hymn writer has put it.

Rejoice at what God is doing in and through His printed Word. Read it, preach it, talk it, share it, and you too will grow in the grace and the knowledge of God. Read the version that you enjoy the most, and it will be a blessing to your soul and enrichment to your life.

VALENTINE—THE MAN WHO LOVED CHILDREN

About 1700 years ago, a man named Valentine was known for his great love for children. This man was a believer in the Lord Jesus Christ and among his close friends were many, many boys and girls. He taught them about the love of Jesus and how they should practise love for each other. He was so nice to them that the children came to love him very much.

Now Valentine and his friends lived in a time when everyone was commanded to worship the false gods of the Roman Empire. In fact, one law said that each person must burn a pinch of incense to the Emperor himself who was to be worshipped as a god. But Christians in those days practised obedient faith in Jesus Christ and believed that it was insulting to their Saviour to worship any other god. Therefore they refused to bow to the Roman demands.

"That's idolatry," they cried. "We worship none but Jesus Christ!"

This stand for Jesus Christ made the Roman authorities very angry. Orders went out to the soldiers to arrest any Christians who would not worship the false Roman gods. Among those arrested was the children's dear friend Valentine. When he was taken away to the local prison, the

Vol. 85, Number 4, December 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, 19,500 copies.

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children missed him very much and knew that he, too, would miss them and their love for him.

"What shall we do?" they cried. "How can we let our friend know that we still love him and think about him all the time?"

"I know what we can do," said one of the children. "We'll write little notes of love and throw them between the bars on his cell window."

And that's what they did. When Valentine received the notes of love from his friends, he knew that the love he had taught the children would never die. This gave him much comfort and encouragement when a little later, on February 14th, A.D. 269, he was taken from the prison to be put to death for his faith in Jesus Christ. This is now known as Valentine's Day.

This is one of the stories which is told to explain how the idea of giving Valentine cards started. I think it is a very nice story and one we can remember this Valentine's Day as we send messages of love to our friends and relatives. Above all, this story should remind us that true love comes from God the Father Who proved His love for us when He sent Jesus to die on the cross for our sins. My Valentine for you is written in Romans 5:8. Be sure to look it up and have a happy Valentine's Day.

—George Bowman
Editor, The Shantyman

NEW KING JAMES BIBLE

From Thomas Nelson Publishers of the original version of New King James Bible

The story of the New King James Bible really began four centuries ago in Elizabethan England. For more than a century, the country had been shattered by the same kinds of religious wars that had devastated most of the European continent.

HISTORY OF K.J.V.

Under King Henry VIII, the Anglican Church had been created and the wars between Protestants and Catholics began immediately.

Then, during the reigns of Henry's children—Protestant Edward and Catholic Mary, the child King Edward VI—religious strife became an accepted way of life.

Finally, Henry's other daughter, Queen Elizabeth, came to the throne and brought peace by enforcing the Anglican "Middle Way."

She developed a compromise halfway between the emphasis of the Catholics, on one side, and the Protestants, on the other.

The new peace allowed culture to develop to an extent that was to make the Elizabethan-Shakespearean era remembered as one of the highest moments in English history.

However, as the 17th Century began, Elizabeth died and the peaceful institutions of her half-century rule

began to fall apart. Because she left no English heir to the throne, King James VI of Scotland rode South to become King James I of England.

James had been born a Roman Catholic, the son of Mary Queen of Scots, but he had already served as King of Presbyterian Scotland for several years.

Therefore, in 1603, as King James rode from Scotland to England, all of the conflicting religious factions, which had been largely dormant under Elizabeth, believed James would be on their side.

The *Anglicans* wanted things just as they had been under Elizabeth. They were certain they would have the support of James because only they could help make him a strong king.

The *Catholics* wanted to gain a fresh foothold on English soil and hoped James might revert to the Catholicism of his childhood.

The *Puritan Presbyterians* wanted to impose an austere Calvinism on England similar to what they had in Scotland. They had had the support of King James in Scotland and hoped they would have it in England.

The fourth group, the *Separatists*, just wanted the freedom to worship as they pleased instead of having to flee to the American Colonies.

THE GREAT DECISION

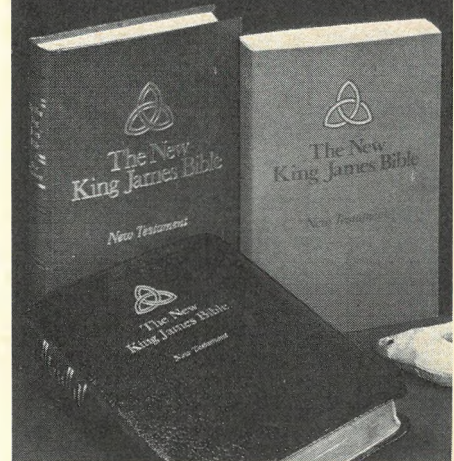
In the hope of averting a civil war, King James decided to call a conference and about 60 Church leaders gathered at the Hampton Court Palace in January, 1704.

On one side of the room were more than 50 Anglican bishops and scholars in their colorful finery.

On the other side sat four Puritans in their austere gray robes. No Catholics or Separatists were invited to the conference.

Between the Anglican and Puritan leaders, the young King James sat with his 10-year-old son, Prince Henry.

...making the
King James
even better.



Although many things were discussed at the Hampton Court Conference, the action which was to have the greatest impact on the world took place on the second day.

Dr. John Rainolds, head of the Puritan delegation, began his speech on that day by saying, "It is time for English-speaking Christians to have a new translation of the Scriptures."

OPPOSITION

Immediately, *Richard Bancroft*, Bishop of London and leader of the Anglican faction, opposed the move, "We already have the Geneva Bible and the Bishop's Bible, and that thing that Tyndale did. We cannot have a new translation every time someone is not happy with the old ones."

(Rainolds) "But, we need a Bible for all of the English people. We need a new translation in the language of our time."

(Bancroft) "There is absolutely no need for this discussion because there is no need for a new Bible! The ones we have now are very adequate. And, besides, we can all read Latin anyway!"

WHAT ABOUT THE COMMON PEOPLE?

"Wait a moment!" the young King James, who had been bored with the whole affair until now, broke into the discussion, "You honorable members of the clergy can read Latin. And, I, as



Dr. Arthur L. Farstad
New Testament Editor
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Dallas, Texas

King, can read Latin. But what about the rest of the people of England? Are we to deny them the reading of Scripture just because they are English?"

(Bancroft, placating) "No, no, Your Majesty! The people still have their beloved Geneva Bible!"

(James, irritated but gradually growing more noble) "The Geneva Bible was produced by those exiles in Switzerland. I believe Dr. Rainolds is correct. (Aside) At least on this *one* matter! We need an *English* Bible, translated by *Englishmen*, and published by *Englishmen!*" "Therefore, I decree that work is to begin immediately on a new translation which can become the *Authorized Version* for all English speaking Christians everywhere."

(James, aside) "And, well, it would be nice if you would put *my* name on it! It would be *marvelous* if people would someday call it . . . The *King James Version!*"

Long before the publication of the King James Version, the English people had hungered for a translation of the Scriptures in English instead of Latin.

During the Medieval period, scraps of the Bible had been translated into crude English and passed from house to house. Then, the first full English translation from Latin Vulgate was done by John Wycliffe in about 1380.

The first *printed* English translation was produced by William Tyndale at the beginning of the 16th Century. Considered the Father of English Bible translators, he had to print his Bible in Germany because he was exiled from England.

Later, variations of the Tyndale Bible—called the Coverdale Matthew Bibles—were published in England but they received only limited acceptance.

The first Bible to be widely used by the English people was published in Switzerland in 1560 by the Calvinists. Called the Geneva Bible, it was liked by the common people because of its small size.

The last translation to be done before King James came to the throne was a collaborative effort of fifteen Anglican bishops in 1568, appropriately called the Bishop's Bible.

In the months following the Hampton Court Conference, a team of 57 scholars from Westminster, Oxford and Cambridge were pulled together to begin the project of producing the

Authorized or King James Version of the Bible.

THE FIRST KING JAMES VERSION

In 1611, seven years after the Hampton Court Conference, the King James Version of the Holy Bible was first published in England. *No other book*, before or since, has had as much impact on the world as this historic translation of the Scriptures into English.

Even though the new Bible failed to avert the civil war King James had feared, it eventually became the official Bible of virtually every Christian faction in 17th Century England.

For more than three and a half centuries, the King James Bible has remained "the Holy Bible" for English speaking Christians throughout the world!

A NOBLE BOOK

Setting a noble standard for literature, the King James Bible literally became the *grammar book* of the English language in both Britain and America.

Within Christendom, the King James Version has remained both the primary standard of scholarly authority and the popular choice of personal devotion. Even today, when its Elizabethan English is difficult for many Christians to understand, the King James Version is the year-in-year-out favorite of millions from widely differing traditions.

For most modern Christians—even for those who read and study other translations—the King James Bible is still thought of as "*The Holy Bible.*"

BEAUTY AND AUTHORITY

Even though the King James Version of the Bible is revered by most Christians for its beauty and authority, it is 368 years old. In this time, the meanings of many words have changed. Other words have completely disappeared. We no longer use "thee and thou" in conversation, and our rules of spelling, grammar and punctuation have shifted to keep up with our changing language.

Some have responded to this problem by trying to replace the King James with totally new translations. We have witnessed a great proliferation of translations and paraphrases, each aimed at making the Holy Bible more acceptable to modern readers. For many Christians, however, these

new translations have deviated too far. They have failed to preserve the beauty and accuracy of the King James Version which has stood the test of three and a half centuries of use.

Today, a growing number of Biblical scholars and church leaders are calling for a different answer. They have been asking for a new edition of the King James Version. What has been needed is a revision of the time-honored favorite that would make it more understandable without harming either its poetic beauty or its inspired truth.

A TEAM OF SCHOLARS

Because of this, an international team of scholars has been at work for several years on *The New King James Bible*. From the beginning, the purpose of the New King James Bible project has been a simple one. The scholars have sought to *preserve and improve* the purity of the original King James Version in its communication of God's Word to all humankind.

The aim has been to produce a new edition just as it would have been done today by the original scholars. The goal of the New King James Bible project has been, simply, *to make the King James even better!*

To maintain a singleness of purpose, each scholar and editor was commissioned only after commitment to a belief in the inspiration and infallibility of Scripture. In addition to intense scholarly consideration of the *same Greek* text used by the 1611 scholars, the editors cautiously reviewed every word in light of our increased knowledge of the Greek language since 1611.

It makes the King James even better by updating the punctuation and grammar. The rules of punctuation and grammar have changed. Some of the Elizabethan forms used in the King James Version cause us to understand things differently today than they did in 1611. Wherever it makes the original meaning of the King James Version more clear, the punctuation and grammar have been updated.

THE KING JAMES EVEN BETTER

It makes the King James even better by using reverent pronouns for God. In 1611, "thee," "thou," and "thy" were used as the common form

of address for ordinary people and to capitalize "You" and "Your" for God.

It makes the King James even better by preserving the true meaning of words. The meaning of some English words has changed radically in 360 years. These words have been replaced by 20th Century words which reflect the originally-intended meaning.

It makes the King James even better by capitalizing the pronouns for God. Reverent practice today is to capitalize personal pronouns which refer to God such as "He," "Him," and "His." This was not the practice in 1611. In the New King James Bible, all personal pronouns referring to Deity have been capitalized.

It makes the King James even better by improving the understanding of verbs. Elizabethan verbs ending in "st" and "th" are almost impossible for today's readers to pronounce. To preserve the intended meaning, these verbs have been changed to their 20th Century equivalents.

It makes the King James even better by adding quotation marks! Quotation marks have become so second-nature to us that reading is difficult without them. To clarify the meaning, quotation marks have been added.

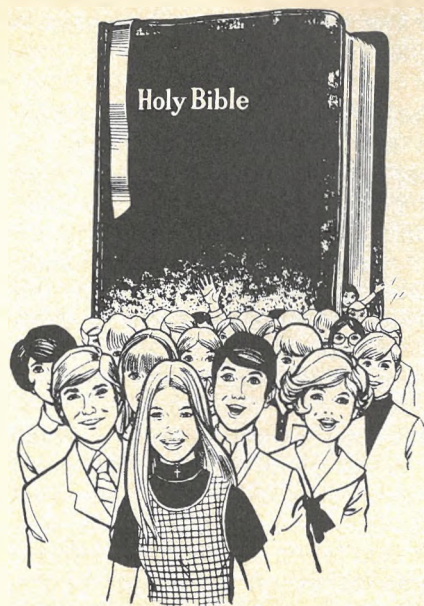
It makes the King James even better by protecting the theological terms. Some words in the King James Version are so critical to basic Christian doctrine that to change them is unthinkable. To protect the basic Christian truth, all theological words have been kept unchanged.

Finally, and most important, every change necessitated by either Greek or English knowledge has been tested against the basic purpose of the project. "Does this proposed change truly make the King James Version more readable and understandable?"

Already, the New King James is receiving significant endorsements from a wide variety of church leaders.

In 1611, God used a group of scholars and publishers with a wide variety of skills to make His Holy Word available to five million English-speaking Christians. That work of God proved to be the *most significant* publishing event in history.

Now, *that* momentous event is happening again in the *New King James Bible!* For the 500 million English-speaking people of the 20th Century, Thomas Nelson Publishers is *making the King James even better!*



THE BOOK WITHOUT ERROR

by Dr. Joel Nederhood

It is impossible that God should prove false . . . Hebrews 6:18

In her fascinating book called *Lying*, Sisila Bok not only shows how everyone finds a reason to lie once in a while but also shows how everyone hates to be lied to. Yes, no matter how much we ourselves lie and justify our lying, we don't feel that anyone has a right to lie to us.

Do You Lie?

Sometimes we can go for many months, even years, without being acutely aware of the distress lying can cause, but then times come that make us feel as if we are entangled in a virtual web of falsehood and untruth. And the distress that accompanies lying becomes a thousand times more intense when it is found within our inner circle of friends. Jesus was betrayed by Judas, a man who sat at His table, and the bitterness He experienced through this betrayal was part of the intensity of His suffering. So, too, there are many these days who feel betrayed by their wives or husbands, by their parents or their children. The

deep bitterness is made a thousand times worse because of the frustration they feel: they don't know how to handle the personal dynamics that accompanies the lying of those who should be close and trusted people in their lives.

Do Others Lie?

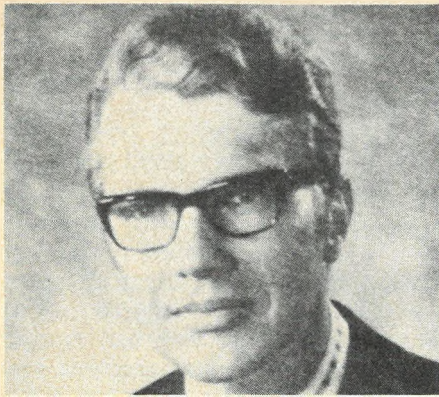
It is a serious blow to our persons when other human beings lie to us. But we expect that they will, in one way or another for one reason or another. Yes, however much we may beat our breast in our misery when lies entangle themselves around our lives, we know that human beings are this way; so, though we are hurt, we are not entirely surprised. Somehow we can take it when we are lied to—yes, however much we are broken, shamed, and frustrated, we can take it and accept it. But what if . . . what if . . . what if God would lie to us? That is something else.

Does God Lie to Us?

Think of it: If it could be shown that God is a liar, that would mean the ultimate power and the ultimate person in the universe is playing devilish games with us. He is lying to us! And He is the one person whom we assumed that we could trust. If God is a liar, there is no hope for us at all. If God is lying to us, we might as well forget trying to learn the truth, and we might just as well stop being upset when human beings lie to us. After all, when they lie to us they are just imitating God—that's what we would have to say if God were a liar, too.

Is the Bible True?

Now, this is really the issue when we talk about whether or not there are errors in the Bible. I don't want to talk about this theologically, right at this moment. Whether or not there are errors in the Bible is a question that is often discussed at great length by theologians. For example, sometime ago, a book came out by Harold Lindsell called *The Battle for the Bible* which indicated that the question, whether or not the Bible has errors in it, is the most important theological question there is. And Lindsell's book has been widely discussed. Francis Schaeffer, well-known for his lectures, has said that this is the watershed question—whether or not the Bible has errors in it. In *The Christian Century* Donald W. Dayton has taken up



Dr. Joel Nederhood

the entire question dealing with errors in the Bible and has criticized those who hold that there are no errors in it. I mention these items in passing simply to acknowledge something of the long debate which theologians have expressed about this matter. And some, even some within what we might want to call the conservative or the evangelical camp, give the impression, if they do not say so directly, that there are in fact errors in the Bible.

Now, though I am aware of this theological discussion, I don't want to talk about this subject in terms of this discussion. I am not saying that it's an unimportant discussion; it's very important. But I guess I would have to admit that I have come to the point where I feel that this is not a question that we can answer in terms of theology. This is a question that must be answered on a deeper level. It must be answered on the level of faith. The question whether or not there are errors in the Bible is one that I finally must resolve in my own heart in terms of a faith conviction which enables me to say: "Whatever I learn about the Bible during the course of my lifetime, one thing I know: this book is inerrant, it is without error, and I am going to start with that conviction." I say this is not strictly a matter which theological science decides. This is a matter of faith. The question is whether or not God is a liar. And I regard that as the most fundamental question of all.

Whether or not the Bible is without error—is inerrant, as we say, or is infallible—this question involves the very reliability of God, and it does so because God is responsible for the Bible's contents. I have spoken of God as the "producer" of the Bible—the one who controlled the paragraphs, the sentences, and the words which were set down in the Bible in such a

way that we can call what we have in the Bible the "Word of God."

God's Nature Called in Question

In any case, the relationship between God and the Bible is so close that if it can be shown that the Bible actually is lying about something, we have reason to doubt the very nature of God. So you see, it isn't just the character of the Bible that is at stake when we talk about whether or not the Bible is inerrant, but it is the character of God.

But now, having said this I would like to talk about this subject, not on the theological level, but on the level of our faith. The question then is: is or isn't God telling us the truth when He speaks to us on the pages of the Scripture?

When we answer that question we have to begin by recognizing that there are apparent errors in the Bible, and for anyone who takes the Bible seriously these apparent errors are very disconcerting and upsetting. Some of the apparent errors appear in the form of apparent discrepancies, some of them are apparent mistaken information, and some of them take the form of apparent imprecision. Let me give you an example of each of these:

First of all, there is an apparent discrepancy between Ezra 2 and Nehemiah 7 in the Old Testament. Both of these chapters contain a table that lists the clans of the Jewish people who left their exile in Babylon and returned to Jerusalem. So far as some of these clans are concerned, the numbers reported in Nehemiah and Ezra are the same. But in some cases the numbers vary, sometimes by as much as a thousand people. Now many people would never notice this, because they don't read these books of the Bible very often, but the fact remains these are regular books of the Bible which are as God-breathed as the book of Romans in the New Testament, and there are apparent discrepancies in them.

An example of apparent mistaken information occurs in Matthew 27:9 which speaks of something that happened in connection with Jesus' crucifixion as a fulfillment of something which had been spoken by the prophet Jeremiah. The reference is to the use of 30 pieces of silver. So far as we can tell, the reference is not to Jeremiah, but to another Old Testa-

ment prophet, the prophet Zechariah. This too is upsetting: the Bible says something comes from Jeremiah when it apparently does not.

In addition to these, there are cases of apparent imprecisions in the Bible. Take, for example, what happened when the so-called "rich young ruler" came to Jesus. Mark 10 reports the encounter this way: "And as he was setting out on his journey, a man ran up and knelt before Him, and asked Him, 'Good Teacher, what must I do to inherit eternal life?' And Jesus said to him, 'Why do you call Me good? No one is good but God alone'" (vv. 17,18). Matthew 19 records the encounter this way: "And behold, one came up to Him, saying, 'Teacher, what good deed must I do, to have eternal life?' And He said to him, 'Why do you ask Me about what is good? One there is Who is good'" (vv. 16,17). In the one case, the man's request and Jesus' reply are put in terms of whether or not Jesus is the Good Teacher. In the other the conversation is reported in terms of doing good things. The question is: What did the rich young ruler really say to Jesus and what did He reply?

So-Called Errors

I mention these so-called errors, discrepancies, and imprecisions, simply to point out that such cases do exist; they can in fact be expanded, and Bible students often expand them. There are differing accounts of Jesus' resurrection for example which are sometimes produced as evidence that the Bible has errors in it. But the question now is this: What must our reaction be to such material? Should we say, "These situations show that the Bible is not in fact without error and that we should no longer use the word inerrant or the word infallible?"

Well, what can we say about these apparent errors—notice that I call them apparent errors, and I want to stress that term. Here are some ways of handling them.

One might say that these apparent errors were not in the original writings of the Bible, but they slipped in over the years because of faulty translations or because of faulty copying. I am sure that this does account for some of the errors we find in the Bible. No doubt there were mistakes of this kind made. But if one leans heavily on this explanation, he ends up with a Bible today that is not inerrant. The

King James Version or the Revised Standard Version or whatever Bible he uses—for all practical purposes he still has no inerrant Bible. If the original writings alone were infallible or inerrant, that doesn't help because these original writings are not around anymore. Besides, the text of the Bible has been critically examined with minute detail, and it has been copied with the greatest care. Thus we may be sure that what we have today reflects the original writings with virtually total accuracy.

Another reaction is that we could say that the apparent errors in the Bible can be explained away. Take the matter of the rich young ruler for example. One might say that in fact there were two occasions in which rich young rulers came to Jesus; or the same ruler came twice, and once the conversation went as Matthew reported and once it went as Mark recorded. There are episodes reported in the Bible that can be explained this way. But this approach is not fully satisfactory in every case.

The Faith Factor

What we have to do with these errors is this: We must begin by receiving in faith the Bible's revelation about the nature of God. The Bible says, "God is not man, that He should lie . . ." (Numbers 23:19). Hebrews 6:18 says that it is impossible that God should prove false. Again and again the Bible contrasts the deceitful heart of man with the truthfulness of God. Jesus, God's great revelation of Himself, has said, "I am the way, the truth, and the life" (John 14:6). So we begin with this knowledge of the faithfulness, the honesty, the truthfulness of God. Then we must believe the Bible's revelation about God's relation to the written Word of God, the Bible. The Bible says that it is God-breathed. That is the great and towering fact that stands supreme whenever we speak about the Bible. And this is the fact that must always dominate our thinking whenever we speak about it.

Not Authentic Errors

Then, so far as the apparent errors we have been talking about are concerned, we must insist that they are exactly that: apparent errors. The kinds of things we have been talking about together—the discrepancy we find between the table in Ezra and the one in Nehemiah, for example—have

to be spoken of as phenomena we would tend to classify as errors because they are the kinds of things that fall into the category of what we call errors. If this kind of a discrepancy existed in a regular history book, we would send it back to the publisher and say that the discrepancy should be removed. But because this item that we would tend to call an error appears in the Bible which is the inspired word of God, we have to say this is an apparent error, it is something that looks like an error, but it is not in fact an authentic error. Because it appears in the Bible which is God's Word, it is wrong to proceed on the assumption that what appears to be an error is a simple and plain error.

But what then is the explanation for these apparent errors? If we have tried to interpret and explain them away and they are still there, what do we do with them? Well, I think we then have to say that these elements of the Bible which we talk about as apparent errors are evidences of the fact that when God breathed the Bible, He used human beings. When we speak about the Bible as the inspired Word of God, this does not mean that God dictated the Bible word for word. No. He used people. And we must be careful that we do not give the impression that we know exactly how this inspiration of the Bible worked.

One very careful Bible scholar has commented on the relation of God's inspiration and the Bible this way: "It is not up to us, it is up to the free pleasure of God to decide what kind of effect divine inspiration should have in the mind, knowledge, memory, accuracy of those whom He has used in His service, in order that their word really can be accepted and trusted as the inspired Word of God."

"Holy Men of Old Spoke . . ."

In other words, when we are confronted by phenomena in the Bible that appear to us to be errors, we must admit that we do not understand exactly how God used the writers of the Bible to give us His Word. In some cases, we know that He spoke to them directly and they repeated His words directly. In other cases He used them differently. And that's why when we read the Bible, we have these strange things that occasionally seem wrong. In some cases, there are explanations for them. In some cases, there may not be, in terms of our knowledge. So we call them apparent errors, but we

must deny that they are errors in the usual sense of that term.

For centuries the church has recognized the inspiration of the Bible and has called it inerrant and infallible. These terms must be retained. We must still call the Bible inerrant, because that's what it is. Our description of the Bible may not arise out of our having found what appears to be an error here and there, but our description of the Bible must be determined by what we know about its divine origin. Its divine origin is the over-riding consideration. It is a consideration that is so uniquely impressive that we are kept from surrendering the term inerrant when we speak of the Bible. The Bible is inerrant.

God's Oath to Us

After all, it is customary when we speak about the Bible to refer to its two major parts as the Old and the New Testaments. These are testaments—that is, they are covenants, or oaths. The Bible is God's testimony to us; the Bible is His oath. The book of Hebrews speaks about the oath of God this way: "When God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us" (Hebrews 6:17,18). The God of the Bible is an oath-swearing God, a covenant-making God, a testament-giving God. And whenever we read the New Testament we must remember that.

The Bible is God's oath. His great demonstration of His truthfulness and honesty. And anyone who overreacts to what appears to be errors in the Bible, who says that the Bible is just a human book that we cannot really depend on, loses God, loses Christ, loses himself. The Bible is inerrant. It is infallible. What it tells us about ourselves and our need of salvation is true. What it tells us about Jesus Christ, the Son of God, is true. If God has lied to us, we are lost.

Once a person concedes that there are errors in the Bible, he might as well throw it away. Our salvation depends on the truth of certain events that we can know about only because the Bible tells us about them and because the Bible is true. The virgin birth of Jesus—is this truth or is it legend? If

the Bible has errors in it, why believe something as incredible as the resurrection?

So what do I say to you—"Believe the Bible because it's inerrant"? No. I say, "Believe that the Bible is inerrant." To say that the Bible is the inerrant, infallible Word of God is a statement of faith. I certainly don't have all the answers for the questions that can be asked those of us who believe this. But that's all right. There are lots of things I don't have answers for.

The Bible is the God-breathed Word of God. Though men are liars, God is not. The worst thing that could ever happen would be a discovery that God is dishonest. But, "it is impossible that God should prove false." The Bible is His inerrant Word and we must believe it.

Prayer

Spirit of God, inspirer of the Bible, come into the hearts of many in our time so that they will be able to receive the Bible as the inerrant, infallible Word of God. We know that this certainty cannot be established in our hearts by human argument; it can be established only when you work in us and enable us to see the truth of the Scripture.

Lord, you know that there are many questions that surround the statements we make when we talk about your holy Word—questions that arise out of our limited understanding and our impatience with limited knowledge. May we not be intimidated by those who in this age seek to discredit the Scriptures by emphasizing continuously its human authors. No matter how overwhelming their attack may seem to be, may we who believe that your Word is entirely trustworthy stand firm. And may we be used to encourage thousands of people to open their hearts and lives to the holy influences of this marvelous book.

Forgive us when we lie. Please don't let us ever lie about your truth. In Christ, Amen.

From: Back to God Hour,
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HELP WANTED

International Faith Missionary Organization will consider enquiries and applications for the position of Canadian Director. Office located in Toronto. Write Box 000 The Evangelical Recorder.

THE INTERNATIONAL COUNCIL ON BIBLICAL INERRANCY

In 1978, a group of 30 evangelical scholars met in Chicago to form the International Council on Biblical Inerrancy.

Since O.B.C. also holds to the Inspiration, Infallibility, and Inerrancy of Scripture, we feel that their final "Articles of Affirmation and Denial" should be reprinted for the help and understanding of those of "like precious faith" with us. Following are the published articles.

ARTICLES OF AFFIRMATION AND DENIAL

Article I

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

Article II

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that Church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

Article III

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

Article IV

We affirm that God who made mankind in His image has used language as a means of revelation.

We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work of inspiration.

Article V

We affirm that God's revelation in the Holy Scriptures was progressive.

We deny that later revelation, which may fulfill earlier revelation, ever cor-

rects or contradicts it. We further deny that any normative revelation has been given since the completion of the New Testament writings.

Article VI

We affirm that the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration.

We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

Article VII

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us.

We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

Article VIII

We affirm that God in His Work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared.

We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

Article IX

We affirm that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write.

We deny that the finitude or fallenness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

Article X

We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

Article XI

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses.

We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished, but not separated.

Article XII

We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

Article XIII

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangements of material, variant selections of material in parallel accounts, or the use of free citations.

Article XIV

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved vitiate the truth claims of the Bible.

Article XV

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

Article XVI

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history. We deny that inerrancy is a doctrine invented by Scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

Article XVII

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

Article XVIII

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

Article XIX

We affirm that a confession of the full authority, infallibility, and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith. We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, we further deny that inerrancy can be rejected without grave consequences, both to the individual and to the Church.

To U.S. Citizens Wishing to Donate to Ontario Bible College

Our receipts to you may not be tax deductible, if you mail your contribution directly to the College.

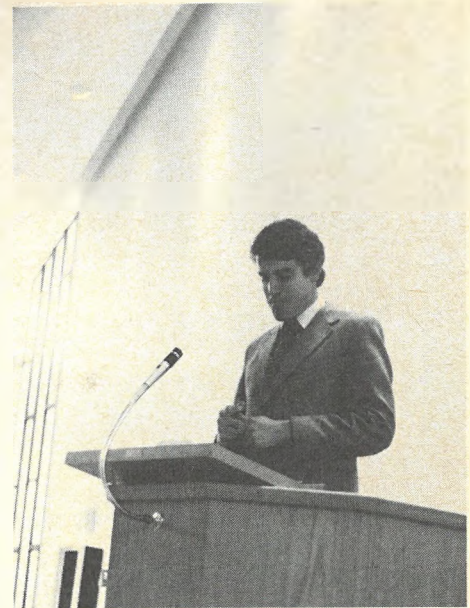
For tax deductible receipts remit to:

D.M. STEARNS MISSIONARY FUND INC.,

**147 W. School House Lane,
Philadelphia, Pa. 19144.**

Cheques should be made payable to the D.M. Stearns Missionary Fund, but clearly designated for Ontario Bible College.

Remember: You have a 20% tax deduction for worthy causes such as O.B.C.!



Mr. Charles Price

THE ANNUAL SPIRITUAL LIFE CONFERENCE

Once again time was set aside from the business of studies and activities to examine and evaluate our position in, and relationship to, the Lord Jesus Christ.

Our speaker was Mr. Charles Price of the Capernwray Missionary Fellowship (U.K.), who emphasized the Lordship of Christ in our lives.

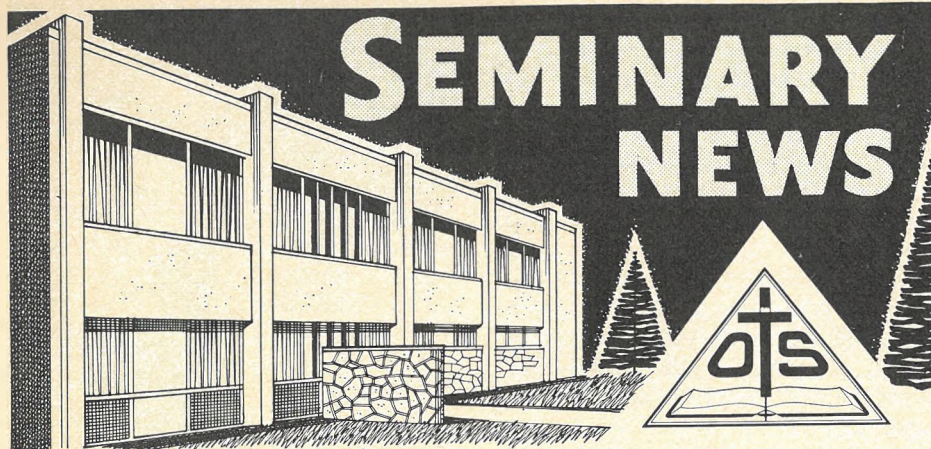
This young man spoke to hearts and lives with a reality and a force rarely heard or evidenced in pulpits today. His messages, stemming from the experiences of the early church as recorded in Acts 4 and following Peter's great post-pentecostal sermon made the Bible and Church History live again.

What God did in the first Christian Century, He can do again in the 20th Christian Century, if we will be available and let Him do His sovereign work through the ministry of the Holy Spirit.

Lives were touched, and many changed as a result of this ministry, and we are grateful that time was taken by Mr. Price and the College to examine our priorities in the light of God's Word.

We are thankful to the Lord for this rich, full, Biblical and spiritual ministry among us. There is more to Christian service than study, books, and classes. Mr. Price helped to show us the way into that experience.

Praise the Lord!



SEMINARY NEWS

ANOTHER YEAR FOR O.T.S.

Ontario Theological Seminary opened its doors to full-time students in September 1976. In May 1979, O.T.S. held its first graduation (see Recorder, June/79) and since then the Seminary has grown in numbers and in reputation as a strong, evangelical graduate school.

Beginning its fourth year of full-time operation, and with its own building and facilities on the O.B.C. campus, the Seminary opened in Sept./79 with 105 full-time and part-time students (57 & 48).

Among these are students with graduate degrees:

B.A. - 54	B.Sc. - 16
B.Th. - 16	B.Ed. - 8
B.R.E. - 7	M.D. - 3
B.Eng. - 2	Other - 13

These students come from: Canada, U.S.A., Hong Kong, India, Ireland, Japan, Korea, Lebanon, Nigeria, and Scotland.

There is a good mixture of male and female students reaching towards the degrees of M.Div., M.T.S., and the Certificate.

Students are both married and single, with males having an average age of 29.94 years and females 26.77 years.

O.T.S. is proving the need for such a graduate program in Canada, and prospective students are invited to write for information or a Calendar.

SEMINARY ENROLLMENT TOPS ONE HUNDRED

O.T.S. began its fourth year of full-time operations a few weeks ago with

sixty-one full-time and forty-four part-time students in attendance. Of the sixty-one full-time students enrolled, thirty-two are new students. These men and women come from the prairies and Maritime provinces as well as those who come from Ontario and Quebec.

The Continuing Education program enrolled forty-five students, the majority of whom are engaged in full-time pastoral work.

Why did these students choose O.T.S.? Here are the testimonies of two students who give their reasons. Pat Nolan is from Montreal and is a graduate of Concordia University. Jim Shantz is from Sackville, New Brunswick and a graduate of the University of Guelph.

O.T.S. TESTIMONIES

Pat Nolan

I think there comes a time in every Christian's life when we desire to gain more knowledge about the particulars of our faith. Why? In order that we may return to a defense of the faith that is applicable and relative to contemporary thought patterns. We can only acquire such a defense as we seek to



develop concepts of faith that will dwell deeply in our minds and hearts. I have come to Ontario Theological Seminary with a desire to attain a deeper level of understanding so as to communicate God's sovereign Word more effectively.

In I Peter 3:15 we note that we are exhorted to give an answer for the hope that is within us, with an attitude of gentleness and reverence. We are also commanded in II Timothy 2:15 to handle accurately the Word of God. These Biblical concepts are in sharp contrast with our 'hit and miss' approaches towards evangelism. It is very easy to fall into this type of approach. We just shrug our shoulders and throw out a few Bible verses, hoping that this poor unbeliever will get the hint that he needs to be saved. Then if he doesn't accept it, we tell ourselves that he just wasn't ready or it wasn't the right time, when we know that the problem doesn't lie with the recipient but with the communicator.

I feel that I can no longer affiliate with such a knowledge of the Scriptures that is inadequate in spreading the gospel of our Lord Jesus Christ. My understanding of my faith must be extensive enough to fit many situations whether I am talking to a senior citizen or a small child. I do not deny that the Spirit assists us during times of witnessing by bringing to our memory the correct words and phrases to preach the gospel effectively. But this does not give us reason to adopt a 'back seat' approach to studying seriously the Word of God.

I remember that before I became a Christian, while I was in junior college, I was sure that the way to gain the meaning of truth was through the apprehension of knowledge. While concentrating on English Literature in college, I took courses in psychology and humanities. I studied such subjects as Eastern religions and Freudian psychology. After all these courses, I began to look at life with the perspective that life was absurd, which was in keeping with the thoughts of Albert Camus. I then went on to university to pursue a degree in English Literature. During the summer between my first and second years of university, I became increasingly cynical and embittered with the concept of truth in life. My mind was being fractured with the thought that perhaps truth could not endure our twentieth century society.

SEMINARY NEWS

But as my mind fluctuated back and forth between thoughts of idealism and cynicism, a new logic drifted into place. I had the opportunity to be impressed and influenced by a testimony of love and well-reasoned faith. Previous to this occasion, I could not see how a Christian could possess faith and be an intellectual at the same time. But as I observed my first evangelical service, I saw a merging of faith and intellect. It was no longer a case of the secular and the sacred. I observed people who could really understand their faith and apply it to every aspect of their lives. I discovered the real meaning of truth and was not satisfied until the Spirit dwelt within me.

So my reason for coming to Ontario Theological Seminary is dual in nature. Primarily it is to enlarge my heart and mind with the principles of faith. Secondly, I wish to learn more about the ministries that are available to me. As I consider the future, I am adaptable and flexible as to where God leads.



Jim Shantz

I thank God for His leading to Ontario Theological Seminary.

Over the past several years the Lord has been giving me an increased desire to serve Him in the local church. Being raised in a Mennonite background, I gained an early appreciation for the church and its importance in life.

I became a Christian at the age of twenty during an evangelistic campaign in my home community, and immediately after that began to get help in growth and discipleship through the Navigators while attending the University of Guelph. Early in my Christian life I learned the importance of God's Word and how to apply it through study, memorization and meditation. I gained an appreciation of how to

serve God by act and witness.

These years at university and four more as a worker with Navigators were a good preparation for another task: for three years assisting in a Baptist Church in Sackville, New Brunswick. Through this experience I began to see more clearly that God had given me gifts for being a pastor. Much of this became clear through the encouragement of both church members and my senior pastor. As I began to gain a wider range of exposure in ministry, I could see that God could use me in the local church. It was through this experience that I began to see my need for a deeper study of the Scriptures and this led to my choice of Ontario Theological Seminary.

Two passages of Scripture have been prominent in my mind as my wife and I considered this move. They are II Timothy 2:15, 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth,' and II Timothy 4:2, 'Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.'

To me these Scriptures speak of goals that provide motivation for me as I consider the office of pastor—to be able to study for the glory of God, and then to take God's Word and minister to a world where there is a growing famine of that Word.

I thank God for the instruments He uses such as OTS to help people to this end. My wife and I count it a privilege to be here, and we pray we will never take it for granted.

GROW YOUR MIND SEMINAR AT O.T.S.

Twenty-seven students participated in a new Seminar at OTS that was sponsored jointly with IVCF. Dr. Roger Nicole of Gordon-Conwell Seminary and Dr. Leon Morris, the well-known evangelical author from Australia were the special lecturers.

Special workshops on ethical issues were held each day as well, with the resource people from the Toronto area leading them. The unanimous response was that it should be done again and plans are under way for a repeat performance. A number of local pastors, Inter-Varsity sponsors and OTS students took advantage of the opportunity.

NEW EDITION OF A BASIC TOOL

A Greek-English Lexicon of the New Testament, by Walter Bauer, Second Edition, The University of Chicago Press, Chicago, 1979. Price \$28.00 (U.S.).

It has been twenty years since W. F. Arndt and F. W. Gingrich published an English edition of Walter Bauer's German work. Since then it has become the most widely used lexicon for English speaking students who are working in the Greek text. The University of Chicago Press has now issued a revision by F. W. Gingrich and F. W. Dankers which brings this indispensable tool up to date.

The version contains a number of new words not found in the 1958 edition. Most of these are either in extra-Biblical literature or variant readings of the Greek text. A variant reading in James 1:27, for example, is that of *hupooipizo* meaning "to hold a shield over or protect". The reading in the text is *episkepto*, "to help", and this is obviously the correct reading. Citations like this are of help, however, for students studying variant readings in the textual apparatus.

A more useful addition consists of the thousands of bibliographical additions which lead the reader to join all articles and other publications which have been produced since 1958. Under atonement, words such as *apolutrosis* (redemption) and *hilasterion* (propitiation) one finds a citation leading the reader to David Hill's significant work, *Greek Words with Hebrew Meanings*.

Not everyone will feel it worth the price to trade in his old lexicon for this newer model. Those who do will find an improvement to an already significant tool.

KREGEL REPRINTS

One of the great exegetes of a past generation was the Anglican scholar, Henry B. Swete. Living from 1825 to 1917, he produced a number of significant works, among which are **commentaries on the Greek texts of Mark and Revelation**.

Kregel has done a service for the expositor in reprinting these. Lexical studies have changed somewhat since the turn of the century, but there is still a mine of material for someone working from the Greek text. The price of both commentaries is amazingly

SEMINARY NEWS

reasonable by today's standards (\$12.95 U.S. each).

Another fine work in the same series is that of J. Armitage Robinson on **Ephesians**. This has long been considered a classic in the field. Both the textual commentary and the extended notes are helpful for the New Testament student. Price \$12.95 (U.S.).

Gabriel Fackre, **The Christian Story**, William B. Eerdmans Publishing Company, Grand Rapids, 1978, 283pp, \$6.95 U.S.

This work covers the whole range of Systematic Theology in the interesting form of a story that is told. The attempt is made to express the story in terms which are very contemporary. Surprisingly, the theology is quite evangelical, although the evangelical scholar will find several areas of the theological work where positions are suggested which are contrary to the normal evangelical point of view, i.e. the doctrine of inerrancy is not affirmed; the author favours a restoration of all of the wicked to God, rather than the concept of eternal punishment.

GOOD NEWS FOR FRIENDS OF ONTARIO BIBLE COLLEGE/ONTARIO THEOLOGICAL SEMINARY, SEPTEMBER 1979

As we enter upon our 86th year, we praise God for the persistent, strong witness and testimony to the Good News in Jesus Christ for the world, to His infallible, inerrant Word, and for the continuing, flowing stream of youth to prepare for His service.

I. **STUDENT ENROLMENT:** From about 30 denominations we have students enrolled as follows:

Ontario Bible College		
—Freshmen	180	
—Upperclassmen	224	404
Ontario Theological Seminary		
—Full-time	61	
—Part-time	44	105
Evening School, Fall Semester		
—Credit	138	
—Diploma	175	313

Total Involved in Study (Representing 30 Denominations) 822

II. **WHERE ARE THE GRADUATES?** Of the somewhat over 5,000 graduates, we have knowledge of approximately 3,150 living today

who are occupied as follows:
 Full-time in *missionary calling* 541
 Full-time in *pastoral calling* 492
 (An additional 312 are pastors' wives)
 Full-time in *church-related ministries* 405
 As Christians in various professions and business, including teachers, doctors, nurses, social workers, etc. 1,177

III. **WHAT ARE OUR FINANCIAL NEEDS FOR THE YEAR 1979-1980?**
TOTAL BUDGET—OBC/OTS
 (Expenditures) \$1,943,634
INCOME ANTICIPATED
 Student Sources (Fees, Dormitory, Food Services) \$956,630
 Auxiliary (Bookstore, Public Services) \$166,025
 * **IN FAITH FROM FRIENDS**
 (General Contributions, Deferred Giving, Annuities) \$820,979

Ours is a faith venture. We look to God and His people to assist in the training of young men and women for Christian service, because we receive no government subsidies. The average total cost per student this coming year is approximately \$3,600
 The student's contribution towards his cost is \$1,950 (53%)
 Our average subsidy per student this year is \$1,650 (47%)
 We call on you to invest in people committed to serve our Lord. May our



Sharpen your skills at the Inter-Session Program of the

ONTARIO THEOLOGICAL SEMINARY

January 7-18, 1980

Contemporary Needs and Christian Counselling

Taught by Dr. Frank Peters
 former President of Wilfred Laurier University

The Science of Theology

Taught by Dr. S. Lewis Johnson
 formerly of Dallas Seminary

10 days of classes — 9:00 a.m. to 4:00 p.m.
 Monday thru Friday

All sessions will be held in the Seminary building of:

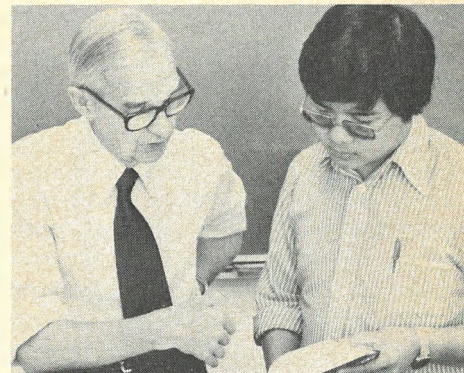
ONTARIO BIBLE COLLEGE

25 Ballyconnor Ct.

Willowdale, Ontario M2M 4B3

For information phone 226-6380

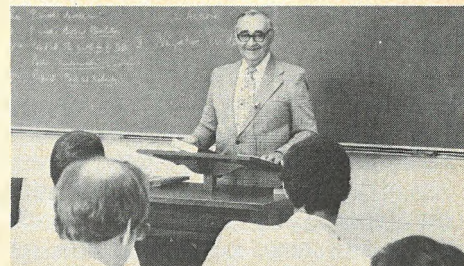
great God bless us richly as together we labour to seek first His Kingdom, and to fulfill His commission to go out into the world and disciple all nations.
 (V. Adrian, President)



Dr. Leon Morris with O.T.S. student Michael Leung



O.T.S. students at intersession



Dr. Roger Nicole lecturing on the authority of Scripture



**JANUARY INTER-SESSION
ONTARIO THEOLOGICAL SEMINARY
January 7-18, 1980**



COURSE OFFERINGS

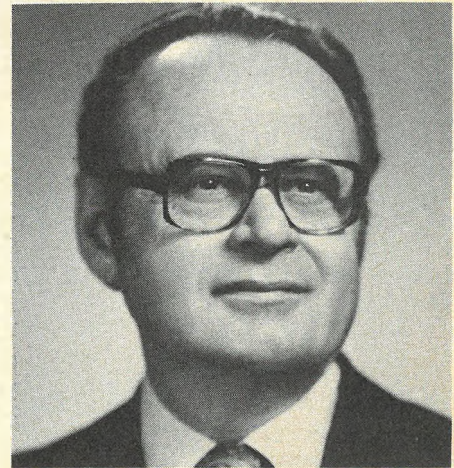
Contemporary Needs and Christian Counselling 846

A discussion of current counselling theories and practice with an emphasis on contemporary needs in the Christian community.

2 Semester Hours Credit.

Taught by: Dr. Frank Peters

Taught Periods 1 & 3



*Dr. Frank Peters
Photo by Belair, Kitchener*

Science of Theology 832

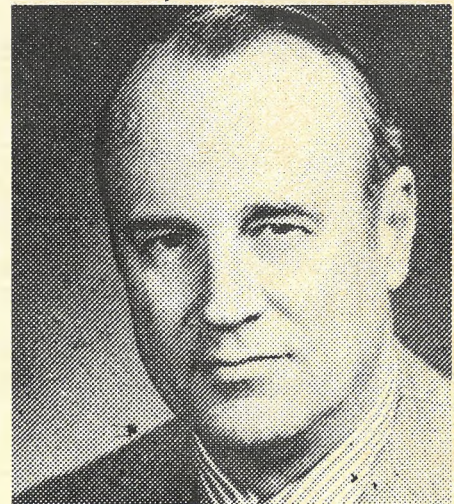
A study of the relationship of theology to science, history and philosophy. An evaluation of such men as Kuyper, Torrance and others.

Taught by: Dr. S. L. Johnson

VISITING FACULTY

Dr. Frank Peters is former Chancellor of Wilfrid Laurier University, Waterloo, Ontario. He holds the B.A. degree from Tabor; the M.Sc. from Kansas State; received the B.D. from Western; M.Th. from Emmanuel; Th.D. from Central Baptist; and the Ph.D. from Kansas State.

Dr. S. Lewis Johnson, an outstanding Bible scholar, did his master's work (Th.M) and doctoral work (Th.D) at Dallas Theological Seminary (1946 and 1949 respectively). From 1946 to 1977 he taught at his alma mater (Old Testament, New Testament, Systematic Theology) and is presently teaching elder at Believers' Chapel in Dallas.



Dr. S. Lewis Johnson

SCHEDULE

Period 1 — 9:00-10:15 a.m.
Period 2 — 10:45-12:00 noon

Period 3 — 1:00-2:15 p.m.
Period 4 — 2:45-4:00 p.m.

COST PER COURSE

Academic Credit \$74.00
Audit Fee 37.00

MAIL APPLICATION AND OTHER INQUIRIES TO:

**Director of Graduate Admissions
Ontario Theological Seminary
25 Ballyconnor Court
Willowdale, Ontario M2M 4B3**

NAME PHONE

ADDRESS CITY
postal code

OCCUPATION

NAME OF CHURCH/INSTITUTION

EDUCATION BACKGROUND:

SUBJECTS DESIRED:

- | | | |
|--|---|---------------------------------|
| <input type="checkbox"/> OBC GRADUATE | <input type="checkbox"/> Contemporary Needs and Christian Counselling 846 | Audit <input type="checkbox"/> |
| <input type="checkbox"/> UNIVERSITY GRADUATE | <input type="checkbox"/> Science of Theology 832 | Credit <input type="checkbox"/> |
| <input type="checkbox"/> OTHER | | |

Courses are open to those holding an undergraduate degree or to full-time Christian workers.

SEMINARY NEWS

CONTINUING EDUCATION PROGRAM ONTARIO THEOLOGICAL SEMINARY Spring Semester 1980

Classes will be taught each Monday, January 28 to April 28. There will be no classes on March 17.

MONDAY EVENING (6:30-9:30 p.m.)

Hebrew in Preaching 817

A course designed for those engaged in pastoral ministry who have had no previous studies in the Hebrew language. A study of the rudiments of Hebrew with special application to its use in preaching.

4 Semester Hours Credit

Taught by **Dr. William R. Foster**

MONDAY EVENING (6:30-9:30 p.m.)

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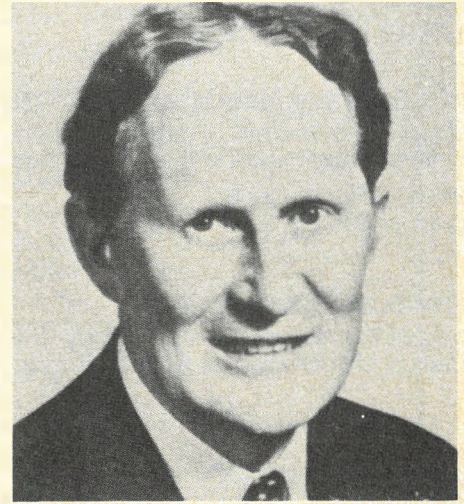
4 Semester Hours Credit

Taught by **Dr. William R. Foster**

LECTURERS

Dr. Gerald B. Griffiths is a visiting lecturer and is presently Pastor of Calvary Church, Toronto. He holds the B.A. and B.D. degrees from the University of Wales and was recently awarded the D.D. degree by Gordon-Conwell Seminary.

Dr. W. R. Foster is a member of the OTS faculty. He holds the B.A. from the University of Western Ontario and the Th.M. and Th.D. degrees from Grace Theological Seminary.



Dr. Gerald B. Griffiths



Dr. William R. Foster



A BIBLICAL BLUEPRINT FOR SINGLE CHURCH EVANGELISM!

WRITE TODAY FOR YOUR FREE
INTRODUCTORY PACKET.

THE GOAL IS MATURITY

Spiritual parenthood is an awesome privilege and responsibility, involving the care and feeding of baby Christians. No more can a new believer be expected to fend for himself and survive spiritually, than the newborn can be expected to care for its own needs. As the sheep of God's pasture, involvement in the spiritual reproductive process commits Christians to be active in guiding and encouraging the lambs on to maturity.



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SEMINARY NEWS

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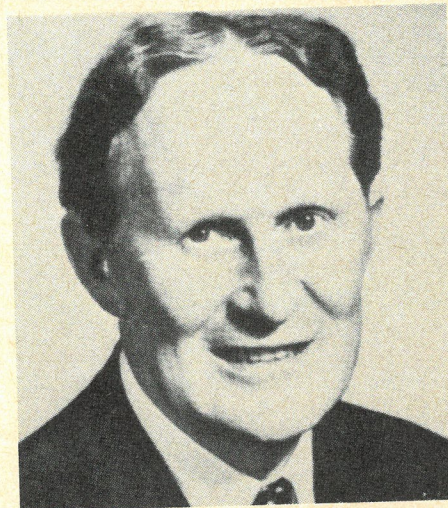
MONDAY AFTERNOON (2:00-5:00 p.m.)

Expository Preaching for Today 845

A study of the methodology in pastoral preaching to move from exegesis to exposition. A study of how to contemporize leading Biblical themes for expository preaching. Designed for those involved in a preaching ministry.

4 Semester Hours Credit

Taught by Dr. Gerald B. Griffiths



Dr. Gerald B. Griffiths

MONDAY EVENING (6:30-9:30 p.m.)

Hebrew in Preaching 817

A course designed for those engaged in pastoral ministry who have had no previous studies in the Hebrew language. A study of the rudiments of Hebrew with special application to its use in preaching.

4 Semester Hours Credit

Taught by Dr. William R. Foster



Dr. William R. Foster

LECTURERS

Dr. Gerald B. Griffiths is a visiting lecturer and is presently Pastor of Calvary Church, Toronto. He holds the B.A. and B.D. degrees from the University of Wales and was recently awarded the D.D. degree by Gordon-Conwell Seminary.

Dr. W. R. Foster is a member of the OTS faculty. He holds the B.A. from the University of Western Ontario and the Th.M. and Th.D. degrees from Grace Theological Seminary.

Due to an error which occurred at the artboard stage of production and was not discovered until after the Recorder was finished, would you please substitute this copy for that appearing on page 14. We apologize for this inconvenience.

**FRESHMEN,
1979-'80**



1 B.R.E. L-R

Row 1 Susan Porter, Jane Paddon, Leslee Unsworth, Mary LeGear, Colleen Howting, Priscilla Henry, Brenda MacKay
Row 2 Isobel Wilson, Evelyn Heinrichs, Gwyn Saunders, Sue McPhee, Randy Williams, Kelly Pristanski, Heather Wiley, Linda Haley
Row 3 Ron Seabrooke, David Mensah, Myles Toop, Tim Myland, Bruce Morrison

2 B.R.E. L-R

Row 1 Cindy Blancher, Karen Alguire, Heather Brown, Ruth Anne Fast, Ruth Ganton, Tiidi Eller
Row 2 Jennifer Fitch, Elizabeth Amsing, Lalla Armstrong, Elizabeth Caples, Louise Chapman, Kathy Crozier, Alice Cole
Row 3 Dave Flook, John Duthie, Tim Beadle, Sam Eller, Dave Hollis

3 B.S.M. L-R

Row 1 Marney Adams, Darlene Brown, Sandra Wilbur, Elizabeth Warder, Claudette White
Row 2 Gwen Laird, Ann Stairs, Rebecca Webster
Row 3 Heather Ann Heeney, Wilbert Zavitz, Barb Cowan, Caroline Fynney

**FRESHMEN
1979-1980**

4 B.Th. L-R

Row 1 Frances Sturgeon, M. J. O'Connor, Janice Johnson, Gerry Wilson
Row 2 Mike Rogers, Fraser Stimson, Joe Mitterhauser, Howard Knight, Neil Reynard, Alan Orser
Row 3 Cliff Rummenie, Dave Perry, Dan Ball, John Lambshead, Vic Lisowsky, Jonathan Renick

5 DIPLOMA L-R

Row 1 Cathie Frost, Nancy Hancock

6 ONE YEAR SPECIAL L-R

Row 1 Melody Albin, Deborah Armstrong, Lynn Bartlett, Wanda Bumstead, Liz Blackburn, Robyn Forrest, Louise Friesen
Row 2 Peggy Bjornsson, Doreen Bickle, Kimberley Brown, Susan Fast, Wendy Bette, Esther Coles, Diane Carr, Mary Dove
Row 3 Steve Baldry, Ken Benson, Brian Davy, Sheldon Dyck, Andy Fraser

7 ONE YEAR SPECIAL L-R

Row 1 Valerie Sawatzky, Dawn Taylor, Lorin Weinberger, Cheryl Webb, Brian Duez
Row 2 Charlene Stevens, Lidia Santos, Laurie Sherlock, Trudy Van Veen, Nellie Tuinhof, Aphrodite Tombros
Row 3 Tom Snider, Paul Warner, C. David Taylor, Allan Gray

8 ONE YEAR SPECIAL L-R

Row 1 Helen Rempel, Sue Reimer, Ruth Martin, Marie Nicolle, Barb Matheson, Doris Perrin, Lynne Mole, Brian Mitton
Row 2 Steve Heidman, Kim Gilchrist, Ruth Harris, Mary Beth Hall, Laurie McNay, Linda Richardson, Glenn Goertzen
Row 3 Nick Papalazrou, Brad Powell, James Graham, Doug Guth, Ken Janzen, Jim Nelson, Roger McCombie

A SALUTE TO THE SUNDAY SCHOOL

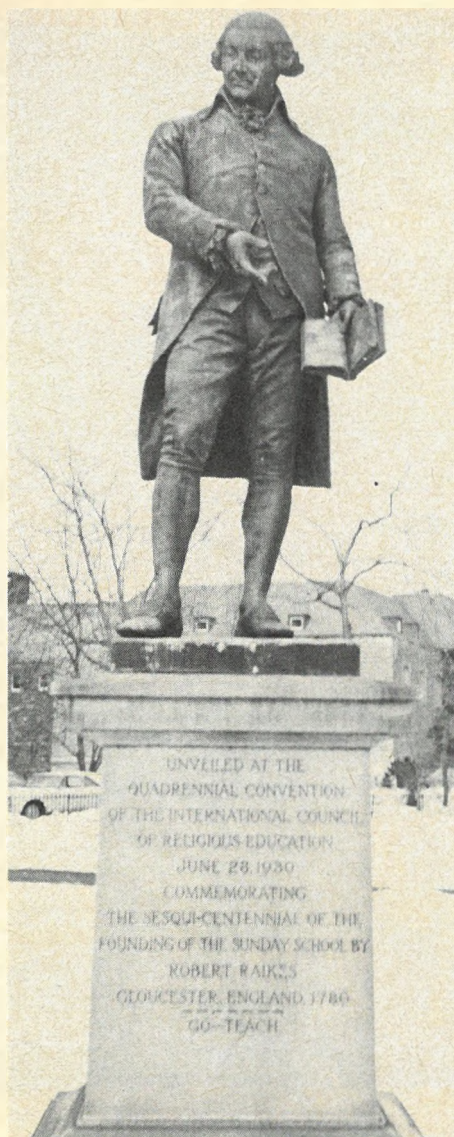
by L. Scobie

A statue of a man holding an open book stands on the west side of Queen's Park Crescent beside the University of Toronto medical sciences building. Torontonians, no doubt, have driven past this statue many times. Who is this man?—Robert Raikes. What book does he hold in his hand?—The Bible. What did this man do to deserve the honour of a statue?—He is the founder of the Sunday School. When was the first Sunday School?—In the year 1780. This means 1980 will celebrate the 200th Anniversary of the Sunday School. Many exciting things will be happening in 1980 to celebrate this anniversary of an Institution that is still operative today and has been of great Spiritual help to many children, youth and adults.

The idea of Sunday School did not originate with Raikes. Earlier pioneers in this field were Joseph Alleine, the Puritan father who founded a Sunday School in England in the 17th Century, and John Wesley who held Sunday classes in Savannah, Georgia as early as 1737. However, these Schools did not spread and develop, so the Sunday School is generally dated back to Raikes' Ragged School.

Robert Raikes, a wealthy philanthropist and newspaper publisher, was touched by the fact that many youths in the suburbs of the cities were employed in factories. He knew that none of them entered the House of God. Seeing this need, Raikes discussed the idea of a Sunday School with the Rev. Thomas Stock. Together, they rented the kitchen of a house in Gloucester and Raikes paid a woman to teach the unbehaved street urchins. The youngsters who attended Sunday School that first Sunday morning in July 1780 were in rags, but they were eager.

The children attended Sunday School from 10:00 a.m. to 12 noon, where they were taught the Bible. The Bible study consisted of repeating prayers, answering Bible questions, repeating from memory portions of the catechism and the singing of Watt's hymns. Attentive scholars received rewards of Bible Testa-



Toronto honoured Robert Raikes for founding the Sunday School. This statue is in Queen's Park, Toronto.

ments, books, combs, shoes, and clothing. Students returned to the Sunday School at 1:00 p.m. and were taught the 3'r's, reading, writing and arithmetic. Following this time of learning Raikes himself would accompany the children to the afternoon Church service and they were permitted to go home around 5:00 p.m.

In Canada, the first Sunday School began in 1783. St. Paul's Anglican Church in Halifax is the site of the oldest Sunday School in Canada. It was the Methodists who had the vision to spread the Sunday School to all parts of the country. By 1800, over half of the Sunday Schools in Canada were under the care of the Methodists. Most of the early schools in Canada gave instruction in reading and spelling and met for about 3 hours in either the morning or the afternoon.

The teacher's task was to explain the religious and moral meaning of Scripture, ask the children questions to determine their understanding of Scripture, and record in a book the number of Scripture verses the child had memorized. Often whole books of the Bible were memorized. By 1832, there were over 400 Sunday Schools in Ontario alone, with about 10,000 pupils. Gradually, the emphasis shifted from Biblical instruction to evangelism, and decision days. Churches began to put more time and energy into promotions and eventually Sunday School became a part of the churches' organizational structure.

In the 1960's there were predictions of the demise of the Sunday School. Enrolment in most mainline denominations decreased rapidly. An article in Life magazine called it "the most wasted hour of the week." But the Sunday School has proved to be extremely durable and in the 1970's has regained much of its popularity.

What of the 1980's and the future of the Sunday School? There will be a swingback to more instruction as well as evangelism. There will be a closer tie-in with the homes; the enlisting of parents as partners in their children's Spiritual training. There will also be a greater emphasis on Sunday Schools for everyone . . . children, youth and adults. Future issues of the 1980 Recorder will cover the topics: Sunday School is for children, Sunday School is for youth, and Sunday School is for adults. Watch for these articles.

In this its 200th Anniversary Year, let us unite in praise for what God has accomplished through the Sunday School, and in prayer for what He is yet to accomplish in the years ahead. Long live the Sunday School!

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ALUMNI, WE NEED YOU!

Did you come to know the Lord through the Sunday School? Were you challenged for the work of the ministry through the S.S.? Did a S.S.

teacher have an influence in your life? Has the S.S. ministry been instrumental in your Christian growth? If so, we would like to hear from you. We will publish some of your responses in our 1980 issues of the Recorder. Please send to Miss L. Scobie, O.B.C.

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200th BIRTHDAY OF THE SUNDAY SCHOOL 1780 - 1980

A National Sunday School Convention will be held March 20, 21, 22, 1980 to commemorate this anniversary.

Place: Peoples Church
374 Sheppard Ave.
Willowdale, Ontario

Dates: March 20 - 22, 1980

Address: 3250 Finch Ave. East
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PASTOR'S CONFERENCE

KEYNOTE SPEAKER:

Dr. David Burnham

Pastor of The Chapel in University Park, Akron, Ohio (membership of 5,500). Conference speaker in North America and overseas. Co-author with his wife of Bible Study Books.



BIBLE TEACHER:

Rev. W. J. Mc Rae

Pastor of North Park Community Church, London. Speaker at Bible, family, and youth conferences and seminars. Author.



SONG LEADER & SOLOIST:

Rev. James Reese

Associate Pastor of Benton Street Baptist Church, Kitchener. Founder of Christian Horizons. Served as Soloist and Music Director of Campbell-Reese team for 17 years. Writer of over 100 gospel songs.



**Discipleship
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a 12 letter word.**

Date: **MON. FEB. 4 -
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Location:



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Cost: \$25.00 (pre-registration)

Includes all meals,
conference and workshop
sessions, and concert.

For more information, contact: David A. Bell 226-6380

Conversational Prayer

"What do you have in your hand?"

"Dirty clothes—
and just how can I glorify You
with those?"

"What are you going to do?"

"Clean up the floor—
should I be happy doing what I
deplore?"

"Where are you going to go?"

"Shopping in town—
when what I want most Lord, is just
to lie down.

Why do you question me so?
Can You not see
fit company for You I am not,
I agree."

"Relax, it's all right my child,
I knew all that,
but doesn't it help when we have a
chat?"

—Erma Davison

Mrs. Davison's poetry is soon to be
published in a book. We eagerly await
its appearance.

AUTUMN

I know that I am alive
When I see God's creation in the
Autumn.
I cannot speak
For the sunset spectrum before
My eyes
Transcends every thought.
I fear that if I should make an
Utterance
I will destroy the Artist's
Resplendent canvas
With the dissidence of my voice.
Thus, I stand in awe gazing on
God's masterpiece
With reverence that wells up
As a rushing river within me.
Here I stand in the presence of my
God.

Cameron High School—Elaine Sigler
Cameron, Wisconsin
(From Time Education Program
"Fragments")

"AND THE GREATEST OF THESE IS LOVE!"

What! No star, and you are going out
to sea?

Marching, and you have no
music?

Traveling, and you have no
book?

What! No love, and you are going out
to live?

—Translated from the French

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Rev. Glenn C. Taylor
Assistant to the President
Ontario Bible College
25 Ballyconnor Court
Willowdale, Ontario M2M 4B3
(416) 226-6380

CHRISTIANS SEEN WASTING MILLIONS THROUGH NEGLECT OF WILLS

Because seven out of ten Christians die without preparing a will, hundreds of millions of dollars each year are "wasted," according to the executive director of the Great Commission Foundation.

E. John Reinhold, head of the organization which recently began to assist Campus Crusade for Christ in fund-raising services, said the foundation's primary goal "is to show a man how to take care of himself and his family." In so doing, the foundation helps channel designated funds to the person's local church, hospital, or favorite missionary organization.

O.B.C. has a Stewardship Department that will be glad to provide comparable counsel and help for those desiring it.

ACADEMIC LECTURE SERIES

FEBRUARY 26 - 28, 1980

LECTURER: Dr. Donald Hustad,
Southern Baptist Theological Seminary

THEME: Church Music and Hymnody

TIMES: 10:00 a.m. and 1:00 p.m. daily
In Hooper Chapel, O.B.C.

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Note: Dr. Hustad will give an organ recital in Hooper Chapel,
February 25 at 8:00 p.m.

Tickets for Recital: \$3.00 for adults; \$2.50 for students.
Phone: 226-6380



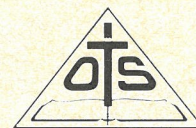
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Wills Seminar

with... Rev. Elmer Cassidy
Ontario Bible College.

How to honor
the Lord
and bear witness
for Him through
your will



Ontario Theological Seminary

SHARING THE O.B.C. MINISTRY

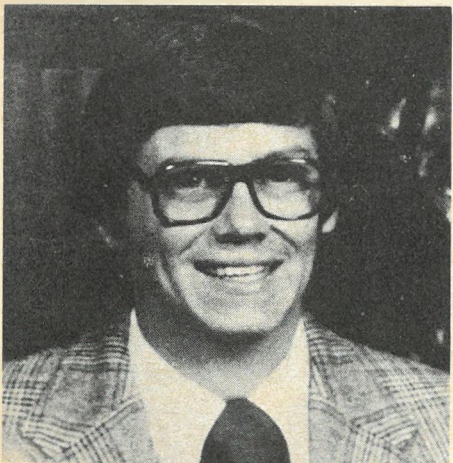
With a growing student body and an expanded training program, O.B.C. has needed additional help. The Lord has sent us the following to share in the ministry on a part-time capacity.



Miss Jacquie Colquhoun

MISS JACQUELINE COLQUHOUN

"Jackie" is a grad of O.B.C. (B.R.E. '77) and has served for one year in the Community Life Department. She is presently secretary to the President and also teaches in the Department of Christian Education.



Mr. R. Dobson

MR. ROBERT DOBSON

Another graduate (Diploma '70) has joined the Department of Christian Education on a part-time basis. He is also a Teaching Aid Technician at the Toronto Board of Education.



Mrs. Diana Havercroft

MRS. DIANA HAVERCROFT

Mrs. Havercroft received a Bachelor of Physical Education degree at U. of T. She is now Phys. Ed. Instructor for the women at O.B.C., and serves as Secretary to the Director of Admissions at O.T.S. as well.



Mr. Larry Hurst

MR. LARRY HURST

Mr. Hurst has a B.A. in Geography from McMaster University, has studied at O.B.C. and is presently completing the M.Div. program at O.T.S.

He is sharing the teaching load of the Department of Biblical Studies at O.B.C.

REV. EDWARD STEVENS

Mr. Stevens is serving in the Department of Missions at O.B.C. After long missionary experience (17 years) in India under the Bible Churchmen's Missionary Society as a teacher, pastor and evangelist, he presently is pastor of the Anglican Church in Brooklin, Ont.



Mr. Basil Metz

MR. BAZIL METZ

Mr. Metz comes to us from the University of Guelph (B.A. Hons., and M.Sc.); Lexington Theological Seminary (M.R.E.) and Union Theological Seminary (M.Div.).

He, too, is sharing in the Department of Christian Education at O.B.C. after pastoral and Christian Education work in Jamaica and Ontario.



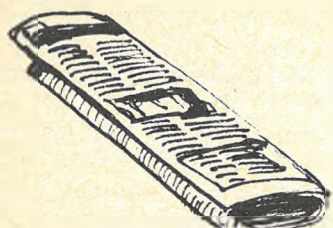
Mr. Terry Tiessen

REV. TERRANCE TIESSEN

Mr. Tiessen is a grad of O.B.C. (B.Th. '64) Waterloo Lutheran University (now Wilfred Laurier University) in 1966 (B.A.), Wheaton College (M.A.), and Westminster Theological Seminary (Th.M. '75).

He has been a missionary/teacher at the Asian Theological Seminary in Manila, Philippines for five years and will share in the ministry of the Department of Theological Studies at O.B.C.

We welcome these to our vital ministry at O.B.C. and trust that their ministry here and future work for God will know His blessing and help.



WALL STREET JOURNAL AND OTHER NATIONAL MEDIA FEATURE CREATIONISM

Front page, centre column, in the "Wall Street Journal" is a distinction reserved for nationally important issues of unusual interest. The *Journal* is carefully read by all newspaper and business leaders everywhere in America, and creationists were delighted to see creationism in general, and ICR in particular, thus featured in its June 15 issue. The article "Modern Creationists Seeking Equal Time in U.S. Classrooms" by reporter Lawrence Rout was unusually insightful and fair, contrasting sharply with the patronizing treatment commonly accorded creationists by the news media.

Much of the article was devoted to the work of the Institute for Creation Research, including particularly its debates with evolutionists and its "plethora of textbooks, monographs and filmstrips" prepared for the schools. It quoted Dr. Robert Sloan, an evolutionary paleontologist at the University of Minnesota, as admitting: "The creationists tend to win" the debates. According to the *Journal*: "Many evolutionists concede that the creationists are making progress." The article concludes with the testimony of Keith Nissen, Iowa junior high school teacher: "If you're going to go by the evidence that exists, creation is the only thing you can believe. I'm a show-me guy, and I've been shown." Richard Bliss, Director of Curriculum Development at ICR, was quoted, "We win because the scientific data for the creation model are far better than the evolution model. They regress toward the religious; we stick to the science."

The most widely read scientific magazine in America is the *Scientific American*, a periodical thoroughly committed to evolutionism (witness its September 1978 issue, entirely de-

voted to evolutionary propaganda). However, the lead article in the news section of its July issue, just released, was entitled "Creationism Evolves," stressing the modern emphasis on scientific creationism, led by scientists rather than theologians. Among other comments, the following was particularly interesting to ICR personnel: "The headquarters of the creationist movement appears to be the Institute for Creation Research, a division of Christian Heritage College in San Diego. The college, which was established in 1970 under the sponsorship of the Scott Memorial Baptist Church, teaches its students the foundational importance of special creation in every subject." The creationist movement does not have any "headquarters", of course, and there were other factual mistakes in the article (as also in the *Wall Street Journal* article) but the article was much more factual and respectful of creationism than previous reports in *Scientific American*.

The most prestigious American science magazine is *Science*, the official journal of the American Association for Advancement of Science. In its June 1 issue, a news article dealing with a recent lawsuit filed against the Smithsonian Institute because of its elaborate tax-supported evolution exhibits is also quite objective, though clearly on the side of evolution. One quotation interesting to ICR was the following: "A major deposition filed by NFFE in the case is from Henry M. Morris, formerly chairman of civil engineering at the Virginia Polytechnic Institute and now president of Christian Heritage College and director of the Institute for Creation Research in San Diego."

From Acts & Facts
(Institute for Creation Research)

THREE BLIND MEN

(a retold story by Erma Davison)

Three men whom Jesus healed of blindness met together for fellowship.

First Man; "How did it happen with you?"

Second Man: "Well, I was sitting outside the Jericho gate begging one day, when I heard the sound of a crowd approaching. I asked what it was all about, and someone said it was Jesus of Nazareth and some of His followers. I had heard how this man Jesus healed all kinds of disease, even blindness, so when they were close by, I just started to shout, 'Jesus, thou Son of David, have

mercy on me'. Some of them tried to stop me, but I just kept calling all the louder. Then Jesus called me to come to Him and asked me what I wanted. I told Him, 'that I might receive my sight'. All He said was, 'Go your way, your faith has made you whole'. It happened so quickly . . . right away my eyes were opened and I could see. I just grabbed my coat and joined the crowd following Him."

First Man: "How blind were you, my friend, and exactly how much better is your sight now? If you do not have perfect 20/20 vision, perhaps it is because Jesus did not touch your eyes with His spit, as He did mine. The first time He touched me, I could see only faintly . . . men looked like trees walking. Then He laid hands on me the second time, and it happened! How thankful I am for that second touch . . . now I see perfectly."

Third Man: "Well, praise the Lord, it is plain you have both had an experience with Jesus Christ, but I am surprised you didn't mention how He deals with the sin question before He heals . . . how He settles forever the reason for our physical blindness. How significant that He takes some dirt from the ground (symbolic of man's fallen nature) and mixes it with His spittle (a type of His holiness) and applies the paste to man's blinded eyes? I admit, it was a very humbling experience to stand there with mud all over my face, but now I know it was worth it. Did He tell you too, to go over to the Pool of Siloam and wash off the clay? It all seemed ridiculous at the time, but then I had to learn the lesson of perfect obedience. When I had obeyed every command, that moment I received my sight . . . perfect, glorious sight!"

Three men met for fellowship. The man who had only "the word" from the Lord began to wonder why his experience had been so different, so casual . . . could it be that his healing was not really complete? The man who had "the laying on of hands" believed experience was all that mattered, and wanted no fellowship with a doubter, nor had he time for complicated theology. The "Mudianite" sensed a lack of unity in the meeting and went away wondering if either man had *really* been healed.

They came together. They left apart.

What do you think about it?

A COLUMN OF **TRIVIA**

BORED WITH HIM

"It is now common practice in most evangelical churches to offer the people, especially the young people, a maximum of entertainment and a minimum of serious instruction. It is scarcely possible in most places to get anyone to attend a meeting where the only attraction is God. One can only conclude that God's professed children are bored with Him, for they must be wooed to meeting with a stick of striped candy in the form of religious movies, games and refreshments. This has influenced the whole pattern of church life, and even brought into being a new type of church architecture, designed to house the golden calf . . .

Any objection to the carryings on of our present golden-calf Christianity is met with the triumphant reply, "But we are winning them!" And winning them to what? To true discipleship? To cross-carrying? To self-denial? To separation from the world? To crucifixion of the flesh? To holy living? To nobility of character? To a despising of the world's treasures? To hard self-discipline? To love for God? To total committal to Christ? Of course the answer to all these questions is no.

We are paying a frightful price for our religious boredom. . . ."

A. W. Tozer

PARDON?

An invitation to "A Dream into Reality," an exhibition of the carbon pencil drawings, silk screens and acrylics, carried this message. If you understand it, let us know too!

The invitation read: "In translating reflective surfaces, I have crystallized that images, if referenced, are but a natural study of reality. By using the transparency in reflection, I have perceived that the seemingly simple world metamorphizes dreams into reality and realities into the dream. Our transient being is but a reflection of the absolute; I have transposed this perception to serve as a medium for the passage."

THE PARABLE OF THE TIP OR TITHE

as told by Gloria Atkinson

Now it came to pass on a certain day at noon that the story-teller was the guest of a kindly man. And we sat down to meat in a popular restaurant. And the food was good.

Now when the meal was at hand, the waiter brought unto the host the reckoning of his debt. And the host, looking upon it, was somewhat displeased but spake not a word. But as the time for our departure drew nigh, I observed that he layeth under his plate a gift of coins. However, I knew not how large this gift was. But the waiter, who stood nearby, smiled and was of a happy countenance, which being interpreted, meaneth that the tip was satisfactory.

Now with such customs we are all familiar. And this parable telleth not what is right or wrong in the custom of the tip. But as I meditated upon the coins that become tips, to the north and the south, the east and the west of our land, I began to think about tips and tithes. For the proverbial tip must be at least a tithe. Indeed, unless it be fifteen percent, the waiter or waitress may actually be displeased.

And as I continued to think on these things, it came unto me that few people who go to church treat their God as they honour their waiter. For they give unto their waiter a tithe, but unto their God they give whatsoever they think will get them by. Verily, doth man fear the waiter more than God? Or doth he love the waiter more than he loveth God? Truly, truly, a man and his money are past understanding!

WHO OR WHAT DO WE BLAME?

"The media are not the cause of today's crisis, at least not the sole cause nor the prime cause," Dr. Carl F. H. Henry told a writers' conference here sponsored by World Vision of Europe.

"Far more basic to the present civilizational crisis," the Arlington, VA.-

based evangelical theologian and author asserted, "is a growing skepticism concerning final truth and any sure word.

"Earlier civilizations perished through a similar loss of convictional consensus and moral earnestness, but without the convenient excuse we today often imply that television is to blame."

However, he conceded, "television undoubtedly enlarges the human dilemma. Blending the genius of scientific technology and of the creative arts, it generates an audiovisual impact that titilates the masses with prospects of a 'new image.'"

The founding editor of *Christianity Today* asserted that "modern technological civilization must choose between the two most potent image-transforming powers in the history of mankind. On the one hand stands the revelation of the living God, with its Biblical claim that Jesus Christ ideally images a promise of a 'new you,' shaped not by basic concerns of spirit and truth and right, but by secular priorities of material gratification and sexual fulfillment."

WHO NEEDS SALVATION FROM WHAT?

Theological author-commentator Robert Short says the doctrine of a literal, superheated hell is a "monstrous misunderstanding" which has led to "countless other heresies in the history of western civilization."

Mr. Short, known for his 1965 non-fiction bestseller, "The Gospel According to Peanuts", gave a presentation based on his newest book "Something to Believe In", to the 50th anniversary convention here of the Religious Public Relations Council. Subtitled, "Is Kurt Vonnegut the Exorcist of Jesus Christ Superstar?" the presentation, as is the book, was laced with cartoons from Peanuts, *Doonesbury*, *B.C.*, *New Yorker* magazine, and other sources, to make its points.

Hell "properly understood," Mr. Short said, is an important way to "undercut all false confidence we have in the future" and warn people against a variety of false gods which offer no real security. He suggested that a "literal hell" blunts the Christian message that God has power to overturn false gods in the present. He also suggested that "the monster God and his

literal hell" are "most responsible for western atheism."

Mr. Short said that because the doctrine of a literal hell, "stoked up by our loving heavenly Father," is so largely responsible for western atheism and nihilism, it is time to get rid of the traditional teaching with its "denial of the gospel".

"We can't be too quick or too clear in getting out God's good news that there is reconciliation through Jesus Christ," Mr. Short affirmed. In that regard, he said, the doctrine of the literal hell gets in the way.

He needs to get back to the Bible!

WANT TO BE BIONIC?

A Canadian actuary who filed a report titled "Shaping the Next 20 Years" foresees everyone with a microscopic computer implanted in the head.

Mr. Geoffrey Calvery sees this memory bank as containing all the knowledge available to mankind. He says it would be able to hold more information than contained in all computers today. This computer would have a processor linked to the brain and be available for instant recall.

Image, no more study, exams, problems or questions! One wonders where experience, languages and the sciences would all be. The news seems either dreamlike or nightmarish, and the turning of the world's population of 6-7 billion people into cyborgs (the scientific name for bionic people) in the next 20-30 years seems stretching things indeed. Besides, who wants to be like everyone else. God made us different and we will stay different until we are "conformed to the image of His Son". That's the best knowledge to have, after all.

FOR SENIOR CITIZENS—DON'T WAIT

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, landscaping 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 travelled 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?

Across the fields of yesterday
He sometimes comes to me,
A little lad just back from play—
The lad I used to be,
And yet he smiles so wistfully
Once he has crept within,
I wonder if he hopes to see
The man I might have been.
—Thomas S. Jones, Jr.

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 unailing child-like appetite for what 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 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.

From the Bright Years by Sam C. Reeves, G. R. Welch Co. Ltd. Printed with permission.

"EMMANUEL—GOD WITH US". . . (Llanfyllin.)

(An Advent Hymn recently composed by
Rev. Dr. Moir A. J. Waters)

Emmanuel—God with us!
The Advent news rings clear,
God's coming to His children
To bring us love and cheer.
A Babe is born in Bethlehem,
Laid in a manger-stall,
God comes to man in human guise,
Redeemer of us all.

Emmanuel—God with us!
The angel choir rejoice,
And to the heavenly chorus
We add our human voice.
"Hosanna in the highest!"
Raise hearts and spirits high,
The coming of His Son proclaims
The Gospel—God is nigh.

Emmanuel—God with us!
Sing out the gladsome sound,
In all our bright and happy days,
He makes His joys abound.
His presence adds new lustre
To all the world around,
His dwelling in our deepest hearts
Makes songs of praise resound.

Emmanuel—God with us!
In days when hurts assail,
His strong and living presence,
Gives strength still to prevail.
In all life's mixed adventures,
"God with us" wins the day,
And with the passing ages,
We too our homage pay.

SIMPLE LIFESTYLES FOR CHRISTIANS

More and more concern is being expressed regarding contemporary lifestyles in the Christian community. Unlike the Lord and Saviour Jesus Christ, who "had nowhere to lay His head," elaborate homes and a gadget-filled life seems to be the order of the day.

To the distress of many and the detriment of the Christian testimony, wine and cheese parties are common, cocktails and wine or other liquors are served frequently. This and other elements of worldliness are indicative of a changing Christian lifestyle, invariably to the detriment of a good testimony and witness to the youth of today.

Early this year, the U.S. Consultation on Simple Lifestyles, held in Ventnor, N.J., expressed something of the "dramatic clash of visions taking place within evangelicalism.

More than 100 participants, representing a great cross section of the Christian community, sought the vital Biblical basis for a lifestyle honouring to God and worthy of a relationship with the Lord Jesus Christ.

Coordinated by Ron Sider and Horace Fenton, plus many third world Christian leaders, the Consultation stayed with its Biblical priorities for Christian living.

The 4 key features of the Consultation were:

- 1) The search for a simple lifestyle in reality means a search for a lifestyle that is sacrificial and unselfish in its concern for social and economic justice. The main words were: "a simple, selfless and sacrificial lifestyle."
- 2) The Bible demands that the Church of Christ act as a counter culture to the prevailing society. There was emphasis on the way the people of God are to live in the midst of the world. A Biblical lifestyle is to be in direct opposition to the prevailing values and lifestyle of its culture, since it is informed and taught by a different view of reality.
- 3) The needs of the poor demand a more simple and just lifestyle on the part of Christians.
- 4) A simple and just lifestyle is more than an individual and pri-

vate affair. Churches, families and professions should be characterized by unselfish and sacrificial use of resources.

The Consultation seemed to combine a Vision and a Dream that are not out of step with Biblical statements, ethics, challenge, and overtures.

If individual Christians, Christian families, and evangelical churches would have their own private or corporate Consultation, and then do what God demands, what a different world this would be! And how many souls would enter the Kingdom of God by the necessary efforts and changes expected.

Have you examined your lifestyle lately? How do you shape up? What changes will be involved? God help us to see and do.

Note: An International Conference re "A Simple Lifestyle" will be held in London, England, March/80. If you are interested, contact Dr. Ronald Snider, P.O. Box 12236, Philadelphia, PA 19144.

RELIGION IN MEDIA (R.I.M.) HONOURS JONI EARECKSON

The name of Joni is familiar to the Christian community, due to her personal witness and her two books of overcoming personal difficulties as a quadriplegic.

Joni received R.I.M.'s Angel Award (how appropriate!) for the best religious book, "A Step Further," for 1978-1979. She joins a host of Christians who have maintained a faithful witness for Christ through the media of the press, radio, and television.

The Angel Award, presented annually by Religion in Media for the purpose of encouraging excellence in the portrayal of religious concepts in the area of radio, television, books, movies, albums and athletic events has become the religious community's most sought after award. RIM's top award for the religious program of the year went to NBC for its production of *Holocaust*. The award was accepted by its director, Marvin Chonsky.

Some of the other featured award winners included B. J. Thomas for his album, *Happy Man*, and Joni Eareckson for her book, *A Step Further*, written with Steve Estes. Winners in the area of television included *Little*



Congratulating Joni Eareckson on the receipt of RIM's Angel Award for best religious book of 1978 - 1979 are Robert DeVries, Executive Vice-President book division of Zondervan Corp., Jim Willems, RIM Awards chairman, and television and motion picture star, Ted Knight.

House On The Prairie for its excellent presentation of moral and spiritual values; *The 700 Club* for the best in daily programming; *Future Survival*, written and narrated by Chuck Smith, the best documentary; Oral Roberts for the best hour long special. Winners for motion pictures were *Mystery of the Sacred Shroud*, best documentary; and *No Longer Alone* as the best feature length film.

Chairman for the 1978 RIM awards, Jim Willems, stated that "It is to a great extent through the media that religious values are passed from generation to generation today. The Angel Award presented by RIM is Religion In Media's way of saying thank you to those who have made a significant contribution to excellence in this area."

BILLY GRAHAM TO PREACH IN GERMANY

BERLIN—Billy Graham will take part in the "Missionary Year 1980" project by conducting a mass rally early in 1981 at the close of the nationwide evangelistic outreach. This was reported by Peter Schneider, Berlin, executive secretary of the German Evangelical Alliance. Mr. Schneider had been Graham's interpreter several times during Graham's five evangelistic campaigns in Germany between 1953 and 1970.

Location and exact date of the mass rally are not yet settled. The Missionary Year started in 1979 and ends in the spring of 1981. It is the first joint evangelistic outreach involving regional protestant churches, free church denominations, and independent evangelical organizations and fellowships in the Federal Republic of Germany and Berlin (West).

ANNUAL MISSIONS CONFERENCE

JANUARY 22 - 25, 1980

Theme: "CALLING THE WORLD PERSON-TO-PERSON"

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PLEASE NOTE!

CHANGE OF PLACE FOR 1980 GRADUATION SERVICE

Due to the unavailability of the Varsity Arena, our
GRADUATION SERVICE will be held at the:

C.N.E. COLISEUM

April 26, 1980 at 7:45 p.m.

Please note and plan to attend.

Bring your friends.

We have 6,000 seats to fill. You will be thrilled with this great
night of student witness.

PLEASE NOTE CHANGE

HOW ABOUT TAKING A

"WALK THROUGH THE BIBLE"

On Saturday, December 1, 1979, there will be an all day seminar entitled, "Walking Through the Old Testament." A counterpart seminar will be presented on May 10, 1980, on "Walking Through the New Testament." Notebooks will be available for the sessions. Well-qualified and enthusiastic teachers will seek to present Biblical truth in a clear and exciting manner.

These seminars are sponsored by the "Walk Through the Bible" Ministries from Atlanta, Georgia. The costs are as follows:

Individual Adult—\$20.00

Married Couple—\$30.00

Full-Time Student—\$15.00

Senior Citizen—\$15.00

Family (any number)—\$40.00

Please add \$1.00 to the above costs to cover the exchange rate between U.S. and Canadian Funds. All registrations made in advance of the seminar are discounted \$5.00 from the above prices. All sessions will be hosted in Alumni Hall, Ontario Bible College, 25 Ballyconnor Court, Willowdale, Ontario. Sessions commence at 9:00 a.m. and will conclude at 5:00 p.m. on both dates.

Please contact Dean R. Duez by mail or phone 226-6380 for pre-registration.

LIGHT AT THE END OF A TUNNEL

by Elsie Kunert*

The college glee club had done such a convincing job in its spirited and moving rendition of "Cool Water" that, momentarily at least, Mark Nelson forgot the oppressive heat of the auditorium and joined in the thunderous applause.

Now a speaker was being introduced, but the young archeology professor had no ears for his words. The song had suddenly opened a floodgate of memories, and had transported him across 10 years and 10,000 miles to the little village of Al Jib, eight miles north of Jerusalem.

How vividly he recalled that summer! The almost unbelievable thrill of being chosen as a member of the University expedition to determine, if possible, the site of the ancient city of Gibeon; the weeks of monotonous work looking through fragments of broken pottery found by the Arab workmen; that memorable day when the first jar was unearthed with the Hebrew inscription on its handle which supplied the answer to decades of debate over the location of the famous Biblical city; subsequent "clinching" finds, and then the intense excitement when the team—almost tempted to give up—had pressed on with its excavations and had discovered one of the most extensive water systems ever found in ancient Palestine.

He was sure no experience could ever duplicate the hushed, awe-filled moment when they stood on the edge of that cavernous hole—36 feet in diameter and 30 feet deep—and gazed with fascinated eyes down the spiral stairway cut from the top to bottom out of solid rock; the mounting suspense as they descended the steps into a tunnel burrowing down another 49 feet, and then, finally, the climactic sensation of breaking into the water chamber, which had been closed for 25 centuries, and finding the water cool and sweet.

The program was almost over, and Nelson found himself reluctant to come back to reality. Would he ever again be a part of so thrilling an adventure?

A deep, warm feeling came over him as he realized that even now he was partner in a far greater enterprise.

(Cont'd. on page 26)

"EXERCISE PROFITETH ..."

O.B.C. is not all study. There are several teams that put our gymnasium (Alumni Hall) and rented facilities to good use: Hockey, Basketball, Volleyball, etc.

Below is a picture of our hockey team, "The Swordsmen." This team is made possible through the courtesy of several sponsors who supply uniforms, equipment, ice time, etc. They play in an Inter-Church League.

The Swordsmen manager is Steve Shearer, and he wants to thank the following sponsors for their support.

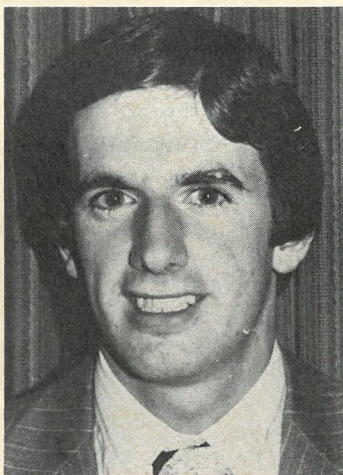
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If any other individuals or firms would like to assist in sponsoring The Swordsmen, Steve would appreciate hearing from you. Write to Steve Shearer, c/o O.B.C. if you are interested. Students support their own teams and thus relieve the College of additional expense. How about assisting them?

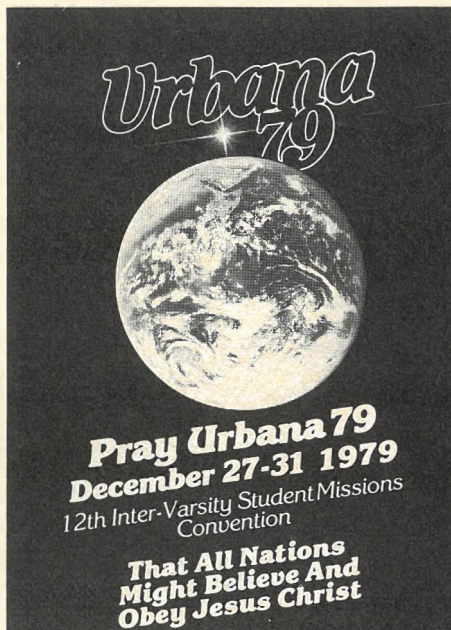
Write Steve today!



Swordsmen Hockey Team 1979-80



Mr. Steve Shearer, Swordsmen Manager



LIGHT From Page 25)

He prayed earnestly that he might be able to articulate to thirsty young hearts the complete satisfaction he was finding day by day in Him who almost 2000 years ago had said, "Who-soever drinketh of the water that I shall give him shall never thirst."

How glad he was that the debris of doubt and cynicism and pseudo-science had finally been tunnelled through!

*Elsie Kunert is a free lance writer from Detroit.

CONVOCATION SERVICE— A CHALLENGING EXPERIENCE

September 10, 1979 was the official opening of the 86th session of Ontario Bible College. This assembly is known as a Convocation, and for O.B.C., it is a highlight experience in laying down guidelines and reaffirming our Christian commitment as we begin a new year of ministry.

What a thrill to hear the faculty, staff and students read in unison the Doctrinal basis and commitment to the Biblical doctrines upon which our work has been abuilding for 86 years. (A copy of this doctrinal statement is available for anyone desiring it. Simply write or phone for a copy.)

The speaker was Dr. Ken Davis, Associate Professor of History at Wilfrid Laurier University. Dr. Davis summed up, succinctly, what "Orthodoxy and Piety" really mean.

Dr. Davis maintained that the big issue confronting us today is "Biblical Authority". Using James 1:27, he showed that true Christianity reveals itself in active love and holy relationships.

He spoke of "the apostasy of an orthodoxy without Biblical holiness. That is, a socially compromised, sin sated, self-pampering evangelicalism" he said.

He went on to say: "Secondly, the apostasy of an orthodoxy which thinks it can uphold a not quite authoritative Scripture, or else and equally serious, which upholds theological authority without practical obedience."

Again I quote Dr. Davis. "It was tragic that for centuries most Europeans believed fully that the Bible was

God's Word, but they didn't have it, and they didn't know what it taught, and so they lived below its expectations and its possibilities.

"But I suggest to you that it is far more tragic when we all have the Word of God, but even evangelical Christians are beginning to waver and to falter with reference to its authority and to disobey its instructions, and also to live below its expectations and its possibilities.

"I firmly believe that underneath, the problem is not primarily theological or scholarly, but deeply personal and spiritual.

"Now this is not an academic lecture. It is not a debate or an apologetic to non-Christians. It is rather more a kind of personal witness. It is simply some observations that I hope will be an encouragement to perhaps some who are wavering on this point and, perhaps, and I hope that it will be a challenge to probe the quality of our Christian commitment, lest our minds betray us.

"Carl F. H. Henry said that the overriding issue of the 20th Century is the crisis in authority. What did he mean? Well, he meant much more than simply the problem of the authority of Scripture. He was really talking about something that undergirds both the apostasy of unholiness that I talked about and the apostasy of disobedience.

"Similarly, in an address to the graduates of Wheaton College about a year and a half ago in a convocation, Dr. McQuilken, the president of Columbia Bible College, noted that the current crisis of personal meaningfulness and sexual morality in youth is really a crisis of authority. That a destructive, unrestrained drive is upon us for individual autonomy at any price, which is simply self-gratification and self-will or me-ism, which is idolatry.

"Similarly, he goes on (with a few comments of my own) that behind the crisis in government, in our society and all across our nation is a confusion of powers. Who has authority? Is it the elected representatives? Is it the party? Is it the industrial military complex? Is it the bureaucrats, computers, or labour or unions or the media? Who decides what is good in our society? What kind of grandchildren are we going to have? What kind of future is before us, in the will

of God? Are there any agreed on rules set for the individual or for the group action, and who makes them?

"Much of this crisis is provoked again by the drive for self-gratification that leads to the deification of, and subservience to, materialistic and exploitive forces in our lives and in our world.

"The challenge to the youth today was continued on the theme of authority. How does youth react to the moral and ethical situations in which they find themselves today? What are the guidelines? There are none apart from the Scriptures and our response to them.

"It all goes back to God and His Word. "Hath God said?" "Ye shall be as gods." The Satanic temptation to reject God's Word as recorded in Genesis and in history today.

"Any pretext at being a Christian must begin with Heb. 11:6—that "God is." He is the ultimate authority for all of creation. He is Sovereign God in all levels of life and its various orders. The Bible emphasizes this authority of God time after time.

"Children obey your parents in the Lord." (Col. 3:20)

"Powers that be are ordained of God." (Rom. 13:1)

"Obey them that rule over you in the churches because they give account to God." (Heb. 13:7)

"Often we rebel or are uncomfortable at these words of authority.

"Apart from this social level, there is a spiritual level of authority in which He has revealed Himself in the Person of His Son and through Scriptures.

"Scripture has total reliability and authority. We can and must submit to it, as it is revealed to us by the Holy Spirit.

"The Holy Spirit is the interpreter of this revelation to us. It is seen in Acts 13:1-5 where the Holy Spirit takes the initiative in seeing that the Word of God is preached to all nations.

"No other religion or their books contain anything that can add to God's Word.

"Why are some born again Christians becoming more and more hesitant to accept the truth of the authority of Scripture? There is no new data or evidence that could shake our foundations. Indeed, it is just the op-

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posite. All research and archaeology has confirmed the authenticity and uniqueness of God's Word.

"What is the problem? Evangelicalism, Biblical Christianity is being tempted once again (and it has happened periodically through church history) towards an intellectualized Christianity instead of a living Christianity.

"God's revelation has been given in history. God's unfolding of Himself came in historical, living situations, and it is recorded for us because logic or theology can really communicate the living reality of what God is unfolding. God is speaking to the whole person in real life situations.

"Academic attempts to make the Word of God theologically authoritative or trustworthy is simply impossible unless we accept the whole. God's truth is so enwrapped with all aspects of the human situation that to declare one part right and the other part wrong is to destroy the total. It cannot be done.

"Thanks be unto God for His unspeakable wisdom.

"Intellectualized theories about inspiration and authority that cannot and do not make sense to ordinary people are not God's way! They are wrong."

"When theological theories of God's truth are presented and cannot be understood by ordinary people, they have gone wrong. That is a historical constant that I will stand on," Dr. Davis declared.

This breakdown of Biblical authority is because of a loss of personal relationship with God through His Word. It begins in the heart, not the mind.

To attain a high view of Scripture is not a technical factor, but an emotional and active acceptance. We don't merely accept the mores of our culture, but accept only the authority of Scripture over our lives.

"This is authentic Christianity. If Jesus has told of His rightful place as Lord and Master, we must hold to a high view of Scripture with our whole heart. It begins at the heart level!"

We are grateful to Dr. Davis for this stirring and challenging convocation message that called us back, yet again, to the inspiration and authority of Scripture.

Alumni News

Compiled by: Ione Essery



MEMBERS OF THE GOLDEN MILE CLASS '29

Front Row (L-R)

Mrs. C. Sorley, Miss Grace Ferris, Mrs. Janet Kirchen, Mrs. G. Pitts, Mrs. Evelyn Almas, Miss Aileen Ratz, Miss Ella Hildebrand

Back Row (L-R)

Mr. Ernest Tatham, Rev. Alex McLean, Mr. Ralph Rumball, Mr. Ephraim Habermehl

PLAN TO ATTEND
"REACH THE CITY
CONFERENCE" AT
O.B.C.

FEBRUARY 21, 1980
10:00 A.M.-2 P.M.

WRITE OR PHONE FOR
INFORMATION.

EDITOR RECEIVES HONORARY DEGREE

On September 16, Rev. Douglas C. Percy '36, Editor of the Evangelical Recorder, was honoured with a Doctor of Literature (D.Litt) degree by Richmond College, Toronto.

In presenting Dr. Percy for the degree, Dr. Ken Campbell, President of Richmond, mentioned the 50 years of Christian service in which Dr. Percy had been involved, including the pastorate, missionary work in Africa



Dr. K. Campbell, President of Richmond College, congratulates Dr. D. C. Percy

(S.I.M.), teacher at Ontario Bible College (30 years), and editor and/or author of 16 books.

Many friends of the Percys gathered at First Alliance Church, Agincourt, Ontario for this special presentation service which also included the installation of Dr. Ken Campbell as President of Richmond College.

It was a happy, appreciated time, when two men were honoured for long and faithful service. Ontario Bible College appreciates the honour given to a long-time colleague and servant of the Lord.

NEW ALUMNI APPOINTMENT

Rev. James P. Vold, well-known Bible teacher, conference speaker, and pastor, has been appointed to the staff of O.B.C. as DIRECTOR OF ALUMNI AND CHURCH MINISTRIES.

Mr. Vold is a graduate of the Philadelphia College of Bible, and has served the Lord in both the U.S. and Canada. Before coming to Canada, he was a member of the I.F.C.A. (Independent Fundamental Churches of America). He served as pastor of the Metropolitan Bible Church in Ottawa, then Calvary Church, St. Catharines, Ont. He subsequently left for the States to pastor Wharton Baptist Church in Glenside, Pa. The Canadian pull was strong, and he returned to become pastor of Westmount Park Church in Weston. His Canadian church work has been with the Associated Gospel Churches of Canada (A.G.C.). He served them as President for two years.



Rev. J. Vold

J. HARRY FROGLEY

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ONTARIO BIBLE COLLEGE CHRISTMAS CONCERT



Christmas:

"Born For You A Saviour"

AT

HAMILTON

Philpott Memorial Church
Friday, November 30, 8:00 p.m.

LONDON

Saunders Secondary School
941 Viscount Road
Sunday, December 2, 2:45 p.m.

KITCHENER

Benton Street Baptist Church
Friday, December 7, 8:00 p.m.

TORONTO

Yorkminster Baptist Church
Saturday, December 8, 8:00 p.m.

His teaching ministry has been in the Evening Schools of Philadelphia College of Bible and also Ontario Bible College.

For the last year, Mr. Vold has been pastor at large, Youth For Christ, Canada. He moves from Y.F.C. to O.B.C. on January 1, 1980.

His Christian Education interests are evident. His missions thrust is wide. (He is on the Councils of A.I.M., N.A.M., C.A.M., F.E.G.C., and Gospel Recordings).

Mr. Vold will minister to and through the wide-flung Alumni Association of Ontario Bible College. We welcome Jim and his wife, Ann, to the family fellowship of O.B.C.

Any alumni who could use the ministry of Mr. Vold are asked to write him, care of the College.

O.B.C. GRADUATES SERVING WITH I.V.C.F.

Mr. Melvin Donald, Ontario Divisional Director of I.V.C.F. reports five O.B.C. grads are now serving with I.V.C.F. We are glad to share our ministry with the effective work of Inter Varsity Christian Fellowship.

Those grads are:

Mark Garner, B.Th. '72, working in Ottawa Universities and co-ordinator for Eastern Ontario.

Donna Burt, B.R.E. '74, in Ottawa and area.

David Halse (O.T.S. grad, M.Div. '79) in Durham College in Durham County.

John Krueger, B.R.E. '78 (and his wife, *Martha Putnam*, B.R.E. '78) are working in the Niagara Peninsula.

We are proud of our graduates and happy for our colleagues and co-workers in the work of God through I.V.C.F.—one of the great movements for God in the last 50 years.

1979 ALUMNA OF THE YEAR IS A MISSIONARY NURSE "HAPPY IN HIS SERVICE"

When the Scriptures gave us the comment: "The Lord gave the Word, and great is the company of women who published it" (Psalm 68:11), the writer was writing under inspiration. He was also historically correct, since the major influence for the spread of the Gospel around the world has been that of godly women, those "Mothers

in Israel", who have not counted their lives dear unto themselves, and have been willing to pay a big price in order to serve the Lord. To quote the epistle to the Hebrews, they are those "of whom the world is not worthy". But the Lord Jesus Christ is worthy of any sacrifice, of any price to be-paid, in order to obey His commands and do His will in helping to preach the Gospel to every creature.

Read the annals of Church or Missionary history, and you find the names of great and good women at the forefront of the battle for the souls and minds of men and women, boys and girls.

Indeed, the ratio of women to men on the difficult and dangerous mission fields of the world is somewhere in the area of 3 out of 5. Without their dedicated service, their skills and devotion, their labours of love, the history of the church would be different indeed.

And to note this majority of workers on the mission fields of the world is also to note that they are "Happy In His Service".

Today we honour such a servant, whose life and work not only provide a thrilling story, but is indeed published in a book with that title: "Happy In His Service".

In that book, "Happy In His Service", our Alumna of the Year quotes a poem written by her father; who, until his death at 82 years of age was a faithful prayer supporter of his daughter and her missionary endeavours.

This is what he wrote:

"Thou hast gone for me,
To speak the words my lips should
tell

Of Him Who hath done all things
well.

Thou hast gone for me.
To heal the wounds my hands
should heal,
To soothe the sick my hands
should feel.

Thou hast gone for me
To walk the ways my feet should
tread
Where, without hope, they mourn
their dead.

Thou hast gone for me
To loneliness, to sin's dark night
To bear for me the Torch of Light.

She has gone for me!
Dear Lord, may I on bended knee,
Put out for her, my prayer to Thee.

And when her bereaved mother
faced yet another term of service with-

out her daughter, she told her to go. For, she said, "We gave you to the Lord. And we don't give something or someone to the Lord and then take it or them back again."

With such parents and parental support, there is little wonder that our Alumna was not only effective and fruitful, but also "Happy In His Service".

Our Alumna of the Year for 1979 is not only a graduate of Ontario Bible College, but is also a graduate nurse. Nursing for Christ's sake in Bolivia has not only been her avocation, but her calling; her opportunity to show the love of Christ that, early in her own life, claimed allegiance and obedience to the Lord.

From 1934 to 1969, this missionary nurse served under the Canadian Baptist Overseas Mission Board, and now, in so-called retirement, continues to minister in her homeland.

So it is with pleasure, as well as authority, that we present as the Alumna of 1979

**MISS DOROTHY FRANCKLIN,
GRADUATE OF 1934,
as one who is still
"HAPPY IN HIS SERVICE"**

THANK YOU

The year 1934 was a very special one for me. On Oct. 3rd of that year I arrived in La Paz, Bolivia, for the first time. This is an anniversary which I remember each year with thanksgiving to the Lord. A few months prior to that I had graduated from the Ontario Bible College.

The Lord very definitely led me to O.B.C., and my being in Toronto for those years was also used by Him to guide me to Bolivia.

The course of study and practical training and experience for Christian service all helped in my development and preparation to serve and give the glorious gospel message of the saving and keeping power of Jesus Christ.

I have not been out of touch with O.B.C. and have faithfully used the prayer calendar each day. The graduation service simply thrills me, and very often I have known personally one or more of the graduating class. I sent in a class letter during my years on the field, and had the privilege of being the secretary of my class for a few years of my retirement.

Without Him I could not have served and I want Him to have all the glory and praise. Our family verse—"The Lord has done great things for me—I am glad" comes to mind.

I thank Him that you were led to honor me with the Alumna of the Year Award, 1979.

Happy in His Service,
Dorothy Francklin



ON THE HOME FRONT

* MR. PAUL ADAMS, B.Th. '75 commenced his ministry as pastor of Greenfield Park Baptist Church, Montreal in September.

* MR. FRANK BALE '62-'65 commenced his ministry as Principal of Central Baptist Academy in Brantford, Ont. in August.

* REV. FRANK FREW, B.Th. '52, (A.I.M.) in Kenya, E. Africa, was appointed Deputy International General Secretary and Associate Secretary for Ministries in June.

* MRS. MARK HAINES (NANCY RENDLE '74-'75) received the B.Ed. degree from the University of Toronto in May.

* REV. & MRS. ARTHUR GREER '37 (NELLIE DAVIES '37) serving as Pastor-at-Large in the American Baptist Convention. Mrs. Greer is teaching oil painting in her home.

* REV. GORDON HAMILTON, B.S.M. '66 was ordained at Calvary Associated Gospel Church, Toronto on September 9.

* REV. MURRAY HICKS, B.Th. '58, in Edina, MN. has been appointed Secretary of the Conservative Baptists of America.

* MRS. A. G. HODGINS (RUTH FARMERY '36) is doing volunteer work with Bibles for the World specializing in their work in Burma among the primitive tribes. She is available to speak to groups or individuals in the Toronto area (239-0760).

* MISS ANN HOOK, B.Th. '70, received the M.A. in Linguistics from the University of Texas, Arlington, Texas.

* REV. DOUGLAS JOHNS '74-'75 received the M.Div. degree from Gordon-Conwell Theological Seminary, Mass. U.S.A. in May. He was ordained on June 10 and commenced his pastoral ministry at Parkview Presbyterian Church, Saskatoon, Sask. in June.

* REV. & MRS. BARRY KLINCK (BEVERLEY BUCHANAN, B.R.E. '72), commenced their pastoral ministry at West Island Baptist Church, Montreal in September.

* MR. ROBERT MacGREGOR, B.R.E. '79, commenced his ministry as Assistant Pastor at Faith Baptist Church, Vancouver, B.C. in July.

* REV. KENNETH MORGAN, B.Th. '70, was ordained at Danforth Baptist Church, Toronto on September 24.

* MISS JANE MURRAY, B.R.E. '76, commenced her work at Wheaton College in Directing Residence and counselling in a clinic at Oakbrook Christian Centre in Wheaton, ILL. in August.

* REV. GLADYS NYAKO, B.Th. '67, was ordained on January 14, in Aburi, Ghana, Africa and appointed Vice-Principal/Chaplain at the Presbyterian Women's Training College.

* REV. DOUGLAS C. PERCY '36 received the honorary degree of Doctor of Litt. from Richmond College, Milliken, Ont. on September 16.

* REV. JOHN POSNO '41 commenced his ministry at St. Matthew's Presbyterian Church, Grand Falls, NFLD. on September 1.

* MR. DAVID RICHARDSON '73-'74 commenced his student pastorate at Goodwood Baptist Church, Goodwood, Ont. on September 1.

* MR. DAN SHURR, B.Th. '79, commenced his ministry as Assistant Pastor at Willowdale Baptist

Church, Willowdale, Ont. in September.

* MISS LOIS SNYDER, B.R.E. '78, was appointed area Educational Consultant for the Presbyterian Synod/Synodical of Alberta as of January, in Edmonton, Alta.

* MRS. FRANCIS VISCOUNT (HILARY BALLANS, B.R.E. '70), received the M.Ed. in Elementary Education from George Mason University, Falls Church, VA. on May 20, 1978.

* REV. WALTER WINGER, B.Th. '60, commenced his ministry as President of Niagara Christian College, Fort Erie, Ont. on July 1.

* MR. & MRS. JOHN WYNDHAM (RUTH CUDMORE, B.R.E. '71), commenced their ministry with Ausable Springs Group Home for emotionally disturbed children on August 1, in Orillia, Ont.

ON FURLOUGH

* MR. & MRS. KENNETH ASKEY '55-'56 (A.E.F.) from Zambia, Africa, on September 28.

* MR. & MRS. JOHN AUSTING (JUNE HARRINGTON, B.Th. '61), from Papua New Guinea (W.B.T.) in October until the middle of January.

* MISS FERNE BLAIR '47 from Malaysia (O.M.F.) in September.

* REV. & MRS. PAUL BUCKNAM '75 (H.I.M.) from Hawaii in July.

* REV. & MRS. DAVID COLE '57 (DINA REEMEYER '56) from Irian Jaya, Indonesia (U.F.M.) in July.

* MR. & MRS. DAVID GAST, B.S.M. '68, (SHARON WILSON '67) from Quito, Ecuador (W.R.M.F.) in December.

* MR. & MRS. GLEN HENDERSON '70-'71 (MAYBETH TYLER '70-'71) from Zambia (A.E.F.) in November.

* MR. & MRS. HAROLD HIDE '48 (S.I.M.) from Nigeria in July.

* MR. & MRS. STUART LIGHTBODY, B.Th. '65, from Colombia, S.A. in June (C.&M.A.).

* MR. & MRS. IVAN LEE '55 (J.E.M.) from Japan in October.

* REV. & MRS. DON MacKENZIE, B.Th. '58, (DORIS VANCE '46) from Kenya, E. Africa (A.I.M.) in August.

* MR. & MRS. JIM McINNES '67 (PAT RICHARDS '65) from Costa Rica, (L.A.M.) in November.

* MR. & MRS. WM. ROGERS '49 (S.I.M.) from Nigeria, W. Africa in June.

* MR. & MRS. BRIAN SEELEY, B.R.E. '70, (W.R.M.F.) from Quito, Ecuador in August.

* MISS DONNA SKITCH '61 (U.M.S.) from Nigeria, Africa in June.

* MR. & MRS. DON WALCOTT '69-'71 (A.I.M.) from Kenya, E. Africa, in June.

* MISS KATHARINE PROWSE '53 (S.I.M.) from Nigeria, W. Africa in November.

* MISS LOIS CUNNINGHAM '71-'72 (U.F.M.) from Brazil, S.A. in December for 6 months.

TO THE FIELD

* MR. & MRS. TED COPELAND '77-'78 to Santa Cruz, Bolivia, (CBOMB) in June where he is serving as an agriculturist.

* MISS HEATHER CORNER, B.R.E. '79, (O.M.) to Bangladesh in October.

* REV. & MRS. MEL CUTHBERT '51 (A.B.W.E.) to Brazil, S.A. in October.

* REV. & MRS. SAM GOERTZ '38-'39 (S.I.M.) to Ghana in November.

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

* MISS ANN HOOK, B.Th. '70, (W.B.T.) to Ivory Coast, W. Africa, in October.

* MISS AUDREY LAWRENCE '56 (TEAM) to Taiwan on August 15.

* MR. & MRS. DONALD LUTES '51-'52 (A.E.F.) to Portugal in October.

* MISS FLORENCE PLETSCH '49 (CBOMB) to India in September.

* REV. & MRS. (Dr.) RICK RAN-COURT (LYNN, O.T.S. '78-'79) to Singapore in October and then to Thailand (O.M.F.) in December.

* DR. & MRS. DAVID WOOD-WARD (BETTY GILLMAN '40) to Taiwan in August. (TEAM)

MARRIAGES

* MISS PAMELA BARTLEY '77 to MR. KENNETH DAVIS, at the Peoples Church, Willowdale on September 15. REV. DONALD LOVEDAY assisted in the ceremony and REV. ROBERT DAVIS B.Th. '74 was the Best Man. MRS. ROBERT DAVIS (HELEN ROSE-

VEAR '72-'74) was the Matron of Honour.

* MR. DOUGLAS BOYD, B.R.E. '78, to MISS LOIS BELL on May 12 in Edmonton, Alta.

* MR. WALTER DeSOUSA, B.Th. '78, to MISS LOIS ARNOLD '77-'78 in Knox United Presbyterian Church, Kenmore, N.Y. on October 20. MISS PAMELA PAR-SONS '77-'78 was a Bridesmaid.

* MR. RODERICK DORSCH '75-'76 to MISS MARILYN CLYMER on May 12 at First Alliance Church, Agincourt, Ont. MR. DAN SHURR, B.R.E. '79 was an Usher.

* MISS JANET EAGLESON '76-'77 to MR. KARL JANZEN on August 25 in Bramalea Baptist Church, Bramalea, Ont.

* MISS JANICE ESTABROOKS, B.R.E. '79, to MR. BILL HIRTLE on June 9 in Main St. Baptist Church, Sackville, N.B.

* MISS SHERRIE FULFORD, B.R.E. '79, to MR. DOUGLAS WINSTANLEY, B.Th. '78, on December 15 at Wortley Baptist Church, London, Ont. MISS MAR-GARET BUCHANAN, B.Th. '79, was Maid of Honour. MR. ROGER SMITH, B.Th. '79, was an Usher.

REV. ERNEST KENNEDY B.Th. '66 assisted in the service.

* MISS DOROTHY HARUTUN-IAN, B.R.E. '75, to MR. CHARLES SLAGEN, on May 27 in St. James Armenian Apostolic Church, Watertown, Mass.

* MR. EVANS LARYEA, B.Th. '78, to MISS GENETIE TEGENU '76-'79 on August 4 at Ontario Bible College, Willowdale, Ont. MR. PAUL KENNEDY, B.R.E. '77 and MR. JEFF CHALMERS, B.Th. '79 were Ushers.

* MISS CATHARYN LLOYD, B.R.E. '78, to MR. PAUL MILLER on August 4 in Ebenezer Gospel Chapel, Montreal, Que.

* MISS RENE McCAUGHERTY '72-'73 to MR. BLAKE WELLER on September 22 in Churchill Heights Baptist Church, Scarborough, Ont.

* MISS EDITH NORMAN, B.S.M. '76 to MR. DAVID MATTLESS on September 22 at Erindale Bible Chapel, Mississauga, Ont. MISS WENDY FISHER, B.S.M. '72, was the Organist and MRS. HARRY DOXSEE (LOIS PETERSON '70-'71) was the Soloist.

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BIRTHS

* To MR. & MRS. GORDON ABRAHAM, B.Th. '75, (RUTH FELHABER '70-'71) a daughter, Elizabeth Arlene, on September 17 in Millgrove, Ont.

* To MR. & MRS. KEITH ANDERSON (RUTH MORTSON '74-'75) a son, Eric James, on August 17 in Toronto.

* To DR. & MRS. MANUEL BALIKIAN (DORIS WISSLER, B.R.E. '71) a daughter, Joanna Beth, on June 5 in Floral Park, N.Y.

* To MR. & MRS. JOHN BOOKER, B.Th. '69, a son, Stephen Andrew, on April 30 in Ajax, Ont.

* To REV. & MRS. PETER BURRITT, B.Th. '76, a chosen son, Jonathan Peter Raymond on June 5 in Durham, Ont.

* To MR. & MRS. JIM BYRNE, B.R.E. '76, a son, Adam James Christopher, on June 23 in Stouffville, Ont.

* To REV. & MRS. REID COOKE, B.Th. '73, a daughter, Jodi Kay on July 1 in Bathurst, N.B.

* To MR. & MRS. RICK EBY, B.Th. '78, (BARBARA GIBBONS, B.R.E. '78) a daughter, Anne Leona, on July 1 in Woodstock, Ont.

* To MR. & MRS. EARL ELLIOTT, B.R.E. '72, (JANET FRYAR, B.R.E. '71) a chosen son, Darryl Nathan on June 1.

* To MR. & MRS. GLEN FERRIS (MARION TURNER '69-'70) a daughter, Rachel Ruth, on September 9 in Hamilton, Ont.

* To MR. & MRS. JOHN FOREMAN, B.Th. '74, (SHARON MARKHAM, B.S.M. '72) a son, Jason Edward, on June 18 in Kitchener, Ont.

* To MR. & MRS. SIXTO GAMBOA (JOY HILL, B.R.E. '72), a daughter, Monica Elizabeth on August 14 in Quito, Ecuador, S.A.

* To MR. & MRS. DAVID GRANT (DONNA DEVLIN '72) a son, Stephen Lawrence, on July 23 in Milton, Ont.

* To DR. & MRS. ROBERT GRINGMUTH (BARBARA BURWELL, B.R.E. '76) a daughter, Elizabeth Sarah, on September 6 in Toronto.

* To MR. & MRS. DANIEL JAMER, B.R.E. '78, a son, Daniel Ironside, on September 21 in Fredericton, N.B.

* To MR. & MRS. DAVID KENDRICK, B.Th. '71, (GLENNIS STOVELL, B.R.E. '70), a son, Jonathan Andrew, on June 28 in Ridgeway, Ont.

* To MR. & MRS. JOHN KESSLER, B.Th. '78, a son, Michael Joel on August 28 in Toronto.

* To MR. & MRS. MELVIN LINDE (DAWNA PARTRIDGE, B.R.E. '71) a son, Mark Peter Melvin, on June 25 in Barrie, Ont.

* To MR. & MRS. TOM McCALLUM, B.R.E. '75, (LYNN SMITH, B.R.E. '75), a daughter, Leanne Ruth, on June 28 in Burlington, Ont.

* To MR. & MRS. ROBERT McGREGOR, B.R.E. '79 (ELEANOR CONDON '75-'76) a daughter, Stephanie Kathleen, on May 26 in Toronto.

* To MR. & MRS. GERALD MASNEY (PAT CUSHNIE, B.R.E. '78) a daughter, Rebecca Patricia on March 31.

* To MR. & MRS. MARK ORMISTON '72-'73, a chosen son, Andrew James on April 13 in St. Thomas, Ont.

* To MR. & MRS. DAVID PAVEY '70-'71 a son, Graham David, on August 29 in Toronto.

* To MR. & MRS. HAROLD PENNER (MARGARET JANZEN '75) a daughter, Christy Lynette, on June 14 in 100 Mile House, B.C.

* To REV. & MRS. DORMAN QUINTON, B.Th. '69, (JENNET BAKER, B.R.E. '70) twin daughters, Jennifer Lynn and Michelle Joy on June 25 in Agincourt, Ont.

* To MR. & MRS. DAVID RICHARDSON '73-'74 (DIANE GLOVER, B.Th. '77) a son, Stephen David on December 22, 1978 in Parkhill, Ont.

* To MR. & MRS. PAUL SEYMOUR, B.Th. '77, a daughter, Stephanie Alison, on April 8 in Scarborough, Ont.

* To REV. & MRS. CARL SIMONS, B.R.E. '75, a son, David Jonathan on May 3 in Smiths Falls, Ont.

* To MR. & MRS. ROBERT TOOKE '66-'69, a son, Jonathan Robert, on August 18 in Niagara Falls, Ont.

* To REV. & MRS. PETER JONVAN-EK VEENSTRA '63 a daughter, Patricia Eleanor Ruth, on June 7 in Duncan, B.C.

* To MR. & MRS. PETER VON ZUBEN '69-'71 (LOUISE PETTIT '73) a son, Christopher Arthur, on August 24 in Rae Lakes, N.W.T.

* To MR. & MRS. RON EASTON, B.R.E. '77 (MARILYN FRANCIS, B.R.E. '74) a daughter, Elizabeth Karen, on October 2 in North York, Ont.

DEATHS

* REV. ALBERT BOLSTER '38 in Belle Vernon, PA. on July 10.

* MISS VIOLA BRUBACHER '26-'27 in Kitchener, Ont. on August 17.

* MISS FRANCIS BRYANS '24 in Wingham Ont. on August 9.

* REV. EARL HOLLAND, B. Th. '65, in Owen Sound Ont. on August 18.

* MRS. AUBREY HUNT (ENID NEWCOMBE '27) in Toronto on June 16.

* MRS. JOHN KERR (MARY HALPENNY '08) in Ottawa, Ont. in 1979.

* MRS. DOROTHY PARKES (DOROTHY WHITING '28) in Fenelon Falls, Ont. on April 9.

THE REVEREND EARL HOLLAND, B.Th. '65

O.B.C. Alumni will be shocked to learn that Earl is with his Lord. On Saturday, August 18, he suffered a massive and totally unexpected heart attack which, according to the autopsy, was due to a large embolism in a cardiac vein.

(W.J.W.)

BOOKS

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

EVERYDAY PUBLICATIONS

Biblical Balance on Election and Free Will, by F. Taylor, R. McClurkin, H. Mackay, price \$1.95 (Can.). The three authors seek that balance between the seemingly contradictory terms of the title of the book. They use good scriptural definitions and make the reader think.

WM. B. EERDMANS PUBLISHING CO.

Contemporary Missiology, by J. Verkuyl, price \$14.95 (U.S.). An update on missions as a "two way street"—not just from West to East, but from "all places to all places." A good introduction to modern missions.

Maker and Craftsman—The Story of Dorothy L. Sayers, by A. S. Dale, price \$8.95 (U.S.). Dorothy L. Sayers combined the unusual careers as a writer of "whodunits" (Lord Peter Wimsey is her detective) and a theologian and Christian writer (with her friend C. S. Lewis). An unusual story about an unusual woman.

The Christian Story, by Gabriel Fackre, price \$6.95 (U.S.). A narrative interpretation of basic Christian doctrine. It answers the question, "What is Christian faith?"

Bitter Harvest, by Frederic & Sandra Halbert, price \$4.95 (U.S.). An unusual story that carries elements of mystery, suspense and sorrow. The peculiar effects of a poison mixed in livestock feed, that changed the lives of the authors.

The Mystery of Old Abe, by W. G. Vandehulst, price \$3.95 (Can.). An old man's grief and loss is turned to comfort and joy through new friends. Good for children.

To Tell the World, by Rex Humbard, price \$9.95 (Can.). The story of the well known evangelist as told by himself.

The Calculating Cat Returns, by Eric Gurney, price \$7.95 (Can.). To add to the pleasure of the many hundreds of thousands of cat enthusiasts, Gurney has produced a new hilarious work that explores the machinations and activities of these friends of man (and woman). With devastating wit expressed in pen and ink, Gurney skillfully portrays the cat in all its glory, its triumphs, its foibles, tribulations and deviltries. Anyone who has ever shared living quarters with these lovable, four-footed superior beings will quickly identify with and laugh at all the goings-on in *The Calculating Cat Returns*.

BROADMAN PRESS

Foundations of Biblical Faith, by James T. Draper, Jr., price \$6.95 (U.S.). Another good book that upholds the inerrancy of Scripture, which is the perspective of this investigation of the great fundamental doctrines of Scripture. Provided by the International Council on Biblical Inerrancy.

Ephesians: The Glory of God in the Christian Calling, by W. O. Carver, price \$3.95 (U.S.). This book is the result of half a century of study in this great epistle. It is not the usual commentary, but a look into the mind, experience, and interest of the writer.

The Wonder of Christmas, by Naomi H. Barnard, price \$3.95 (U.S.). A beautiful, boxed gift of comments on that great season of remembrance of the birth of the Son of God.

Extra Carey, by Carol F. Cooper, price \$3.95 (U.S.). A story for boys and girls about a girl who finds love and self-meaning with the help of understanding friends.

Ephesians: A Translation with Notes, by R. P. Caudill, price \$2.25 (U.S.). A translation of the Epistle with a new style of commentary for the Bible student who does not read Greek.

A Sourcebook for Stewardship Sermons, by J. E. Carter. Ten messages on stewardship for those responsible for the work of God and its needs.

Types of Preachers in the New Testament, by A. T. Robertson, price \$3.95 (U.S.). Six-

teen preachers of the New Testament are examples to preachers today. Message and method of those first century Christians are analyzed.

Paul's Joy In Christ, by A. T. Robertson, price \$3.95 (U.S.). A fine study in Philippians.

The Summer of Decision, by Ruby C. Toliner, price \$3.95 (U.S.). A story for all young people faced with decisions, and who find the answers and direction in the Lord Jesus Christ. A fine novel.

So You're Going to College, by Ed Seabough, price \$2.95 (U.S.). A fine gift for young people off to college and finding a new life in Christ.

Behold The Lamb, by Roy Summers, price \$9.50 (U.S.). An exposition of the great themes of the Gospel of John.

A Layman Shares Jesus, by E. B. Toles, price \$3.95 (U.S.). How God can use any and every Christian to His glory.

Down With Anxiety, by Larry Kennedy, price \$2.95 (U.S.). How to get over circumstances instead of under them.

Extended Family, by Lila Hendrix, price \$3.50 (U.S.). How to enrich the personal family with friends and fellow Christians.

Supreme Happiness, by Nelson L. Price, price \$3.95 (U.S.). Elusive happiness is possible in the Lord Jesus Christ.

CHRISTIAN HERALD BOOKS

The Word That Kindles, by George M. Cowan, price \$4.95 (U.S.). The founder and president of Wycliffe Bible Translators was born in Canada and gives this great country the privilege of producing one of the world's great missionary statesmen. His book is the account of the dynamic, rarely told story of a most unusual missionary effort.

Free To Be Single, by Elva McAllaster, price \$7.95 (U.S.). Miss McAllaster takes a positive look at life without marriage—single blessedness that is interesting, worthwhile and appropriate for some. Her book examines some very practical concerns of the single life: how to decide whether to buy your own home or to share a dwelling with another person; how to handle the heckling and downright harassment of which singles are so often the brunt; how to handle being single again or how to make solitude a creative instead of lonely experience.

Reflections #2, by Staff of Camp Mini-Yo-We, price \$1.75 (U.S.). Quiet time meditations for Senior Teens. Brief but good daily readings.

Born Again . . . but still wet behind the ears, by Ann Kindig Sheetz, price \$6.95 (U.S.). This book tells sometimes uproarious, always funny tales about raising a family of two boys and a husband while handling the responsibility of a demanding job. All of these amusing goings-on are told in the perspective of a vibrant Christian faith that is woven, thread by thread, into the fiber of her kaleidoscopic life. Ann Sheetz folksy humour has the quality of an Erma Bombeck. Her book is punctuated with both laughter and tears—the story of a couple determined to pursue their own best-of-two-worlds, farming and publishing a weekly newspaper.

Lonely Walk, by Robert Eells & Bartell Nyberg, price \$8.95 (U.S.). The story of Senator Mark Hatfield is a highly readable biography of an influential Christian politician in the U.S. Senate.

Love Has a Price Tag, Elisabeth Elliot, price \$6.95 (U.S.). Another book of challenge from one of Christianity's best-known writers. She draws on family and missionary experiences to talk about the costs of love.

Christian Meditation, by Doris Moffatt, price \$3.95 (U.S.). This may be the Christian and Biblical answer to Transcendental Meditation. Very helpful.

DOUBLEDAY CANADA LTD.

Visiting Pamela, by Norma Klein, price \$8.95 (Can.). A beautifully illustrated and well written story for young readers.

UFO Handbook, by Allan Hendry, price \$11.50 (Can.). This is a compilation of most of the information on the U.F.O. question. Presented by the Centre for U.F.O. Studies, it digs deeply into what is becoming a cult today. While not written from a Biblical or Christian perspective, it is a revealing book on this major issue.

Draw Fifty Famous Cartoons, by Lee J. Ames, price \$7.50 (Can.). If drawing or cartooning is your hobby, this book will give you ideas, methods, and increase your skills. Could be splendid for Sunday School or Junior Church.

Murphy Molly Max and Me, by Albert Cullum & Henri Galeron, price \$4.95 (Can.). A delightful book for the child learning to read.

The Killer Breath, by John Wyllie, price \$9.95 (Can.). If you are one of those who enjoy a good story, you will be thrilled by this mystery story set in West Africa.

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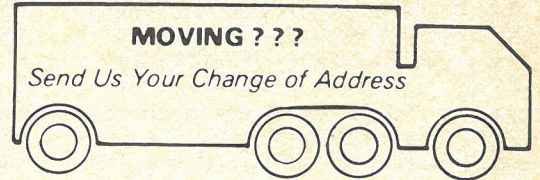
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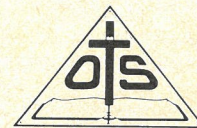
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