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Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 86, no. 1 (March 1980)

Evangelical

Vol. 86 No. 1

March 1980 ARCHIVES - OBC/OTS

RECORDE^BR



Ontario Bible College

and

Ontario Theological Seminary

**HOW DO YOU FEEL IN THE
'80s?**

**A SMALL COG IN
A BIG WHEEL?**

**THE WORLD
OF THE FUTURE**

1980

**LET THESE ARTICLES HELP PREPARE
YOU:**

MORE BIBLE TO COME?

MISSIONS

MUSIC

MINISTRY

MARRIAGE

MORALITY

AND MORE GOOD MATERIAL.

EDITORIAL

CONCERNED ABOUT THE FUTURE?

The Bible says that "men's hearts will fail them for fear". The Christian has peace and joy in believing.

If you want to know how the world feels, read these comments from EUROPA (Vol. VII, No. 1) which is an economic monthly published in Britain, France, West Germany and Italy.

"A world-wide system—civilized forms of procedure that have grown up over centuries—is shaken. The chaos threatens to spread to oil supplies, to currency stability, to free world trade. Is this the end of the steady rise in living standards, the end of freedom of development, of civilization?"

"We must now look to everybody's higher interests. Relations of mutual trust between all countries, the inviolability of human dignity—these are the foundations on which everything else is built: our economic progress, the stability of our communities, however different they may be individually.

"We must not become prisoners of a development which crushes us and opens up Pandora's box. Otherwise violence will be the characteristic feature of politics in the remainder of the century."

Then lift up your voice and rejoice in all of God's provision.

"FEED THE HUNGRY"

It was the Lord Jesus Christ Who commanded His people to visit, feed, clothe and minister to needy people. Such service is done "as unto Me," He added in His exhortation.

Perhaps there has never been a historical period when such sheer physical need was demonstrated. And the "have nations" are racing to care for the "have nots". At the forefront of the race are church and parachurch organizations, raising millions of dollars or sending material needs and opening homes and hearts to the refugees of the world.

It is doubtful if so much money has been raised in such a short time, or so

many homes opened to take in strange and alien families.

The Evangelical Press reports the following illustration that should speak to every Christian heart.

"Southern Baptist missionary, Mrs. Patsy Eitelman, was bicycling to the post office when she saw a small malnourished boy standing beside the road sporting a wide grin and a t-shirt, evidently a U.S. castoff, that boldly declared, "I lost 90 pounds in 9 weeks."

"The fact that neither he nor those around him had any idea what the t-shirt said only increased my amusement," she said. "But the more I thought about this encounter, the less funny it became. The boy and his t-shirt were a sad picture of the paradox that exists in the world between the "haves" and "have nots."

The way Mrs. Eitelman puts it: the "haves" are overeating themselves to death while the "have nots" face malnutrition and starvation; the "haves" are preoccupied with cutting calories while the "have nots" wonder where their next meal is coming from; the "haves" are worrying about abortion, prolonging life and growing old while the "have nots" know that many of their children will never survive through infancy; and the "haves" are constantly demanding higher wages, more benefits and lower prices while the "have nots" despair of ever having a salaried job or enough money to support their families.

"Missionaries in developing nations are faced with these contradictions every day," she said, "but it is seldom so vividly portrayed as with this boy and his castoff t-shirt."

Let us heed the words of Jesus and do more, not less, for the world's needy people. And don't forget "The Bread of Life". They need Christ too!

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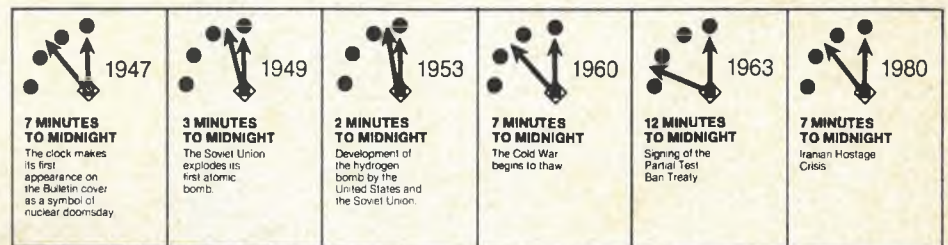
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DOOMSDAY CLOCK ADVANCED BY 2 MINUTES

As the 80s opened, world events led a group of scientists (who produce "The Bulletin of Atomic Scientists") to advance the time for their famed DOOMSDAY CLOCK. For some time, it has showed its hands pointing to 9 minutes to 12 (12 is the suggested Doomsday Hour). Recently with all the world news at their fingertips, they pushed the minute hand forward by two minutes, leaving the clock face to give us a mere seven minutes as world catastrophe creeps relentlessly upon us.

At 7 minutes to Doomsday, isn't it a comfort and help to be a Christian? God's clock is also ticking away. Let us "watch and pray" as we see His Day approaching.



The doomsday clock, which some U.S. atomic scientists have been updating for 35 years, warns of the likelihood of nuclear war

The Doomsday Clock Ticks On

(From The Toronto Star)

**PRESIDENT'S MESSAGE
TO THE ONTARIO BIBLE COLLEGE & THEOLOGICAL
SEMINARY ANNUAL MEETING
NOVEMBER 4, 1979**

I would like to share with you something about the strategic ministry of Ontario Bible College and Ontario Theological Seminary.

STRATEGIC MINISTRY

We are living in a day when most schools channel to our young people a devastating secularism and humanism. There is also evident in many seminaries and theological schools an erosion of Biblical and theological authority. In times like these OBC and OTS, in their firm commitment to Christ and the Word of God, are the birthplace of many solid spiritual leaders for the coming generation. Let me illustrate:

1. *Michel David* is in his second year's attendance at OBC. His home is Mauritius, an island off the coast of Madagascar. He came to college with the intent to prepare for Christian service. His words were: "I want to serve my Lord and Saviour Jesus Christ as a full-time missionary and as a Bible teacher, as God leads." How did Michel find his way to Canada and to OBC? In 1968 another Mauritian, Kamy! Cadinouche, came to study with us. His father was a Muslim and his mother Roman Catholic. Desiring to follow the career of an artist, he went to France, where a Canadian Christian introduced the Bible to him. He came to Canada, became a Christian, and felt the Lord's call to prepare for Christian service at OBC. Eventually the Lord led him to return to Mauritius as a missionary to his own people. The first convert of the first church he helped establish was Michel David.

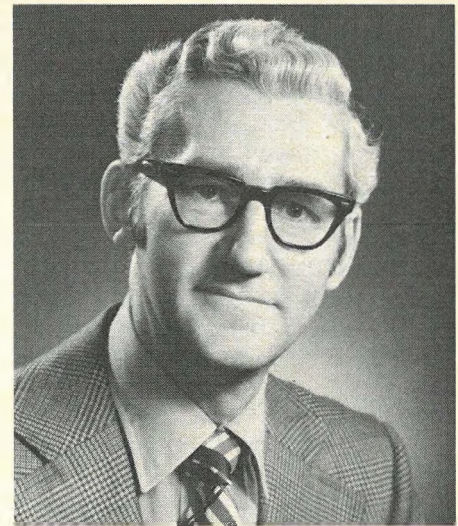
This *pattern*, in the migration of peoples in the world today, provides a tremendous opportunity for world evangelization. OBC and OTS, located in Toronto, a literal haven for multicultures of the world, has a strategic ministry. Similar to Kamy! and Michel's experience, we have the facilities, the faculty, and the program to train not only the Smiths and the Johnsons, but also the Ippolettos, the Kims, the Richards, the Schwartzentrubers, the Lubinskys and the Zettas—so that they may reach out to

their compatriots here and in their homelands. Recently I received a letter from a former Chinese student in Hong Kong. He had completed technical, vocational studies in Toronto. He then came for a year to OTS to prepare himself for more effective Christian service before returning to Hong Kong.

The recent disbursement of Vietnamese to Canadian homes is another indication of how God provides opportunities for Christian witness and evangelism in ways beyond our comprehension. A few weeks ago I preached in a church in the Niagara Peninsula. Two rows of attentive Vietnamese were in front of me. This occurs all over Canada today. I am looking forward to the day when the witness of love and Christian concern will have found response in some of the children, who will then darken the doors of OBC.

2. Several weeks ago *Inter-Varsity Christian Fellowship* celebrated their 50th Jubilee in our dining hall. In characteristic fashion Mr. Stacey Woods, the former General Director, urged a return to the fundamentals which characterized the organization at its beginning; a return to a stronger emphasis on the authority of the Word of God; a return to emphasis on the personal Quiet Time, Bible Study for nurture, and prayer for personal growth and evangelism; a renewed commitment to the goals of the organization and its ethical and confessional stance on the part of the staff and all the speakers on all occasions. For those of us who for a number of years during our studies at university were inspired, encouraged and nurtured in our spiritual lives through *Inter-Varsity*, this resurgence to true Christian spirituality was most heartening. You will also be encouraged to know that when their six new staff members gave their inspiring testimonies, two of them were OBC grads and a third a grad of OTS.

3. This week I was in conversation with *Paul White*, a graduate of OTS last year. He is now serving as Associate Pastor in a church in Newmar-



Dr. V. Adrian, O.B.C./O.T.S. President.

ket, and shared with me his excitement and love of the ministry to which he has been called, particularly his visitational ministry and his work with the youth.

World missions, Christian organizations, the Pastoral ministry—these claim our students today in strategic ministry so that others at home and abroad may be reached for Christ.

**CONTEMPORARY AND FUTURE
RELEVANCY**

A few weeks ago at a special Board meeting, a pertinent question was directed to each of the Board members—"Why are you personally interested in seeing OBC and OTS continue; why do you think OBC and OTS are important in God's program for today?"

It is not always necessary, or indeed good stewardship, to continue and to perpetuate an institution which has served well in the past. Past noble contributions to the cause of Christ are not sufficient ground for sacrificial efforts to preserve an institution today! It is the contemporary relevance and the future relevance which must determine our commitments today. God holds us responsible for a vision of strategic Christian ministry in Kingdom work for this generation. I would like to articulate four important reasons, among others, why OBC and OTS need to exist in Eastern Canada today.

UNIQUE EMPHASES

1. We maintain at OBC and OTS an unequivocal loyalty to the Word of God!

(Cont'd. on page 4)

(Cont'd. from page 3)

Recent publications indicate that the fuzziness of views on Scriptural inspiration and authority, characteristic in liberal theology, is penetrating evangelical circles and institutions. We remain steadfast in our commitment to the infallibility and inerrancy of the Scriptures.

The implications of that stance in a theological institution are very basic. Students need not only to be taught the doctrine of the authority of Scripture, but need to be trained in a daily submission to the Lordship of Christ and His Word. Practising daily Quiet Times, the cultivation of personal and corporate prayer, growth in worship in spirit and truth, a life of Christian discipleship and Christian service—are all integrally related to the doctrine of Biblical authority.

A firm stance on Biblical authority is mandatory for sound Biblical preaching. Good preaching always declines when there is a slide in one's unequivocal commitment to the authority of the Word. The future of our Church depends upon thorough training and grounding in the Word once delivered. Jude's exhortation is most appropriate in our day: "I felt it necessary to write to you, appealing that you contend earnestly for the faith which was once for all delivered to the saints" (Jude 3).

2. We maintain an unequivocal commitment to the fundamental doctrines of the Scriptures.

Although our faculty is drawn from a variety of denominations, we are firmly united on all major doctrines! In our teaching methodology we seek to ground our students in the Scriptures so that their convictions and commitments emerge from sound Biblical exegesis. In areas of church polity and in areas of less central Biblical doctrines, Christian charity and respect are cultivated. Our stance at OBC and OTS is pro-denominational; that is, we are interested in the spiritual vitality and health of evangelical denominations, and respect the minor distinctions within the Body of Christ.

3. We maintain an unequivocal stance on Christian ethics and life.

It is all too evident that our culture is increasingly permeated with an individualism and self-centered concern, where too many only look out for number one! The general permissiveness in morals and the all too tentative commitments among married partners has caused a general dis-

tegration of morality and home life.

We are concerned, both in our teaching, our corporate life and our forms of Christian discipline, to implant in the lives of our students concerns for holiness, true Biblical spirituality and godliness and Christian discipleship—not that we always succeed; but the grace of God is evident in our students' lives, in their deportment and in Christian service. They are students in process and students in growth!

4. We are unswervingly committed to evangelism and worldwide missions!

Our students are annually confronted with today's challenge of the three billion unevangelized in the world, and the millions who live in our growing cities. The faculty is united in fostering the spirit of evangelism and missions. Our program is ordered to teach and to train, both in personal and church evangelism.

I believe it to be absolutely essential that the youth of our day, engaged in theological and Biblical studies, needs this *daily contact*—mission-oriented, warm Christ and church-oriented, and Christian life emphasis!

IS THE LORD'S HAND SHORTENED?

Can Eastern Canada rise to the task of supporting such strategic Christian ministry today? I believe it can and it must! Not only do we all have to be clear and strong in our vision and commitment to Christ, but we need to share our vision with many others, one by one and two by two, and through the mass media, so that the work of God may continue. In His power we are able!

We have come through some very significant developments recently:

1. A *new campus* was given to us by our Lord three years ago. Its facilities are excellent.

2. A *new graduate program* has been launched. OTS is in its fourth year, indicating rapid growth with 105 students enrolled in total. It is today equal in size to a number of older seminaries in the Toronto area, and serves an interdenominational constituency.

3. Our *evening school* has also grown significantly these last few years. Today we have as many students in evening school as we have

during the day; 403 are in attendance.

Ten years ago London College of Bible and Missions and Toronto Bible College merged to form Ontario Bible College. In 1969 we had 352 students. Today we have 403 students in Ontario Bible College and 105 in the Seminary, for a total of 508 day students.

Our total annual expenditures have increased from approximately \$500,000 in 1969 to approximately \$1,750,000 in 1979. Our contribution support from the Christian constituency has increased from approximately \$165,000 in 1969 to approximately \$520,000 in 1979.

CHRISTIAN EDUCATION—NOT AN OPTION, BUT A NECESSITY

In the light of Paul's words to Timothy, 2 Tim. 2:2, Christian education is not an option; it is a necessity! "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men who will be able to teach others also." We dare not shirk that responsibility. This generation and future generations require us to be diligent in our pursuit of training young people for Christian service. Failure in one generation has grave implications for the next. Until Christ comes again let us be found faithful. So help us, God!

HUDSON TAYLOR'S GREAT GRANDSON NOW LEADS MISSION HE FOUNDED IN 1865

Dr. James H. Taylor III has been named as the seventh General Director of the Overseas Missionary Fellowship (formerly China Inland Mission). The OMF currently has nine hundred personnel of twenty-two nationalities (including fifty Third world missionaries) working in nine different East Asian countries. Dr. Taylor was born of missionary parents in Kaifeng, Honan, China in 1929, attended the CIM Chefoo school, and was in internment camp with the school under the Japanese until 1945. Since 1970 Dr. Taylor has been the first President of China Evangelical Seminary, an interdenominational evangelical seminary in Taipei.

Dr. Taylor is succeeding Dr. Michael

(Cont'd. on page 5)



Rev. Ron Wiebe

29 RESPOND TO MISSIONARY APPEAL

At least that was the number of "Commitment" cards that were signed and handed in as Theme Speaker Rev. Ron Wiebe, of the Andes Evangelical Mission, drew the 1980 Missionary Conference to a close. For four days (morning, afternoon and evening) the College students, faculty and staff were confronted with a full missions diet of messages, discussions, panels, films and personal counselling that covered the globe and every type of missionary work imaginable.

Each day began with prayer sessions, and the deep, heart concern of many was evidenced both by attendance and prayers. It is quite likely that each evening also closed with prayer sessions, as so frequently the audience left the Chapel or Alumni Hall in quietness and reverence, as they calculated the call of God and His claim upon their lives.

It is difficult to pick out highlights of the conference. Perhaps one would be the fine Bible/Missions messages given by Mr. Wiebe. Or it might have been Rev. Kenrick Sharpe, a Jamaican serving with the S.I.M. who spoke on "Black, Saved And Serving Is Beautiful". How his face gleamed as he shared his work with the fellow black youth of Nigeria, to the audience. Or it may have been the heart tug as we heard of the "Boat People"

C. Griffiths, who after eleven years as General Director, is assuming responsibility as Principal of London Bible College from September 1980.

Dr. Taylor is the first American General Director of the OMF/CIM, which was founded by his great grandfather, and to which he himself brings twenty-five years of missionary experience with the Chinese churches throughout East Asia.

CALLING THE WORLD PERSON TO PERSON

OBC MISSIONS CONFERENCE JANUARY 22-25, 1980

from Rev. T. Stebbins of the C.&M.A. Or how a Mauritius national, Kamy! Cadinouche, left O.B.C. to return to his island homeland to help plant churches among his own people.

And no one will forget the shocking trauma of viewing the film "Deceived", the story of the Jonestown tragedy when 913 followers of Jimmy Jones committed suicide at his urging in Guyana.

Or perhaps it was the times of quiet talk and counselling that spoke most strongly to those who took advantage of talking to these mature and experienced missionary visitors . . . about 60 of them from all over the world.

However all these pieces fit to-

gether, and many more that could only be experienced in such an atmosphere, the words of the 17th century essayist Francis Bacon seem very appropos as we seek to evaluate the 1980 Missionary Conference:

He wrote: "Writing maketh an exact man
"Reading maketh a full man
"CONFERENCE MAKETH
A READY MAN"

Ready to go. Ready to stay. Ready to serve. Ready to be obedient. These must surely be the conclusions reached by many who attended our Global Missions Conference.

Now onward to the fray!

THE PITH HELMET IS BACK!

(Pioneer Missionary Work Is Not Dead)

By Kerry Lovering, S.I.M.

The decade of the '80s should see the start of the biggest evangelism push since this century began; the final decade should see it reaching its peak.

That's the conclusion of an increasing number of mission leaders. "As we enter the last two decades of this century," says researcher Gerald Swank of the Sudan Interior Mission, "there is a new sense of urgency about the missionary task. There is increasing turmoil in the Middle East, chaos and confusion among the nations, wars, famines, and moral declension—and the glorious fact of the presence of the church of Jesus Christ, sometimes in great strength, in parts of the world where until modern times it was unknown."

"It behooves us, therefore, to ask ourselves some serious questions about what God is doing in the world today, and what it is that remains to be completed before the return of our Lord."

In a similar vein, Dr. Wade T. Coggins, Executive Director of the Evangelical Foreign Mission Association (EFMA), told that body's 1979 Annual Meeting: "As we stand at the threshold of the '80s, it is not time to dismantle the missionary effort, as some have suggested. On the contrary, it is time to regroup our forces, refocus our attention, retrain our personnel when necessary, and rededicate ourselves and our resources to a decade of advance."

"It is entirely plausible that the '80s could go down in history as a great new missionary thrust rivaling past missionary epochs."

At a mission executives' retreat last September, sponsored by Evangelical Foreign Missions Association, Dr. Ralph Winter, General Director of the U.S. Centre for World Mission, gave a review of the recent missionary era.

Viewing it in cycles, he saw the first cycle as beginning in William Carey's day; the second beginning with Hudson Taylor. Although interrupted by World War II, Winter believes we are still in Cycle 2, which is ending. He believes that Cycle 3, or a third missionary era, is dawning.

Mission leaders at the retreat, which

was attended by 170 representatives from 80 organizations, reported their aspirations for 1990: new evangelistic activity among 5908 presently-unreached peoples.

Such an outlook is in sharp contrast to the attitude prevalent in some circles today, that the task of foreign missions is pretty well accomplished. We have reached the far corners of the world, some say, and most people now have access to the gospel. We've done what was asked of us, and can take our rest.

Such fallacies, however, are shattered by a look at the facts. "Due to the population explosion," says Winter, "the number of people yet to be won in Africa and Asia has more than doubled since 1900, and will be more than tripled by the end of the century."

Dr. Ted Ward of the Institute for International Studies at Michigan State University put the task in worldwide perspective when speaking to mission executives at a consultation at Trinity Evangelical Divinity School early last year. "It is tempting today to see the world as already evangelized," he said, expressing his hope that God would energize His people in the recovery of evangelistic initiative. "We have cast the bread of the gospel on many waters . . . we have told the story far and wide . . . but we have not evangelized anything more than quarter of the world's population . . . Today we act as if there were no more forbidden areas . . . How we need God's grace of initiative!"

Swank, likewise, stresses basic population statistics. There are well over 4 billion people in the world, he points out, of whom only one billion can be considered "Christian."

"Even if every so-called Christian reached his neighbor," he explains, "that would still leave one-half of the world untouched."

And reaching one's neighbor, Swank also reminds us, does not involve crossing a cultural barrier. There are more than 2 billion people who live in places where they are culturally separated from a Christian witness. To reach *them* demands "a whole new army of missionaries who are prepared to leave their comfortable places of residence and move into cross-cultural situations."

The extent of the task is not lost on Third World church leaders, either. Rev. Simon Ibrahim, Executive Secre-

tary of the Evangelical Churches of West Africa (SIM-related), speaking to this point during a recent trip to Australia, said: "After a hundred years of missionary work, you may be asking, 'Is it not time for missionaries to come home?' Maybe you have heard that some African leaders are saying, 'Missionaries, go home!' Let me tell you the facts. Let me tell you the truth. We in West Africa have never at any time asked for missionaries to go home."

"All the missionaries we have in Nigeria today are as a drop in the bucket. I am telling you the truth, I am not exaggerating. In Nigeria today we have 25 million people who are waiting to hear the gospel. In the northern area, where I come from, we have 87 tribes that are waiting to hear the gospel. That does not include the south."

"That is why we are saying, even after a hundred years, 'Send us more missionaries!'"

Reaching out into new territory does not mean, of course, that present mission responsibilities toward the churches to which they have given birth can be neglected. Keeping the balance between pioneer outreach and the nurture of the church is a matter of prayerful concern.

"We must not lose sight of the fact that there are two orbits in missionary endeavor," explains Swank. "The first is our present, established orbit. In this one, our missionary task force is strained to the breaking point and is in need of reinforcement."

"The second orbit is the one that reaches out to the two billion and more who have yet to hear. We must expand that orbit. We must not do it to the detriment of the first orbit, but by finding a whole *new* army of missionaries with a pioneer outlook and who are ready to commit their lives to this task."

To do this, he says, missions need to double their forces in the coming decade, and put the increase into the second orbit. "We must increase our task force until we can devote half of it to pioneering new territory," he says. "There must be deliberate planning to that end."

An increasing number of missions are planning that way—and in so doing are re-emphasizing the need for career missionaries. Seeing the church of Christ come to birth and grow to maturity among previously-un-evangelized people they point out, de-

(Cont'd. on page 8)

MY HAT!

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

"My hat!" was his favourite cry. He never went out without wearing it. Even when in the hospital for leg treatment and forbidden to go outside the hospital grounds, he picked up his hat and sneaked out. Nurses found him in the main shopping centre distributing Gospel tracts. Forbidden to walk, he commandeered a wheel-chair—and his hat. He was discovered putting tracts into mail boxes almost half a mile away. They took away his hat. He was 84 years of age.

This Mr. Valiant-for-Truth who refused to give in was William Charles Wade, pioneer missionary to the Australian Aborigines. He was better known to his friends as "Willie Wade of Warburton Ranges".

Willie was born in Hackney, London, England on the 11th of May, 1886. Not the most salubrious of birthplaces. His only link with Christian life was a nearby Sunday School. The choruses he learned there became his life-long "companions", and one summarized the whole of his later ministry—"If Jesus goes with me, I'll go—anywhere."

At the age of 10, Willie and a friend determined to run away from home. They had a little food and less money. Their objective was Bristol, just over 100 miles away.

After 10 miles, they ate the last of their food, were given a lift back to London where, recalled Willie with a rueful grin, "we had our desserts".

Later, apprenticed to the Bookbinding and Gold Lettering trade, he was led to the Lord by a fellow apprentice. His changed conduct angered his foreman who, goaded by conviction of sin, engineered the boy's dismissal. The experience unsettled and soured Willie; he backslid.

After several jobs, Willie became a ship's steward. On the outbreak of the 1914-18 World War, he was in Australia and volunteered for military service. During action, he received leg injuries which affected him for the rest of his life.

The war over, he returned to Australia. He received word of his father's death. He was jolted into spiritual reality. Willie was soundly restored.

Immediately he bought a second-hand printing machine and type. He wrote and printed his own tracts and

distributed them. This became a life-long practice.

Gradually, Willie Wade became involved in other Christian work. He helped in open-air meetings, beach missions, "Skid Row" rescue halls and began to preach, all the while studying the Bible on his own with some help from a retired missionary. Through friends, he was introduced to the need of Australia's "black people". He joined the United Aborigines Mission.

It was not long before this recruit was sent with another Mission member to survey a new area. Transport? A camel train.

Camels had been imported into Australia from 1840 onwards and used extensively for exploration, carrying mails, men and supplies. The need for camels decreased, and the animals were turned loose into the outback. They soon returned to their wild state, and anyone who needed the beasts, caught and tamed them. This wiry Willie Wade did several times.

The reconnaissance for Gospel work amongst the original Australians was diligently detailed. His work was so thorough and his grasp of the primitive tongue so increased, he was asked to survey other regions and ultimately the Warburton Ranges on the edge of the Gibson Desert, approximately 1000 miles inland north-eastwards from Perth, Western Australia.

After the survey, a mission station was established. It grew. The Government showed interest, and Warburton "station" was made an outpost to which the "stone-age Aborigine" was brought and prepared for civilization. A school was built and manned, a small hospital opened and run by two Mission nurses, a Government Wel-

fare Officer allocated to the place, a general store erected, a large dining hall, kitchens and bathrooms for Aborigine children and, a stone chapel rought-built by some early converts.

Two "Wycliffe Bible Translators" were posted to Warburton to master the language, resolve it to writing, to translate the Scriptures, to write simple text books and to share the love of Christ in a practical way.

Ronnie Williams was won to the Saviour through Willie Wade. He is now the Aborigine Principal of the Aborigines Bible College in Western Australia.

But this is to anticipate. Mr. and Mrs. Wade worked strenuously at Warburton, and they suffered much. Illness battered their children, their youngest son was killed in a tractor accident whilst taking stores to the mission station. They endured heat, flood and theft. Their home was burnt down; they lost all, including invaluable diaries of their work. Towards the end, they had to retire, one having lost most of her sight, the other his ability to walk even the shortest distance without pain.

In "retirement", they were still an active missionary team.

One day a pastor's phone clamoured. Mrs. Wade. "Willie hasn't come home. He said he would be here by 4 o'clock. It is now almost 5:00."

Anxiety sent nervous tendrils over the line. Willie had gone to the Royal Agricultural Show to do personal evangelism. The pastor telephoned the Royal Show office and was passed from one official to another. It was not "buck passing", but concern from the "last seen" to the next. Willie Wade had hobbled his way from stand to stand, had rested awhile in the First Aid tent, had called at the temporary Police Office and, after leaving the



Aborigine Chapel Mentioned Above. (Photo Copyrighted, M.F.).

Showgrounds, had given tracts to the bus conductor and driver. It was a miniature epic of one-to-one evangelism. Willie was still a missionary.

Having traced his route and having been helped so magnificently by many officials, all of whom had been personally challenged with the claims of Christ, the pastor called together some of his Youth Fellowship. They were keen to help. They made an enthusiastic search party. They loved "old Mr. Wade".

He was found clinging to wooden railings outside a house, dragging himself along. His legs were giving way.

The reunion between husband and wife cannot be properly told. Love! Somehow too small a word to describe their tearful joy. They stood, leaning against the kitchen wall, clasped together in praise and prayer.

The pastor quietly withdrew. He felt an intruder and closed the outer door. He had witnessed a sacred affection between two who had toiled and wept, laughed and mourned, tilled, sown and reaped together. They had seen a small Aboriginal harvest to the glory of the Lord of the Harvest.

Neither had had anything beyond the most elementary of schooling. Yet, both had grappled with a difficult, unwritten language, had read voraciously all they could of Aboriginal culture. Willie had himself translated simple choruses and simple Scriptures. They had had no modern aids, no training in linguistics. All they had was a massive devotion to their Lord and Saviour Jesus Christ, a bottomless well of love for the "dark people of Australia", and an unquestioning obedience to the Lord to Whom had been given "all authority . . . in heaven and in earth", and He had commanded, "Go . . . therefore . . . make disciples . . . baptize . . . teach . . . all things whatsoever I have commanded you . . ." Willie Wade and his wife did just that and did it singing, "If Jesus goes with me, I'll go—anywhere."

Willie was admitted to hospital. His legs desperately needed attention. It was there they hid his hat to promote healing. Soon after that care-prompted action, Willie had no need to ask, "Where's my hat?" On the 14th October, 1970 Willie had it exchanged for a crown.

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MISSIONARY ACTIVITIES PLANNED IN EUROPE FOR 1980's

Great missionary activities are being planned for the 1980's throughout Europe. This was revealed by reports of fourteen national Evangelical Alliances during the 27th Council Meeting of the European Evangelical Alliance here in September.

The Evangelical Alliance from Great Britain announced a program for a "Decade of Evangelism" during the eighties. Following missionary projects on a local level, larger evangelistic events are planned for 1981 and 1982. A sort of "Missionary Year" is being prepared by French-speaking Switzerland for 1980. The Evangelical Alliance and the Swiss Association for Evangelism in German-speaking Switzerland are planning a "Christ's Day" for June 7 and 8, 1980. About 10,000 participants are expected to attend this conference which is designed to mobilize Christians for the evangelization of Switzerland.

In the Federal Republic of Germany, a "Missionary Year" lasting from October 1979 until spring 1981 has been organized jointly by regional Protestant churches, free church denominations, evangelical fellowships within the established Protestant churches, and independent Christian organizations. In the GDR, 1980 will be the starting year for a special missionary decade.



Mr. & Mrs. David Gast, O.B.C. Grads and ex-music faculty share missions with a student, at H.C.J.B. booth.

THE PITH HELMET IS BACK (Cont'd. from page 6)

mands workers who are prepared to devote a large chunk of their lives to the task. It demands missionaries who will learn the language, live among the people, adapt to the culture, gain acceptance, and hang in there until something happens. They must evangelize, disciple, teach, and nurture until the church becomes a vibrant, vital entity.

Short term missionaries will always have an important role to play; career missionaries will need their support in countless ways. But the first wave of workers must be those with long term commitment.

"Without any question," says SIM General Director Dr. Ian Hay, "our greatest need right now is for missionaries who will commit themselves on an unlimited time basis. Churches are not brought to birth in hard places and raised to spiritual maturity by people who can stay only a few months. It's the missionary who *lives* there, who sinks a chunk of his life there, who sees that happen."

So the call goes out: "Who will join hands in this great attempt to take the gospel to the unreached peoples of the world?" Missionary service is not glamorous, we are reminded. For the most part, it's hard work. Rewarding but hard. There are financial limitations, some privations, and quite possibly some dangers. One must ask oneself some hard questions: What am I going to do with this one life that I have? What do I expect out of life, really? How much of myself shall I give to others? What will it all be worth when I look back on it?

Perhaps this challenge is for you. Your life is priceless capital that should bring many happy returns down here as well as earning eternal dividends in heaven. Ask yourself how you can better invest the three-score years and ten that have been allotted you than by glorifying God through sharing the knowledge of Him with others.

Kerry Lovering, S.I.M., is also Editor of "Africa Now".

GREATEST MISSIONARY RESPONSE EVER AT URBANA '79 (THE I.V.C.F. TRIENNIAL CONFERENCE)

If the 1970's are finally characterized as the "me" decade, students responding to missions on the eve of 1980 defied the egocentric label. URBANA 79 registered the largest number of commitments to overseas service and the largest offerings collected for relief and evangelistic work in the twelve conventions held since 1946.

Billy Graham, speaking to a packed assembly hall on December 30, admonished the 18,500 student delegates to "be courageous and stay in your seats" unless heartfelt willingness to follow Christ forced them up individually. But when the invitation to publicly show commitment was offered, nearly the entire assembly hall quickly rose in a mass response unseen in previous conventions.

What it means for the future of Christian mission will become evident as URBANA ONWARD follow-up conferences, scheduled to begin in late January, direct respondents along a 12-point career path from missionary decision to arrival overseas. The program was engineered to involve 600 missionaries with students in a continuation of convention-type interaction. Another innovative step announced at URBANA 79 is the change from a triennial convention to an every-other-year schedule. The thirteenth URBANA convention will be held on the University of Illinois at Urbana campus during the week following Christmas, 1981.

The maturing of URBANA was evident in the return of plenary speakers whose contributions now seem to be the fabric of the convention: Elisabeth Elliot, John Stott, Billy Graham, Luis Palau, songleader Bernie Smith, and sessions by black and hispanic leaders who addressed the peculiar needs of urban ghetto dwellers and the Third World poor. As in past conventions, world crises were mentioned as opportunities for new demonstrations of Christian compassion, but did not divert the convention's primary attention from the unchanged commission to evangelize and disciple the nations.

PEOPLE WAIT IN LINE AS CHINESE CHURCHES REOPEN

Three Chinese ministers from New York and Hong Kong visited mainland China in September and, upon their return, provided yet more glimpses into the life of Christians and churches on the mainland, according to a report from the Chinese Coordination Centre on World Evangelism.

For the first time in many years, the well-known Moore Memorial Church in Shanghai opened its doors on the first Sunday of September for worship—with an attendance of about 1,000 people. By the fourth Sunday, the number of worshippers had increased to over 2,000. "The sermons were bland and people-oriented, but the prayers were dynamic and inspiring," the report stated.

Another church in Shanghai, the Ching Hsin Tang ("Purity of Heart Church"), also opened for Christian worship in September and drew 800 worshippers. A church in Amoy, Fukien Province, opened its doors in September. Over 1,000 people attended the morning service. Some were waiting at the church door as early as 3:00 a.m.

Officials of the Religious Affairs Bureau indicated that the number of churches to be opened on the mainland will be comparable to the number of churches existing before the Cultural Revolution in 1966. If this is realized, Shanghai will soon have over 20 churches. Shanghai had about 290 churches before the Communist takeover in 1949. The Bureau also said that religion will continue to exist under the socialist system in China and that religious freedom is the "consistent policy" of the Communist Party.



Rev. K. Sharpe (S.I.M.) one of the conference speakers.

KOREA'S CHRISTIAN CHURCHES CALL REV. MOON UNCHRISTIAN

Representatives of 19 major Christian denominations in South Korea have signed a statement declaring that "the Unification Church is not a sect of the Christian Church."

Among the signers are Dr. Won Sang Ji, president of the Lutheran Church in Korea; Bishop Paul C. Lee of the Anglican Church in Korea; and Kwan Suk Kim, chairman of the Korea National Christian Council.

The document cites 16 reasons for asserting that the Unification Church is un-Christian. Among these are: UC does not accept the Bible as the Word of the living God, nor as the unerring standard of Christian faith and life. UC does not teach salvation through the cross of Jesus Christ; rather it teaches the restoration of Adam's lineage through Sun Myung Moon. UC does not believe in Jesus' resurrection.

UC does not believe that the same Jesus who was crucified on the cross and rose again from the dead shall return as the Jesus of the second coming; rather, it teaches Sun Myung Moon as the Jesus of the second coming. UC movement is similar to the movement of mysticism which was common during the 1930s, and "it is an unbiblical and unchristian-like movement which sneaked into the hearts of those people who were very much in depression, uncertainty and fear during and after the Korean War."

"The Unification Church" is a modern cult, and Christians should beware of it.



Mr. Warner Spyker of B.C.U.

**ONTARIO BIBLE COLLEGE
SUMMER SCHOOL SCHEDULE
1980**

COLLEGE DIVISION COURSE OFFERINGS

A. JESUS AND THE KINGDOM Dr. Roy Matheson & Rev. Brian Roe

The Kingdom of God is a central theme in the teaching of Jesus. Concentration will be focused upon this teaching in the Gospels. In addition, related themes in Matthew's Gospel (the Sermon on the Mount, the Parables, and the Olivet Discourse) will be explored.

May 26 to June 6—Four hours credit. Tuition Cost: \$128.00 Daily Monday Through Friday: 9:00 a.m. to 4:00 p.m.

B. CHRISTIAN MARRIAGE AND THE FAMILY Rev. Glenn Taylor

The course of study will look at the Christian understanding of marriage and family relationships from a Biblical perspective. Contrasts and comparisons will be drawn with contemporary alternatives in lifestyle. Family roles and relationships, the pursuit of intimacy, the Christian view of womanhood, intergenerational relationships, authority, communication and child rearing will be examined with a view to clarifying a Biblical understanding of these issues.

June 9 to 20—Four hours credit. Tuition Cost: \$128.00 Daily Monday Through Friday: 9:00 a.m. to 4:00 p.m.

C. ARCHAEOLOGY AND THE BIBLE Rev. Gordon Wright

A survey of the nature, scope, and value of Near Eastern archaeology as it relates to the Old and New Testaments. Special emphasis is given to the ways in which archaeology confirms, illustrates and supplements the Biblical record.

May 20 to June 24—Two hours credit. Tuition Cost: \$64.00 Tuesday Evenings: 6:30 to 9:30 p.m.

GENERAL INFORMATION

Each of the above courses require an advance registration of twelve (12) persons in order to be offered. Registrations *should be* made to the College by *April 15th, 1980*. For further information about accommodations, textbooks, etc., write for a Summer College brochure to:

The Registrar,
Ontario Bible College,
25 Ballyconnor Court,
Willowdale, Ontario M2M 4B3.

D. CAMP EDUCATION SKILLS 355 Mr. John H. Wilkinson

(1) HORSEMANSHIP

This course has been designed to provide the student with new knowledge and skills in the areas of English and Western Riding, particularly as it pertains to a Christian Horsemanship Camp.

Five hours of riding instruction (either in English or Western Riding) will be offered daily, along with special lectures in the areas of horse sciences, stable and ranch management.

All instruction, accommodation, meals and use of the horses and equipment is included in tuition fees. Course location will be Caledon Teen Ranch in Caledon.

April 27 to May 10—Four hours credit. Tuition and Room/Board: \$300.00

(2) OTHER CAMP EDUCATION SKILL COURSES

A number of skill courses related to the camping field, (sailing, canoeing, waterskiing, woodsmanship) are offered by recognized organizations other than O.B.C. Successful completion of such or programs that are approved through O.B.C., along with possible additional academic requirements, will meet the requirements of Camp Education Skills 355. Write to Professor John H. Wilkinson for further details.

**SENIOR CITIZENS!
IF YOU LIVE IN METRO, OIL
CAN BE CHEAPER**

If you heat your house with oil and live in the area of Metro Toronto, you may be able to get a discount or a rebate on your fuel costs.

Several of the major companies, but not all, are making the gesture in what would appear to be a very smart public relations move.

Shell, Texaco and Esso are among the companies with such a program, and there are others.

With Esso, the discount is three cents off every gallon and at Texaco, it is between two and three cents. Shell offers a rebate at the beginning of the heating season.

To find out whether your supplier participates, look under his name in the white pages and telephone the Home Comfort department. Some companies will send you an application.

Texaco prefers that you write, rather than phone their Home Comfort sales department. Be sure to give them your Old Age Security number.

At present, it would seem this program is confined only to the Metro Toronto area.

From: Especially For Seniors, 2nd Floor, 700 Bay St., Toronto, Ont. M5G 1Z6

**A JAPANESE VERSION OF
PSA. 23**

by Toki Miyashina

The Lord is my pace-setter, I shall not rush;

He makes me stop and rest for quiet intervals.

He provides me with images of stillness, which restore my serenity;

He leads me in the way of efficiency through calmness of mind,

And His guidance is peace. Even though I have a great many things

to accomplish each day, I will not fret, for His presence is here. His

timelessness, His all-importance, will keep me in balance.

He prepares refreshment and renewal in the midst of my activity

By anointing my mind with His oils of tranquility.

My cup of joyous energy overflows.

Surely harmony and effectiveness shall be the fruits of my hours, for I

shall walk in the pace of my Lord, and dwell in His house forever.

HOW DO YOU LIVE WITH ROCK MUSIC?

by Bert Polman*
(O.B.C. Music Department)

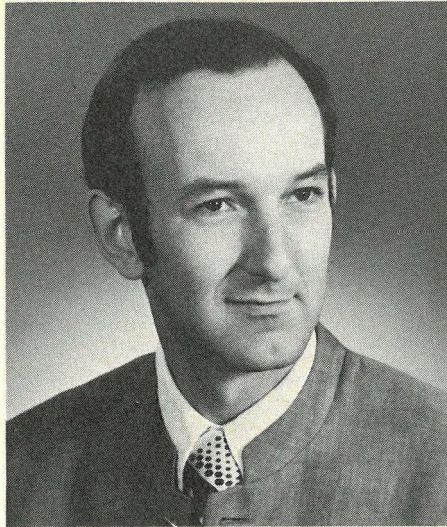
Rock music is the all-pervasive medium of our times. In one musical guise or another, the rock idiom permeates our homes by way of recordings, radio and TV. We may speak of a rock lifestyle and of rock music as a vast entertainment industry. Rock music has even made its impact on the Christian community with the development of the gospel rock style.

It is becoming very difficult to avoid rock music—even if you want to escape from it! Consequently, we may well ask the question, "How do you live with rock music as a constituent part of your life?" Easy answers such as "let's burn our rock records," or "I'll listen to anything that makes me feel good" are not helpful for most Christians, and certainly do not promote maturity in making musical judgments nor encourage a deeper level of music appreciation and enjoyment. So then, how do you live with rock music? Let me suggest a two-step process in our encounter with rock music.

THE ROLE OF ROCK

First, we must understand the role that rock music plays in our culture and in our personal lives. Though rock music is primarily a commercial product which is sold for profit in the marketplace, the rock style may also be viewed like a mirror in which cultural trends are reflected or refracted. Actually, there is not just one rock style, but several rock styles: acid rock or "heavy metal," country rock, folk rock, "middle-of-the-road" rock, jazz or blues rock, and Latin rock—to name some of the more obvious stylistic categories in addition to the simple rock 'n' roll style. The common element in these various rock styles is the rock beat, that steady and often driving or pounding beat that may serve as a vitality symbol for many young people.

Sociologists of music have discovered that particular rock styles are popular with certain groups of people, and that the factors of age and sexual experience are crucial in determining the role that rock music may play in anyone's life. R. Serge Denisoff suggested the following significant audi-



Mr. Bert Polman, Acting Chairman,
O.B.C. Music Department.

ence categories in his book, *Solid Gold* (1975):

1) The Bubblegummers

The bubblegum generation is the pre-teen group which ranges in age from 8 to 12 (give or take a year either way). Though no longer little children, these youths have no teenage status either; they are in a period of transition. Their pop music includes mostly rock musicians who are packaged as TV stars. Obvious examples are the Osmonds, David Cassidy, Elvis Presley and the Monkees. For these young people, this music serves as the rite of passage from childhood into adolescence, from playing with Barbie dolls to the time of the first date. This style of music, the TV image, and the super-romantic lyrics all encourage a strong fantasy life in these pre-teens: what will that first kiss feel like? This fantasy phase lasts only a few years in most instances, but during that time someone like Donny Osmond can completely dominate the imagination and lifestyle of many pre-teens.

2) The Teenyboppers

The one thread that ties together the teenage years is the experience of dating or courtship. During the years from 12 to 18, the dating experience is very real; the fantasy life associated with bubblegum rock is passé. The musical diet during these years includes the typical "top-40 format" music heard on AM and FM rock stations, groups such as Black Sabbath, and performers such as Alice Cooper, David Bowie or Donna Summer. This music serves as the

environmental context for dating and dancing; it permits or promotes a setting conducive to social (and frequently also sexual) intercourse. The music is loudly amplified. "It's the beat that makes me feel so good!" Lyrics are usually included in this music, but are frequently not audible except for a few catch phrases, and even those are irrelevant when compared to the importance of the beat. Alcohol and drugs are part of the lifestyle associated with this period and this music.

3) The Collegiates

While the college and young careers age group may continue to espouse some of their high school musical diet, many of the young adults in this age from 18 to approximately 25 will expand their musical taste to include folkrock musicians, such as Bob Dylan, Joni Mitchell or Gordon Lightfoot, jazz-rock groups such as Blood, Sweat & Tears or Moody Blues, or orchestral-rock artists, such as Emerson, Lake & Palmer or Yes. The music continues to function as an environment for social and sexual intercourse or as the accompanist for a drug trip, or, as in the case of disco music, may become the womb for a single's lifestyle. However, lyrics are frequently important, particularly with the folk-rock artists, and then this music may serve as a catalyst to help explore certain topical concerns such as racism, feminism, ecology or war and peace. Though most rock music is very poor art (by aesthetic standards), some of the recordings aimed at this audience are of notable quality, e.g., the work of Bruce Cockburn.

4) The Over-the-Hill Generation

"If you're over 25, you're in a different group." Some would say, "If you're over 30, you've had it!" At any rate, it is true that musical taste for the folks who are past their mid-twenties seems to mellow. Housewives will listen to Barbara Streisand or Andy Williams, while harried businessmen will return home to enjoy film sound tracks or Mantovani arrangements. Most of the rock music appreciated by this audience group consists of easy-listening albums that have been arranged into a MOR (middle-of-the road) style that will offend (???) no one. This music serves as background music, like Muzak, providing soothing entertainment at

home or at a party. The lyrics are still important for their romantic import and sometimes provide a nostalgic escape from the pressures of daily life. Alcohol and drug use is also associated with this MOR music, as is marital infidelity.

From this exposition of the social role of rock music at different age levels, we may develop some understanding on how the various rock styles may relate to our personal lives or to the lives of our parents, children or friends. But I want to emphasize that rock music is not necessarily causatively related to social trends. For example, the hard rock style is associated with sexual promiscuity and drug use, but listening to hard rock does not automatically cause such behaviour, just as listening to classical music is not by itself a guarantee against immorality (do you remember the Nazi's use of Wagner?). Rock music, like many other things in human life, may be totally demonic in many instances, but in some cases may be used with great joy and blessing. But, you may ask, how can I help myself or my children to avoid the frequent curse of rock music and enjoy its occasional blessing? To get that kind of help, we'll need to do some work, and this leads us to the second step in our encounter with rock music.

From time to time, we should purposefully listen to some rock music and make some evaluations. How does the beat affect me and my friends? What meaning do the lyrics convey? What lifestyle is portrayed by the performers and in their music? This type of evaluation should not only be done by individuals, but also in community—in the family, in the classroom, at the youth meetings or during adult gatherings. How important is the fantasy life of pre-teens as stimulated by bubblegum rock? Why is the rock beat emotionally satisfying—even if only for the moment?

Such discussions may be most useful in inter-generational dialogue, but do require the openness of both young people and adults to explore each other's musical preferences and the reasons for them. Rock music is the symbolic focus for conflict between parents and youth in many families, but the issue is really much deeper than just rock music, and discussions about rock may lead to discussions about the more important

things such as growing up in a confusing world.

MUSIC LIFE-STYLE MODELS

Parents have long held the view that the lifestyle models presented through the rock idiom are too limited, materialistic, or simply un-Christian. And that is undoubtedly true for many of them. However, you don't persuade a youngster towards that view by an authoritarian decision. For a teenager, it is more helpful if that view can be adopted upon careful discussion of the subject of Christian lifestyles. The teenager needs to make that decision by him/herself!

Children, teenagers and adults alike should continue to mature to their ability to enjoy music, to evaluate the effect of rock music upon their personal and communal lives, and to make decisions about their musical tastes for which they are accountable. We all need to learn to thank our Lord God for the beauty of melody, for the rich quality of harmonic textures, and for crafty use of rhythm and meter (syncopation is not *sincopation!*). At the same time, we need to avoid the large mass of rock music that is simply poor art and performed with great distortion. We need to be able to point out to each other the temptation to sin, which is expressed in so many rock lyrics or which is expressed through sentimentalistic arrangements that cater to impoverished psychic existence.

Jesus teaches plainly that "if your right eye causes you to sin, pluck it out" (Matt. 5:29) and that the root of evil is not to be found in any single thing, but in the human heart (Matt. 15:19-20). This means in terms of rock music that the obscenities which prevail in both rock lyrics and in the rock lifestyle must be removed or shunned in our lives, but that we be equally aware of our heart's intentions or commitments. A blues-rock by B.B. King may be a real joy to one person, but a curse to another if that person's heart is disposed towards evil. We need to bring together the artistic quality and meaning of a rock composition through its performance on the one hand, with the religious disposition of our hearts and the meaning of that rock composition in our lives on the other hand, in the process of making decisions about rock music. And, of course, our decisions may change as we mature and

experience different things in our life. Some of our decisions may even be wrong ones. Then we may be grateful for a forgiving community of supportive Christians!

ALTERNATE LIFESTYLE MODELS

The last comment I want to make about our decisions concerning rock music is that I judge it extremely valuable to have musical options and alternate lifestyle models other than rock music. We need to make conscious decisions as persons, families, schools, churches and communities to encourage and appreciate various musical styles. We need to learn that the motoric rhythm of much Baroque music (Corelli, Bach, Telemann, etc.) is emotionally more satisfying than the disco beat, and that the Scot Joplin rags are as enjoyable with a pizza as a Lucien Deiss chant is appropriate with Christian worship in church. We can appreciate Eric Clapton's skill as a guitarist just as much as we can be thankful for Robert Shaw's work as a choral conductor—without condoning the lifestyle of either.

But that means work: learning to understand the role of music in our lives, learning to listen actively and learning to make musical and more comprehensive judgments about the music we make and hear together. Yes, that may even mean hard work for someone who already has very strong musical biases in a limited style of music (for example, a Beatle fan or a Beethoven fan). But I am convinced that it is only through such effort that we'll be able to live wisely with rock music (or any music, for that matter) as God's people at this time.

* Bert Polman is instructor in Music at Ontario Bible College, Toronto, and is Ph.D. Candidate in musicology at the University of Minnesota. Reprinted from Vanguard Magazine with permission.

THE MAESTRO TALKS ABOUT MODERN MUSIC

There are few men in the world of music who rate the title "Maestro" or "Master". Yehudi Menuhin, the world famous violinist, is surely one of them.

Perhaps you have shared his musical insights in the C.B.C. television program, "The Music of Man", where he shares his gifts and philosophy

with a wide audience.

Someone called Menuhin "the missionary of music," a career that began at the age of 7, and now 56 years later continues to be a strong, music contribution. In this music series, he traces the history of sound and music to what he calls the "current rock crisis".

Menuhin describes one rock concert as follows:

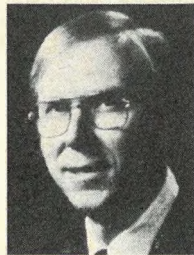
"We arrived at Earl's Court behind schedule, when the warm-up groups were finishing . . . Though we were some distance from the hall, I heard what sounded to me like a premonition of hell.

"We edged up the narrow stairs into the arena, while the sound grew like a thunderstorm. I wanted to listen for the musical content, but for me, the sheer volume obliterated that possibility.

"For the first time I experienced real physical pain hearing music. Of notes, pitches, musical design, I could distinguish little. It seemed to me quite unlike the music of The Beatles, which has a real melodic quality, whereas this was aural overkill: a sheer sound wall.

"Under such overpowering circumstances, I understood how deliberately the whole madness is engineered. It aims to numb all aware senses, to leave no choice but to surrender and participate. I did neither—I left after 10 minutes."

Read this with Mr. Polman's article above.



Richard Stanislaw

andria House, Augsburg, Beckenhorst, Broadman, Concordia, G.I.A., Lorenz, and Triune. Some 23 choirs performed—this country's best choral groups. Among the directors were many whom I know to be evangelicals, and I am certain there are many others whom I do not know. (Both the finest and the poorest conductors on the schedule were among those I could identify.)

But the convention's excellence and stature haunted me. The leadership in choral music, the experimentally creative (other than pop style), the cherished masterpieces—nearly all sacred choral music was coming from secular contexts. These fine choirs were singing Psalms, hymns, and spiritual songs, but they were not church choirs.

With the exception of a lightweight concert by the Centurymen (a Southern Baptist choir) and a choral group from the Diocese of Peoria, they were not Christian musicians seeking to share their faith, although no doubt there were believers among them.

The painful contrast of "Christian" music greets me daily in the records that arrive for review. The music industries that advertise in *Eternity*, *Moody Monthly*, *Christianity Today*—that market through "Christian" bookstores—these industries are nearly exclusively selling pop music in all its forms: rock, ballad, jazz, disco, country, soul.

While holding nothing against this music which most people like on immediate hearing, I have a little trouble with the fad-oriented, gee-whiz marketing of the current big name (and big money) Christian stars. And I am sick in my soul at the way disposable imitative music (with bromidic Christian phrases as texts) has become so exclusively identified with Biblical Christianity, while time-tested concert music (usually setting direct Scripture texts) and newer sacred music requiring intellectual involvement and multiple listenings has somehow become the property of secular musicians and

liberal churches.

George Shorney, of Hope Publishing Company, said the older denominations were buying more of gospel style music; Hope's collection, *Ecumenical Praise*, is successfully helping to introduce triteness to those who used to value dignity. And in the other direction? Shorney saw encouraging signs in the acceptance of the music of Nelhybel among some of the "Christian" market.

Robert Rist of Alexandria House (a company only three years old which handles Fred Bock, the Gaithers, Ron Huff and others) said they are trying to meet "both ends" of musical taste. But his display at the convention gave prominent attention to "Rainbow Express" and "Angels, Lambs"—both much closer to Broadway and 42nd Street than Broadway at Lincoln Centre. Rist told me about a survey which revealed that at a prominent West Coast Presbyterian church, the "number one radio station among the congregation" was country and western format.

Lillenas Publishing Company was not displaying, so I visited Ken Bible, its director, at his Kansas City office. He told me their "middle of the road" music was selling best—that is, the 1940s style hymn arrangements. He added that "Gospel Country" was also popular. Noting that Lillenas seeks the "local church market," he encouraged me with the observation that scriptural texts were gaining in popularity. It's unfortunate to discover that using Scripture is a *new* trend among people who have long insisted they believe the Bible is inspired!

Although Lillenas plans to record all their new octavo releases (something which may help untrained musicians use some more challenging music), Ken lamented the lack of a good vehicle for introducing new hymnody to congregations. Apparently it is easier to sell music designed for the big-name entertainment performer. He added that Robert Berglund's fine compositions are not sales leaders, that Mosie Lister's music is, and that Haldor Lillenas' contatas are still selling well, with Tom Fettke the brightest new talent.

One evening I met with the choral director of a Midwest Lutheran school and with practicing church musicians from Florida, Texas, California, and Oregon—all from solid Bible-centered

(Continued on Page 24)

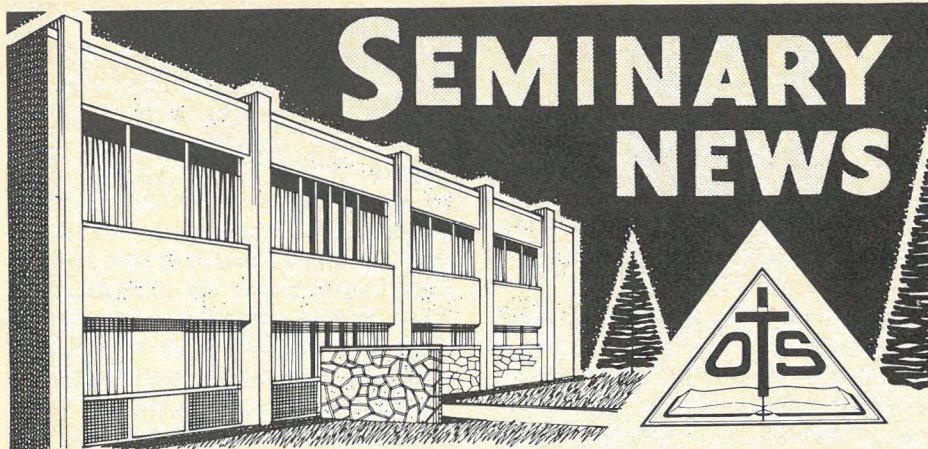
PRAISING IN MONOTONE

Is lack of seminary zeal affecting the music industry?

Richard Stanislaw*

The American Choral Directors Association held their biannual national conference in 1979 at Kansas City. Over 3000 attended; the Association's membership numbers 11,000. It is always a pleasure to rediscover the many Christians who are deeply involved in all aspects of choral music and who are especially concerned that their music include—in many instances, focus on—concert ("classical") music.

Among the specialists in church music represented were: Hope, Alex-



SEMINARY NEWS

ROGER GREENWAY ADDRESSES CITY WORKERS

Dr. Roger Greenway of Grand Rapids, Michigan was the keynote speaker at the Reach the City Conference sponsored by Ontario Theological Seminary. Drawing from his experience as a missionary to the cities of the Third World, as well as his present ministry as an inner city pastor, he challenged approximately 500 pastors, city workers and students with a vision of urban needs.

Canon Desmond Hunt, rector of the Church of the Messiah, reminded the audience of the Scriptural mandate for urban ministry as found in the New Testament. Stan Yokota and Basil Zettas shared what God was doing in the Japanese and Greek communities in Toronto. One of the highlights of the day was a panel discussion with a number of city pastors on Reaching the Apartment Dwellers.



Dr. Roger Greenway, keynote speaker for the Reach the City Conference sponsored by O.T.S., November 6, 1979.



Mr. Stan Yokota, Pastor of the Toronto Japanese Gospel Church.



Dr. Di Gangi of O.T.S. leads a panel on Reaching the Apartment Dweller.



Rev. Basil Zettas represents the Greek Community.



Canon Desmond Hunt begins the day with a Bible focus.



Dr. H. McDowell, English Editor of the New King James Version of the Bible, presents New Testaments to President V. Adrian (above) and Dr. R. Matheson, O.T.S. Dean. Dr. McDowell was speaking at an O.T.S. Chapel.



O.T.S. BOOK NOTICES

Recent Works on the Fourth Gospel

Several recent publications add to the already voluminous literature on the Gospel of John. One is a reprint of Godet's commentary by Kregel (\$19.95 U.S.) which was originally published over a century ago. It is thoroughly orthodox and even after 100 years contains helpful exegetical information. The edition contains about 100 pages added by an American editor at the end of the nineteenth century.

A work of a different nature is a contemporary publication by Steven Smalley, *John: Evangelist and Interpreter* (Attic Press). This is a thematic approach which incorporates a lot of recent scholarly discussion on the Fourth Gospel. The author seeks to blend John's purpose as a historian and a theologian. It is a conservative piece of work although there are places where it is difficult to know whether the author accepts the full historicity of the narrative or not. It is a similar type of treatment to the work of I. H. Marshall, *Luke: Historian and Theologian*, although Marshall's work

SEMINARY NEWS

must be judged as being more conservative in historical matters.

A third work is the revised edition of a commentary on the Greek text of John by C. K. Barrett. This was originally published in 1955 and is a thorough revision containing over 100 pages more than the original edition. (2nd Edition, SPCK, \$40.00 Can.) The author states in his preface that he does not believe John intended to give us historically verifiable information regarding the life and teaching of Jesus. At the same time Barrett is a first rate exegete and the book contains helpful insights on every page.

The Faithful Sayings in the Pastoral Letters, G. W. Knight III (G. R. Welch, \$8.35 (Can.))

This is a sound exegesis of the five verses in the pastoral epistles that contain the statement "faithful is the saying . . .". It is thoroughly conservative and a fine treatment of these specific verses. The author following C. F. D. Moule, feels that the unique vocabulary and style of the pastorals may be due to the fact that Luke was the amanuensis of Paul for these letters. This would explain the presence of "the faithful sayings" in the pastorals, whereas they are not found in other Pauline letters.

Commentary on the Epistle to the Ephesians, Charles Hodge (G. R. Welch, \$7.95 Can.)

This is part of a series which the publishers call Evangelical Master works. Published over 100 years ago, this volume is part of a number of reprints of the classics of the past generation. The work is a good combination of exposition and exegesis by one who held a high view of inspiration.

Biblical Essays, J. B. Lightfoot (G. R. Welch, \$10.75 Can.)

This collection of essays was first published in 1893 and is now reprinted by Baker. Several of the chapters relate to the authenticity of John's Gospel. The others discuss facets of Paul's letters. Although not as comprehensive as Lightfoot's exegetical commentaries, the essays do contain helpful material. Most of them are printed from his lecture notes.

St. Paul's Epistle to the Ephesians, B. F. Westcott (G. R. Welch, \$7.15 Can.)

This commentary was composed from Westcott's notes after his death,

thus, it is not one of his best works. It is still a fairly good treatment of the Greek text and its reprinting will furnish good exegetical help for the expositor. Of the 200 pages in this paperback edition, only 100 are actually given over to a treatment of the text. The rest is composed of introductory material and additional notes.

Theological Ethics: Three Volumes in Paperback, Helmut Thielicke (Eerdmans, \$34.90 total)

Helmut Thielicke is undoubtedly one of the most influential theologians in the world today. Eerdmans has now reprinted three volumes of his writings on ethics and made them available in paperback. Although Thielicke is not in the evangelical camp, he is conservative by comparison with many other theologians today, and thus these three volumes contain much material that is useful for the evangelical.

The first volume deals with general principles such as the relationship between 'law' and 'gospel' and between the indicative and imperative in Paul's writings. Volume two deals with political issues such as church-state relationships, war and revolution. Volume three relates to sexual ethics and such issues as divorce, birth control and homosexuality.

The International Standard Bible Encyclopedia Vol. I, Revised Edition (Eerdmans, \$32.95 Can.)

The first volume of the long-awaited revision of I.S.B.E. has now been issued. The amount of revision depends on the article involved. Some are completely or virtually unchanged, like the article on The Bible, by J. E. Orr, the original editor. On page 492 the article reproduces his view of limited in-

rancy that characterized his theological viewpoint 75 years ago.

Some of the articles are entirely new such as the treatment of Biblical Theology by George Ladd. A new entry entitled Biblical Theology of the City is also a helpful addition.

The introduction to Biblical books has been brought up to date by well-known commentators. One finds the article on Corinthians written by Leon Morris; the introduction to Colossians by F. F. Bruce, and the Old Testament entry on Daniel by R. K. Harrison.

Included in the list of contributors for this volume is Mr. Glenn Wyper, the chairman of the Department of Bible at O.B.C.

BOOKS ON BARTH

The influence of Karl Barth has waned, according to many theologians, and yet books by and about this monumental theologian continue to be published. One is a re-print of a series of lectures given by Barth at the University of Chicago in 1962 entitled *Evangelical Theology: An Introduction* (Eerdmans, \$5.95 pb.). One should not be misled by the title "evangelical", since Barth has always been more in the neo-orthodox than the orthodox camp. A second is an *Introduction to the Theology of Karl Barth* by G. W. Bromiley (Eerdmans, \$7.95 pb.). This is a summary of the twelve volume set of Church Dogmatics for the mass of readers who cannot plough through the original sources. *Karl Barth* by E. Bush (G. R. Welch, \$19.95) is a more autobiographical approach incorporating Barth's letters and autobiographical texts.

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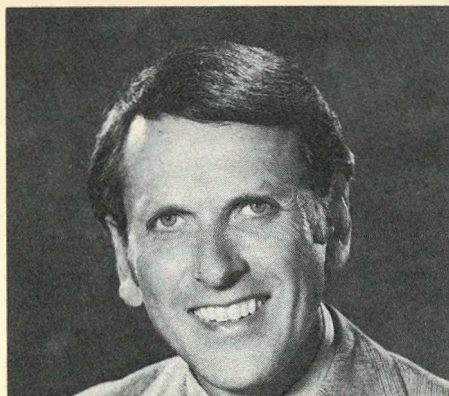
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SEMINARY NEWS



Dr. Leighton Ford of the Billy Graham Evangelistic Association. Dr. Ford is a Canadian evangelist.

GOD'S CALL TO YOUR FAMILY

Leighton Ford

In the Bible evangelism is very much a family affair. Salvation itself is family oriented. The best definition I know of a Christian is: one who through the new birth has God as his Father. Adoption into God's family is the highest blessing of the Gospel! By faith we are justified, and justification is a *legal* idea, and sees God (correctly) as *Judge*. But adoption is a *family* idea and sees God as Father! This is especially exciting to me because I myself am an adopted child. I have always been thankful that my parents chose me to be their own: they didn't *have* to—but they did—and God has done the same.

British Theologian J. I. Packer points out that being God's adopted children should control our whole life style. We are to imitate the Father, Jesus said, Loving our enemies as our Father in heaven does (Matthew 5:44f). We pray to "Our Father in heaven", knowing He is always available (Matthew 6:9). We walk by faith because we believe our Father anticipates our needs and will supply them. (Matthew 6:25f). Earth is the place where God wants us to bear the family likeness of His Son (Romans 8:28f) and heaven will be a grand family reunion!

The family was a high priority in God's purpose as it unfolded. In the Old Testament the family head would pledge allegiance to the Lord for his household: "As for me and my house, we will serve the Lord" (Joshua 24:15).

Through Jesus, God zeroed in on the family. The Saviour came to bless

the world and was introduced through two faithful families (Luke 1 & 2). Jesus and His disciples used homes—Martha and Mary's and Zacchaeus'—as headquarters to reach and teach. (10:38, 19:5, 6) Home life gave Him many of his best illustrations . . . His parable of the friend who comes at midnight. (Luke 11:5). Concern for family life comes through clearly in what He teaches about divorce (16:18ff) and about blessing children (18:16) or causing them to stumble (17:1-2).

Yet Jesus also makes clear that there is a higher allegiance, that loyalty to the Father takes first place even over family ties! His Father's business was top priority in His own life, though He willingly submitted to His parents. (2:41-51).

Discipleship involves a personal faith and commitment. As Corrie Ten Boom says, "God has no grandchildren." The problem here is shared by the Christian home and the Christian church. It's fairly simple to get children or church members to *identify* with the faith of their parents or some person they admire. But what God desires and what we seek are children and church members who will internalize their faith until it's really theirs. What we want is not job proselytes or semi-converts, but *disciples* who follow Jesus as Lord.

To this cause the "spiritual solidarity of the family" is an ally, not an enemy. "The promise is to you and your children" said Peter (Acts 2:39). As a Christian parent, I can claim God's promise on behalf of my children—believing, even when the blossoms or fruit haven't yet appeared, that God intends to call my children to himself! But this faith is meant to spur me as a parent to my spiritual responsibility, not to leave it to God or others.

As a Christian parent, I have to ask myself: Do I realize that in God's plan my wife and I are to be the first evangelists of our children? That I have no greater priority? Billy Graham has cautioned my wife and me several times not to try to win the world and lose our own children.

Do I realize how crucial it is that my wife and I model the gospel in our relationships in the home? A child learns through watching the behaviour of his parents. He sees love and justice and mercy "dramatized"—or he doesn't, and that's what gives telling force to

the words and teaching he hears.

Do I as a parent teach my children in God's ways? This doesn't mean that I am to preach sermons at my children all day long. My conversation and teaching about Christ should grow naturally and constantly out of all that we do.

Do I as a parent try to *isolate* my child from the evil influences of the world, or to *immunize* him? Certainly there are blatantly evil influences from which I must protect them. But I also need to be aware that my children will be under these influences whether I like it or not, so talk about these things and prepare them to confront a world which lies in the evil one.

Among the first Christians, one of the most important methods of spreading the Gospel was by the use of homes. The book of Acts shows us homes being used for informal evangelistic encounters, for meetings planned to hear the gospel and for follow-up of inquirers. They had no radio or TV, no church buildings to mention, no printing presses—but they knew how to use their homes. Today an evangelistic breakthrough is taking place in the growing use of homes all over the world.

But let's be quite clear on this: The most important thing a Christian home can contribute to evangelism is its quality of life! God isn't calling us first to offer our homes as mini-auditoriums for evangelistic meetings. The first thing he wants is for our homes to be a demonstration of transformed relationships!

I shall never forget the Taiwanese student in Canada who told me, "something puzzled me about the Christian homes I visited in Canada. No matter how many members there were in the family, there was always one more! They were always talking to this unseen person, at meals and other times, and I could see the difference—love—something I had not experienced in my home in Taiwan. I wanted what they had and I found it was the Lord Jesus Christ. That's why I am a Christian now!"

Our homes are not meant to be jealously guarded, but to be lovingly offered in the service of Jesus, and of our lost and lonely neighbours. Only as we are willing to lose our homes for Jesus' sake . . . do we find them.

(From "World Evangelization Information Service"
Stan Izon, Director

SEMINARY NEWS

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IF JESUS CAME TO YOUR HOME, WHAT WOULD YOU DO WITH HIM?

Lois Blanchard

If Jesus came to your house to spend a day or two—
If He came unexpectedly, I wonder what you'd do.
Oh, I know you'd give your nicest room to such an honoured guest, And all the food you'd serve to Him would be the very best,
And you would keep assuring Him you're glad to have Him there—
That serving Him in your own home is joy beyond compare.

But when you saw Him coming, would you meet Him at the door With arms outstretched in welcome to your heavenly visitor?
And I wonder if the Saviour spent a day or two with you,
Would you go right on doing the things you always do?
Would you keep right on saying the things you always say?
Would life for you continue as it does from day to day?

Would your family conversation keep its usual pace,
And would you find it hard each meal to say a table grace?
Would you sing the songs and read the books you read,
And let Him know the things on which your mind and spirit feed?
Would you take Jesus with you everywhere you'd planned to go?
Or would you maybe change your plans for just a day or so?

Would you be glad to have Him meet your very closest friends,
Or would you hope they'd stay away until His visit ends?
Would you be glad to have Him stay forever on and on,
Or would you sigh with great relief when He at last is gone?
It might be interesting to know the things that you would do
If Jesus Christ in Person came to spend some time with you.

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Is the Canon of Scripture Closed?

by Dr. R. R. Matheson*

"Lost books of the Bible Found!"
"Martin Luther King's letters added to the New Testament!"
"Book of Mormon completes the Scriptures."

These statements are representative of the slogans we hear and headlines we see in today's society. Many of these claims tend to confuse Christians and mislead the public generally. Underlying each of them is one basic issue, namely whether the canon of Scripture is closed. Does God still inspire books for the Scriptures today as He did in Bible times or has this activity ceased?

The term 'canon' is used to refer to the books of the Old and New Testaments that the church considers authoritative and consequently inspired. The word comes from a Greek term which means 'rule' or 'standard'. It was originally used of that rule or standard of doctrine preached by the early apostles. Later, it came to refer to the books containing that standard of doctrine, that is, the Scriptures. If any of the sensational headlines above are true, then the process of inspiration is not finished and God still is producing such books today.

In responding to the issue of a closed canon, it is necessary to look at another related item. This question is how the early church recognized which books belonged to the inspired collection. Only then can we answer the question as to whether the canon is closed. In the interest of brevity, these remarks will be directed primarily at the New Testament canon.

Looking at the preliminary issue, the question must be asked as to how the church knew which books to include and which to omit, since a number of religious books were in circulation in the New Testament period. One must recognize that in this procedure, the church's role is one of recognition. The church never authorized the canon, nor in the strictest sense did it create the canon. An astronomer who identifies a new star twinkling faintly from many light years away is not credited with creating the star. He simply discovers what was already there as part of God's creation. He recognizes what has been placed there beforehand by God. The

early councils of the church did the same. It was a recognition of those books which the church had always acknowledged as part of God's inspired Scripture.

This leads to another related area—the criteria by which the sifting process was done. The ultimate criterion for inclusion in the canon is that of inspiration. God, in His sovereignty, directs the writers to include books that bear the mark of inspiration. One must ask, however, how the early church recognized which books possessed this divine authority. Several criteria, although not explicitly stated, were implicitly used by the early Christians.

- (1) Is there apostolic authority or authorship behind the books? If the book was not written by an apostle, is there evidence of a close association with an apostle? This is the case with the second Gospel. Mark was not an apostle himself, but early Church history tells us that Mark was indebted to the apostle Peter to a large degree for the material he placed in his book.
- (2) Was the book universally accepted by the church? This is not to say that questions were never raised about any of the books now in the New Testament canon. Hebrews and Revelation were questioned by some segments of the church. Others thought that extra-biblical books, like the Shepherd of Hermas and the Didache were contenders. The latter books were never accepted by the church as a whole. The books now in the canon about which questions were raised were not suspect to the church universally. The fact that some questions were raised does not mean that individuals always felt strongly that these books should be excluded. It is rather a proof that the early church was perceptive and discriminating.



Dr. R. R. Matheson

They did not place books in their collections without good reason for doing so.

- (3) Do the internal contents display signs of authority? Does the writing claim to be more than just individual opinion? Does it agree with other accepted books? Did it have the high moral and literary quality of the other Old Testament and New Testament books?

One can see that God used such criteria as these to guide the human members of the early church in preserving the proper books. The criteria thus are helpful, but one must be cautious about taking any one of the criteria in isolation and elevating it above the Scripture itself. Luther, for example, stressed the Christological character of the contents of the New Testament books to such a degree that he ended up confining some books to a "deuterocanonical status." He included them in his Bible, but relegated them to lower plane. It is a tendency often seen in modern critical writings where the critical scholar subjects the contents of the New Testament book to some doctrinal test, such as justification by faith, and thus creates what has often been called a "canon within a canon". Such methodology is faulty and can lead to extreme conclusions that do damage to the Scriptures.

With this survey before us, we can now answer the question as to whether the canon is closed. The response of the evangelical is a strong affirmative for the following reasons.

The first is that the New Testament writers speak of a core of truth that was delivered with finality to the apostolic church. In Jude verse 3 we read of "the faith that God has once for all entrusted to the saints." This statement automatically rules out

such spurious books as the book of Mormon, which seeks to add to the faith in a novel way.

The second reason is a deduction from the doctrine of inspiration. It is incongruous that God would inspire a book that would subsequently be lost. In II Timothy 3:16, 17, Paul states that the goal of the inspired text is that it be profitable for doctrine, reproof, correction and instruction in righteousness. The inspired text is provided so that the man of God might be thoroughly equipped. This would hardly be the case if an inspired book was lost to the church in the centuries that followed its writing. The logical implication is that the preservation of a Biblical book is a natural corollary of the inspiration of such a book.

The third argument is an argument from history. Those closest to the writing of the books chose the books we now have. It can also be pointed out that no serious attempt has ever been made to reinstate any questionable books from the early Christian period such as the Shepherd of Hermas. Even those books which were later added to the Old Testament (normally referred to as The Apocrypha) have an uncertain history. These books were never ratified even by the Roman Catholic church until 15 centuries after they were written.

We can rest assured that God in His sovereignty has preserved for us the very Bible He wanted us to have. It is all we need to equip us for ministry in the 20th Century even though much of it was written in the 1st Century. God has created the canon of inspired books for us. All we have to do now is use them.

Dr. R. R. Matheson is Dean of Ontario Theological Seminary.

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IRAN

YESTERDAY TODAY

William Miller*

When I went to Iran as a missionary of the Presbyterian Church in the U.S.A. three-score years ago, this country which had once been a mighty empire was weak and ignored by the rest of the world. Today the eyes of the world are on Iran, the name for ancient Persia which means Land of the Aryans, as its people are not Semites like the Arabs.

There have been Christians in Iran from apostolic times. In the fourth century, the Zoroastrian kings opposed the Christians and in one terrible persecution put 16,000 followers of Christ to death for their faith. But the church survived these persecutions, as well as the conquest of Iran by the Arab Muslims in the seventh century. Afterwards, missionaries from Iran carried the gospel all the way to China. However, under Islamic rule most of the people of Iran became Muslims, and the church was unable to make converts.

The historic journey of Henry Martyn to Iran in 1811 and his translation of the New Testament into Persian marked the beginning of Protestant missionary work in that land. A few years later missionaries from America arrived in Tabriz, and began an effective work among the Nestorians (Assyrians) in Urumia (Rezaieh). After 1870, mission stations were established in six other cities in northern Iran. In 1869 the Church Missionary Society from England began work in Isfahan, and later its missionaries were stationed in three other cities in the central and southern parts of the country. Both of these missions established excellent schools and hospitals in each centre, through which large numbers of non-Christians came to know something of the love and truth of Christ. Small churches were also established.

In 1940 the Iranian government took over the schools of the CMS and the Presbyterian Mission. Later most of the mission hospitals were closed because the missions were unable to support them with adequate personnel and funds. Like the closing of the schools, the discontinuance of the medical work in all but two of the cities weakened the Christian influence throughout the country.

More recently, a number of other

missions have entered Iran and have done effective work along with the older missions in caring for orphans, conducting Bible correspondence courses, preparing and distributing literature, broadcasting the Christian message, and instructing converts. The largest of these now are International Missions, Inc., and Operation Mobilization.

More than 98 percent of the thirty million people in Iran today are Muslims, the majority of whom belong to the Shiite branch of Islam, official religion of Iran. The remainder are Zoroastrians, Jews, and Christian Assyrians and Armenians. These minority communities have been recognized and given legal status by the past government.

Under the rule of Reza Shah Pahlavi and his son Mohammad Reza Shah (1925 to 1978), the Muslim mullas (clergy) were not permitted to exercise the political power which they claimed as their right. With separation of "church and state," they were unable to oppose the modernization of the country by the Shah. Many of the Islamic laws were replaced by laws copied from Western countries.

During this period Christians were allowed considerable freedom not only to carry on the work and worship of their churches, but also to make Christ known to non-Christians. Hundreds of converts were baptized, and some of them became evangelists and pastors in the churches. There was more freedom for evangelism in Iran than in any other country in the Middle East.

Most of the members of the Anglican Church, including the clergy and the bishop, are converts from Islam and Judaism, not Armenians or Assyrians. Opposition to conversion came chiefly from families of the converts, not from the government. Christians in other lands who longed for

Muslims to know and love Christ looked to Iran as a country where many prayers were being answered. It seemed to some that large numbers of Muslims in Iran might turn to Christ as Saviour and Lord. However, the present number of Protestant church members is probably not more than 5,000.

And then came the sudden change in the political and religious situation. The Shah was forced out of the country and multitudes of people acclaimed a Muslim mulla as their leader. An Islamic state has been set up and old Islamic laws are being put in operation. There have been many executions of offenders. Also numerous people with Marxist sympathies, after joining the Muslims in getting rid of the Shah, are beginning to oppose the Islamic rule, and are trying to bring Iran into the ranks of the Soviet-controlled countries which surround her.

How will this "revolution" affect the Christians left with little support from churches in other lands? Probably the Armenian and Assyrian communities—Orthodox, Roman Catholic, and Protestant—will be permitted to worship and to administer their own religious affairs as they have done for many centuries. However, converts from Islam will certainly face difficulties or even death; for, according to Islamic law, an apostate who deserts Islam is worthy of death.

On February 19, 1979, the Rev. Aristu Sayyah, the highly esteemed pastor of the Episcopal church in Shiraz, a convert from Islam, was murdered by two men who visited him, professing to be inquirers. Church history has assured us that "the blood of the martyrs is the seed of the church." We know that the labours and prayers of Christians during the past century and a half for the salvation of the people of Iran have not been in vain.

May the volcanic eruption in Iran so shake many people that they will turn to Christ the Prince of Peace. And may the worldwide church pray that the little flock of Christ in Iran will prove their faith. The day of peril is a day of opportunity for the church.

(Used by permission of
The Presbyterian Journal.)

* For many years, Dr. Miller was a missionary in Iran. He writes from first hand knowledge.

GOOD FOUNDATIONS FOR MARRIAGE

By Gordon F. Stephens, O.B.C.
Dean of Students.

In a recent chapel, Dr. Frank Peters, longtime President of Wilfrid Laurier University, spoke about the foundation of a Christian home. He suggested three things. The first was unconditional commitment, the second was realistic love, and the third was the maintenance of spiritual disciplines. Statistics he presented in that chapel talk that indicated the deterioration of family life in America were more than numbers. They present every Christian with a challenge to live the Christian life as the Word directs, and a challenge to share Christ with others in need.

Let me write in particular about the sources of marital difficulties. I want to provoke thought, to raise issues that are problematic. To me there are nine categories which need to be considered. Every Christian home has tension in some of these nine areas of life. The home that endures stress in too many of them is bound to falter. I do not list the nine in order of importance. Perhaps some will be more important to you than others. You list your own.

First is the problem of incompatibility. The dictionary definition of incompatible is "incapable of co-existing in harmony." Incompatibility suggests that because of differing personality traits, viewpoints, convictions, values, ambitions or whatever, a couple may not live happily together. A great deal of quibbling will result, as one or the other feels suppressed. To prepare for a compatibility analysis, a couple should be engaged for a sufficient length of time to know each other well. They should be realistic about their compatibility. A little heartache before a bad marriage is better than a great deal of heartache in a union that should endure for a lifetime. A lack of understanding in this area has led to such a large percentage of legal separations or divorces. And the Christian couple is not isolated from this issue.

A second issue to be faced in marriage is the ability of the couple to be able to hurdle the crises of life. Disappointments are a part of life. Lost jobs, lost homes, wayward children, misunderstanding and a vast variety of other things place tension upon a couple.



Rev. G. Stephens, Dean of Students

They challenge even the best of relationships between a husband and his wife. Good communication, a good level of maturity, and a healthy faith in God and in each other are essential to the successful handling of life's hurts. The regular practice of the three spiritual disciplines, as suggested by Dr. Peters, will help us keep our spiritual equilibrium as we face the dark crises of life.

It appears to me that most problems experienced by couples relate to the following: relatives, child-rearing, friends, income, social activities, sexual relationships, and religious matters.

A common experience in families is the inability of the parents (or other relatives who assume the parent role) to allow the children to become autonomous persons, responsible for their own decisions. As parents, we often interfere with children, even after their marriage, by trying to help them from experiencing the same hardships we, as parents, went through. We are not aware that the hardships we experienced are part of the glue that has held us together. To attempt to remove all hardships from our children's lives may be well-intentioned, but is ill-advised! We should help them where it is requested, but then only after serious consideration of the effects of that help. Interference in someone's marriage, even that of our children, can create tension between the couple or rejection of us by the couple. Being a good in-law is not an easy role to play.

Due to the fact that two people are raised in different family settings, they bring to their marriage different views about how to raise children. It is my experience to note that there is no way to know how to determine the manner by which anyone will lead his new home. Persons from strict homes might be strict, permissive, or bal-

anced in child management. Persons from permissive homes can be permissive, strict, or balanced. So much depends upon how they view the method their own parents used, how they view their parents and, incidentally, how they might view the product of their parents' home—themselves! A high degree of discomfort with themselves could cause reaction against any particular approach.

The Word of God speaks often of the rod and reproof. Child discipline is not all spanking or all advising. It is a combination of both. Parents need the wisdom of God to know when to do what. He promises His wisdom in confusing times (James 1:5). It will not always be easy to know what to do—and we so often make mistakes. A wise Christian mother once advised a new believer, "Make it easy for your children to be good." She was not advocating permissiveness. She was responding to the Scripture that says parents are not to provoke their children into anger and rebellion.

Friendships can be another direction from which trouble enters a marriage. Some young people (and not only the young) find it difficult to leave one's past friendships and involvements to take up new ones. A compatibility test that young couples have enjoyed in my pre-marital seminars has been a simple diagram into which they place the names of their closest friends. After doing that, they compare their answers to see how they view their friends in order of importance. It is very revealing. Couples must, for the most part, enjoy the company of mutual friends. In the sharing of life together, the sharing of significant persons should be a source of enjoyment. So it is with our recreational activities. Shared times in relaxing pursuits is an important part of a healthy husband-wife relationship.

Another issue: in Proverbs 30:8, 9, we read, "Give me neither poverty nor riches. Feed me with the food that is my portion, lest I be full and deny Thee and say 'Who is the Lord?', or lest I be in want and steal and profane the name of my God." A good attitude towards money is reflected in this prayer. That the love and pursuit of money can be damaging to one's spiritual condition is abundantly clear, not only in Scripture, but in secular, everyday life. It can be damaging to a couple's happiness if an inordinate amount of attention is given to fi-

nances. A wise couple will set goals in keeping with their spiritual values, and arrange and manage their finances in the most efficient way to help realize those goals. It has been my observation that many wives are good book-keepers and sound financial advisers. This is not always the case. Each couple should manage their estate together to prevent misunderstandings.

Another area of attention that is sometimes suppressed due to a faulty instruction is that of sexual relationships. For a variety of reasons, some believers have difficulty speaking of this problem, even in private consultation. Sex is not recognized as God's precious gift. It is God's way of replenishing the earth. We are His creation. He has given clear commands indicating that a physical relationship is to be enjoyed by a couple in love, and who are married to each other. Though this is not as large a part of marriage as is sometimes assumed, sexual compatibility is essential to the happiness God has foreseen for the marital relationship. If help in this area is needed, a couple should see a Christian counsellor who shares the same spiritual values, and who can advise wisely according to each need.

A final category for consideration is the matter of religion. This is a very touchy area of discussion. But let me repeat: God knows what is best for us. He states that believers should be joined together with believers only. In an attempt to look at this objectively, I would say that regardless of one's religious viewpoint, he should marry someone who holds a similar Scriptural belief.

Old Testament history reveals God's mind on this subject. New Testament instruction directs us to an identical understanding. God's objectives for a happy Christian marriage are a union of spirit, mind and body. The absence of any of these three areas makes the marriage less than what God has foreseen and intended. This is a matter which requires increasing obedience on the part of God's children. Too many consider that they are an exception to the Biblical rules and commit acts of wilful disobedience! What a tragedy and a travesty!

We have covered a great many topics. None has been considered in sufficient depth to be comprehensive, but I trust that what has been said will be helpful to you who read.

Do not enter lightly into the second most comprehensive and demanding experience of your life. (The first is sincere commitment to Jesus Christ and His Lordship over all that we do.) Consider seriously and prayerfully the things suggested above, plus the other things that come to your attention through reading, imagination or observation. Then, in all reality, you will realize the extent of God's goodness promised when He ordained that "it is not good for (one) to be alone."

Marriage is good and ordained of God. Let Him make it good for you!

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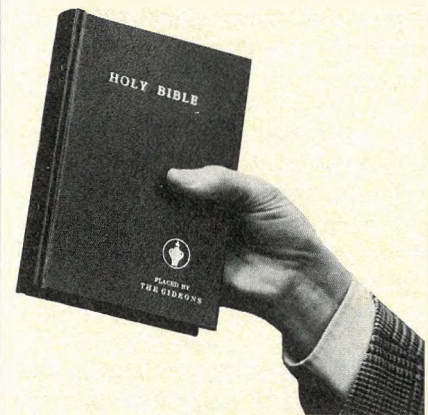
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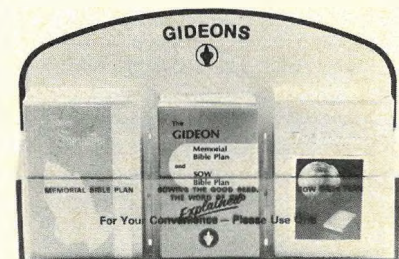
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MONOTONE (From Page 13)

ministries. They all shared my concern that evangelical theology was too closely linked to fad music, believing the unbalance is the result of a shameful lack of commitment to art music in the seminaries of our pastors. Each one told horror stories of uninterested or consciously antagonistic ministers who view music only as an emotional and immediate manipulative device.

Within a week of my return home, I sang at a church dedication where the speaker was the general director of a major conservative denomination. I almost cried for joy when he insisted, "God loves beauty . . . whether a lovely vase of flowers carefully arranged, a beautifully designed building such as this, a well-dressed person, or a Beethoven sonata." After the service I asked why in that church and others like it there were often lovely flowers, attractive buildings, and very carefully dressed individuals, but I had never ever heard a Beethoven sonata? He said, "Because ministers know zilch about music; they are culturally illiterate."

My brethren, these things ought not so to be.

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"My glory will I not share with another"

Isa. 42:8

Have you been called to serve
Where others tried and failed,
But with God's help and strength
Your efforts have prevailed?

Touch not the glory.

Has God appointed you
To some great, noble cause?
Or put you where you hear
The sound of men's applause?

Touch not the glory.

Have you some special gift?
Some riches you can share?
Or have you learned the art
Of intercessory prayer?

Touch not the glory.

A watching world still waits
To see what can be done
Through one who touches not
That which is God's alone.

Touch not His glory!

—Erma Davison



Douglas Webster

CUTTING THE WORD OF GOD STRAIGHT

Douglas Webster

O.B.C. Department of General Arts

The Apostle Paul's word to the Corinthians regarding his own ministry is a concise summary of what every faculty member at Ontario Bible College would appreciate and expect. "Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God" (1 Cor. 4:1).

The stewardship of the Gospel is a ministry we experience daily in striving to teach with clarity and depth the whole Word of God. Instead of detours into irrelevant and speculative areas and wrong turns into subjective opinions, we are endeavoring to cut the Word of God straight.

In handling accurately the Word of Truth, we are offering to our students an undeviating and definable pathway. However, to travel the narrow path is not an easy endeavor; the nature of the terrain is rugged and the obstacles many. The traveler's course leads through an often challenging and hostile environment of contemporary issues, false theologies, severe trials, family concerns, and personal weaknesses. The OBC faculty is engaged in a mind-building, spirit-developing ministry. We are stewards before God endeavoring to present ourselves to God as unshamed workmen.

We are also like Paul in that we continually face criticism both from within and without the Body of Christ. Paul refers to men by name who opposed the Gospel by promoting false doctrine, but that was only part of the opposition he faced. He also points to misguided Christians who questioned his authority, refused to support him, twisted his teaching and publicized their opposition to his ministry. It is

difficult for us to imagine the Apostle Paul bearing the brunt of such unjust criticism from confessing Christians. His response to his Christian critics becomes a model for the OBC family in dealing with those who oppose our ministry.

Applying the Gospel

Paul was neither preoccupied with defending himself, nor was he oblivious to the allegations made against him. In fact, his primary objective when he defended his authority and actions was to uphold Jesus Christ. Each of Paul's letters communicates the Gospel faithfully and relevantly. He believed in being both truthful and timely. If Paul was only concerned with the *statement* of the Gospel rather than the *application* of the Gospel, he never would have rebuked the Corinthian believers for their "hyper-denominationalism". Paul exclaimed, ". . . each one of you is saying, 'I am of Paul', and 'I of Apollos' and 'I of Cephas' and 'I of Christ'. Has Christ been divided?" The answer is an obvious "no" accompanied by Paul's clear exhortation, "Let him who boasts, boast in the Lord" (1 Cor. 1:12, 13, 31).

Establishing Priorities

Paul found it impossible to put all authentic Christian living under one man-made label or under one cultural mode of expression. Many of the Jewish Christians wanted to transfer the legalism and rigorism of their former religion into the Christian faith. But Paul insisted that many of the habits of the Jewish Christians were inappropriate and misleading when forced upon the Gentile believers. It was only after careful thought and prayer, combined with the clear evidence that God was at work among the Gentiles, that the Jerusalem Christians agreed to put aside cultural and peripheral issues. The key issue of separation both in life-style and doctrine from sinful practices was upheld.

We are also responsible for establishing worthwhile and lasting priorities. Take the issue of dress for example. As a place of learning and spiritual growth, we are concerned to some degree about the overall physical appearance of our students. Immodest dress is wrong and sloppiness is unbecoming, but to make OBC known for suits, dresses and

short hair is both outdated and legalistic. I concur with the parent who criticizes young people's sloppy and careless dress, but I would also point out that parents often follow the same stylistic and indulging pattern such as over-eating and over-spending as set by their non-Christian peer group.

Complex Issues

In an effort to apply the teaching of Christ holistically, Paul touched on numerous issues that could not be answered with a simple "yes" or "no". What if Paul had been sent a questionnaire by some well-meaning Christian requesting a simple "yes" or "no" answer to the following questions:

1. Do you believe in separation from immoral people?
2. Do you support Peter's ministry?
3. Do you approve of remarriage after divorce?
4. Should Christians eat meat offered to idols?
5. Do you believe Christians speak in tongues?

I imagine Paul would have insisted on explaining his answer to each one of these questions.

Take the first question for instance. Paul clearly taught that believers should disassociate themselves from so-called believers who practiced immorality. He insisted, however, that it was the Christian's responsibility to associate with immoral people that they might hear the Gospel. With tongue-in-cheek he quips, "If you didn't, you would have to go out of the world" (1 Cor. 5:9-11). The answer to the question looks clear enough; after all Peter was an apostle. However due to the problem regarding legalism and Peter's confusing witness for a short time, Paul might have felt it necessary to explain that they had had their differences in the past but now were in agreement (Gal. 2:11-14). Each one of these questions would have required a fuller explanation from Paul than a mere "yes" or "no". In fact, the Apostle might have concluded his answers with some gentle advice on how to go about determining the trustworthiness of a brother's ministry.

Cutting the Word of God Straight

Many questions can be asked of the Christian which are answerable with a quick "yes" or "no", but many

others are not. A wise answer must be complete enough to prevent misunderstanding and sufficiently concise to be understandable and direct. In matters of both doctrine and conduct, OBC endeavors to discern between truth and error, righteousness and unrighteousness. This discernment also calls for distinguishing between primary and secondary issues. Our Lord's historical and physical second coming is primary, but the details of prophetic interpretation are secondary. This does *not* mean that the secondary issues are of little importance. Our concern is simply to allow for some measure of disagreement among those who accept the full authority of God's Word over issues that may not be as clearly defined as others.

Some interpret this as "wishy-washy" and "compromising". This is not true. Just as it is possible to deny God's revealed truths, it is also possible to distort Scripture. In his zeal, a believer may misrepresent a particular Biblical doctrine by *adding* to what the Bible has said. Paul's aim in curing the Corinthian's unjustified judgment of fellow Christians was that they "might learn not to exceed what is written" (1 Cor. 4:6). Apparently they had elevated themselves by exalting their own opinions. They grew in their own estimation by negating other Christians instead of affirming the Lordship of Christ. On the common ground of Biblical authority and mutual commitment to Christ, believers must not deny fellowship with other believers because their interpretation of Scripture differs from their own secondary issues.

It is a mark of genuine spiritual humility and maturity if we can truly listen and understand what other evangelical Christians are saying even if we do not agree with all points of their position. It is our desire to train our students to be both strong and sensible. On the one hand, they are to be steadfast and unwavering in the truth of Jesus Christ in a world of confusing and competing philosophies. And on the other hand, sensitive to the theological and cultural diversity among genuine Bible believing Christians.

The OBC faculty shares Paul's burden to be unashamed workmen, handling accurately the powerful and penetrating double-edged Sword of the Spirit. It is not our purpose to be-

labor discussion regarding the purity of the blade's steel, but to get on with the task of unleashing in our conduct and in our words the Gospel of Jesus Christ. We say "no" to the negativism, divisiveness and sloganeering which characterize the defensiveness and arrogance of some misguided Christians.

We say "yes" to the inseparable union of the Sword of the Spirit with its discerning and dynamic clarity and the fruits of the Spirit which manifest love, joy, peace, longsuffering, gentleness and kindness. Like the Apostle Paul, we live and work before God—from Whom alone we seek authority and approval.

"We have been approved by God to be entrusted with the Gospel, so we speak, not as pleasing men, but God, Who examines our hearts." 1 Thess. 2:4

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RENEWED INTEREST IN REINCARNATION REPORTED AMONG JEWS AND CHRISTIANS

Reincarnation will become a "hot potato" in mainline Christianity and Judaism within 10 years, says Pascal Kaplan, a specialist in parapsychology and mysticism.

"Most Christians don't realize that reincarnation was part of orthodox Christian teachings until 553, the Second Council of Constantinople; and most American Jews don't realize that reincarnation has been part of the Jewish tradition for at least 2000 years," he said in an interview.

Interest in reincarnation has grown rapidly among both lay people and clergy of all faiths, under the influence of new religions and the "incredible wave of interest in Eastern religions," said Dr. Kaplan, who holds a doctorate in Christian theology from Harvard University.

Traditional Judeo-Christian faiths have tended to brush aside concepts of reincarnation on the basis that it is an "eastern idea," he said. But the concept is no longer so easily dismissed because of the growing public interest in reincarnation and evidence which seems to support it. He said there is already a growing network of priests, nuns, ministers and rabbis who privately view reincarnation and other esoteric teachings as essential to their faith—"but will not yet come out and publicly say so."

Many of the new cults also preach and teach reincarnation, e.g. "Eck-anker."

THEOLOGICAL EDUCATION BY EXTENSION WORKSHOP

Missionary Internship announces that their 1980 Theological Education by Extension Workshop will be held on their Farmington, Michigan campus March 24-28, 1980.

The workshop will be conducted in the extension model, allowing participants to discover at the experimental level some of the dynamics of the extension program. Areas covered will include goals, place of programmed instruction, writing programmed instruction, and teaching in an extension program.

The program cost is \$155.00 for the five days, with participants arriving on Sunday afternoon, March 23, and de-

WHATEVER HAPPENED TO GENTLEMEN?

Bernice Callaway

The other day in school—a Christian school—our 17-year-old son held the door open for a fellow student. Instead of a smiling thank you, she stopped, glared and haughtily motioned him to go on ahead.

I thought of the long-ago days: There was Mr. Hicks, an old high school principal, every inch of his 5'2" (what is that in metric?) a *gentleman*. And our old Sunday School Superintendent who without fail, tipped his hat and greeted us with a cheery "Good morning". And dear Dad! One of our "adopted" girls said the other day, "Do you know how I would describe your father? One word: A *gentleman*!"

Then there was the wife of our small town postmaster. Her radiant smile, her regal bearing. A genuine *lady*. And our beloved Queen. A royal *Lady*.

Alas and alack. Their tribe is decreasing. But did you notice that the very woman who coined the Ms. drivel now herself rejects the "title" completely? She openly declares that she will not tolerate the Ms., admits straight out that it was a horrible mistake on her part to originate such a designation. (Sadly, it is rather late.

Darwin too, that atheistic evolutionist, cried out on his deathbed, "If only I had not written those books.")

Gentlemen? Ladies? Where are they? One mother-to-be this last year rode the city bus each morning. Often nauseated, she lurched and swayed with the vehicle and hung on all the way to her destination. With each dawning she thought, "Perhaps today will be the day a gentleman will come to my rescue." But every day for seven months—every day except one—she was disappointed. The exception? A long-haired "drop-out" offered her his seat. One gentleman! Only one?

Or, like our young son, have they been "stood up," embarrassed so often that they have succumbed to being less than gentlemen and let us women do our thing?

Will our lad stop opening doors for young ladies? Fearful of being made a fool? And that in spite of the fact that the vast majority of his schoolmates would gladly accept his gentlemanly gesture. Is that why it seems the gentlemen are missing?

Our advice to our son—and others—is, "Never be afraid to keep on doing what is right! Never mind the



Mrs. Bernice Callaway

titters of a few 'liberated' gals. Basically they have rejected the Saviour, the One who truly liberated women from the bondage of 'slavery' to men."

What a thrill to have a man be what God meant him to be—a Gentle Man! No matter what jibes are given out, let's just be *ladies* and let our men be *gentlemen*!

(Used by permission of Communicate.)

Words from the Cross

by
Mariano Di Gangi

For your free copy of these meditations by our Director, and information about our mission work in Asia, write:

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“THEY USED HELPS, UNDERGIRDING THE SHIP”

(Acts 27:17)

The church is made up of people in the Body of Christ, who constantly follow the example found in Paul's perilous journey in his ongoing service for God.

O.B.C. is one of the many “ships” that God is using today, and has done for 86 years.

Often there are special “helps” that we can all share. These are not usually written about, but some recent events have occurred to remind us of them.

THE FALCONER FUND

This fund was instigated to aid needy students by a faithful servant of the Lord. Friends, faculty, staff and students have all shared in this student aid, and others are encouraged to do so.

INTERNATIONAL STUDENT FUND

We have several students from other countries who could not afford to study here, even if they had the money. Many governments will not permit currency to leave their country. So we are able to help them, and several students are here now due to the help this fund provides. What a splendid missionary effort! Training nationals to meet the spiritual needs of their own people.

THE EVANGELICAL RECORDER

Recently a missionary in India sent \$200 to help pay the rising costs of this magazine. And he is not even a grad of the school.

But like a host of others, he appreciates this magazine and its ministry to the church. Good articles, Christian news, world news, book reviews and alumni news all provide a good diet of wholesome, helpful, spiritual food for thousands of people. Since the magazine goes free to all on our mailing list and is therefore subsidized by the College, help like this is not only appreciated, but needed. Have you ever thought of helping out?

PLEASE NOTE: All cheques should be made out to Ontario Bible College and the particular fund identified.

CHRISTIAN EDUCATION HELPS

SUNDAY SCHOOL IS FOR CHILDREN

Lorna Arndt*

This year we are being reminded of the history of the Sunday School movement as we celebrate the 200th anniversary of Robert Raikes' school for the illiterate children of Gloucester, England.

The rapid development enjoyed the support of such leading men as John Newton and William Cowper, as well as the Queen of England. Indeed, it was considered not only reputable, but fashionable to be involved in the teaching ministry of the many Sunday Schools springing up all over England. This undoubtedly had some adverse effect as there would be those teaching only for the status symbol evoked, rather than because of a concern for the spiritual welfare of the children.

There was also a segment of the church deeply disturbed by this new movement. Their contention was that if the church undertook the religious instruction of the children, parents would become lax in their responsibility. Unfortunately, their prophecy has been fulfilled, and in today's highly pressured society, even well-meaning Christian parents find it almost impossible to give time to religious instruction in the home.

As the teaching arm of the church, surely the Sunday School has a vital role in the instruction of our children. Let's look at the areas of development in the child from infancy to twelve years of age to see how we can more effectively minister to him.

1. TRUST—birth to 2 years. His three basic needs are feed me, clothe me, and love me, and he very early learns to recognize those who meet these needs. As the Nursery worker talks to him, sings to him and cuddles him, he is beginning to learn that God's house is a loving place. As he begins to learn the different parts of his body, the little game “Where are Billy's eyes?”, takes on new meaning as he hears “God gave us our eyes. Thank you, God.” As trust is basic to the ability to give and receive love, we can lay the foundation for a loving response to a God Who loves and cares for us.

2. AUTONOMY—2-3 years. He is beginning to discover himself and express a sense of independence. *No* is the most frequently used word in his limited vocabulary and often is an expression of fear of the unknown, rather than a choice of action. Choices are based primarily on appearance. Caring teachers, a varied but theme-centred program, and a great respect for, and use of God's Word, help him to choose a Christian philosophy even though he may still be too young to make a decision for Christ.

3. INITIATIVE—4-5 years. Conscience begins to function and he now understands the results of right and wrong choices. He is fighting a constant battle of forces from within and restraints from without. Habits are being formed and personality is developing rapidly. The Sunday School can help lay solid foundations in the habits of prayer, attendance at God's House, and obedience to God's will.

4. INDUSTRY—6-12 years. During this period he moves from a loving attachment to his teacher to the choice of a hero. That hero may be an influence for good or evil, and unfortunately today this is the age when many are introduced to a life of crime through the wrong choice of a hero. A Sunday School teacher, expressing a genuine love for Christ and the child, can be used of God to lead him to Christ and to guide him to a life of commitment and service. This is also the period of the development of communication skills. His ability to read and to reason makes him most inquisitive, often getting him into serious trouble. The Sunday School should appeal to his love of learning by providing opportunities to discover the truths of God's Word. This is the age for doing, rather than sitting and listening. What an opportunity to introduce him to the missionary mandate to share his faith.

Do I believe Sunday School is for children? As I see the simple trust a little child places in an adult; the older child endeavouring to emulate a hero; all reaching out for love and acceptance by adults, my prayer is that God will grant me the physical and mental strength to minister to children as long as I have life. What potential for good or evil in each young life who crosses our path. How much more

CHRISTIAN EDUCATION

meaningful and rewarding to teach, rather than reform. Yes, without a doubt, I believe Sunday School is for all children, beginning with the Nursery.

*Miss Arndt is on O.B.C. staff as Accountant.

MAY WE BE OF HELP TO YOU?

I would like to introduce you to an excellent resource book to help you with your ministry to children. The book is *Childhood Education in the Church*, edited by Roy Zuck and Robert Clark (Moody Press, 1975). This book contains a wealth of practical suggestions and would be an excellent addition to your library.

ALUMNI, WE NEED YOUR HELP!

How has Sunday School influenced your life? Phil Collins '58 writes:

"I was influenced by two Sunday School teachers to think about Christ, and one Sunday School teacher in particular, Joe Spatafora, was instrumental in my becoming a Christian. This happened at the Avenue Road Church while Chuck Templeton was the pastor. I went forward during a service that Billy Graham spoke at, but the main influence was Mr. Spatafora."

Phil Collins is now a minister in British Columbia.

How about you? Please write and tell us about your Sunday School experiences.

DOES OUR SUNDAY SCHOOL FEED THE CHURCH?

It is a well-known aphorism that the Sunday School of today is the church of tomorrow. Yet, many in Sunday School rarely, if ever, attend or worship in a church service.

Buses rush the children from Sunday School to their homes at 11:00 a.m. Is there any valid reason why they should not be encouraged to stay for the worship service until 12:00 and then be delivered home by bus?

That brings up the problem of Junior Church. We recently heard of one church that has three Junior Churches and one adult church. Some young people never got to attend an adult service until they were in or past the College and Career age group.

How can the Church of Tomorrow grow if the children and young people of today are isolated from the main body of the church?

Let's think about it!

THE DECLINE AND FALL OF MORALITY

W. Stanford Reid

Open immorality is a characteristic of contemporary Western culture. A look at politics with its Watergates, at business with its Westinghouses, or at any other aspect of our culture and its expression reveals that immorality characterizes much of our way of life. From this we must reluctantly conclude that the Christianity we profess has failed to persuade men "to do justly, and to love mercy, and to walk humbly with thy God."

The pages of history indicate that such immorality has also been a characteristic of other cultures and civilizations which have collapsed after reaching great heights. For example, in the early days of the Roman Empire an almost Puritan morality prevailed among the ruling classes, but gradually, with prosperity came a change.

Sexual morals became loose; bribery, corruption, and violence began to dominate all phases of life until the only escape seemed to be in dictatorship. Yet the establishment of the empire, while it stemmed the tide for a little while, had no permanent success. Within 500 years it suffered collapse before barbarian inroads because of its own internal rotteness.

The same fate almost overtook medieval Europe, where the same immoral tendencies and traits were in evidence by 1300. During the Renaissance, human pride, moral laxity in sexual matters, and political and social corruption were all present. In fact, the church under the immoral Borgia and Medici popes set the tone of society with their evil ways.

The one thing which saved the situation was the Protestant Reformation. True, a Roman Catholic reformation had commenced with the founding of some new monastic orders and similar actions, but this had happened before and had accomplished relatively little. It was the Protestant Reformation which really brought a moral reformation and laid the foundation for a cultural development previously unknown in world history.

Both the Scriptures and history indicate that moral standards are basic to any culture which would produce a



W. Stanford Reid

stable civilization. Only as men have accepted moral standards—in family life, politics, business, art, or any other sphere—can stable social relations exist.

Generally accepted moral standards mean that men and women can trust each other in their everyday dealings. They mean that people can cooperate without the fear that they will be suddenly cheated by some unscrupulous partner. When "a man's word is as good as his bond" or when he "swaureth to his own hurt and changeth not" (Ps. 15:4), then human relations can be relied upon and human action predicted.

The resulting cultural development leads to the appearance of what we call civilization, which by its original meaning points to the ability of people to live together in mutual trust and cooperation.

As we turn back to the beginnings of human history delineated in Genesis or the earliest nonbiblical records, we can see how this matter of morality worked. Even in mankind's fallen state, man believed in God, YAHWEH, or in gods. Therefore, man believed he was held under certain controls and obligations which bound him not only to his God, or gods, but also to his fellowman. Cain faced this inescapable fact even after he murdered his brother (Gen. 4).

Thus it has been ever since—wherever the worship of the sovereign God has flourished, the sense of obligation and responsibility both to God and to fellowmen has been strong. Even where the covenant religion of the Scriptures has not been known, ethnic religions—through God's goodness—have had somewhat the same cultural impact of binding men together in moral relationships.

Yet as cultures have developed and civilizations have become established, men have become increasingly specialized in their work and their activities. Material wealth has then begun to increase; men have become more

self-confident. They have grown to believe that they are autonomous beings in an open universe, where there may or may not be any supernatural being or beings.

This outlook is nothing new. It was manifested long ago in Lamech's "Song of the Sword" (Gen. 4:23, 24) where he clearly indicated his own ability to deal with every situation. The tower of Babel is another example of a culture's sense of its own autonomy and also of the culture's collapse.

As one follows history down to the present, the same phenomenon appears repeatedly as a culture slides to the abyss, whether it be recorded by the Roman Lucretius, the Renaissance humanist Pico della Mirandola, or the writers of our own day such as Ernest Hemingway or Arnold Toynbee.

When man loses the fear of God—or of his gods—he usually loses also his regard for man, along with his belief that he has any moral responsibility for his brother. The result is the breakdown of mutual trust and confidence. It is every man for himself, and the devil—if there be one—take the hindmost!

The outcome is mutual conflict within the family, the company, the country. Civilization and culture begin to totter from internal lack of cohesion. Some form of dictatorship is then necessary, but with the breakdown of morals, a dictatorship only leads to oppression. Then if an external enemy appears, the result is collapse.

If we are to avoid the fate of Rome, we must see a complete moral turnaround. Morality or moral consciousness is the glue of society, mak-

ing both culture and civilization possible. Morality includes all things in every relationship in life. Our civilization is disintegrating before our eyes, while the external enemy in the person of the Communist powers is awaiting the opportunity to strike.

To the Christian, the eternal triune God is sovereign, unchangeable in His being, wisdom, power, justice, goodness, and truth. He is the God Who changes not. Yet while He is the sovereign God Who rules over all, He is also the God Who is always at hand and Who has revealed Himself as the redeemer of men, through the saving work of the second person of the Trinity, Jesus Christ, and as the new life of men through the Holy Spirit.

To this God, all men are responsible, He is the One Whom they should love with all their being, and this also involves loving their fellowmen. Christianity insists that man must "do justly, love mercy, and walk humbly with thy God," and this is exactly what we are lacking in our own day.

Human selfishness and egotism are bringing the most developed culture in history to its knees. We are wrecking our own environment, exploiting our fellowmen, and destroying institutions of our civilization—such as the family and the state—by our disregard of divinely established principles. Our only hope is that the Western world will experience a moral renewal which will extend its influence to all men.

In the light of our present situation, it is incumbent upon Christians to pray with new earnestness that God will revive His people, that through their witness by word and deed the present rot of immorality in our own culture may

be arrested. He alone can save us from the cultural disintegration, the cultural cancer which is invading our whole civilization.

(Used by permission of
The Presbyterian Journal,
Asheville, NC 28802.)

* Dr. W. S. Reid is an outstanding Presbyterian professor, scholar and writer.

TRIVIA

ONE IN TWO CANADIANS NEVER GOES TO CHURCH

Half of Canada's people have no vital connection with any church, says a church demographer. Dr. Dennis Oliver asserted that recent research indicates that the percentage of Canada's population with no religious affiliation is much larger than the six percent reported in the 1971 census.

"Secular indifference to organized religion is not only the accepted 'faith option' of most Canadians, it might well be the most rapidly growing," said the Presbyterian minister, a church-growth coordinator for his denomination. Dr. Oliver predicted that "increasing numbers of Canadians will become European-style secularists, for whom theistically oriented beliefs and behaviour have become irrelevant."

According to Dr. Oliver, attendance of "old line" churches such as United, Anglican, Presbyterian, and Lutheran has been eclipsed in recent years by "evangelical" bodies. He suggests that these groups might now be regarded as the new "main-line" churches of Canadian Protestantism. The researcher also found that the average weekly attendance in all Protestant churches—both "old line" and "evangelical," is less than one-half of the Roman Catholic total.

YOUR FLAB COULD LIGHT UP OUR LIVES!

Two researchers at the University of Illinois say that if 110 million men and women who are overweight trim down to their average weights, and stay there, they could save about 3.4 trillion calories per year altogether.

This, converted to British Thermal Units, say the researchers, would be more than enough to "supply the an-

(continued on page 30)

J. HARRY FROGLEY

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nual residential electrical demands of Boston, Chicago, San Francisco, and Washington."

Or, in more familiar terms, Hanson and Lohman say, "about 900,000 autos could be fueled each year with this savings."

The researchers maintain that with the rising specter of energy shortages and world hunger, overweight is now a social problem.

From Hunger Peals

AND YOU THINK YOU'RE BUSY?

In a reissue of John Wesley's Journal as one of the "Shepherd Illustrated Classics" by Keats Publishing (G. R. Welch in Canada), we read: "He worked by horseback. He paid more turnpike (costs) than any man who ever bestrode a beast. His annual record (of travel) was 8,000 miles, and he preached no less than 5,000 sermons a year." For his 56 years of preaching that means 448,000 miles and 280,000 sermons! No wonder God made him the "man of the 18th century" (b. 1703—d. 1791).

WORTH HEEDING!

The following words are from an inscription in an old church building. May we all be challenged to follow Him through the reading . . . and to deal with anything that separates us from daily communion with our Lord. Through them, hear Jesus saying:

- Ye call Me Master, and obey Me not . . .
- Ye call Me Light, and see Me not . . .
- Ye call Me Way, and walk Me not . . .
- Ye call Me Life, and live Me not . . .
- Ye call Me Wise, and follow Me not . . .
- Ye call Me Fair, and love Me not . . .
- Ye call Me Rich, and ask Me not . . .
- Ye call Me Gracious, and trust Me not . . .
- Ye call Me Noble, and serve Me not . . .
- Ye call Me Mighty, and honour Me not . . .
- Ye call Me Just, and fear Me not . . .

If I condemn thee,
Blame Me not.

Operation Mobilization

HOW'S THIS FOR A TEACHER?

In a biographical sketch of the noted C. S. Lewis it is said, "Since he begrudged time spent on students, he never overstayed the 45 minute lecture period. He would pronounce the last syllables as he strode from the lecture hall; and if he was late arriving, he would boom out the first words as he approached."

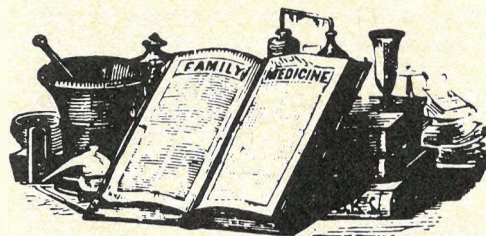
From Canadian C. S. Lewis Journal,
March/79

ARE THE LYRICS GOD-HONOURING?

In a recent discussion of some of the so-called Christian music, the observation was made that far too often music and lyrics are not honouring to God. (See the articles on this issue in this Recorder).

As an illustration, one well-known Christian personality sang a solo on a T.V. program about her "Romance With Christ."

One verse was about Jesus standing at her side and saying, "Will you dance with Me?" The theme was not of the highest, spiritual order. Let us evaluate both the words and music used in our worship of the Lord Jesus Christ. He is worthy of the best.



THE BOOK OF HOME REMEDIES AND HERBAL CURES TRY THEM!

From Toronto author, Carol Bishop, here is a wonderful collection of old fashioned remedies and cures for common complaints.

BALDNESS: "To prevent the hair falling off: wash the head once a day with good old Jamaica rum."—U.S. Practical Recipe Book, 1844

FRECKLES: "Grate Horseradish fine, let it stand a few hours in buttermilk, then strain and use the wash night and morning."—The Farmer's Advocate,

London, Ont., Sept. 1875

COLDS: "For a cold in ye head; Take Sage leaves, rub them and apply them to ye nostrils in the morning."—The Recipe Book of Mrs. Ann Blencowe, 1694.

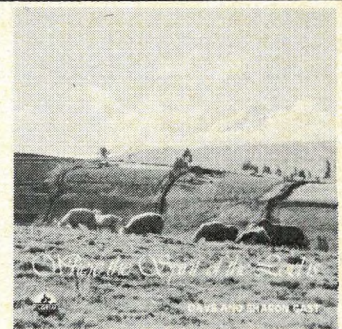
(Publisher: Doubleday of Canada, price: \$8.95)

OLD RESOLUTIONS FOR THE NEW YEAR

- * That we will not listen to, or willingly inquire after any ill concerning each other.
- * That if we do hear any ill of each other, we will not be forward to believe it.
- * That as soon as possible we will communicate what we hear by speaking or writing to the person concerned.
- * That till we have done this, we will not write or speak a syllable of it to any other person whatever.
- * That neither will we mention it after we have done this to any other person.
- * That we will not make any exception to any of these rules unless we think ourselves absolutely obliged in conscience so to do.

—Anonymous

PILGRIM



DAVE & SHARON GAST WHERE THE SPIRIT OF THE LORD IS (PMC 7022)

The Gasts came to HCJB from O.B.C. where Dave had served on the Music Faculty for nine years. The Gasts are currently on furlough from missionary service in Quito, Ecuador where Dave serves as Director of the HCJB Music Department and assists the Ecuadorian church in its musical development.

Records and Cassettes \$8.98

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Orders may be placed through the people at Pilgrim, Box 189, Station W, Toronto, Ont. M6M 4Z9 (416) 746-1991.

Alumni News

Compiled by: Ione Essery

ALUMNI HOMECOMING

Saturday, October 18, 1980
The Class of 1930
will enter
the Golden Mile Chapter.
Contact your friends now and
encourage them to attend.

ON THE HOME FRONT

* REV. BRUCE AMY, B.Th. '52, commenced his ministry at West Toronto Baptist Church, Toronto on December 2, 1979.

* REV. LAURIE BARBER, B.Th. '70, commenced his ministry at Altadore Baptist Church, Calgary, Alta. in December, 1979.

* MRS. WILFRED BAUMAN (ELVIE ENGSTROM '45) received the B.Ed. degree from the University of Toronto on November 29, 1979.

* REV. LAURENCE K. CHUBB '40 commenced his ministry at Talbot St. Baptist Church, Blenheim, Ont. in October, 1979.

* MR. DAN COVER, B.Th. '75, commenced his pastoral ministry at Harmony Community Church, Winchester, Ont. on September 1, 1979.

* REV. GILBERT DICKINSON, B.Th. '73, was ordained on November 17, 1979 at Central Baptist Church, Brantford, Ont.

* REV. & MRS. MICHAEL HORSMAN, B.R.E. '76, (NANCY ROBERTS '76) commenced their ministry at the Port Hawkesbury United Baptist Church in Port Hawkesbury, N.S. in January.

* REV. CHARLES JACKSON '67 commenced his pastoral ministry at Woodbine Heights Baptist Church, Toronto on February 3/80.

* REV. TIM MEDHURST, B.Th. '78 commenced his ministry at Sunrise Baptist Church, London, Ont. on October 1, 1979.

* REV. WAYNE RHODES, B.R.E. '68, commenced his pastoral ministry at the Bible Evangelical Methodist Church in New Danville, PA. in December, 1979.

* REV. GRANT SLOSS '46 was elected the first President of the Missionary Church of Canada in October, 1979.

* REV. ERIC STRACHAN, B.Th. '76, was ordained on October 13, 1979 in Owen Sound at Calvary Missionary Church.

* MR. MURRAY UNRUH, '71 commenced his ministry as pastor of Main Centre Mennonite Brethren Church, Main Centre, Sask. on January 1.

* REV. DONALD WEBSTER, B.Th. '57, began his ministry as assistant pastor at Forward Baptist Church, Cambridge, Ont. in January.

* REV. BASIL ZETTAS, B.Th. '61, was ordained at Calvary Church, Toronto on December 2, 1979.

* REV. WILLIAM FYNNEY, B.Th. '58, commenced his ministry at Oakwood Baptist Church, Toronto in January.

* RICHARD LAYBOURNE, B.R.E. '76, commenced his ministry as Director of Christian Education at Hillside United Baptist Church in Moncton, New Brunswick in January 1980.

ON FURLOUGH

* MISS MARILYN BRIARD '66 (A.I.M.) from Zaire, Africa in September, 1979.

* MISS BETH HUDDLESTON (W.R.M.F.) from Ecuador, S.A. in March.

* MR. & MRS. CLARENCE McMULLEN (CATHERINE POLSON) C.P.F.M.B. from India in July, 1979.

* MR. & MRS. CLINTON NEWMAN '67-'68 (A.E.F.) from Natal, S.A. in January.

* MISS EUNICE SPENLER '73 (G.M.U.) from Rep. of Panama in March for 3 months.

TO THE FIELD

* MR. & MRS. JOHN AUSTING (JUNE HARRINGTON), B.Th. '61, to Papua New Guinea in January.

* MR. & MRS. ROBERT DUFFIELD, B.Th. '77, (TEAM) to the United Arab Emirates in February.

* REV. & MRS. JOHN CSEREPKA '57-'58 (CBOMB) to Bolivia, S.A. on December 15, 1979.

* MISS SHIRLEY FUNNELL '60 (W.B.T.) to the Philippines in January.

* REV. & MRS. SAM GOERTZ

'38-'39 (S.I.M.) to Ghana in January.

* REV. & MRS. ROBERT KASPER, B.Th. '64, (G.M.U.) to Santa Cruz, Bolivia, S.A. in January.

* MISS KAREN KEHOE, B.R.E. '63, to Paris, France on October 10, 1979.

* MR. & MRS. CHRIS KOEBEL (ANDREA McCALL '65-'67) to Austria in January with Mission to Europe's Millions.

* MR. & MRS. MARSHALL LAWRENCE, B.Th. '64 (HELEN McLEOD '64) to Papua New Guinea in October, 1979 (W.B.T.).

* REV. DONALD LUTES '51-'52 (A.E.F.) to Portugal on January 16.

* REV. GLADYS NYAKO, B.Th. '67, to Ghana in January after five months serving with the United Presbyterian Church in the U.S.A.

* MISS GAIL ROADKNIGHT '71-'74 (A.I.M.) to Rift Valley Academy, Kenya, E. Africa in September, 1979.

* MR. & MRS. ARNOLD THIESSEN (JUDY OTT '67-'69) to the Philippines (W.B.T.) in March.

* REV. & MRS. EDWARD TORJESEN '47 (TEAM) to Norway in February.

* MISS FLEDDA VEALS '46 (S.I.M.) to Ghana, W. Africa on January 4.

* MISS ROBERTA FRYERS '63-'65 (O.M.F.) to Thailand in March.

* MR. & MRS. CARL WHITEHEAD '71-'72 (WBT) to Papua New Guinea in January.

MARRIAGES

* MISS BEVERLEY ANDREWS, B.Th. '78, to MR. KEVIN JAMES, B.Th. '79, at St. Columba Anglican Church, Scarborough, Ont. on May 12, 1979. MR. KARL JANZEN, B.Th. '80 was the Best Man. MISS HELEN WYSE, B.Th. '78 was the Maid of Honour. MR. PHILIP ALLOWAY, B.R.E. '79 and MR. IAN JAMES '77-'78 were Ushers.

* MISS DOREEN LANGMAN, B.R.E. '77, to MR. RALPH KOOPMANS on June 2, 1979 at Bethel Baptist Church, Orillia, Ont. MISS LEAH TODOROFF, B.R.E. '77, was a Bridesmaid. MR. MARK BOUGHAN, B.Th. '77 spoke at the Reception. MISS CAROL SMITH, B.S.M. '77 was the pianist

at the Reception.

* MR. ALLAN McCASLIN '73-'75 to MISS ELAINE MUYSSON at Stoney Creek, Ont. on August 26, 1978.

* MISS VICKIE RICKETTS '66 to MR. CONRAD LEVESQUE on September 22, 1979 at Yonge St. Mission, Toronto.

* MR. BRUCE RUSSELL '74-'75 to MISS EVELYN TOMAN, on August 11, 1979 in Bethel Missionary Church, New Dundee, Ont. REV. PAUL STORMS '46 officiated. REV. ELMER CASSIDY '53 delivered the message. MR. GARY BLINCH, B.Th. '78, was the Best Man. MR. DAN SHURR, B.Th. '79, was an Usher. MRS. DOUG WARD (DONNA CASIDY, B.R.E. '78) provided the music.

* MISS LISA TSUI, B.R.E. '76, to MR. SHUN wai LAU on December 23, 1979 in Tsim Sha Tsui Baptist Church, Kowloon, Hong Kong.

* MR. RICHARD WILSON '76-'79 to MISS KIM WATERSTON, on November 3, 1979 in Willowdale Baptist Church, Willowdale, Ont.

BIRTHS

* To MR. & MRS. MARIO BRUNO, B.Th. '72, a daughter, Andrea Maria, on December 24, 1979 in Agincourt, Ont.

* To MR. & MRS. KENNETH HURST, B.Th. '79, a daughter, Laura, on November 17, 1979 in Montreal.

* To MR. & MRS. RAYMOND JOHNSON, B.Th. '73 (LINDA COLE, B.R.E. '72) a daughter, Cheryl Ruth, on October 22, 1979 in Mississauga, Ont.

* To MR. & MRS. HAROLD LANE (BARBARA LAMMERT, B.R.E. '75) a daughter, Melissa Joy, on October 11, 1979 in Toronto.

* To MR. & MRS. CHRISTOPHER PAYNE '70-'71 (BEVERLEY MAYNARD, B.R.E. '71) a daughter, Sarah Jane Odessa, on August 21, 1979 in Ottawa, Ont.

* To REV. & MRS. BRIAN ROE (MARGARET KRAWEC '67-'68) a daughter, Erin Joy Michelle, on December 7, 1979 in Willowdale, Ont.

* To MR. & MRS. KEITH THOMPSON (ROSALYN TARNAWSKY, B.R.E. '71) a son, David Nicholas, on December 3, 1979 in River-view, N.B.

* To MR. & MRS. ALLAN TOPHAM, B.Th. '75, a daughter, Bethany Ruth, on October 10, 1979 in London, Ont., a sister to Rachael.

* To MR. & MRS. NORMAN TRIMBLE '66-'68, 3 chosen sons ages 1-3-4, in October, 1979.

* To MR. & MRS. JAMES TURPIN, B.R.E. '72, (RUTH REGNAULT '69-'70) a daughter, Sheila Jo-Anne, on December 15, 1979 in Grand Rapids, Mich.

* To MRS. & MRS. PAUL WARTMAN, B.Th. '76, (RUTHANNE LAMBSHEAD '75-'76) a son, Michael Paul, on November 22, 1979 in Toronto.

* To MR. & MRS. GORDON RUTLEDGE '74-'76 (SHERRY ANTHES '75-'76) a son, Christopher Ellis, on February 25, 1979 in Pickering, Ont.

* To MR. & MRS. NORMAN WILLET '76-'77, a daughter, Melissa Lynn, on December 3, 1979 in Ottawa, Ont.

* To MR. & MRS. BERNARD WURSTER (KATHRYN KELLEY, B.R.E. '69) a son, Glenn Daniel, on October 23, 1979 in Mississauga, Ont.

* To MR. & MRS. JAMES WYLLIE (ANNE BLACK, B.R.E. '74) a son, Jason James, on April 30, 1979, in Summerside, P.E.I.

* To MR. & MRS. BRIAN LARMOUR, B.Th. '75 (BEVERLY PETKAU, B.R.E. '74) a son, David Mark, on December 19, 1979, in Weston, Ontario.

DEATHS

* MRS. WILLIAM BELL (ELSIE MATHEWSON '49) in Gainesville, FLA. on November 21, 1979.

* MR. GERALD COLTON '22 in Scarborough on October 14, 1979.

* MR. ERNEST GRAINGER '22-'24 in Toronto on November 20, 1979.

* MR. DONALD LINDBERG, husband of ISABEL HOGAN '44 in Thunder Bay, Ont. on October 31/79.

* MRS. DONALD LUTES '51-'52 in Toronto on October 29, 1979.

* REV. CHARLES McCARROLL '24, in Toronto on November 9, 1979.

* REV. ERNEST ROOT '26 in Guelph, Ont. on October 26, 1979.

* MRS. F. SWACKHAMMER, wife

BOOKS

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

TYNDALE HOUSE

The Prophet & The Prostitute, by Marion Wyse, price \$4.95 (U.S.). The author is a graduate of O.B.C. '74 and has produced a most unusual novel that majors on the life of Hosea.

Marion has drawn widely and well on her knowledge of Israel's history and particularly certain historical sections that speak to the world today.

While this is a work of "fiction", it is not "fictional" in the pure sense of the word. Rather, it is a commentary of the life, times and activities of Hosea and those who fill (or might have filled) that period of Bible history. You will be thrilled and delighted with this new book.

PRESBYTERIAN & REFORMED PUBLISHING CO.

Whom Shall I Marry?, by Dorothy Voshell, price \$2.95 (U.S.). A moving and challenging book on the most intimate of all relationships. The author writes from a rigid (but Biblical) Reformed position.

The Earth, The Stars and The Bible, by Paul M. Steidl. A refreshing and Biblical approach to the greatness and complexity of God's creative work. An excellent book for students today.

FORTRESS PRESS

The Genius of Paul, by Samuel Sandmel, price \$5.95 (U.S.). A non-technical introduction to Paul's life, thought and work. The account of one of God's unique men.

Proclamation Commentaries (Gen. to Numbers), by Foster R. McCurley, price \$4.95 (U.S.). These four books are called the Tetrach of the Old Testament. Selected sections are examined for the proclamation of the Gospel.

BROADMAN PRESS

Famous Couples of the Bible, by Brian L. Harbour, Price \$2.25 (U.S.). Contemporary marital problems as seen in the lives of Biblical couples. Helpful ideas and solutions to these problems.

How To Wake Up Singing, by Phyllis S. Prokrop, price \$5.95 (U.S.). One woman's secret of making every day a spiritual, physical, joyous day.

Grandparents Are Special, by Jessie M. Franklin, price \$4.95 (U.S.). A happy book of poems from a grandmother to all grandparents.

To Follow A Dream, by Donald McKinney, price \$4.95 (U.S.). Based on Christ's com-

of Rev. Frank Swackhammer '37, on October 12, 1979 in Hamilton, Ont.

* MR. WILLIAM J. WALKER '36 on December 24, 1979 in Toronto.

mand to Peter to "feed my sheep", this book is a compilation of brief stories of people who did just that.

The Pattersons at Turkey Hill House, by Brenda K. Graham, price \$5.95 (U.S.). A rural story that every child will enjoy if life on a farm is appealing.

Who Am I Anyway?, by Mary K. Granson, price \$3.25 (U.S.). The author follows the problems of being a teenager. It will help young people to realize how to become the person God wants them to be.

The Touch of Friendship, by Harold E. Dye, price \$3.95 (U.S.). Helps for senior citizens to broaden their social and spiritual horizons.

Science, Faith & Revelation, edited by R. E. Patterson, price \$8.95 (U.S.). Twenty scholars deal with an approach to Christian Philosophy.

They Also Speak, by A. C. Krueger, price \$2.95 (U.S.). We are familiar with the named personalities of the Bible. But what about the unnamed people (57 anonymous personalities are listed and written about here)? They might be "Mr. & Mrs. Average Christian", i.e. you and me. Enjoyable studies.

Ahaz, by Constance Head, price \$7.95 (U.S.). A Biblical novel of romance, war, intrigue and tragedy; the fictional story of Ahaz, King of Judah.

When Families Hurt, by W. Douglas Cole, price \$4.95 (U.S.). The author has chosen 50 areas where families hurt most often. Written with sympathy and insight.

CHRISTIAN HERALD BOOKS

Lydia, A Novel, by Lois T. Henderson, price \$7.95 (U.S.). Lydia, the seller of purple, is described in Acts 16 and 17 as a woman who responded to the preaching of the Apostle Paul by opening her heart to Christ and her home to the fledgling church in Philippi. Mrs. Henderson fills in the gaps of the sketchy New Testament account, presenting a dramatic, gripping story of a successful, influential businesswoman who seeks truth and becomes the first Christian convert in Europe. **LYDIA** is set in the beautiful, bustling town of Philippi and provides a colorful view of New Testament times, with well-researched details of everyday life. This book presents a plausible account of the way people may have responded to Paul and his message.

CREATION-LIFE PUBLISHERS

Dry Bones . . . And Other Fossils, by Gary E. Parker, Ed.D. Illustrated by Jonathan Chong, price \$4.50 (U.S.). Can you answer your children's questions (or perhaps your own!) about how the Grand Canyon could have been formed in a short period of time—if indeed it didn't take millions of years, as evolutionists claim? And when you toured the Carlsbad Caverns they told you how terribly long it took to form the stalagmites and stalactites . . . but did you know that in one cave they actually grew so fast that they covered a dead bat before it had a chance to decay? Well, here's a book with both scientifically and Biblically sound answers! The clever illustrations throughout the entirety of this book make it a delight to read, both for adults and young people, and the factual data presented by Dr. Gary Parker will be interesting and useful to any reader. This book has a strong

evangelical emphasis and helps young people to understand about sin and the result of Adam and Eve's fall, God's judgment by the great flood . . . and even about being faithful to witness—but in love!

DOUBLEDAY CANADA LTD.

Book of Home Remedies, by Carol Bishop, price \$8.95 (Can.). You may be one of those who turns to nature for helps and cures during physical distress. This book is a serious work on old fashioned remedies for common (and uncommon) complaints. Could also be a "fun" book.

Shroud of Turin, by Ian Wilson, price \$4.95 (Can.). We have already introduced The Shroud of Turin to the readers of the Recorder. Presently a team of scientists are spending 2 years to test and investigate whether it's authentic or a hoax. This present book forms a valuable link in the mystery of the Shroud.

Single Father's Handbook, by R. H. Gatley and D. Koulack, price \$6.50 (Can.). The single parent is a contemporary problem. This book deals with the problem of separated or divorced fathers. Written by two psychologists, it does not offer Christian or Biblical insights into the problem. Otherwise, it is a careful, common sense approach that could be very helpful.

FLEMING REVELL CO.

Deceived, by Mel White, price \$2.50 (U.S.). The tragic story of Jim Jones and the Jonestown tragedy. Should be read, and the film of the same name should be seen. God save His people from pedagogues and man-worship. Read the story and weep for gullible people and the perversions of truth evidenced by cults and the occult as seen here.

Jesus, His Life & Times, by "the Genesis Project," price \$19.94 (U.S.). An amazing production in picture and prose of the most unusual life the world has ever known. A beautiful gift to yourself or to a friend.

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African Fables, by Eudene Keidel, price \$3.40 (Can.). Authentic African stories that will make that continent come alive for the reader. The Recorder editor has done four African novels, and he found this present volume a fresh and eye-opening experience.

Christ and Violence, by Ronald J. Sider, price \$5.75 (Can.). Dr. Sider in his "WHAT DO YOU SAY TO A HUNGRY WORLD?" showed his interest and concern in the events of the modern world. In this book he takes a perceptive look at violence, particularly in the so-called Christian areas of the world. Once again he affirms that Christ is the answer to world problems.

Conscience In Crisis, by Richard K. MacMaster, Samuel L. Horst, and Robert F. Uile, price \$20.80 (Can.). Three Mennonites search their hearts, minds and Bibles to present a very readable account of the Christian and his conscience.

Days of Terror, by Barbara Smucker, price \$7.95 (U.S.). A stirring story of early days in Canada when the Russian revolution drove Mennonites and others to Canada. An authentic story.

Disaster Response: A Handbook for Church Action, by John C. Bush, price \$5.75 (Can.). What should a church do in the face of national or local disaster? Where do earthquakes, floods and fire fit into Christian concern and ministry? Mr. Bush urges churches not only to respond, but to be prepared for the unexpected demands on their Christian compassion and concern.

Eric's Discovery, by Dorothy Hamilton, price \$3.40 (Can.). Mrs. Hamilton has given us another fine story for children or young teens. A good story for a day of vandalism and unconcerned church people, particularly including Christian young people.

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Good Times with Old Times, by Katie Funk Wiebe, price \$6.90 (Can.). Have you ever said (or thought) "I should write a book"? This book is intended for those who say "yes". Even if your writing never extended beyond letters (a good place to start), you could capture your past and memories if you follow the "how to" of this book. Good for would-be writers.

Mission and the Peace Witness, edited by Robert L. Ramseyer, price \$5.75 (Can.). A fine series of essays by outstanding Christian leaders, all dealing with the Gospel and Christian discipleship. Most are written from a Mennonite position.

Wilderness Journey, by Ruth Nulton Moore, price \$4.60 (Can.). An exciting story of pioneer life in 18th century America. Great for young people.

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Evangelicals and Social Ethics, by Klaus Bockmuehl, price \$2.25 (U.S.). A summarization of the Lausanne Congress papers on ethics.

Awakening to God, by James M. Boice, price \$5.95 (U.S.). This is the third book in the I.V. series "Foundations of the Christian Faith." Dr. Boice, as usual, gives us a very readable overview of basic Christian theology.

An Unequal Yoke, by Alice Fryling, price .40 (Can.). The problems of dating and marriage for the Christian are discussed in a helpful, readable style.

Choosing a College, by P. L. Miller, price .40 (Can.). What to do after High School is always a big question. I.V.C.F. has provided some common sense ideas for the Christian to think and pray about.

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Pilgrims Progress in Modern English, by Jean Watson, price \$8.25 (Can.). An old story originally written by John Bunyan and now updated to modern English by Jean Watson. Read it and delight in this classic even more than before.

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Acts: An Exposition Vol. 2, by W. A. Criswell, price \$11.95 (Can.). The well-known Southern Baptist has now completed a study in Acts

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You Can Fight Cancer and Win, by Jane E. Brody with Dr. A. I. Holleb, (Optimum Publishing Co.), price \$12.50 (Can.). No amount of money is too much if it helps cancer victims in combating this terrible disease. This book covers all aspects of cancer, from identifying it to battling it. A helpful volume if you have cancer, have had cancer, or simply want to know about cancer. It also provides devastating proof against "quack cures" that can save both money and heartache.

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Dear Mamma, Please Don't Die, by Marilee Horton, price \$3.95 (U.S.). A mother, who attempted suicide, writes frankly and movingly of coming back from "death" and finding a new life in Christ. Here is a true story that may be part of your life or someone you know.

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Studies in Book of Daniel, by Robert D. Wilson, price \$11.95 (Can.). A single volume rarely satisfies the claims of Daniel, but Robert Dick Wilson comes close to fulfilling an almost impossible task. It is a grand "defense of the faith" and a good commentary on the Word of God.

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Workaholics: Make Laziness Work For You, by Wayne E. Oates, price \$1.80 (Can.). A psychiatrist writes about the "busyness" of so many lives. He gives good advice on how to be lazy with a good conscience. A good book for "too busy" Christians. "Beware of the barrenness of a busy life!"

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Their Finest Hour, by Herbert Lockyer, price \$8.35 (Can.). The patriarch of Christian leaders and writers today (Lockyer is now 93!) has come up with another winner. He writes about the outstanding events of 28 Bible characters, including the Lord Jesus Christ. A great book.

Winner's Circle, by Charles Paul Conn, price \$9.55 (Can.). The unusual story of Amway Products and the men who are behind an unusual Christian ministry. Interesting.

The Prize, by Stanley R. Reilly, price \$2.70 (Can.). A fine modern novel of the dazzling world of professional skiing, and how Christ moved into hearts and lives to create a desire to win *The Prize*, "the high calling of God in Christ Jesus."

The Boy With the Blue Ears, by Dorothy Brenner Francis, price \$4.75 (Can.). A book of brief object talks and lessons for children. Good moral lessons but not too much spiritual teaching (the milk of the Word).

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The Rev. Paul B. Smith is senior minister of The Peoples Church, Toronto, Canada. He is known throughout the world as an evangelist, Bible teacher, missionary leader, educator, and author. Every Sunday morning he speaks to approximately 200,000 people by television, and he travels at least 50,000 miles annually to conferences and mission fields.

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The Heart of Wesley's Journal, by John Wesley, price \$7.15 (Can.). Wesley needs no introduction. This reprint from his journal will bring fresh insights and spiritual encouragement. This is one of the newer "Shepherd Illustrated Classics" produced by Keats Publishing Inc.

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Treasury of Scripture Knowledge, by R. A. Torrey, price \$14.35 (Can.). Another familiar name is produced from the past. Over 500,000 Scripture references are used in this book by book of Bible references and parallel passages.

Taming Tension, by W. Phillip Keller, price \$5.95 (Can.). The author, a well-known Canadian writer, has produced a host of readable, spiritual books, particularly "A Shepherd Looks at Psalm 23."

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Good Morning Lord—Devotions for Men, by Lloyd Mattson, price \$2.95 (Can.). A handy book with brief devotions (should they be brief?) for busy men. Some interesting daily comments on everyday life.

Introducing the Bible, by William Barclay, price \$2.00 (Can.). A study in the uniqueness and truth of the Bible. A good book for young Christians.

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In the Vineyard of the Lord, by Helen Steiner Rice, price \$10.75 (Can.). Beautiful memories of one of God's beautiful people, who expresses her faith best in poetry.

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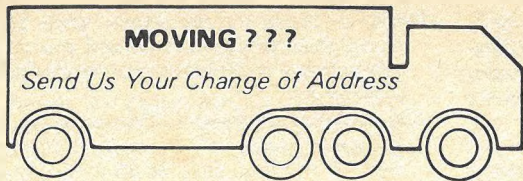
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