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Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 86, no. 2 (June 1980)

RECORDER



Ontario Bible College and Ontario Theological Seminary



THE FIRST: 1896

“TO PROCLAIM JESUS AS LORD”

. . . . AND THE LATEST: 1980



EDITORIAL

STUDENT FINANCIAL AID

Gordon F. Stephens
Dean of Students

87 YEARS OLD

In September 1980, Ontario Bible College will open for its 87th session. What a long and glorious history it has been!

Thousands of men and women have been trained and equipped for the service of the Lord Jesus Christ. They have served Christ around the world in an incalculable number of different tasks. Some day its history must be written. But for now, **YOU ARE THE HISTORY MAKERS:**

YOU who attend and become part of this worldwide family.

YOU who pray, for "except the Lord build the house, they labour in vain that build it."

YOU who give to support the College in all its functions—**YOU ARE THE HISTORY MAKERS.**

For this 87th Anniversary year, let us all join together in these phases of service in the Kingdom of God.

Encourage young people to come. Make time for prayer.

Give as the Lord has prospered you.

Then we will see the continuing history of Canada's first Bible College, and see Him working through us for His glory.

PLEASE DON'T DO THIS TO US AGAIN!

For more than 40 years, the last Saturday in April has been O.B.C. Graduation day. It will be on **APRIL 25, 1981.**

In 1980, there were so many other BIG events in Toronto, that people had to choose where to go. Consequently our audience at the O.B.C. Graduation, April 26, 1980, was down from our annual average.

Please **HOLD APRIL 25, 1981** for **YOUR BIBLE COLLEGE** Graduation. And we will support **YOUR BIG EVENT** when you set your date.

Thanks.
D. C. P.

Often we are asked how students can best receive financial assistance. It is a question we like to hear because increasing numbers of students are feeling the effects of inflation and restrictions in summer work. Governmental legislation has seriously affected our assistance of international students. You will be interested to receive the following information.

The College has listed a number of bursaries and scholarships that are offered to assist students who meet certain qualifications. Good character is important, as is grade point average. A 2.5 average is usually required. Some friends who offer help request other qualifications as well. They may request the money to be given to a pastoral major; or someone who exhibits adeptness in personal evangelism; missions or other specific interests. Usually the College is expected to discern what is proper for distribution. The choices are usually straight forward.

Two important pieces of governmental legislation should be known. One: gifts given to the College "with consideration" (or given to a specific student) are not tax exempt. No taxable receipt can be issued. The College must be given the right of choice as to who receives the aid. If no taxable receipt is wanted, the monies can be given to our Accounting Office for a specific person.

Second: our government has legislated against employment for international students. They can no longer work for the school. This was a traditional way to help them receive their education. They are now totally dependent upon personal funds or support from others. For example, our Christian friends from India can bring only twenty-five dollars from their country. Unless someone has offered to underwrite them, immigration will not permit them to enter Canada. The College also requires the promise of support from their home country, as well as personal references as to the trustworthiness or character of the persons coming to OBC. A recognized Mission must be behind them, at least with moral support.

Three types of help are offered by

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the College, which can only be given if our friends supply it: Scholarships and Bursaries, Falconer Fund, and International Student Fund. Any monies received for these funds will be gratefully received and carefully distributed. For further information, write to Rev. Glenn Taylor, Stewardship Dept., or Rev. Gordon F. Stephens, Dean of Students.

BE A SUMMER SUPPORTER

During summer months when students are away, income from fees, room and board, etc. drop very low. Summer School helps some.

OBC/OTS NEEDS SUMMER SUPPORTERS

Mark a special contribution now, thus helping us to avoid high cost loans in the summer months.

THE FIRST (1896) AND THE LATEST (1980)

On the cover of this issue of the Recorder are two pictures. One shows the first class to graduate from Ontario Bible College. Since then a total of 5246 men and women have studied, trained and gone out into the world to serve. Of these, 545 are missionaries, with more preparing for that service.

Now, with our 85th graduation having become an historical landmark, we look across the years with joy, and to some degree, with pride. But this is "the Lord's doing and it is marvellous in our eyes".

Are the goals and objectives the same? In researching the 87 year history of the school, it would seem that they are. The students of that early day and those of the present day chose mottoes to express their personal and corporate commitment.

For 1980, the class chose as its lifetime motto "TO PROCLAIM JESUS AS LORD".

"TO PROCLAIM", by life and by word, the greatest message ever given to man. "TO PROCLAIM JESUS AS LORD" is to share the One Who is "the same yesterday and today and forever" as the only Lord and Saviour for a lost and dying world.

What an objective! What a goal! And as some of the '80 graduates shared their testimonies, this seemed to be their theme too, given on behalf of their peers.

Judy Côté is a Canadian Indian, brought up in Indian animism and pagan beliefs. There Christ entered her life and as she said:



Judy Côté

"A few months prior to my applying to O.B.C., God used a major confrontation in my life to show me how little I really knew about Him and to put within me the desire to know more. I had to make the decision between Jesus Christ and what I was learning

of the old Indian religion. I would sit for hours talking to friends who had committed themselves to these pagan beliefs in spirit-worship and peace pipe ceremonies. They knew what they believed in, and why they believed in it, but I couldn't say the same about my beliefs. They had me almost persuaded that because I am Indian, I should forsake the whiteman's beliefs and worship the Great Spirit and mother earth as they did. For a whole week, I hardly slept and was constantly bombarded with these beliefs until I was in such a state of turmoil that I finally turned to God and begged Him to show me the truth. He led me to His Word and as I flipped through it, I found the verse in Rom. 1:16 which says,

"For I am not ashamed of the Gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile."

At that moment, I understood "everyone" to mean me too. I continued flipping pages and read the familiar verse in John 14:6,

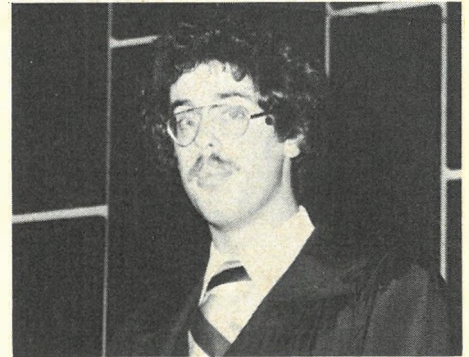
"Jesus said to him, 'I am the Way, the Truth, and the Life. No one comes to the Father except through Me!'"

"That was the truth I had been searching for. When I realized that, I cried and poured my heart out to God, asking Him to forgive me for ever doubting His plan of salvation. He gave me such a peace about my faith in Christ that the words of my friends from then on could not affect me.

"Eleven months after that, I registered at O.B.C., very uncertain about what I was getting into, but knowing that I needed to know more of God's Word. I was unprepared for the culture shock that I faced as I tried to settle into dorm life. Having spent two and a half years in small communities on James Bay where I knew everyone and they all knew me, I found Toronto

and even the sheltered community of O.B.C. to be more than a little overwhelming. In my second week of school, I had to give a speech in my public speaking class. I surprised everyone, including myself, when my timidity overcame me, and I burst into tears halfway through the speech. I thought seriously of quitting school during those first few weeks, but I knew that this was where God wanted me. Over the 3½ years that I have been at O.B.C. He has enabled me to overcome that shyness and self-consciousness as He has worked in my life, changing me. He has also put within my heart a real burden for the Indian people of Northern Canada and their need to know Christ as Saviour."

Judy will thus help to proclaim Jesus Christ as Lord among her own people.



Randy Jolliffe

When Randy Jolliffe gave his testimony, it revolved around the Word of God. What else could be the emphasis at a Bible College? Randy shared this:

"I saw the power of God at work at O.B.C. and in our graduating class, transform Christians from the inside out.

"Particularly, I would like to point to the Word of God. I am thankful that our College stands with no apology on an inerrant Bible. When so many churches and institutions refuse to declare their position on this issue, I am glad our College does and does so confidently.

"In regard to my personal experience of God through His Word, it can be summed up by saying, I have acquired a deepening love and appreciation for the Holy Scriptures. They have somehow progressed from being an irrelevant group of historical documents, to a living, exciting, incredibly practical source of communication from God. This progress is a direct re-

sult of my personal study of the Bible, as well as being exposed to a faculty who love the Word of God. Not only has my love for the Bible been deepened, but I have begun to experience the truth of the scriptures. Head knowledge about scripture has turned into heart experience of scripture. It has begun to mean something to me. It's changing my behaviour. There is nothing at all quite like needing something from God's Word very badly, then when you turn in its pages, some verse is discovered that is exactly what you need. It just about blinds you with joy. This has been my experience with the Word of God."



Twila Savigny

When Twila Savigny (who during her final year was also Vice-President of the Student Council) gave her testimony, she included this.

"My greatest desire when I applied for O.B.C. was that God would do mighty things in my life so that I would know Him better, more than I had ever known Him before. My desire to learn developed in my teenage years. I had given my life to Christ at 15 years of age and during those teenage years of involvement in church activities and camp and especially through all my Christian friends in high school, I realized where I was weakest in my Christian life, and hoped that somehow God would make me stronger in some of these areas. I didn't know at the time that God was going to put me through a test that year, one that I would always remember, for He tested me to see if I knew exactly what a Christian was, and if I really was willing to be as committed as I said I was the previous 5 years.

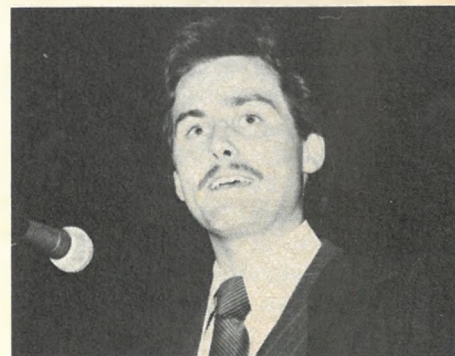
"Before I arrived at O.B.C., and during this first year, many unexpected questions and pressures seemed to come my way. I seemed to become more aware of the values and philoso-

phies of the world, and before I knew it, I found myself wondering which way to turn. I could not figure out how my Christianity could relate to these things. As time went on, I got more and more confused; it was difficult to participate in prayer times in the dormitory, or worship in the chapel since I wasn't sure where I stood in relationship to God, and sometimes, if God even existed. There was one thing however, that came to mind during that time which encouraged me, and because of it, I knew I would find the answers. That was the simple fact that when I had asked for forgiveness for my sins five years before and had asked Christ to take control of my life, my life had changed. There was no doubt that it was real, and with that reality in mind, I challenged the world's thinking and values.

"I thank God as I look back, for those struggles. I learned so much that first year about commitment from my roommate and close friends in my dormitory who diligently prayed for me and patiently shared with me about how God had been working in their lives. My assignments gave me practical opportunities to wrestle with the issues and to relate the Biblical truth to these issues in areas like Jehovah's Witnesses, Transcendental Meditation and a study of the Youth Culture in Toronto. Some of the most valuable times where I learned the most about God and how His Word relates to life, were those times when I sat alone with the Bible. I came to it with a great need to know God, and a desire to find what He had for me. And, once I made myself available and was ready to listen, He spoke to me. I fondly remember one beautiful fall day as I sat outside alone. The words seemed to jump right off the page to me as they spoke to my specific needs at that time. They brought comfort to my heart during a time of turmoil, and direction during a time of confusion.

"As a student, as so many of us have learned, I have discovered that God is concerned about all of our needs. He promises in His Word to supply them, and over and over again it is practically worked through in my life. I have always had employment which seemed to fit perfectly my needs at that time and also fit my gifts. God has often supplied financially, in many unexpected ways, through a job or the sacrificial love gift from an anonymous friend.

"I praise God for these years when I have had the privilege of attending Ontario Bible College. Roommates and friends have modeled a life in Christ before me and set examples for me in my relationship to Christ. Faculty and staff have done the same and challenged me, taught me, and taken the time to lead me to the God Whom they love and serve. Through the study of God's Word, through fellowship and sharing, and most of all, through the struggles I faced alone or with my roommates and friends, I now have a firmly founded faith and a closer relationship with God. Because of it, I am excited about the challenge ahead. With the privilege of these three years comes a responsibility before me to reach the lost world and to tell them about God and His love for them. I wait with expectation as God leads me to a new area of growth and service for Him."



Michael Sherbino

Finally, Mike Sherbino (who had led the Student Committee for Global Missions during his last year) learned what it meant to proclaim Jesus as Lord. He also could say:

"Are you committed to discovering the best that life has to offer? If you are, I would challenge you to commit your life to Jesus Christ. It will mean for many a change in lifestyle, it will require a repentance of your sins if you seek His forgiveness, but it will mean that you, too, will have eternal life. The Bible tells us that if 'thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised Him from the dead, thou shalt be saved . . . for whoever will call on the name of the Lord will be saved.'

"As we consider to Whom or to what we are committed, I would like to address my concluding remarks to you who committed your lives to Jesus Christ, and especially to my schoolmates and graduating class.

"I personally thank God for two people I love who are committed to Jesus Christ, whose commitment and daily testimony were God's means of bringing me into His family. Those two people are my mother and father.

"I thank God for commitment like that, and it is such a commitment that God expects of us. It will mean daily walking with Him. It will mean more than calling Him Lord; it will mean submitting to His Lordship.

"Friends, as I pray for you, I pray for myself that Jesus Christ will always be first in our lives. I encourage you to never let anything or anyone ever destroy the relationship you have with Him, for that is your power for living. It is only as we submit to His Lordship and do His will that we will know His victory in our lives.

"May each of us be like the Apostle Paul, forgetting those things which are behind and reaching forth unto those things which are before, and then press on towards the mark for the prize of the high calling of God in Jesus Christ, so that when we stand before Him at that final day, He may say, 'Well done, good and faithful servant!'"

The first O.B.C. class of 1896 went out to "Proclaim Jesus as Lord". And they made their mark on the world, giving a selfless, dedicated ministry to that great goal.

Now, 85 years later, the class of 1980 goes out, confronted with a still needy world and committed to the same task of proclamation.

So the 85th Graduation is finished. But participants and audience alike will carry the fragrance, the joy and the dedication of that great evening of April 26, 1980.

Surely He Who is the Alpha and the Omega, the first and the last, will be proclaimed around the world. God grant it will be so.



L to R: Rev. C. Jackson, Alumni President; Dr. V. Adrian, O.B.C./O.T.S. President; Mr. J. Bell, Choir Director at O.B.C. Graduation

Ontario Bible College Graduates 1980

DIPLOMA COURSE

Mary Jane Donaldson Foot's Bay (Muskoka), Ont.
Sandra Jean Howes Belwood, Ont.
Janice Christine White, R.N.A. Watford, Ont.

BACHELOR OF SACRED MUSIC

Applied Music

Rose Bruno Agincourt, Ont.

Church Music

Brian Hordern Dolson Terra Cotta, Ont.
Yvonne Pryce Toronto, Ont.

Church Music and Christian Education

Gail Anne Ernst, B.M.Ed. Halifax, N.S.

BACHELOR OF RELIGIOUS EDUCATION

Christian Education

Michael Allan Benson Campbellville, Ont.
Janis Kathlyn Chapman Trinidad, West Indies
Judith E. W. Côté Maniwaki, P.Q.
David Arthur Esser Sarnia, Ont.
Olwyn Jean Gleadall Owen Sound, Ont.
Sally Anne Johnson Sulton Coldfield, England
Genetie Laryea Dangila, Ethiopia
Gary Hugh MacDonald Downsview, Ont.
Paul A. Martin Downsview, Ont.
Teresa Anne McLeod Leeburn, Ont.
Linda Pauline Moorcroft Sarnia, Ont.
Susan Marlene Potts Windham Centre, Ont.
Anne Louise Ritchie Oromocto, N.B.
Twila Joyce Savigny Pelham, Ont.
Adrienne N. Schmidt Malton, Ont.
Kyoung Ha Shin Scarborough, Ont.
Heather Alice Smith Toronto, Ont.
Cathy Louise Tipp Willowdale, Ont.
Deborah Anne Watling Moncton, N.B.
Cheryl Lynn Webster Lindsay, Ont.
Clara Wiebe Grunthal, Manitoba
Diane Lynn Windsor Lasalle, P.Q.

Christian Education and Secretarial

Martha Ellen Jolliffe Burlington, Ont.
Jane Cathrine Lacey Oshawa, Ont.
Karen Grace Newman Huntsville, Ont.

Missions

Karen Elaine Baker Orillia, Ont.
Linda Ann Martin Ottawa, Ont.

Christian Education and Camping

David Arthur Buchner Oakville, Ont.

Pastoral Studies

Peter Frederick Currens Markham, Ont.
Carl Kenneth Dubrick Waterloo, Ont.
Derek Philip Gregory St. Mary's, Ont.
Paul Clacher Hurst Hamilton, Ont.
John Matti Tapio Pölkki Thunder Bay, Ont.
John Preston Ross Margaree Valley, N.S.
Cecil Neville Vincent Agincourt, Ont.
Niccolo Chak-Fong Wong Hong Kong

BACHELOR OF THEOLOGY

Christian Education

David Laird Crump Beaverton, Ont.
Mark Harry Frogley Weston, Ont.
Audley Anthony Goulbourne Malvern, Jamaica
David Allan Simpson Toronto, Ont.

Missions

David Richard Low Scarborough, Ont.

Pastoral Studies

Isaac Sousa Amorin Scotland, Ont.
Robert James Cousins Thornhill, Ont.
John Thomas Cummings Oakville, Ont.
Bruce Alan Dunning Toronto, Ont.
Norman James Elstone Toronto, Ont.
David Elton Graves Moncton, N.B.
Robert G. Hayes North York, Ont.
Karl Heinz Janzen Downsview, Ont.
Ronald Allen Johnston Burks Falls, Ont.
Randall Ian Jolliffe Burlington, Ont.
Robert Charles Lewis London, Ont.
Daniel Wayne Pauls Thornhill, Ont.
Kenneth James Raymond Toronto, Ont.
William Michael Sherbino Ottawa, Ont.
Paul Douglas Stevens Chester Basin, N.S.
Ronald James Witmer Kitchener, Ont.
Silas Kiptarus Yego Kitale, Kenya

Pre-Seminary Studies

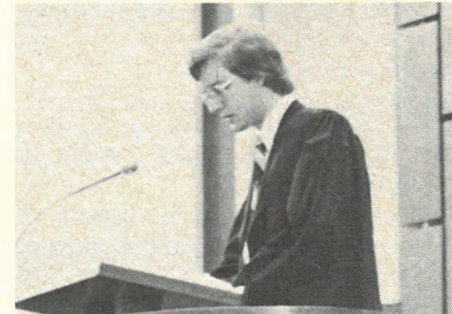
Gordon Dennis Janz Ohsweken, Ont.
Brenda Margaret McKnight Oshawa, Ont.
Richard Alton Thrift Rexdale, Ont.

Pre-University Studies

David Bruce Bucknam Toronto, Ont.
Gordon Joseph Cook Cassiar, B.C.
Peter Frank Gelderbloem Toronto, Ont.
Barbara Edith Maude Lacey Toronto, Ont.
Carl Muller Burlington, Ont.
David James Reimer Toronto, Ont.
Philip Alan Wasnidge Winona, Ont.
Kirk McDougall Wellum Burlington, Ont.



Dr. M. Di Gangi, Baccalaureate Speaker



Daniel Pauls, Class President, reading Scripture at Baccalaureate Service

SCHOLARSHIPS AND AWARDS GIVEN AT GRADUATION 1980

SCHOLARSHIPS:

SENIOR SCHOLARSHIPS:

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

THE JOHN McNICOL SCHOLARSHIP (\$100.00)—*Robin Kunigis*

THE MERLIN GROVE MEMORIAL MISSIONARY SCHOLARSHIP (\$250.00)—*Joy Borody*

ALUMNI SCHOLARSHIPS (\$400.00 each)—*Linda McGuire, Carolyn McAuley*

CAMERON ORR MEMORIAL SCHOLARSHIPS (\$500.00 each)—*Claire Williams, Michael Blair, Andrew Lau*

UNDERGRADUATE OR GRADUATE SCHOLARSHIPS:

THE F. V. ELLIS SCHOLARSHIP IN EVANGELISM (\$100.00)—*Judy Cote*

THE JOSEPH McDERMOTT SCHOLARSHIP IN EVANGELISM (\$250.00)—*David Draffin*

BETTY PERCY MUSIC SCHOLARSHIP (\$200.00)—*Brigitte Weidelich*

BURSARIES FOR GRADUATING STUDENTS: (\$300.00 each)

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

THE ARTHUR ALLOWAY BURSARY FOR ADVANCED STUDIES—Awarded to a student entering an educational institution for advanced studies and who is planning on entering the Christian ministry.—*David Reimer.*

ACADEMIC AWARDS:

PROFICIENCY AWARD: (Pair of O.B.C. Bookends)

This award is given in recognition of Christian character, academic performance, contribution to college life and Christian Service.

THE R. J. KOFFEND GRADUATE GENERAL PROFICIENCY AWARD—*Sally Johnson*

DEPARTMENTAL AWARDS: (Pair of O.B.C. Bookends)

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

JOHN McNICOL MEMORIAL AWARD IN BIBLICAL STUDIES—*Carl Muller*

J. B. RHODES MEMORIAL AWARD IN THEOLOGICAL STUDIES—*Kirk Wellum*

PERCY H. HARRIS MEMORIAL AWARD IN PASTORAL STUDIES—*Randy Jolliffe*

WILLIAM R. QUINN AWARD IN MISSIONS—*Karen Baker*

LESTER LANKIN MEMORIAL AWARD IN CHRISTIAN EDUCATION—*Twila Savigny*

JOSEPH C. MACAULAY AWARD IN MUSIC—*Rose Bruno*

JEAN C. SCOTT MEMORIAL AWARD IN GENERAL ARTS—*Barbara Lacey*

GENERAL AWARDS:

THE STANLEY A. BOSWELL PUBLIC SPEAKING PRIZES—Awarded to students demonstrating abilities in content preparation, organization, delivery, and overall improvement in first year public speaking class.—*Timothy Beadle* (\$100.00), *Heather Wiley* (\$50.00)

THE JOHN HONEYMAN GREEK PROFICIENCY AWARD—To the student who has demonstrated the highest degree of proficiency in New Testament Greek. (Pair of O.B.C. Bookends)—*Ronald Johnston*

THE CANADIAN BIBLE SOCIETY AWARD—A special edition of the New Testament in Greek and English.—*Michael Sherbino*

THE BLACKTHORN AWARD—To a student entering the final year of the B.Th. program who has a good academic standing. (\$50.00 College Bookstore Voucher)—*Ron Wasnidge*

HONOUR SOCIETY AWARDS

DELTA EPSILON CHI

This is the Honour Society of the American Association of Bible Colleges.

Sally Johnson	Bruce Dunning
David Reimer	Jane Lacey
Brenda McKnight	Rev. Terrance Tiessen '64

PI ALPHA MU

This is the Honour Society of the Association of Canadian Bible Colleges.
Carl Muller *Ronald Johnston*

OBC MUSIC MINISTRY

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

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

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

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

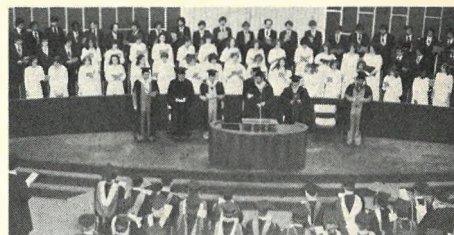
Church

Address

City Prov. Postal Code

Contact Person

Phone



Baccalaureate Service, April 20, 1980

Cathy Tipp
Richard Thrift
Rev. Grover
Crosby '68

David Muchnam
Robert Davis '70
David Gast '68

THE SLAUGHTER OF THE INNOCENTS

Laurier LaPierre*

Sometimes I think King Herod only preceded modern practice in his murdering of the children of Israel. Every week—if not every day—the media tells us of parents and other adults abusing children, spiritually and physically. One day we are told of a man who, when playing with his bubble-gum card collection, was disturbed by the crying of his little girl. To shut her up he almost choked her to death. He was sick, traumatized by the stress of modern life. The child is now blind, deaf and retarded.

On another day, it is the story of a little girl run over by a drunken driver as she played near her home. Her family picked up the pieces and buried her. The driver? Suspension of his driver's licence for a period of eight months. You see, he too was sick and could not cope with the technological explosion. Still on another day, it is the tale of a little boy and of his murder by some adult, sick because of rampant inflation, the sexual revolution and declining religious values. Two years minus a day for the murderer. Eternity for the child.

Every day, I am told, hospitals receive the tattered remnants of children. Who is keeping count? Hardly anybody. The majority of cases remain undetected and unreported. After all, we all know that children hurt themselves badly in their cribs, in their pens, on the floor, in the yard, on the street. It is one of the risks of growing up. Accidents happen so easily. Besides, the adults are under great stress. They are growing up, too. I exaggerate . . . Go to your library and check it out. You will soon find out that abuse of children occurs pretty often. Too often.

There are two types of abuse of children. The first is described as "extreme," and includes such elements as murder, rape and incest, multiple bruises, broken bones, burned flesh, gross neglect and starvation. In most instances, such abuse is fatal. The second form of abuse is more general and more moderate. It does not always kill or fatally wound. It tortures and leaves a little scar. Adults prefer it since it can be indulged in without too great a danger to themselves or to their children. Included in this abuse is parental and professional neglect through untrained parents, inattentive

teachers, ignorant doctors, unconcerned lawyers, incoherent psychologists, macho health nurses, bureaucratized social workers, insensitive politicians and stupid judges. In addition millions of children are abused because they are unwanted, poor, and are victim to the undue expectations of adults, to authoritarianism in the name of religious tradition and to discipline, to physical punishment at home and at school, to name-calling, to judgmental comparisons, to the achievement syndrome, to pornography and violence and to the ever-ready hyperactive diagnosis.

Children suffer abuse as well when budgetary restraint limits day care or renders it lousy, refuses needed instruments especially for the handicapped, cuts services, closes libraries and parks, forces them to be bused hundreds of miles a week in the tin death traps, packs them into overcrowded classrooms, proliferates harming disabilities, subjects them to centralized tests and political standards of accountability and achievements, and trains them for the world of tomorrow with the methods and values and attitudes of yesterday. Finally, it is the children who are prey to the racism of adults, to the adults' rejection of the national, racial and linguistic diversity. It is the children who are mortgagees of the career imperatives and the marriage breakdowns of the parents. It is the children whom adults abuse.

Why?

No doubt there is some validity in the argument that modern life is not easy and subjects us all to intolerable pressure. No doubt there is some validity to the argument that our support systems for child-rearing have been eroded, and the children get hurt because they are in the way. No doubt . . .

However, I think that the real reason for child abuse ties more into the unwillingness of society to accept a child as a person with all the rights inherent in that state. For the majority of adults in Canada, children are temporary aberrations which must be endured, and the state of childhood must be used to prepare the children for the wholesomeness of life, which is of course adulthood. In their precarious and momentary state of existence,



Mr. Laurier LaPierre

children are non-persons who are the property, the chattel and the wards of their parents first of all, then of their teachers, and finally of society as a whole. In such a state there can be no inalienable rights. There can only be attitudes and measures based in the good faith of adults.

The notion that childhood is a limited stage of development has brought about an exaggerated claim of authority on the part of parents and other adults over children: to cure children of whatever may seem to be ailing them, adults have almost a free hand in Canada; to become prepared for their ultimate destiny—adulthood—children may be subject to every conceivable form of tyranny.

Until such a time as society recognizes childhood as a state of life which is whole, coherent and integral, children will be abused. Until such a time as society agrees that children are persons to be protected by a bill of rights, we make ourselves the accomplices of those who abuse children. Until such a time as society accepts that the cherishing and the nourishing and the protecting and the respecting of children constitute its essential priority, we will continue to witness the slaughter of the innocents. I am determined that it has lasted long enough.

Teacher and broadcaster
Laurier LaPierre

chairs an Ontario inquiry on
the education of young children.

*Reprinted from Maclean's Magazine
January 7, 1980.

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ED. NOTE: When I read the above in Maclean's Magazine, I wept. Our reports tell us that this account is also common in the Christian community! Where is the Love of God, and the scriptural corrective for caring for children? Let all Christian parents (and others) heed Mr. LaPierre's comments as read above.

ANNOUNCEMENT FROM THE PRESIDENT'S OFFICE

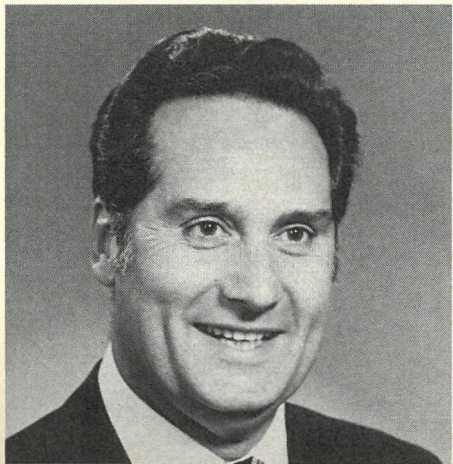
I wish to announce that Dr. Roy Matheson has expressed his desire to be relieved of his administrative duties as Dean of Ontario Theological Seminary in order to devote himself to teaching full time.



Dr. R. R. Matheson

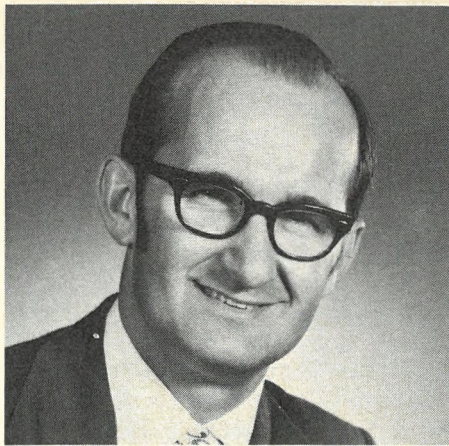
We are grateful for the number of years he has served so ably and with distinction as Dean both at OBC and OTS. I regret his decision from an administrative point of view, even though I understand and sympathize with his desire to return to the classroom.

I would like to announce his successor. Dr. Mario Di Gangi has been appointed Acting Dean of OTS for a year beginning June 1, 1980. The Lord has blessed him with gifts of Christian leadership and administration. Some significant developments in the Seminary growth lie before us.



Dr. M. Di Gangi

Mr. David Bell, who has faithfully served as Administrative Assistant to the President for the past three years has also expressed his desire to return to his academic pursuits at the



Mr. David A. Bell

College. Beginning July 1 he will be full time with the Christian Education Department, continuing as Department Head and assuming responsibility as Director of Evening School. It has been a pleasure to work with Mr. Bell.



Mr. L. Wicks

His replacement, Mr. Lorne Wicks will join the College staff as Assistant to the President in Business Administration. Mr. Wicks is a committed Christian who has spent the major part of his life in administration with Union Carbide. He is presently serving as Vice-president of Business Affairs at the Winnipeg Bible College in Manitoba. He has taken an early retirement from Union Carbide to use his administrative gifts in the Lord's work. We welcome him to our campus as an associate in the Lord's work.

Let us pray for God's blessing upon these men—His servants.

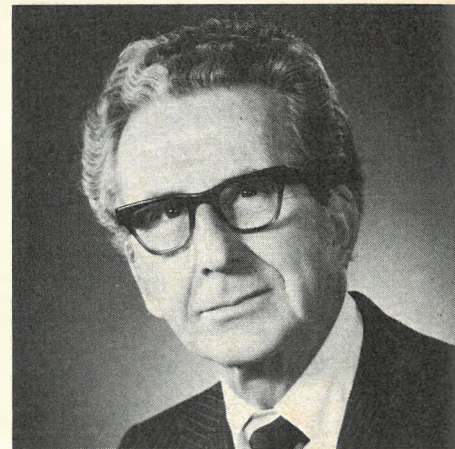
Victor Adrian, president

COMINGS AND GOINGS AT O.B.C.

When one reaches an 86th Birthday, as O.B.C. has done this year, one must expect some changes. This year there are a few more changes than usual, and we wanted our friends to know about them so they can pray for

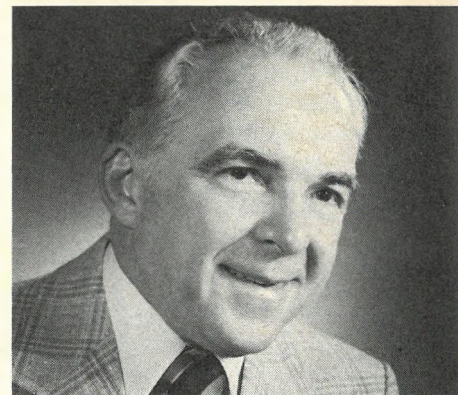
their friends who are going or coming.

For those going, our sincere thanks for work well done and for fine contributions made to the long history of the College.



Rev. W. J. Wallace

Rev. William J. Wallace After spending many years as a missionary in Ethiopia, Mr. Wallace ("Bill" to his friends) joined the faculty of O.B.C. at the London campus. For 19 years, both in London and Toronto, he served as Chairman and Lecturer of the Missions Department, and also served as secretary of the Toronto Institute of Linguistics (because of his linguistic gifts). Now the time has come for retirement, and he leaves us with regret on both sides. He hopes to fill out his years in a pastoral ministry. Pray for him and his wife, Iris.



Rev. G. W. Dorey

Rev. Gordon Dorey For 15 years, Mr. Dorey has served at O.B.C., largely in the Pastoral Department, where his long church experience was put to good use. He has also served as Registrar for the College. As he leaves us, he does so to become Director of Church Ministries for North America for the Far Eastern Gospel Crusade.

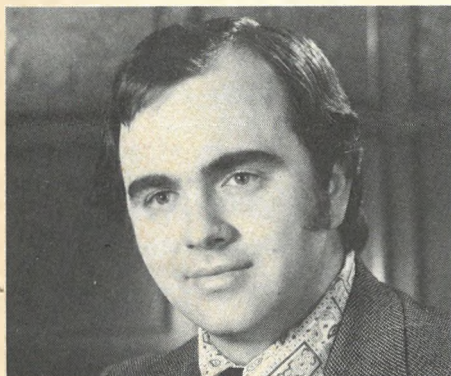
"Gord" and family spent one year in the Philippines at the Asian Theologi-

cal Seminary of the F.E.G.C. When one gets bitten with the "missions bug", it's hard to cure. Thank God for his additional outreach.



Rev. C. A. Tipp

Rev. Charles Tipp has also been here for a long time—12 years. During that time he taught in the Missions Department and served as Director of Field Education. Now he feels it is time to move on in the will of God. Follow him with your prayers.



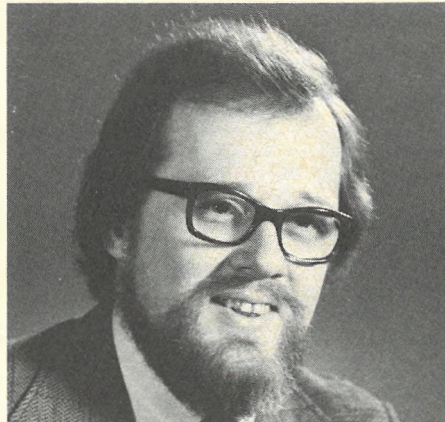
Rev. B. E. Roe

Rev. Brian Roe, our "Greek prof" is also leaving after 6 years here. "Brian" will leave for King's College, London, England, to complete his doctoral studies for two years. Let us uphold the Roe family in this big move and new venture.



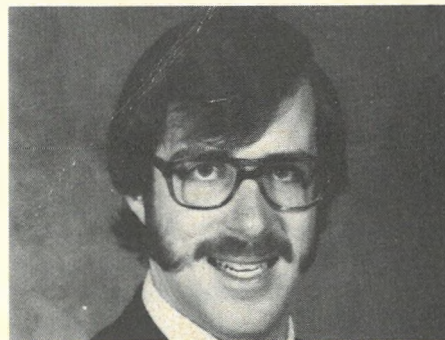
Dr. B. Martin

Dr. Brice Martin For 5 years, Dr. Martin has taught in the Bible Department and is going to teach at Memorial University, St. John's, Newfoundland.



Mr. J. Franklin

Mr. John Franklin will be on leave of absence for the next academic year as he pursues studies in preparation for his work in the Department of General Arts.



Mr. Ted Fish

Mr. Edward "Ted" Fish has been serving part time as Director of the Physical Education Department. Needing full-time employment (not available here), he is moving on to see what God has in store for him. Pray for him.

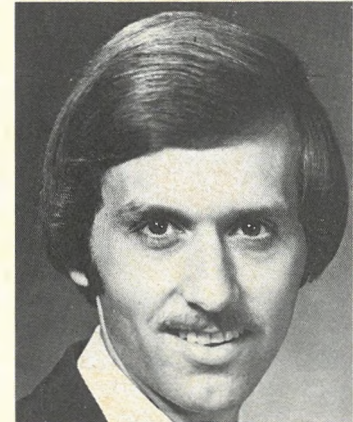


Miss G. Thompson

Miss Geraldine Thompson has been a part-time member of the Com-

munity Life Department (in counselling). She will be retired this year and leaves with our thanks and prayers for a full, rich life in retirement.

THEY ALSO COME



Mr. Ron Devereux

Mr. Ronald Devereux will be joining our O.B.C. family June 16th to minister in the Department of Public Ministry and Stewardship. Ron and his wife, Brenda, have been associated with Grace Gospel Church, Niagara Falls.

His formal training includes a B.A. from Brock University, a B.Ed. from the University of Toronto, a Certificate from the Canadian Public Relations Society at Ryerson Polytechnical Institute and other related training programs. He has served with the Niagara Parks Commission for seven years as Public Relations and Advertising Officer.

He is committed to using his many skills in the Lord's work here at O.B.C./O.T.S. His areas of responsibility will include all advertising, communication with our constituency in brochures and letters as well as working with Dr. Percy, the present Director of Public Relations who retires in 1981 after 33 years at the College. He will also relate to the Business community in informing them of our ministry.

Please pray for them in this time of adjustment and moving, with all that these imply.

Miss Kathy Saul has been appointed as the Physical Education Coordinator. She will be attending O.T.S. Kathy comes to the position well qualified. She has earned a B.A. in Psychology, a B.P.H.E. in physical health education from McMaster. She also has a B.Ed. from the University of Toronto. Kathy has served two years at Peoples Academy, and one year with the North York Board of Education.



Mr. Glenn Wyper

MR. GLENN WYPER, Chairman of the Bible Department, will also assume the responsibilities of Registrar for O.B.C. Pray for him in his dual responsibilities.



Mr. M. L. Steinmann

For several years, MR. MEL STEINMANN directed the Stewardship Dept., and then lightened his load by becoming one of the Ministers of Stewardship, still contributing a great deal of time and expertise in this area. For many of these men, the change of life and work will be traumatic. For others, new or changing responsibilities will be heavy. Brethren and Sisters in Christ, do pray for your fellow members in the Body of Christ.

Further appointments to the faculty will be announced shortly by the dean.

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We are to proclaim, not pacify; we are to herald, not huckster.

If Bunyan's Pilgrim were to return today, 300 years after his progress to the Celestial City, he would undoubtedly be shocked at the proliferation of Vanity Fair. But perhaps he would be even more shocked at the extent to which some modern-day pilgrims have adopted the merchandising techniques of Vanity Fair, becoming peddlers of God, retailers of religion. Is there a ring around the clerical collar?

One important issue is whether obedience in carrying out the Great Commission justifies the use of Madison Avenue methods of promotion and marketing. The meaning of the commission is clear; it is the means that are in question. Does, or should, *propagation* of the gospel entail the use of *propaganda*? Are we to be advertisers as well as ambassadors?

Some answer in the affirmative, with a rationale that goes something like this: "Aren't Christians in the business of selling, retailing the greatest product in the world? If so, why shouldn't Jesus Christ be promoted and marketed effectively?"

The influence of the adman on the churchman is, of course, by no means new. In a book entitled *The Man Nobody Knows*, published in 1925, Bruce Barton argued not only that "the real Jesus" was the "founder of modern business" but also that "he would be a national advertiser today . . . as he was the great advertiser of his own day." If Jesus was the model "businessman" and "salesman", the argument continues, shouldn't his followers be merchandisers of the Master?

Modern retailing of religion takes various forms. There is a prominent variation of "McLuhanitis" that implies the medium—practically any medium to impress people and draw them to a church—is the Christian message. Thus, some have built multimillion-dollar cathedrals to attract people. But

in communicating the gospel, the medium is *not* the message and must never be considered such; rather the message—Jesus Christ and him crucified—constitutes the medium. "And I, if I be lifted up from the earth, will draw all men unto me," Christ said (John 12:28). It is He, the message, who is also the medium, doing the drawing. On the basis of Christ's words, "No man can come to me except the Father which hath sent me draw him" (John 6:44), it can be said that no one is ever truly drawn to Christ by gospel hucksterism. A basic scriptural principle, then, is that whereas religion can be hawked—as it has been for centuries—the gospel of Jesus Christ must not be.

In addition to the danger of confusing message and medium, there is also prevalent an unfortunate mixing of means and ends, whereby Christians use Mammon's means to achieve spiritual ends. Such a philosophy seems to be based on the premise that although salvation ultimately comes by grace through faith, communication of the gospel depends upon our use of clever Madison Avenue propaganda techniques that cost a lot of money. Implicit in this notion seems to be a basic lack of confidence in the power of the gospel itself, making it necessary to "sell the package" or, in the words of Emory Wade, preacher-turned-adman in a recent novel, "sell the trimmings, not the turkey; sell the tinsel, not the tree" (Jack Ansell, *Gospel: An American Success Story*, Pyramid, 1973). Accordingly, "retailers of religion" insist that "it isn't creative unless it *sells*" and "Scripture won't sell unless you sugarcoat it." Furthermore, once people are attracted to the church by the edifice and program, nothing must be said to disturb them. Because people may be disturbed by such unpleasant words

as: sin, iniquity, guilt, punishment, judgment, damnation, holiness, self-denial, and others. Such terminology must be avoided in favor of more euphemistic language.

Also to be avoided at all costs is anything potentially controversial, lest people be turned off—and away—from the church. The intent is not to *controvert*, arguing negatively *against*, but to *advert*, downplaying everything negative and intensifying everything positive for the purpose of *turning attention to*. But how, one might ask, does this philosophy square with the scriptural admonition to "rightly divide the word of truth," a word that includes numerous unfashionable negatives, the unpleasant realities of sin and its dire consequences, as well as unpopular polemics?

A strategy employed in various forms by both the adman and the gospel evangelist has been the personal testimony. Admen for centuries have been persuading individuals of high repute to induce the rest of us to buy products they praise. Of course, the testimonial was used by the apostle Paul, who on important occasions told his Damascus road experience (Acts 22:3-21; 26:4-23). But in recent years the device has been abused in both camps. The adman often abuses the testimonial sell on two counts: expertise or ability in one area, such as sports or entertainment, does not necessarily qualify an individual to offer advice in another area; and seldom

(Cont'd on page 12)

SOME FREE LITERATURE

"I WAS A SHASTRI"—The thrilling conversion of Anand Chaudhari, B.Th. '69, a converted Hindu priest, now back in India serving the Lord.

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does the testifier personally use the product he promotes (although recent rulings have sought to remedy this). The religionist, who may or may not offend in these two ways, has tended to abuse the testimonial by overemphasizing, sometimes to the point of romanticizing, the "before" in order to accentuate the "after". Thus, in a kind of perverse *felix culpa* ("fortunate fall"), the newly converted ex-con, white collar criminal, drug addict, alcoholic, hard-rock singer, or madam describes in graphic detail his or her sordid past, almost to the point of glorying in it. Often, their books become best-sellers, they are touted as spokesmen of the Christian faith, and they are prematurely given places of leadership, in violation of I Timothy 3:6.

The apostle Paul warned against the tendency toward religious hucksterism that adulterates the very message it purports to "sell." A similar problem existed in the Corinthian church. Paul speaks sternly of the many who "hawk God's word for gain" (II Cor. 2:17, Weymouth), who "peddle the Word of God for profit" (NIV), "whose idea in getting out the gospel is to make a good living out of it" (LB). The Greek word *kapeleuontes*, used here for the only time in the New Testament, denotes the act of retailing merchandise; and because first-century hucksters gained the reputation of increasing their profits by adulteration, the term came to denote a corrupting, an adulterating, of the produce—in this case the Word of God.

The passage specifies two quite diverse ways of presenting the Christian message, and the distinction between them is crucial in the church's task of presenting Christ to the World. One way is that of *sincere propagation* of an unadulterated gospel through the agency and medium of God in Christ. (The English word *sincere* is derived from Latin *sine* plus *cera*, "without wax"—alluding to the deceitful practice of filling cracks in pottery with wax. The Greek word for *sincerity* is *eilikrineias*, "judged by sunlight," suggesting a spiritual pun.) The other way, the more popular way in Paul's time and perhaps in ours, is that of *manipulative propaganda*, peddling an adulterated message.

Paul seems to suggest that the adulteration is the inevitable result of the peddling. Propaganda (the term having become pejorative since its original use in the Catholic Congrega-

tion de Propaganda Fide) denotes the effort or activity by which an initiating communicator seeks to alter the attitudes and especially the actions of others by appealing to certain needs or predilections. The propagandist appeals largely to the emotions and nonrational experience.

Can—and *should* they if they *can*?—Madison Avenue's secular propaganda techniques be used to disseminate the Christian message? What happens when the churches seek to package and market Jesus Christ? Perhaps answers to the second question will provide a basis for an answer to the first. Jacques Ellul, in his book *Propaganda: The Formation of Men's Attitudes* (Vintage, 1973), argues that "every time a church tried to act through the propaganda devices accepted by an epoch, the truth and authenticity of Christianity were abased." By acquiring power and influence that are of this world, he argues, Christianity integrates itself into this world, thereby "losing its spiritual part" and "transmitting only a false Christianity." "Christianity ceases to be an overwhelming power and spiritual adventure and becomes institutionalized in all its expressions and compromised in all its actions. It serves everybody as an ideology with the greatest of ease, and tends to be a hoax. In such times, there appear innumerable sweetenings and adaptations, which denature Christianity by adjusting it to the milieu." In short, the Christian message loses its saltiness and becomes sugary.

Propaganda, by its very nature and methodology, is not propitious to authentic Christian belief. "What is effective in the service of Jesus Christ," Ellul notes, "receives its character and effectiveness from Jesus Christ"; propaganda, on the other hand, receives its effectiveness from media manipulation and reflex action conditioning.

Propaganda euphemizes, offering falsehood that is not quite false and truth that is not quite true; authentic Christianity offers a cross, to many a stumbling block, a scandal, downright foolishness. Propaganda tends to separate thought and action, appealing to the emotions, bypassing or short-circuiting God-given intellectual faculties; authentic Christian experience is balanced, involving the whole man—intellect, emotion, and will. Propaganda, in superficially appealing to

the lowest common denominator of human nature, tends to dehumanize; authentic Christianity, by offering a divine nature, makes man more meaningfully human. Thus propaganda tends not only to dechristianize the message but also to dehumanize the recipient—and perhaps the messenger as well. Peter warns of those who, "with feigned words, make merchandise" of many (II Peter 2:3). "In their greed for money they will trade on your credulity with sheer fabrications" (NEB).

Does this mean, then, that responsible promotion and advertising have no place in the churches, that Christians should not propagate the gospel persuasively, that, as Bruce Barton asked 50 years ago, other voices should be raised in the marketplace but the voice of Jesus of Nazareth should be still? Most assuredly not. The crux of the matter is whether the authentic voice of Jesus Christ is being heard. Paul kept the fine distinction between clever human persuasion and effective gospel communication clearly in mind. On the one hand he said, "Knowing the terror of the Lord, I *persuade* men" (II Cor. 5:11); but on the other, "My speech and my preaching were not with *persuasive* words of man's wisdom" (I Cor. 2:4). (The Greek word for *persuade* is *peithomen*, "to influence by persuasion, endeavor to convince"; the word for *persuasive* is *peithos*, from the same stem but associated with *Suada*, pagan goddess of persuasion.) There is no contradiction here—just the difference between propaganda and propagation, between peddling and proclaiming.

Perhaps examination of a propaganda paradigm (example, pattern) will clarify the differences. Propaganda in any form—whether commercial advertisement, political and governmental persuasion, or "public relations" of various kinds—follows this schema (formulated by Professor Hugh Rank of Governor's State University in Illinois and endorsed by the Committee on Public Doublespeak of the National Council of Teachers of English):

Intensify own "good." Intensify others' "bad."

Downplay own "bad." Downplay others' "good."

The secular propagandist intensifies in three major ways: (1) *repetition* (slogans, brand names, songs, etc.);

(2) *association* (bandwagon, plain folks, sense of roots, testimonials, etc.); and (3) *composition* (syntax, semantics, etc.). The sincere Christian proclaimer, relying on the intensifying power of the Spirit and the living Word, also employs the three-fold technique. He uses *repetition* ('precept upon precept, line upon line, line upon line; here a little, and there a little,' Isa. 28:10); *association* (testimonial, promise of fulfillment), and *composition* (effective use of both verbal and nonverbal techniques).

The propagandist downplays in three major ways: (1) *omission* (slanted language, euphemism, distortion, half-truths, cover-up, ellipsis, etc.); (2) *diversion* (red herring, smoke-screening, nit-picking, hair-splitting, focusing on self, *ad hominem*, *ad populum*, etc.); (3) *confusion* (doublespeak, circumlocution, ambiguity, incoherence, disorganization, equivocation, red tape, etc.).

Downplaying for the Christian proclaimer is considerably different from what it is for the propagandist-peddler. Spurning omisive half-truths, distortion, diversion, and confusion, he presents the message simply and plainly. He "handles aright" (literally "cuts straight") the "word of truth" (II Tim. 2:15); he "declares the word of truth without distortion" (Conybeare). Paul, within a single verse, emphasizes both downplaying and intensifying as spiritual weapons of the believer: "We tear down calculations (or destroy false arguments) and every height that is raised against the knowledge of God (downplay). And every mental perception we lead into subjection to Christ (intensify)" (II Cor. 10:5, Berkeley). For the Christian proclaimer, then, downplaying is simply the other side of intensifying; that is, using the positive truth to offset the negative falsehood. The ineffective Christian proclaimer, like the religious huckster, often engages, intentionally or unintentionally, in such negative downplay as hairsplitting, nit-picking, circumlocution, and ambiguity.

Christian believers forget or ignore to their spiritual peril that ancient adage *caveat emptor* ("Let the buyer beware"), for Satan is the master propaganda paradigm. It could be said that when the world, the flesh, and the devil intensify, the believer should downplay; when that unholy triad downplay, the believer should inten-

sify. But equally as important for believers to remember is *caveat venditor* ("Let the seller beware"). Which shall we be: hucksters of heralds? Effective Christian proclamation intensifies and downplays honestly, responsibly—the gospel message itself constituting the medium, the means suited to the ends, the motive unadulterated by desire for personal gain.

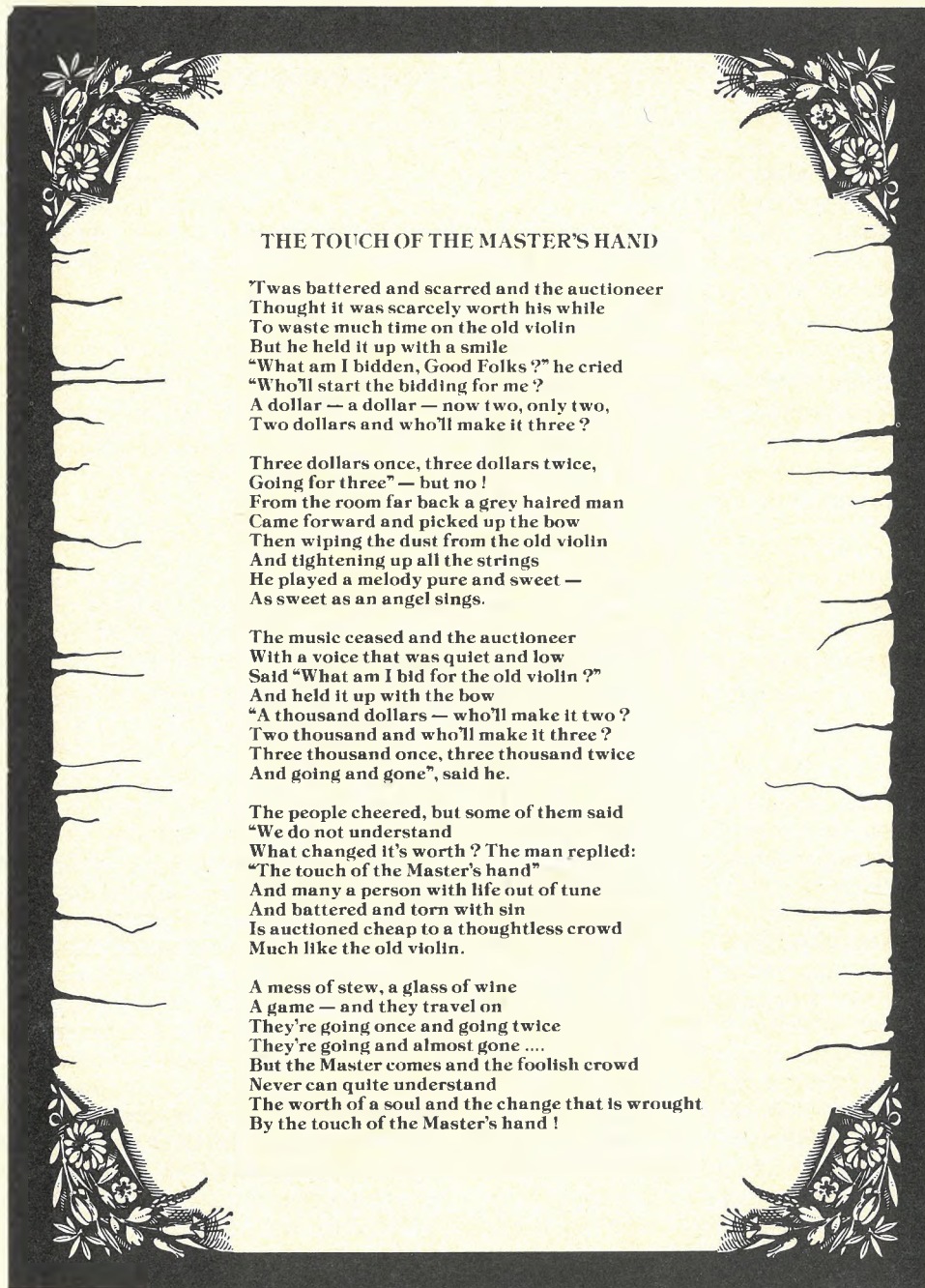
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THE TOUCH OF THE MASTER'S HAND

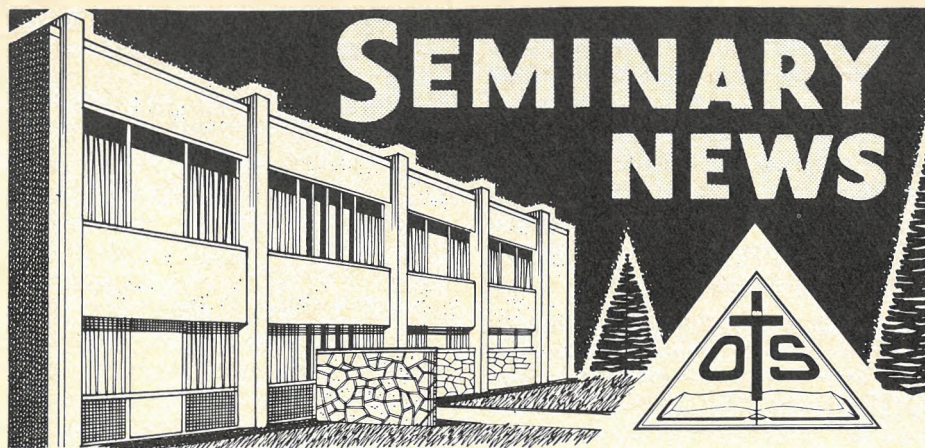
'Twas battered and scarred and the auctioneer
Thought it was scarcely worth his while
To waste much time on the old violin
But he held it up with a smile
"What am I bidden, Good Folks?" he cried
"Who'll start the bidding for me?
A dollar — a dollar — now two, only two,
Two dollars and who'll make it three?"

Three dollars once, three dollars twice,
Going for three" — but no!
From the room far back a grey haired man
Came forward and picked up the bow
Then wiping the dust from the old violin
And tightening up all the strings
He played a melody pure and sweet —
As sweet as an angel sings.

The music ceased and the auctioneer
With a voice that was quiet and low
Said "What am I bid for the old violin?"
And held it up with the bow
"A thousand dollars — who'll make it two?
Two thousand and who'll make it three?
Three thousand once, three thousand twice
And going and gone", said he.

The people cheered, but some of them said
"We do not understand
What changed it's worth? The man replied:
"The touch of the Master's hand"
And many a person with life out of tune
And battered and torn with sin
Is auctioned cheap to a thoughtless crowd
Much like the old violin.

A mess of stew, a glass of wine
A game — and they travel on
They're going once and going twice
They're going and almost gone ...
But the Master comes and the foolish crowd
Never can quite understand
The worth of a soul and the change that is wrought
By the touch of the Master's hand!



CONTINUING EDUCATION PROGRAM

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Monday classes will be taught from September 8 through December 8 inclusive. There will be no classes on October 13.

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Dr. Roy R. Matheson

A study of the Gospel of Mark applying exegetical principles for expository preaching. Introductory Greek grammar is a pre-requisite.

4 semester hours credit

EXPOSITORY PREACHING FOR TODAY

Haddon Robinson

Unfortunately, in some congregations the place of the Bible on Sunday morning resembles the playing of the national anthem at a football game. While it gets the proceedings started, it has little to do with what goes on during the rest of the afternoon.

What is expository preaching? At its heart, it emerges from a philosophy rather than a method. Whether or not a sermon can be called exposition results from the honest answer to a fundamental question, "Is the thinking of the preacher submitted to the Bible or is the Bible used to support the preacher's thinking?" An expositor does not use the Word of God as a launching pad for one's own thoughts

but as the source and shaper of the sermon. The preacher approaches the Bible like a book reviewer whose major responsibility lies in understanding a writer's thought and purpose and then making it clear to others. An expository sermon, therefore, reflects a passage in at least four ways: its central thought, its development, its purpose, and its mood.¹

The work of an expositor is tackled first by studying the text and amassing notes. When handling smaller books of the Bible, one will read the book several times so that the passage is placed within the author's sweep of thought. The wise student knows that more insight into a particular passage comes from the context surrounding it than the details within it. It is astonishing how much of the Bible can be mastered by simply reading it repeatedly.

Normally, since English is the native tongue, the preacher reads the passage several times in English. Percep-

tions may be stimulated by reading it in different translations. For those with a knowledge of Hebrew or Greek, a study of the text in the original language produces additional insights. Harold Heoner compares the benefits of the original languages to the advantages of color television over black and white. Both get the same picture, but color brings out detail and adds depth.

During the reading of the passage, the expositor tries to pin down exactly the meaning of the passage. What did the biblical writer try to communicate to readers? In attempting to get at the meaning, a variety of tools will be used: lexicons, encyclopedias, grammar, word study books, and commentaries. For the serious student an investment in a good library is not a luxury but a necessity.

Bibliographic guides assist an exegete in choosing the best books for the money. For example, Frederick Danker gives his counsel in *Multipurpose Tools For Bible Study*, B. S. Childs comments on *Old Testament Books for Pastor and Teacher*, and David Scholer lists more than 425 reference works in *A Basic Bibliographic Guide for New Testament Exegesis*. TSF has published commentary surveys for both the Old Testament and the New Testament.

Because the Bible contains a variety of literary forms, the expositor must come to grips with the Bible as literature as well; and must ask the questions we ask of history, poetry, proverb, parable, epistle, oratory and apocalyptic literature. All of them present ideas but they do so in their own way. Leland Ryken's *The Literature of the Bible* discusses these forms with the concern of a literary critic.

An effective expositor not only exegetes the Bible, but exegetes the congregation as well. When Paul reminded Timothy "all Scripture is inspired by God," he went on to say that it should be used "for teaching, for reproof, for correction, for training in righteousness." Yet all of these were aimed at an ultimate result, "that the man of God may be adequate, equipped for every good work" (II Tim. 3:16, 17). Since the purpose of the God-breathed Scriptures is to produce God-oriented lives, an expositor must have some idea of how a given passage can change the preacher and the hearers. Application is not incidental to expository preaching, it is crucial.

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Taught mornings beginning at 9:30 a.m.

Instructor: Dr. R. Matheson

A CHRISTIAN METHOD OF MORAL JUDGMENT

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FACULTY FOR AUGUST COURSES

Dr. Roy R. Matheson is Dean of Faculty and Professor of New Testament at Ontario Theological Seminary. He holds the Th.M. and Th.D. degrees from Dallas Seminary and has an extensive Bible Conference ministry.



Dr. Roy R. Matheson



Dr. Clark Pinnock

Dr. Clark Pinnock is Professor of Systematic Theology at McMaster Divinity School. He holds the Ph.D. degree from the University of Manchester. His published books include *Biblical Revelation* and *Set Forth Your Case*.

Our Protestant forefathers summed it up, "Doctrines must be preached practically, and duties doctrinally."

In tailoring the Bible to people, though, the expositor dare not cut the Bible to fit experience. Instead the people are summoned to bring themselves into obedience to the standards of Scripture. Christians belong to the age to come, not the present age. Application in an expository sermon, therefore, moves two ways. Biblical truth must be related to life and then our lives must relate to biblical faith.²

Many benefits come from a consistent preaching of the Scriptures. First,

the Bible offers content without limit. Any preacher, unless a genius, feels the burden of constant preparation. If only 45 sermons a year are constructed (and many prepare three times that number) that is the equivalent to three full books. Yet give the Bible to someone who can use it, along with the basic tools necessary to study it, and they will run dry only when the Bible runs dry.

Expository preaching gives authority to the preacher. Preaching which separates itself from the Bible holds no valid authority over people's minds and actions. Authority is not conferred

on the minister by an ordination council. It falls on one as God's Word is proclaimed to the congregation.

Expository preaching informs people about the Scriptures. Biblical illiterates do not function smoothly as Christians. Consistent Scriptural preaching enables the hearers both to learn the content of the Word of God and to use it for living. As a result of knowing it they can better discriminate between religious fads and eternal truth.

F. B. Meyer understood the awe with which an expository preacher perceives a calling. "He is in line of a great succession. The Reformers, the Puritans, the Pilgrim fathers were essentially expositors. They did not announce their own particular opinions, or doubtful disposition; but basing their stand on Scripture, drove home their message with irresistible effect with, 'thus saith the Lord!'"

This article first appeared in TSF News and Reviews, published by the Theological Students Fellowship (233 Langdon, Madison, WI 53703). Reprinted by permission.

FOOTNOTES

¹Examples of good preaching would be included in Farris Whitesell's *Great Expository Sermons (Revell)* and Helmut Thielicke's *The Waiting Father (Harper and Row)*.

²Helpful texts on preaching include H. Grady Davis' *Design for Preaching (Muhlenberg)*, *The Way to Biblical Preaching by Donald Miller (Abingdon)* and *Preaching the Good News by George Sweazey (Prentice-Hall)*. An older but "worth looking at" text is P. T. Forsyth's *Positive Preaching and the Modern Mind (Eerdmans)*. (NOTE: H. Robinson is the author of *Biblical Preaching*, a textbook to be published by Baker Book House this fall.)

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ENTITLED OR ENTRUSTED?

The second Graduation Service of the Ontario Theological Seminary was an evening of inspiration and challenge.

The inspiration came through the testimonies of two graduates; the challenge came through the Commencement speaker, Dr. Leighton Ford, Vice President of the Billy Graham Evangelistic Association. It was the latter speaker who gave us the title at the head of this article.

For the graduating class, Robert McRoberts and Douglas Martin shared their seminary experiences.

Robert McRoberts worked his testimony around 1 Cor. 16:9 "For a great door and effectual is opened unto me,



Robert McRoberts, M.Div.

"Tonight I would like to very briefly express my gratitude for the great door and effectual that the Lord has opened for me through the Ontario Theological Seminary.

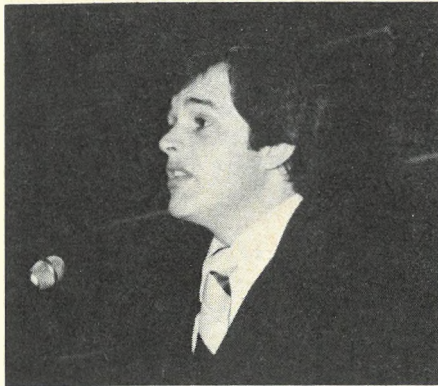
"But when I got to O.T.S., some adversaries met me. And at the end of the first week, I was ready to quit. But the Lord was leading, and He latched me onto the fervency of Dr. Di Gangi, the gentleness of Mr. Glenn Taylor, the commitment of each of the O.T.S. faculty members. I would not have survived that first year if God had not called to O.T.S. men who were dedicated to fellowship, as well as scholarship. Men dedicated to the person of Jesus Christ as well as to their profession. Men of competence, but also of compassion, conviction, and character. And because these men sought to build into the lives of their students these qualities, a great door and effectual was opened unto us.

"Secondly, may I say this is the evening of graduation, and yet these men in their devotion to God's Word

have impressed upon me that one can never graduate from God's Word. I am sure I speak for each of the students here tonight. We have feasted these past few years on something far greater than mere food—the inexhaustible Word of God, sweeter also than honey and the honeycomb. And through the preached Word, through the power of that Word we have before us, a great door and effectual. Let us walk through that great door."

Then Douglas Martin gave his testimony in this frame:

"It really is a privilege for me at the close of three years of study at the Seminary to stand before you and



Douglas Martin, M.Div.

share some reflections that I have upon the kind of education that this has been for me. And you know to speak about a Seminary and about the education involved, there is more to speak about than a building. We have a good building at Ontario Theological Seminary. But when we talk about a Seminary education, the most important thing that we can speak of, in my opinion, are the men of the faculty. It is my privilege this evening to thank the Lord, together with my fellow graduates and the other students, for the kind of men that He has placed in Ontario Theological Seminary to train leaders for the future of God's church. These men, it seems to me, by their example and by their expertise in various fields have given to us who are graduating, full training as professionals in God's ministry. We have learned of the Biblical languages, we have learned theology, we have learned of homiletics, we have learned of pastoral care. These really are the tools, which if used properly, will make our

ministry effective as we go on for God.

"I am going to give you two examples of what I mean by the use of these tools. I can't really tell you how much confidence it gives me to sit down in my study on Monday afternoon or on a Tuesday morning and go to my Hebrew Bible or to my Greek New Testament to know that God, by His grace, has provided me with the kinds of tools that will help me. So by Sunday, I can stand before God's people and minister to them effectively from His Word. It seems to me that it gives my people a certain kind of confidence as well to know that even though I am a young man I have the kind of training that God by His Spirit can use to teach them through His Scriptures.

"It also gives me a confidence at times when I work with people outside the church who are also involved in helping other people. It gives me confidence to be able to represent my Saviour, not just as an enthusiast, but also as one who has been concerned enough to train for the kind of ministry ahead. Our Lord Himself demonstrated that He had a tremendous skill with the Word of His Father, and He demonstrated as well that He knew how to deal with people. Our faculty members have struggled hard to pass on to us their professional skills, and I think that we as graduates can be very proud of the men that we have had the privilege to study under.

"I really would only be giving you half of the truth, and maybe only the least important half of the truth if I said something only about our professional training at O.T.S. The training at O.T.S. has not only been for a profession; it has been training for Christian ministry, and there is a great difference between training for a profession and training for an ongoing Christian ministry. It is my testimony that beneath the professional abilities of each of our faculty members, we have been able to see men who love and believe God's Word; men whose lives reflect the life of God's Son. And I think that as we move out into our various ministries as graduates, it is this quality of spiritual life that God would have us emulate as we have seen it in them.

"I give only one example, but this example could be multiplied in a variety of ways regarding each one of our

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professors. But I don't think any of us who have sat through one of Dr. Leggett's classes will ever forget those times when he suddenly breaks from the routine of a lecture and gets carried away and begins to actually preach to us on some theme that has captured his heart. It really has been some of those times when Dr. Leggett has moved from the lecture into these little preaching discourses that we have really seen behind the Old Testament professor to the man who really loves God's Word, to the man whose life is really saturated by God's Word, to the man who loves the gospel of Jesus Christ and longs for other people to believe. And I think in all of our professors we have witnessed this quality of spiritual life behind the professional abilities that they possess. It is that quality of spiritual life which must permeate our lives also.

"It strikes me that when Paul wrote to Timothy, he wrote to him some things about his conduct as a professional, but he wrote much more about Timothy's own personal, spiritual conviction. He said to him, "Do not be ashamed to testify about our Lord. Guard the good deposit entrusted to you. Be strong in the grace which is in Christ Jesus. Do your best to present yourself to God as one approved. Flee the evil desires of youth and pursue righteousness, faith, love and peace."

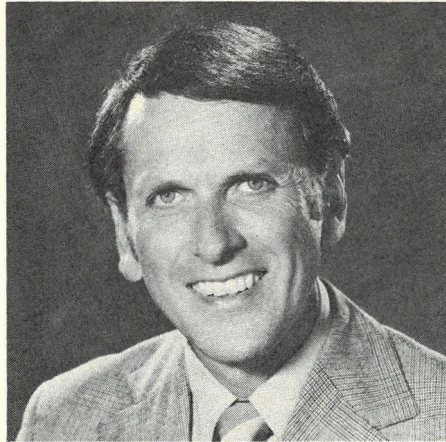
"Adopting the words of Paul to the Ephesians, I pray that out of His glorious riches He may strengthen us with power through His Spirit in our inner being so that Christ may dwell in our hearts through faith."

When Dr. Ford got up to speak, he laid the capstone to all that had gone before.

"I think of a very wealthy young lady who lives in New Orleans. She is one of those children of affluence that Robert Coles, a Harvard child psychiatrist, has written about. He calls them "entitled" people.

As a child, she used to stare at a cemetery for long periods of time. Her parents were worried about her, but were assured that it was just a phase and would pass. Only keep her busy. They did that and the phase did pass.

But I was interested in Dr. Coles' description of such rich people—"entitled". They have so much and so many choices. They feel that destiny has favoured them. They have not



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

had to face and ask the hard questions of life as so many poorer ones have done.

The girl mentioned had a maid who said she felt sorry for the little girl, who used to sit and stare and ask questions about life and the future. She stopped asking those questions and her family was glad.

Then the maid added, "I am poor, but I ask myself the same questions and am glad when I get the answers". As Dr. Coles related, in studying the rich and poor, the rich children, the "entitled" ones have been robbed of the spiritual awakening that comes from asking the hard questions of life. Ford went on to say:

"Am I getting to the place as a child of God where I am beginning to feel *entitled*? Everyone of us who lives in North America in a sense, is very entitled. We live in the midst of material abundance that we have hardly any idea of what it is compared to the rest of the world. If you have choices, you are rich. If you have options, you are rich. If you can decide what clothes to wear, you are rich. If you can decide which pair of shoes to wear, you are rich. If you can decide whether or not to eat, or what to eat and where to live and where to work, you are rich.

It is so easy to begin to feel entitled, isn't it? Or the spiritual abundance or the intellectual abundance that surrounds us at a place like Ontario Theological Seminary. When I graduated from high school in the late 1940s, we had so little as an evangelical community, in Canada or in the world, in comparison to what we have today. Most of you who are graduating here have grown up with this. We didn't have on television great media

presentations of the gospel. There were some radio programs, yes, but not like we have them today. We didn't have Christian publications with the high level of scholarship penetrating into our communities at the level that we have them today. We didn't have the effect of the mass crusades of Billy Graham as we have known them in the last 25 or 30 years. We didn't have the quality of evangelical scholarship. Pioneers in this field, yes, but not as we have it today.

"So much of these have come to us since. Evangelicalism wasn't in the headlines; it wasn't material for the media 30 years ago in the sense that it is today. We didn't have seminaries in Canada at the level that we have today. Christianity has grown at a rate that is so phenomenal it has never been matched in history. There are 1600 new Christian churches being started each week around our world. Some 60,000 brand new Christians are born again every single day. These are tremendous things, and we may be moving into a post-Western world, but we certainly are not moving into a post-Christian world!

"It is so easy to have grown up with all this until in a sense, like the rich kids of America, we begin to feel 'entitled'. I would like to ask the Class of 1980 and all of those who are here tonight, have we begun to take for granted these blessings that God has given, until we become detached and self-centred and spiritually laid back?

"How do we handle entitlement? The central miracle and the central mystery of Christianity is the incarnation. I believe the way in which God became man gives to us something of a clue as to how to handle entitlement, with all of these blessings which God has given to us.

"Suppose you had been planning the incarnation. How would you have done it? Suppose you had been writing the scenario for Christmas. How would you have done it? I know how I would have done it. I would have had Jesus born, probably in Rome. He would have been the son of the emperor. There would have been angels with trumpets in the sky; the whole world would have known that He was born. But that's not how God did it. When God became flesh in Jesus Christ, He was born in an obscure village, in a third rate province of the Roman empire to peasant parents who, when the time came to dedicate

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Him, didn't have two lambs to offer. They had to settle for two pigeons, and the common shepherds were the ones who came and worshipped at His birth. That's how God did it.

"Paul wrote in Philippians 2 that your attitude should be the same as Christ Jesus, Who being in very nature God did not consider equality with God something to be grasped. If there was ever someone who could have felt entitled, it was our Lord Jesus Christ. Equal with God. He didn't cling to this; He didn't grasp His equality with God. Rather, said Paul, He made Himself nothing. He took the very nature of a servant; He was made in human likeness, found in appearance as a man. He humbled Himself and became obedient to death, even death on a cross. What a fantastic picture! God becoming man! The Lord of all becoming the servant of all. The Creator who made all the laws becoming obedient. The Author of life giving Himself to death. The One Who was without sin becoming sin at the death on a cross for you and for me.

"He was entitled, but He didn't grasp onto it. Now why did Jesus do this? Why did Jesus, our Lord and Saviour, have to suffer and humble Himself in this way? Some people say that Jesus died and suffered so you and I wouldn't have to do it, to give us eternal life and abundant life. Other people say the reason Jesus suffered and humbled Himself like that was to teach us the meaning of discipleship. And the cross of Jesus doesn't mean that we will escape from a cross; it guarantees our suffering. Now, which of these views is right? In a sense they are both right. They are both Biblical. Jesus did humble Himself and suffer to take our place on the cross in order to give us eternal and abundant life. He who was rich, Paul said, for our sakes became poor that we through His poverty might be rich.

"He died and suffered so that you and I would not have to die and suffer eternally. That is true and that is Biblical. But it is just as true and just as Biblical that Jesus suffered and died to show us what discipleship means. And to receive Jesus Christ as my Lord and Saviour means to reflect the attitude of Jesus. Your attitude, says Paul, should be the same as that of Jesus Christ. It means I learn to empty myself as He did.

"Now that doesn't mean, when I talk about emptying myself, that I reach down my throat and yank myself out as if I didn't have any identity. Some people interpret it when Jesus says 'deny yourself', as if He is saying, put yourself down, you are not worth anything. Some people have gotten a very negative view of Christianity. When I accept Jesus as my Saviour, I discover myself—forgiven, renewed, accepted, born again in the fulfillment of all the gifts that God has given to me. I find myself that I might, as Jesus did, empty and lay myself down. John 13 shows a beautiful picture of Jesus' self emptying. That chapter says that Jesus Christ, coming to the end of His life, knowing that He came from God and that He was going back to His Father, knew His origin and knew His destiny. Knowing that the Father had put all things into His hands, all power had been given to Him, what does He do? He doesn't lord it over His disciples. He strips Himself of His clothing, wraps Himself with a towel, kneels down with a basin and He washes their dirty feet, and He says, 'you call me Lord and Master, that's right, that's what I am, but if I your Lord and Master can serve you like this, you ought to serve one another'. You see it was because He knew Who He was in a unique sense as the Son of God that He could so freely give Himself. Yes, He was entitled, but look at what He did.

"I believe Paul gives us a clue to this. We hear many people talking today about being born again. What does it really mean? What are the effects of it? What is the result of being born again? Paul wrote to the Corinthians in 1 Cor. 3 and puts this all together for us in a tremendous way: 'So then all things are yours. Whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours, and you are of Christ and Christ is of God'. You are entitled. All things are yours if you belong to Christ. If there is any beauty in the world, then it is of God. It belongs to you because you belong to Christ. Is there any truth in the world? It's of God and in Christ it's yours. Is there any joy in the world? If so, it is of God and in Christ it's yours. All things are yours, says Paul. What a tremendous thing! And as you in the Class of 1980 go to minister in the name of Jesus Christ, to be able to go out in the world and say all things

where I minister, are of God. And I can affirm that. God has created and given. But what is the conclusion Paul draws from this? Not that he is entitled. He goes on then to say, so men ought to regard us as servants of Christ and as those entrusted with the secret things of God (1 Cor. 4:1). Think about this.

"How do men look at me and you as Christians? How do we look at ourselves? As entitled? Or as entrusted? What about my education? Am I entitled or entrusted with it? What a tremendous thing you have, as we've heard in the student testimonies. It has been entrusted to you, the teaching of the Word of God from these faithful men. But is it something that I am entitled to, my education, or entrusted with?

"Paul also said knowledge puffs up, love builds up. Is my education something I am entitled to or entrusted with? An education can alienate you from other people, it can alienate you from your family, the people to whom you go to minister. If it puffs you up and separates you from them, instead of being a servant with a tool, as we have heard tonight, to use for the ministry of Christ, then something is wrong.

"What about my time? Am I entitled to it or entrusted with it? Paul spoke of redeeming the time in Ephesians 5. Buy up every opportunity, he said, because the days were evil. What about my time? Am I entitled to it or entrusted with it? There is so much to do, the world is such a pressure cooker, we are so busy, we have so many things that we are involved with. Am I entrusted with my time? Do I really take time to listen to and sense the need of other people, or am I so busy in the program that I am involved in that I have no time for the people to whom God wants me to minister? Isn't that again what Paul was emphasizing in Phil. 2 when he said your attitude should be the same as Christ Jesus? Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves? Each of you should look not only to your own interests, but also to the interests of others.

"I have sat and talked with some Christian leaders and Christian workers and heard them go on for hours about *their* work and *their* plans and *their* program and never ask one question or make one comment about

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anything else or anyone else. Is that the mind of Christ? Is there time to really listen to the other person? I hope you who graduate will say, 'Lord my time is not something I am entitled to, but something I am entrusted with'. During the next few days take time for your parents, for your husband, for your wife, if you are married. Time for some of those around you. Perhaps you have been so busy you need to take time to listen to them, as well as taking a little time off to relax and smell the flowers yourself, and get some sleep, which I am sure you probably need.

"What about our possessions? Are my possessions something I am entitled to or entrusted with? Now in this age in which we are beginning to really face up to the fact that as Christians there is so much wealth and so much poverty, so much affluence and so much hunger in our world, and we are beginning to look again at the economics of God as we find them in the Bible. We look at the Old Testament and read about the Day of Jubilee when every 50 years slaves were freed and properties were returned to original owners. What was God saying to His people? He was saying I don't want to see extremes of wealth and poverty in which some have so much and some are in grimy poverty. Or look at the early church, in which they came together to share together, and no one said that anything he had was his own. That was part of the impact that they made on the early world. Everything they had was at God's disposal, and available to their brothers and sisters in Christ. Now I look at my possessions and say I am entitled to them? Or entrusted with them? Can a Christian enjoy nice things? Sure. God's given us all things richly to enjoy, and I believe we are to enjoy them. Not an extravagant lifestyle, but we are to enjoy what God has given to us. Remember whatever is not a tool becomes an idol.

"What about the gospel? Am I entitled to it or entrusted with it? Men ought to regard us, says Paul, as the servants of Christ and as those entrusted with the secret things of God, the mysteries of God made known, a gospel to proclaim. Is this gospel something that we are entitled to? Do we simply say tonight, 'Oh, isn't it great that Jesus Christ died for me!' That's tremendous and I rejoice in

that. Or do we feel tonight in our hearts, and I speak not only to the Class of 1980, but to all of us who know Christ here tonight, something of that inner compulsion and that burning fire that Paul felt when he said, 'Woe is me if I preach not the gospel'? There are 2½ billion people in our world who never yet have heard that Jesus lives and died and rose to bring eternal life. Is there a fire burning in our hearts? We are entrusted with the gospel.

"What a tremendous thing it is to know that you and I are the adopted children of God by the grace of God through Jesus Christ. We are not the children of affluence nor children of poverty. These are not the most determining things in our background. The most important thing is that we have been adopted into the family of God to be His sons and daughters. That should fill us with a sense of wonder, and we should pray that God should give to us an infinite sense of being entitled—all things are yours, and a sense of being everlastingly entrusted. Servants of Christ entrusted with the gospel.

"John Wesley prayed this, and I offer it as a prayer that you, the Class of 1980, might take it with you: 'I am no longer my own but Thine. Put me to whatever Thou wilt. Link me with whomever Thou wilt. Put me to doing, put me to suffering, let me be employed for Thee, or laid aside for Thee, exalted for Thee or brought low for Thee. Let me be full, let me be empty, let me have all things, let me have nothing. I freely and heartily yield all things to Thy pleasure and disposal. And now, oh glorious and blessed God, Father, Son and Holy Spirit, Thou art mine and I am Thine. So be it. And the covenant which was made on earth, let it be ratified in heaven'.

"He has entitled you. He has entrusted you."

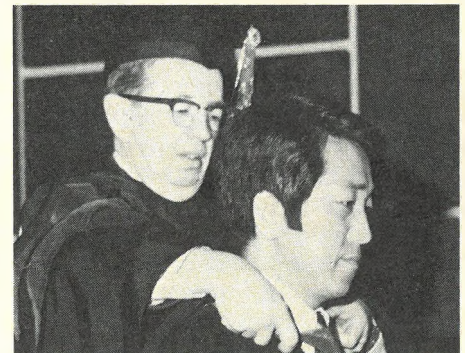
So the second graduation service of O.T.S. closed on these notes of inspiration and challenge. It was a glorious evening, and a witness to the goodness and grace of God, to His faithfulness and to His Word. May these ever be the emphases of the Ontario Theological Seminary.



O.T.S. Choir and Graduation platform.



Stephen Bramer, Toronto.



Kyoung-Jin Kim, Korea, being hooded by Dr. W. R. Foster.

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SEMINARY NEWS

IN THE PREACHER'S STUDY

What Every Preacher Knows

M. A. J. Waters*

Rev. M. E. Aubrey, the secretary of the Baptist Union of Great Britain and Ireland, told a story that is worth passing on. He told of a little girl who came into the study of her father who was a minister. He was busy preparing for his pulpit and when she saw the writing on the desk before him she asked, "Is that your sermon for Sunday?" to which he replied, "Yes, it is, my darling." Her eyes widened and she said in subdued tones, "Did God tell you to say that?" "Yes, I think so," said the father. "Then why did you cross out so much?"

If I am not mistaken that story will strike a responsive chord in the hearts of most preachers of the Gospel, for "what every preacher knows" is the temptation to cross out certain passages in the manuscript lest they offend. Many a passage has been put down on paper that never was spoken in the pulpit. We all know the temptation to "trim our sail," to tone down the uncompromising message of Christ, to try to make the straight and narrow way wide enough for all.

We shall need to remind ourselves, especially in these difficult days, of the request of Paul as it is found in the letter to the Ephesians: "Praying . . . for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel, . . . that therein I may speak boldly, as I ought to speak."

* Dr. Waters recently died and is with the Lord.

RECENT PUBLICATIONS

Romans: Chapters 9-16, Volume 2

The International Critical Commentary Series, by Charles Cranfield (T & T Clark Limited, £10)

The second volume of Cranfield's commentary on Romans is now available from T & T Clark. It covers chapters nine through sixteen and is marked by the same exegetical precision that characterized his first volume. The author does a good job of relating the problematic section of chapters nine through eleven to the

rest of the book. He deals thoroughly with the exegetical problems in that section as well. (1) He interprets the problematic punctuation of the doxology in 9:5 as referring to Christ's Lordship in divinity. (2) He sees the phrase in 11:26 "all Israel" as referring to a restoration of the nation Israel as a whole at the end of the age. (3) He has a thorough treatment of the difficult exegesis of 9:22-23.

The second volume also includes two helpful essays, one on Paul's purposes in writing Romans and the other on the theology of Romans. This work is a must for anyone doing careful exegetical and expository work in this greatest of Paul's epistles.

Wrestling With Romans, by J. A. T. Robinson (G. R. Welch, \$7.45 Can.). This book is quite different from the I.C.C. Commentary mentioned above. It is more a study guide than a commentary, but is a lucidly written approach to some of Paul's key theological concepts in Romans. Robinson is widely known for his radical theological views but is surprisingly conservative in his treatment of Romans. The book is thought provoking and would be helpful to any teacher or preacher, if used with some discernment.

Jesus Christ is Lord, by Peter Toon (G. R. Welch, \$5.95 Can.). This is an easily understood treatment of a significant truth—the Lordship of Christ. The author explains the meaning of Christ's Lordship in relation to the nations, the church, the universe and other religions. The author is to be commended for explaining lucidly some of the important theological concepts related to the person of Christ. There is also a good emphasis on the ascension of Christ, a theme often neglected in Christology. The one area where one could be critical is that the author does not affirm eternal punishment for those who do not commit themselves to Christ (p. 119). He appears to be open to some form of annihilation for such individuals.

The Beginning of Christology, by Willi Marxsen (G. R. Welch, \$5.95 Can.). This work is a re-issue of two shorter works published separately by the author on different occasions. Marxsen is somewhat radical in his approach to the historical integrity of the gospels, but he does see some continuity with the ministry of Jesus and that of the church. The second essay relates to the Lord's Supper where the author sees the develop-

ment in the traditional material over a period of time.

The Training of the Twelve, by A. B. Bruce (G. R. Welch, \$7.15 Can.). This book is a classic on the life of Christ, especially as it relates to the ministry Christ had to the disciples. Readers will appreciate this reasonably priced reprint of a century old work.

Perspectives on Evangelical Theology, edited by Kenneth S. Kantzer and Stanley N. Gundry (G. R. Welch, \$11.95 Can.). This work is a collection of papers given at the 30th annual meeting of the evangelical theological society meeting in 1979. The topics range from the current status of dispensationalism to a variety of approaches on predestination to contemporary trends in Christology. The final section of the book is composed of two essays stating the case both for and against the ordination of women. The book, as the title suggests, reflects current controversies in theology in the evangelical community. The papers are, on the whole, well written and Baker is to be commended for putting them in permanent written form.

God, Revelation and Authority, Vols. III and IV, by Carl F. H. Henry (Word Books, \$24.95 per volume U.S.). These two volumes add to Henry's two initial volumes which were published in 1976. They complete 15 theses that relate primarily to the doctrine of revelation and inspiration. Some of this material was given by the author in lecture form at Ontario Theological Seminary, as is indicated in the preface to the book. Henry comes through strongly for inerrancy, and one will find what is probably the best summary of the current debate in these volumes that is extant anywhere in the evangelical community today. He makes an interesting distinction between what he terms the inerrancy of the autographs and the infallibility of the copies. He does not spend all his time on the inerrancy question, however, but deals at length with what he obviously considers to be the real watershed between evangelicals and non-evangelicals, namely propositional revelation. The volumes include a chapter on Jesus' view of scripture and gives a good summary of this significant area.

These volumes are certainly two of the most significant ones on evangelical theology to be published in this decade.

Robert H. Mounce is dean of arts and humanities at Western Kentucky University in Bowling Green, Kentucky.



The Marks of an Educated Person

ROBERT H. MOUNCE

Where scholarship and devotion are properly blended, theological greatness is born.

A look around shows that colleges create both men and monsters—and perhaps worse, a middle group without the initiative to be either: graduates who mindlessly live out lives feverish over incidentals or placid before enormities.

But of course such people didn't go to colleges that were Christian. Or did they?

It would seem that attending a Christian college—even with its strong emphasis on the humanities—is no more an automatic ticket to educated adulthood than attending the Olympics is an automatic ticket to athletic prowess. Every field has its potbellied bystanders.

What does it really mean to be "educated"? Suppose a student in a Christian college genuinely wants to be a 100 percent participant. Toward what goals should he stretch?

One goal, or cluster of goals, that calls for special attention concerns the intellect. While for convenience this will be discussed in the context of a Christian college, the Christian student (or teacher) in the secular college should find that the same ideas fit his own situation.

A problem immediately arises. Can we justifiably consider goals related to the intellect? Are they even fitting for the obedient Christian? Some say scholarship and piety are mutually exclusive, and many evangelicals find themselves distrusting the academic

life. Often this is because we know professors who are such cold fish—bland rationalists miles away from the warm and generous spirit of Paul or Jesus. They may even use their icy knowledge to attack biblical truth. Such academics seem to force us to make a severe decision: Choose you this day whom you will serve—scholarship or devotion.

We may even find ourselves calling on Scripture to support such a decision. "Knowledge puffs up, but love builds up" (1 Cor. 8:1). The passage seems to say that if we choose the scholarly goal of knowledge, we will walk the road of pride and arrogance. Love, on the other hand, seems to go quietly about its concern for the welfare of others.

But is Paul teaching this? Does he mean that being informed about our cultural heritage and aware of important issues will undermine godliness? We find a clue in modern versions that place the word "knowledge" in quotation marks. Paul was not speaking about genuine knowledge; he was rebuking the Corinthian liberals for their inflated self-complacency. It was not genuine knowledge that was "puffing up", but a pseudo-wisdom many felt they had received by special revelation. They had fallen victim to the prevailing temptation of the Greek mind that confused character with knowledge.

Overbearing pride and arrogance

unfortunately often characterize the so-called educated person—but not because his knowledge by its nature is antagonistic to spiritual growth. It all depends on his attitude; if a student couples knowledge with biblical humility, he will not parade his information. He will not seek an advantage by clever use of esoteric vocabulary. Superficial learning is proud that it has mastered so much, but true wisdom is humble, both because there is so much yet to learn, and because God is so much more than a computer-stocked answer man.

So the college student who wishes to become educated need not fight shy of knowledge if he keeps his eye on the Jesus who was perfect yet humble, omniscient yet a servant. A student who is wholly given to Christ is under no necessity to choose between the "unscrupulous genius and the virtuous ignoramus," to borrow words from Horace Mann.

If the Bible fails to place a premium on ignorance, by contrast it places us under obligation to use our minds for God's glory. In answer to the lawyer's question, "Teacher, which commandment is first of all?" Jesus answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your *mind*" (Luke 10:27). Do we, while acknowledging God's claim to our heart, soul, and strength, refuse Him lordship over our mind? The Greek word for "mind", *dianoia*, means "the process or faculty of rational thought." The greatest commandment is to love God with every power we possess—emotional, volitional and intellectual. We have an obligation to think! God does, of course, give us varying abilities, but the command to "love the Lord . . . with all your mind" binds us all to the searching use of whatever mental capacity He has given us.

The history of Christian thought convinces us that precisely where scholarship and devotion have been properly blended, theological greatness has been born. Bernard Ramm has said that true greatness results when the spirit of free inquiry joins in harmony with a profound saturation with the Word of God.

Philip Melancthon, the famous Lutheran theologian, demonstrates this harmony of free inquiry and scriptural insight, scholarship, and devotion. As Ramm notes, in his first year of teaching at Wittenberg "he taught Hebrew

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and Greek, translated one of Lucian's works, published his work on Titus with a lexicon, completed a treatise on Athenagoras, one on Plato's *Symposium*, and wrote three volumes on rhetoric!" Philip Melancthon was an educated man.

Or consider the classical and biblical insights of men such as John Calvin. At only 27, he wrote the first edition of his famous *Institutes of the Christian Religion*—a work that after 200 years still stands as the finest expression of Reformed theology. John Calvin was an educated man.

We usually think of John Wesley as an ardent evangelist. Traveling 5,000 miles a year on horseback he preached over 42,000 sermons—an average of three a day. But in addition, he wrote more than 200 books and edited over 450 publications. He could quote the Greek New Testament more exactly than the English Bible. As a don at Lincoln College, Oxford, he taught logic and also the classics in the original Greek and Latin. John Wesley was an educated man.

So knowledge and piety are not mutually exclusive! Every student who seeks to become educated must pursue the high goal of scholarship. Professor Ebeling has said it well: "The faith that is afraid to think is unbelief in the mask of piety."

If then the intellect can serve the glory of God, toward what goals in terms of scholarship should the ordinary Christian student stretch? What characterizes the "educated man" he seeks to be? We will focus on three factors, and try to show the relation of both Christian student and teacher to each.

First, the educated person has developed the *habit of inquiry*. Many years ago Plato said that the mark of a philosopher was "wonder". James Watt wondered about a kettle; Newton about an apple; Archimedes about a bath—and in each case science leaped forward. The life of the mind is basically curiosity overcoming inertia.

To help a student develop an inquiring mind is perhaps the major obligation of the teacher. There is no place in a Christian college for a professor who views himself as a vast repository of knowledge to be dispensed in manageable segments on Monday, Wednesday and Friday at 11 o'clock. A teacher worth his salt views himself as a stimulant to the student's intellectual maturity. If all we want from col-

lege is information, public libraries are adequate. But when we personally interact with and synthesize some portion of that knowledge, we are engaging in the process properly called "education". An evangelical Scottish schoolmaster, James Stalker, summed this up: "A teacher has done nothing unless he has awakened the mind to independent activity."

How does this habit of inquiry affect the student? To be a student one must ask questions. Not questions that simply invite authoritative answers, but questions that constantly test the validity of all proposed answers. The goal is not skepticism but careful and unhurried progress from premise to conclusion and back to premise again. The heart of the intellectual discipline is the constant asking for evidence—whether in mechanics and medicine, or philosophy and religion.

An educated person has also developed the *power of discernment*. We live out our lives in an atmosphere where truth and error constantly intermingle. If we are searchers after truth we accept the obligation to discern, to evaluate, to choose. There is an urgency about life because the larger issues that shape our destiny cannot be learned by trial and error. Discernment in these areas is our most critical need.

To develop the student's capacity for rational judgment is one of the college's supreme responsibilities. This means that the student may well be exposed to a bewildering array of ideologies. Even his faith must sometimes pass through the traumatic experience of doubt before he can possess it as his own. At times the teacher must be a troubler of the water, not simply a beacon giving direction.

I am not advocating a sink-or-swim policy. I am not suggesting that the ideal academic situation is characterized by some sort of neutrality free from all presuppositions. Historian Carl Becker has said that a genuinely detached mind would lie among the facts of history like unmagnetized steel among iron filings—no synthesis ever resulting. Rather, the role of the college is to open up the various possibilities, allow the student the conflict of personal engagement, yet stand by for guidance and direction. Neither a protected indoctrination nor an undisciplined tolerance is the friend of truth. The one creates an automaton; the

other turns a running stream into a stagnant marsh.

If true discernment is our goal, we cannot sacrifice intellectual honesty for a biased presentation of the major alternatives, nor can we set the student adrift on the sea of possibilities without direction.

The educated person possesses what Alfred North Whitehead has called *The Habitual Vision of Greatness*. There must be constant exposure to great ideas. The student must enter into the heroic exploits of the mind of man as it has journeyed into the unknown to return with reports of the promised land. These are the transforming experiences that lie at the center of effective education. It is psychologically sound that, as C. L. Rose has written, "When we walk with great men we seek almost unconsciously to match their stride."

The habitual vision of greatness provides the inquiring mind with a criterion for excellence and a constant source of motivation for maximum growth. It exposes the trivial and the mediocre as the real enemies of life. A college must bring its students into contact with greatness at as many points as possible, and the student must seek to face greatness wherever possible.

It would seem to me that here is the place where Christian higher education has its greatest opportunity. According to the biblical view, man is the special creation of a personal and all-powerful God. He is not a fortuitous arrangement of matter whose uniqueness lies in a remarkable central nervous system, but he is the climax of God's creative activity that reflects the very image of God.

If an educated person is the one who has been molded by the habitual vision of greatness, then the Christian college has the finest conceivable opportunity to educate. Only eyes opened by faith can recognize true greatness as the reflection of God in human achievement.

It is no exaggeration to say that we have entered into a new era of human history qualitatively distinct from all ages past. Its uniqueness lies in the very rapidity with which it is becoming something else. According to J. Lewis Powell, if all earth's history were compressed into fifty years, then two years ago Christ arose from the dead, five months ago the printing press was invented, ten days ago electricity was

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discovered, yesterday the Wright brothers lifted off the surface of the earth in controlled flight. And almost everything from inside plumbing to Saturn I was invented within the last 24 hours. This tremendous acceleration in acquiring knowledge and applying it to technology characterizes the twentieth century.

With the fund of available knowledge doubling every ten years, it is peculiarly true that "what's past is prologue." How will the evangelical student or educator respond to this? We say we believe moral education must keep pace with technological progress; our greatest need is to be, not simply to do or to have.

Will we be forced into the future against our will, or will we turn and lead the way, taking the intellectual initiative?

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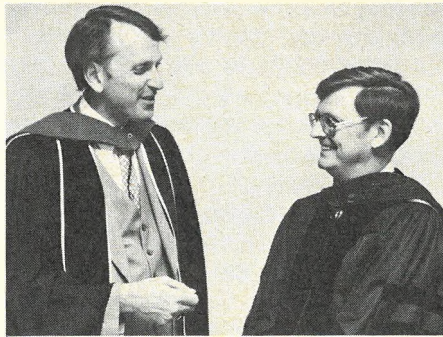
PASTOR IN O.T.S. RESIDENCE

Each year Ontario Theological Seminary invites a pastor, currently involved in church ministry, to share his insights with O.T.S. students. This spring Dr. Arthur Lee, formerly of Philpott Memorial Church in Hamilton, and presently the pastor of First United Baptist Church in Moncton, New Brunswick, came to thus share with the students.

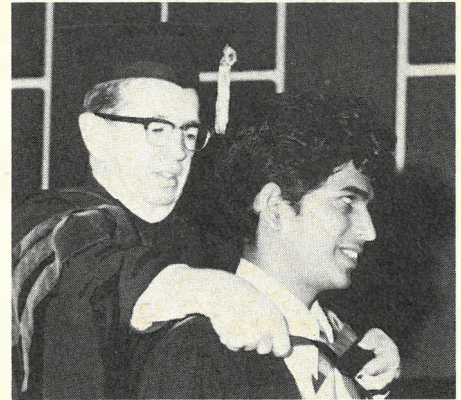
Dr. Lee shared in O.T.S. chapel each day regarding a facet of pastoral work. His lectures in O.T.S. classes and informal contacts with students throughout the week reinforced the truths he shared in the chapel hour.

The New Testament teaches the modelling principle whereby Christian leaders are admonished to live out the truths they believe. This principle was evident in Dr. Lee's visit as he exhibited to students a godly and competent model to follow for pastoral ministry.

In the fall, Pastor John Allison of Cheyne Presbyterian Church, Stoney Creek, will be on the O.T.S. campus from Oct. 7-10 as pastor in residence.



Dr. Leighton Ford (left) and Dr. R. Matheson (O.T.S. Dean) before Graduation service.



Joseph Mathai, India.

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James Bruce Watson	Toronto, Ontario
B.Sc., University of Toronto	
David Gordon Woodard	Ottawa, Ontario
B.Sc., McGill University	
Paul Alvin Zurbrigg	London, Ontario
B.Sc.(Hon.), University of Western Ontario	

Master of Theological Studies

Allison So Kuen Au	Hong Kong
B.A., B.Sc., University of Toronto	
Sheila Ruth Cousins	Thornhill, Ontario
B.A. (Hon.), University of Toronto	
Hrayr Nerces Kilejian	Toronto, Ontario
B.E., University of Beirut	
Joseph K. Mathai	India
B.A., M.A., Kerala University	
Robert Sydney McMullan	Northern Ireland
B.A., Queen's University	
Maggie Sui-Wai Mui	Hong Kong
B.A. (Hon.), York University	
Jonathan Swee-Kiat Quek	Toronto, Ontario
B.A. (Hon.), University of Manchester	

Master of Divinity

Wilfred Nelles Ball	Eden Mills, Ontario
B.Th., Ontario Bible College; B.A., University of Waterloo	
Stephen John Bramer	Toronto, Ontario
B.Th., Ontario Bible College; B.A., University of Waterloo	
Alan Charles Davey	Toronto, Ontario
B.A. (Hon.), York University	
Larry Robert Hurst	Hamilton, Ontario
B.A., McMaster University	
Kyoung-Jin Kim	Korea
B.A., Kei-Myung Christian College; General Assembly Theological Seminary	
Douglas Brian Martin	Weston, Ontario
B.A., University of Waterloo	
Robert Allan McRoberts	Stouffville, Ontario
B.S.A., University of Guelph	

THE YOUTH DEPARTMENT IN YOUR SUNDAY SCHOOL

Stephen Bramer, B.Th., B.A.,
M.Div.

Someone has defined adolescence as a period of temporary insanity! As superintendent of a Youth Department in Sunday School sometimes I *almost* think that person was right! What can you do with that group of young people ages 12-17 on a Sunday morning at 9:45. Personally, I have used guitars, sword drills, quizzes, contests, overheads, memorization, camp Sundays, open sessions, action songs . . . to interest and involve our young people. All of these are no doubt good and helpful, but the key is our *teachers*. We ask God to supply teachers who love Him and love young people too. It is to these people—youth department teachers—that I hesitantly make suggestions and direct some comments. They may help to make that hour on Sunday morning a time of real blessing for both your young people and for you.

- 1) *Be early* to Sunday School. Make sure the room is set up and all the materials you need prepared so that you are available to talk to your students informally before Sunday School begins. It is often the youth from unchurched homes who arrive early. You have a great opportunity to develop personal relationships during this time. Don't miss it. Skip breakfast if need be, but be early.
- 2) *Be prepared*. If you are confused about your lesson or your responsibilities so will be your students. Start early in the week so God can speak to you from His Word and then you can pass on personally applied spiritual truth. Leave your teacher's manual closed except for brief quotations or reference material. Eye contact is important if you don't want them to fool around.
- 3) *Be loving*. Nothing but nothing speaks like love. Love for your students will come from praying for them *by name* during the week. Do not neglect this, it is so important.
- 4) *Be realistic*. One of our teachers complained that she never got to the application portion in her teacher's manual before the class was over. She was conscientiously

trying to cover *all* the material in her manual. Don't try it unless you have a 60 or 90 minute class . . . Be selective with the material and develop it for the needs of your class. Let your manual be a general guide only.

- 5) *Be flexible*. Some of the greatest opportunities for spiritual ministry to young people come when you least expect it. Sometimes a concern voiced by one of your students is the time to lay aside your lesson plan (use it another time!) and deal with a relevant concern. Your students will appreciate your willingness to meet them at their place and time of need.
- 6) *Be yourself*. Nothing is worse than a middle age teenager! Don't be "one of the students". Be yourself—your students expect and *want* it that way.
- 7) Finally, *be in touch* with God and with your students. Your students have needs you will never know until you love them with constant care. If you are not aware of the psychological, physical, social and mental development of the adolescent, get a good book from the library on the subject. I have also seen some excellent summaries of such material in the front of our teacher's manuals (check it out!). If you do not know the development pattern of your students, you may be, as the saying goes 'scratching them where they don't itch!' The pressures on young people today are tremendous, and in ways we don't always recognize they are crying out for stability and peace. That 12 year old girl in your class may be being pressured at school to smoke pot, that 13 year old boy is wondering whether to look at a pornographic magazine, that 14 year old girl has tremendous fear, that 15 year old boy has started drinking, that 16 . . . , that 17 . . . it's happening all around us. Your class at 9:45 Sunday morning has the possibility of being a Bethel to them . . . 'a house of God' where they talk to Him and He talks to them. What a privilege! What a responsibility!

Steve has been youth pastor at Calvary Church, Toronto for 4 years.

MY EXPERIENCE WITH SUNDAY SCHOOL

Anne Pauls '48

From the time that I was a young child until the present, Sunday School has been a very real and strong influence in my life. Although Sunday School attendance was somewhat spasmodic during childhood, we were taken or walked about 1½ miles to a little country church where a loving teacher told us many Old Testament Bible stories and the story of Jesus.

In early teens, at another Sunday School, I began to realize the need of a personal commitment to the Lord, and on a Sunday evening at the age of 15, my sister led me to the Lord. Shortly after turning 16, I began attending the Peoples Church where a godly Sunday School teacher led me into the assurance of my salvation. It was following this time that I first taught Sunday School at the Dixon Hall Mission, now known as Riverside Church. We would attend Sunday School in the morning and then go down to the mission and tell of what we had learned in the afternoon.

In the fall of 1948, very hesitantly, and feeling very forward, I approached our Sunday School Superintendent at the Peoples Church to see if I could teach in the Sunday School. Without much loss of time, I was immediately put into the Junior Department where I started off by teaching six-year-old boys. As the Sunday School grew, it was divided into departments, and in 1958 I became Superintendent of the Primary Department.

There have been many changes over the years. Our Sunday School has grown from a little over 200 to over 1500. When I started in the Primary Department, there were 29 pupils in that department. Now, each age is a department and we have about 80 boys and girls in our department, which is the eight-year-olds or Primary Department.

It has been a joy to work with these children and to see many of them grow into adulthood as Christian men and women. Some of my earliest pupils have become ministers of the Gospel and Sunday School teachers, one of whom is Rev. Ron Anger, a graduate of Ontario Bible College. This is when we realize the value of teaching the Word of God, and we

reap the reward of seeing these same children grow up to become responsible Christian adults, leading fruitful lives for the Lord.

I have found Sunday School work to be a most important part of my Christian experience, and I would not like to exchange it for any other. The Lord has blessed me many times over as a result of this sphere of His work.

LET US HEAR FROM YOU!

How has the Sunday School influenced your life? We would like to know in this 200th Anniversary Year. Readers may submit their copy to Miss Lillian Scobie, Ontario Bible College, 25 Ballyconnor Court, Willowdale, Ont. M2M 4B3. You need not be an alumnus to respond.

DO THE WORK OF AN EVANGELIST!

What a week! Dr. Barry Moore of Crusade Evangelism International challenged the students and faculty to be committed to the work of personal evangelism. In the chapel and in the classroom he presented the Scripture case for this vital employment of the Christian time. His dynamic presentations were penetrating and inspirational (March 10-14).

In the O.B.C. annual Visitation project in which ten local churches were assisted, two hundred students went door-to-door in cold, snowy weather in all sections of metro Toronto. All statistics are unavailable at the time of writing, but it is reported that over fourteen hundred homes were visited.

One quarter of this number (356) spoke to our visitors in depth, and it was discovered that there were Bibles in four out of seven homes (200), and that of these only one in five homes (40) read them regularly. Though the statistics are difficult to unravel, it would appear that one out of five believed in God's existence (180), one in three believed He can be known personally (107), and one-third believed that Jesus Christ is man's Saviour (86).

How about the response at the door? The visitors were received positively at practically every door. Few responded with any irritation. Over four hundred and fifty gospel tracts were

handed out. Forty-four personal testimonies were given, and one hundred gospel presentations were offered.

The statistics of the day are not considered complete, nor do they prove anything in particular. However, they are interesting. There were four professions of faith indicated in the reports, but through the evangelism class it was discovered that the figure was closer to ten.

We are grateful to God for His guidance and blessing in this emphasis at Ontario Bible College. Not only are students receiving practical training and the inspiration of working in a large evangelism project, churches are receiving help. Churches in the Metro area who are evangelistic in emphasis and who would appreciate involvement in the annual project should write to Rev. Gordon F. Stephens at the College address. Our response will be according to need.

DOES INERRANCY MATTER?*

By James M. Boice

CHAPTER 1 A PLACE TO STAND

Recently two members of the International Council on Biblical Inerrancy were speaking on a seminary campus at the invitation of a conservative student group. They presented the case for inerrancy as a necessary element for the authority of Scripture, but many of the students objected by denying the need for authority in general. One student later wrote to one of the participants:

I have never held to the doctrine of inerrancy, and yet I have found myself siding with you as today's discussion proceeded. Is it not true that behind most of the questions you received was a crypto-cultural Christianity, that is, a secret capitulation to the "try it, you'll like it" mentality of our civilization? That is how it seemed to me. Most questioners did not really seem to be engaged in a point-for-point argument over any substantial theological issue. Rather, most seemed to think that to preach the gospel in this day and age, one doesn't need a place to stand. All that one has to do is stand in the pulpit and say, not "Thus saith the Lord," but only "Try it, you'll like it."

I am surprised that I found myself feeling that you were right and all of us were wrong, at least insofar as this very basic point is concerned: Why we stand where we stand makes all the difference in the world!

Unfortunately, for every student like this, who has seen the issue, there are dozens of others who continue to operate without any authority at all. In the church this attitude expresses itself as a surrender to whatever the world is doing—living for personal pleasure, getting abortions, dissolving marriages at will and other errors.

Christians need *authority*. Why do Christians believe as they do. Why are they Christians rather than Muslims, Jews or Buddhists? It is because they believe that the true God has revealed himself to us in Jesus and in the Bible, which tells us about Him. God has spoken in the Bible, and the Bible is authoritative because God is the ultimate authority. Because God is truth and speaks truth, the Bible must be truthful.

Those who undermine the truth of the Bible sometimes claim truthfulness for some parts of the Bible. These would be parts in which God has spoken, as opposed to other parts in which only men have spoken. But this position is unsound. People who think like this speak of biblical authority, but at best they have partial biblical authority since the parts containing error obviously cannot be authoritative. What is worse, they cannot even tell us precisely what parts are from God and are therefore truthful and what parts are not from God and are in error. Usually they say that the "salvation parts" are from God, but they do not tell us how to separate these from the non-salvation parts.

There is a very good reason for their failure, of course. The two go together. God reveals his salvation in history; therefore the historic details are jointed to the story of salvation. Most Christians acknowledge this every week when they confess in the words of the Apostles' Creed: Jesus "was crucified under Pontius Pilate," for that is a historical as well as a salvation statement.

A second reason why inerrancy is important is *preaching*. There are many eloquent preachers today, but not many who do expository preaching. So the sermons are man centred,

weak and shallow—and most Christians know it. Sometimes they are kind in their evaluation: "I guess I didn't get much out of the sermon this morning." Sometimes they are more critical: "Why doesn't my minister preach the Bible?" Behind each of these comments is the sense that something is wrong. Many preachers talk about the Bible. They say they believe it. But they do not really teach it. Why is this? The reason (whether the ministers of the seminaries in which they are trained admit it or not) is that the majority of today's preachers are no longer sure that the Lord has spoken in Scripture.

It is not that they do not believe that God has spoken some place or that parts of the Bible, even large parts, may contain God's words. They are just not sure of it. If the Bible contains errors, it is not God's Word itself, however reliable it may be. And if it is not God's Word, it cannot be preached with authority. The result is an ambiguous attitude toward the Scriptures issuing in preaching which gives forth an uncertain sound.

Most laymen do not realize how bad this situation is, because most ministers are not quite honest in saying openly what they are thinking. The place where they do speak their minds is in gatherings of other ministers. In one such gathering an evangelical argued a point on the basis of the Bible's teaching. He referred to the words of Jesus and spoke of Jesus' promised return. When he had finished, a professor in one of our leading protestant seminaries stood up to discredit his testimony. He said, "You cannot appeal to the teaching of Jesus Christ, because we do not know what Jesus really taught. The Gospels are contradictory at this point. Each of them has been written to correct the others. So far as Christ's return is concerned, we have simply got to get it into our heads that Jesus is never coming back and that all things are going to continue on as they have from the beginning."

In another gathering, after an evangelical had argued a point a minister came up to him and said, "Why are you always talking about the Bible when you try to make your case? Don't you know that *nobody* believes the Bible any more?"

It would be nice to think that these opinions are held by only a few liberals, but unfortunately this is not the

case. Recently, Western Reserve University mailed a questionnaire to 10,000 clergymen in five major U.S. denominations. It received a reply from 7,442 of them. On it was this question: Do you believe the Bible to be the inspired Word of God? This was weaker than asking: Do you believe in an inerrant Bible? or Do you believe in verbal inspiration? There are all kinds of views of inspiration, not all of which concern the actual words of Scripture. Some views seem to suggest only that the writers were filled with some special religious insight. All the question was really asking was: Do you believe the Bible is God's Word in any unusual sense? Yet in spite of the level at which the question was asked,

82% of the Methodists
89% of the Episcopalians
81% of the United Presbyterians
57% of the Baptists
57% of the Lutherans
answered, "NO!"

Is it any wonder that preaching in the majority of American churches is at such a low ebb? Dr. D. Martyn Lloyd-Jones, one of the great preachers of our generation, has written, "I would not hesitate to put in the first position (for the decline in preaching): the loss of belief in the authority of the Scriptures, and a diminution in the belief of the Truth."

A third reason why inerrancy is important is the *health of the church*. In itself the church is not healthy because it is not holy. The church becomes holy only as God works upon it through the power of the Holy Spirit

speaking in the written Word of God, the Bible.

What happens when the church is not really certain that God has spoken in the Bible? It neglects that portion of the Bible that it most needs to hear. That is a danger under any circumstance, for we all naturally dislike and avoid anything that condemns us or requires us to change in ways we do not want to change. We may stop going to church or stop reading the Bible. But this problem is increased many times when we no longer believe the Bible to be inerrant. Then it becomes easy to consider as errant (or outdated) those ethical requirements that go against our desires or the trends of our culture. Then we find people saying things like, "Sure I know that the Bible calls homosexuality sin, but we have gone beyond that today. Paul was wrong. What is important is that the church be loving to everybody." In this way the Bible as the reforming voice of God within the church is discounted.

Why is inerrancy important? It is important for religious authority, good preaching and the health of the church. Without it the church flounders.

... continued in next issue

From: "Does Inerrancy Matter?", Dr. James Boice, 1979 International Council on Biblical Inerrancy. Reprinted by permission. For more information write P.O. Box 13261, Oakland, CA 94661.

J. HARRY FROGLEY

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A COLUMN OF **TRIVIA**

FOUR OUTFITS ARE CALLED ESSENTIAL FOR CLERGY BY A CLOTHING EXPERT

Clothing consultant, John T. Molloy, who has advised more than 450 corporations on how their executives should dress, is now studying clothes worn by clergy.

The author of "Dress for Success," in an interview with "Church Business" newsletter, says the clergy should dress to reflect authority. This is doubly true for women to "gain greater acceptance in this traditionally male vocation," Mr. Molloy states.

Four outfits are essential for the well-dressed pastor, Mr. Molloy says:

1. *Business Power Suit.* This is a dark pinstripe suit worn with a white shirt and a solid or non-directional design tie. "This outfit," the article states, "should be worn for important meetings when you want to meet business men on their level, but on your terms."

2. *Counseling Outfit.* Mr. Molloy says that when clergy soften the "high authority" image, the individual being counseled responds better. For this, Mr. Molloy suggests wearing a sweater over an open-collar white shirt. He says this dress can be used effectively by Roman Catholic and Episcopal Priests "who tend to look especially powerful in black suits and white collars."

3. *Dress-up Social Outfit.* He states that if the pastor does not wear a clerical uniform and must look fairly formal, a beige or tweed suit is formal enough yet "approachable." Mr. Molloy warns, "stay away from business suits."

4. *Pulpit-Authority Outfit.* Mr. Molloy says that clergy uniforms (robes, vestments) are best for this, but that clergy can "create" this pulpit-authority look. For this he suggests a dark blue suit, white shirt and maroon tie before a lower middle class congregation and a dark grey suit, white shirt and maroon tie before upper middle class congregations.

Mr. Molloy warns that established clergy can get away with less authoritative dress. However, younger clergy need to dress more formally because

"no matter how marvelous a minister he is, he's still 'a kid' to the 60-year-old parishioner."

What next for overworked clergymen?

ARE YOU REALLY A MARTYR?

If you have had three tragic events in your life, you're eligible for a "certificate of Martyrdom" from the Church of World Peace.

The Denver-based church says that it is offering the certificate for those who find it difficult getting through the day, and that the certificate will be something "to console your misery."

For only \$5 and a letter listing the three tragic events, you can be eligible

for listing in the "Official Archives as a Church Martyr. You may also nominate a friend or relative to the status of martyrdom if you're looking for a gift they'll never forget you for," the news release says. The Church of World Peace also offers certificates of sainthood, born-againism and certificates for those wishing to be bishops.

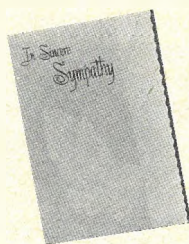
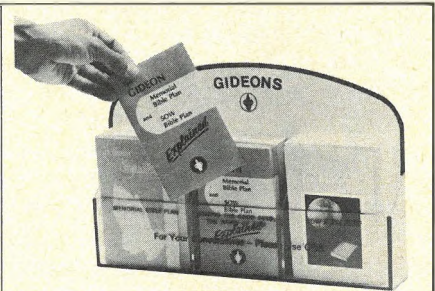
This reporter was sent a sample copy of the martyrdom certificate—unsolicited but deserved (?). It reads: "The suffering you have had to endure at the hands of life has been almost more than any person can bear. Rarely has such a noble soul been forced to put up with such undeserved agony. In recognition of your extraordinary plight, the Church of World Peace hereby awards this Certificate of Martyrdom. Your name shall remain in the Church Archives in perpetuity." UGH!

GIDEONS say HELP YOURSELF TO BLESSING!

- GIDEON MEMORIAL BIBLE PLAN
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Now it's so easy for you to actually introduce people in overseas lands to Jesus Christ, and at the same time greet and honour a friend or loved one as you use the Gideon SOW Bible Plan.

It's equally convenient to express sympathy to a bereaved friend or loved one and at the same time place the Word of God in strategic places in their memory through the Gideon Memorial Bible Plan.



Both these plans are so convenient for you to use. Attractive In Honour and In Sympathy cards with mailing envelope and handy donation instruction envelope are found in the Church Display Rack being placed in cooperating churches. Or contact local Gideons. Look for "Gideon Bibles" in your local telephone directory.

The Gideons International in Canada
501 Imperial Road Guelph Ontario N1H 7A2

POPE(?) JOAN

Matthew Francis, M.A., B.Litt

(Looking at the life and influence of Lady Huntingdon.)

She has also been called other names. "The Queen of the Methodists", "That formidable woman", "The Lady of the Revival", "The misguided patroness of young ecclesiastics", "The Elect Lady", "Our dear Selina", and, when referring to a quarrel between her and John Wesley—" . . . it was a case of Pope John versus Pope Joan". She was, Selina, Countess of Huntingdon.

Lady Huntingdon belonged to that Augustan Age, the exciting eighteenth century—an era of expansion geographically, culturally, evangelically.

Geographically, men's minds had been quickened by William Dampier's book, *A New Voyage Around the World*, published in 1697. His writings enticed the adventurer and lured the trader. Exploration and discovery became twin furies, driving men into Empire building. Lord Clive and Warren Hastings secured India, General Wolfe stormed Quebec's Heights of Abraham to gain Canada, Captain Cook swept into Botany Bay. By various treaties Nova Scotia and Newfoundland were attached to the expanding Empire and trade routes were opened with South America. The whole world was taking shape; the foundation was being laid for the future Commonwealth of Nations, and William Carey could make a leathern globe with coloured leather representing the unevangelized fields of the world.

Culturally, the century revelled in the incisive cartoons of William Hogarth, the paintings of Sir Joshua Reynolds, the ceramic creations of Josiah Wedgwood, the horrific loneliness of Defoe's *Robinson Crusoe*, and the majesty of Handel's *Hallelujah Chorus*.

In science, Henry Cavendish dissolved water into hydrogen and oxygen, William and John Hunter by their anatomical dissections wedded science to surgery, Lady Mary Wortley Montagu persuaded George III to encourage inoculation against smallpox, and to the two existing London hospitals ("Bart's" and St. Thomas') were added The Westminster, Guy's, St. George's, The London and The Midsex.



Lady Joan Huntingdon

An Individualist People

The people for the most part were virile, unconventional, energetic. They practised self-help and individualism. A man must help himself. If he did not, who could?—unless, as G. M. Trevelyan says, "he was a cousin of a lord in which case the lord would provide."

Morals in the eighteenth century were almost nil. "No woman of fashion was expected to be virtuous." It was the period of John Cleland's "Fanny Hill". Gambling ruined national life, whilst gin ruined the natural. "Drunk for a penny, dead drunk for tuppence, clean straw for nothing," could have been a nation's epitaph. Slavery was accepted generally without question. By the Treaty of Utrecht of 1713, England undertook to supply 5,000 slaves annually to South America for thirty years. Blood sports were popular. Cruelty in blood sports was paralleled by cruelty towards man. Crimes were dealt with brutally. The death sentence was passed for any theft of articles over five shillings. Even children were hanged. Executions were public, "ringside seats" being obtainable from sixpence to twopence threefarthings. Branding remained until 1717, when it was replaced with transportation. It was a hard century for the poor and the felon.

As for the Church, the Established Church was moribund; Nonconformity showed but little life. It needed a miracle to save the nation's spiritual life. That miracle God gave in the Evangelical Revival.

By it there came a surge of evangelism, a renewed interest in Biblical

doctrines and practices, and a flood-tide of conversions. Through the awakening came social betterment, charities, the abolition of slavery, prison reform, industrial reform and, above all, the rediscovery of evangelism for home and overseas.

There was a rediscovery of preaching and a new concept of the Church. With the Revival there came, too, a new gift of song—the hymnody of Wesley, Watts, Newton and others with its recall to religious faith, confidence and experience. This, then, was the background to the life and ministry of Lady Huntingdon.

Birth

Lady Huntingdon was born in August 1707, the second daughter of Washington Shirley, 2nd Earl Ferrars. Hers was basically a serious disposition with a good leaven of mischief. As a young married high-spirited woman she, with several other Ladies of the realm, gaily took part in an eight-hour siege of the House of Lords to gain entrance to a debate on the Spanish seizure of British ships—a prelude to the Anglo-Spanish war of 1739. The Moravian James Hutton reported she had a "very violent temper" and her biographer Seymour said she had an extraordinary quickness of mind. She was also eccentric. She had a total disregard for fashion and even a capriciousness in costume. Of the dress she wore at the Drawing Room celebration given by Augusta, Princess of Wales, mother of George III, Mary Grenville wrote—"It was a most laboured piece of finery, the pattern much properer for a stucco staircase than the apparel of a lady . . ."

On June 3rd, 1728, Lady Selina married Theophilus, 9th Earl of Huntingdon. She became the mother of seven children within a decade, which, perhaps, gave her physician, Dr. George Cheyne, licence to say, "Your frequent breedings make your complaints tedious . . ." She was a sick woman, but in later years, she suffered more by the godlessness of her eldest son who had come under the baneful influence of Lord Chesterfield.

Lady Huntingdon was converted during a dangerous illness. She saw "her best righteousness (as) . . . but filthy rags." In this condition she recalled the conversion testimony of her sister-in-law, Lady Margaret Hastings,

"which led her to renounce every other hope, to cast herself wholly upon Christ for life and salvation . . ." Undoubtedly, Lady Huntingdon had also been influenced by the preaching of John Wesley, George Whitefield and others, but the markedly changed life of Lady Margaret Hastings was the decisive factor in her own experience.

"The Lady Elect of the Revival"

There was an immediate change in her own life. However, it was not until the death of her husband in 1746 that she became "the elect Lady of the Revival", deeply involved in a ministry which was peculiarly her own.

It is to Lady Huntingdon we owe the "cottage meeting" and "drawing room" evangelism. House evangelism is nothing new! She opened her home for meetings: the "quality" were ushered upstairs to hear the Evangelical leaders, the poor being received into the large kitchen, given a good meal, and then they heard the preaching of the Wesleys, Whitefield, Henry Venn and others.

She encouraged "lay preaching", and with Susannah Wesley, helped an irate John Wesley from acting rashly when he heard that Thomas Maxfield was expounding Scripture. She wrote a few devotional essays and a couple of hymns. It is still debated whether it was Lady Huntingdon or Robert Robinson who wrote, "Come, Thou fount of every blessing."

Her passionate interest in education led her to open a school for poor children in Ashby-de-la-Zouch. This school misguided parents wrecked; never the less, this did not deter her from founding another school in Bath some years later.

Her position in society entitled her to a domestic chaplain, a privilege she used to the full. Indeed, at one time she had more private chaplains than even the Archbishop of Canterbury was allowed. Her method was simple. She built a chapel with a small house attached. The one in Bath is a fine extant example. She placed her chaplain in charge and then opened the chapel for public worship. George Whitefield became her favourite chaplain. She either built or subsidised many other chapels throughout England, Wales and Ireland. At her death, there were eighty-four "Lady Huntingdon Chapels". After her death, Thomas Hawies formed them into the Countess of Huntingdon's Connexion. The Con-

nexion still exists, but with fewer chapels and only very few of the original buildings left. The one in Worcester was fairly recently declared an historic building and is in process of being restored.

Her College

Her chapels presented a problem. How could she man them? This need and the fact that six students had been expelled from Oxford for their evangelicalism led her to open a theological college at Trevecca, Breconshire. The godly John Fletcher was installed as the first President. The hymn, "Guide me, O Thou great Jehovah" was especially translated from the Welsh for the opening ceremony. All the college costs were borne by her personally. She also paid for the personal clothing of all her students, their travelling expenses and some pocket money.

Her generosity was extreme. She was also astute. She demanded careful accounting and questioned many a financial statement. Her students and chaplains had to send her weekly reports of their preaching tours, texts used, sermon outlines, as well as the kind of reception they were given at the various towns. One luckless preacher was rebuked for riding in a sedan chair when he could have walked to his chapel from his temporary dwelling!

This keen accountancy was not wholly due to autocratic character. It also showed her real, personal concern for everyone connected with her and her work.

Overseas Missions

The Countess' horizon was not bounded by Britain's shores. She inherited the mission work in Georgia from George Whitefield. She opened a mission station in Nova Scotia and Sierra Leone. The latter still exists. Her plans for opening churches in Paris and Madrid were prevented by her death, even as was her hope of a Mission to the Jews.

To Lady Huntingdon conversion meant giving oneself and one's all to Christ Jesus the Lord. It was a total commitment. In present-day accounting she spent about £2,000,000 in the Lord's work. Her heart and her pocket were converted.

Despite frequent journeys visiting her churches and assisting generally

in the work of the Revival, she had time for her own family and for the personal needs of others. She was frequently the mediator between John and Charles Wesley and between John Wesley and Whitefield.

Disappointments

Lady Huntingdon suffered many disappointments, her greatest, possibly, her expulsion from the Church of England. A Sanballat of a vicar in Spitalfields, envious of the hundreds who attended her chapel, took her to an Ecclesiastical Court and won his case. She was compelled to become a Dissenter.

There were others who disliked her actively and sought to hinder, if not to destroy her work. But George III replied to one complaining bishop, "I wish there was a Lady Huntingdon in every diocese in the Kingdom."

On the other hand, there were those who admired her. George Whitefield declared her to be "all aflame for Jesus". Philip Doddridge said of her, "I think I never saw so much of the image of God in a woman on earth," and, writing much later, Cardinal Newman said, "She devoted herself, her name, her means, her time, her thoughts to the cause of Christ. She did not spend her money on herself; she did not allow the homage paid to her rank to remain with herself; she passed these on and offered them up to Him from whom her gifts came. She acted as one ought to act who considered this life a pilgrimage, not a home."

She died on June 19th, 1791—maligned by many, loved by more; misunderstood frequently, revered often. Defects were there, glories were there in greater number. She was a truly great, generous, godly noblewoman, a Mother in Israel.

From "The Fellowship", England
With permission.



Baccalaureate Service

DYING WITHOUT A WILL

By Elmer Cassidy

A COMMON MISCONCEPTION—
Husband: "Don't worry dear, I don't need a will—You will get everything anyway."

Due to recent changes in Ontario law, everything is left to a wife whose husband dies without a Will, BUT—only if there are no children. If there are children, this is not so, and her inheritance comes under all or some of the following three categories.

1. **JOINT OWNERSHIP**—(not tenants in common) the surviving joint owner receives everything that was legally registered as such which could include: a house, bank accounts, investments, stocks, etc.
2. **PREFERENTIAL SHARE**—irrespective of the existence of children, in Ontario the first \$75,000 of the net value of the estate goes to the surviving spouse. Each province is different in this regard. Ontario has the highest allowance, New Brunswick does not have a Preferential Share and Newfoundland allows this benefit only if there are *no* children.
3. **DISTRIBUTIVE SHARE**—when the net value of the estate exceeds the amount of the Preferential Share, the excess is distributed as follows:
 - a) In the case of a widow and one child, the widow receives 1/2 and the child receives 1/2.
 - b) Where there are two or more children, the widow receives 1/3 and the children divide the remainder.

The following is an example of the distribution of an estate where there is a widow and two children:

Net Value of Estate \$165,000
Preferential Share (Ontario)
 75,000—to widow
1/3 of the remaining \$90,000
 30,000—to widow
2/3 of the \$90,000 to children
(each child receives \$30,000)

If the children are minors, the inheritance is kept in trust until each reaches 18 years of age, at which time the child receives the total sum.

It is easy to see that a surviving

spouse could experience a considerable financial setback, particularly if a major item like the house were registered in the name of the deceased. Added to this is the strain of unnecessary red tape and extra expenses encountered when a spouse dies intestate (without a Will).

Provincial laws govern in detail the distribution of an estate when there is no Will.

HOW MUCH BETTER THAT YOU, RATHER THAN THE GOVERNMENT, SHOULD DECIDE HOW YOUR ESTATE IS DISTRIBUTED. THIS CAN ONLY BE DONE BY MAKING A WILL.

If we can be of help, O.B.C. has men and lawyers available who can assist in this very important matter.

WHERE THERE IS A WILL, THERE IS PEACE OF MIND, CARE OF THE FAMILY AND HONOUR FOR GOD.

There is no obligation in seeking our help. We do it unto the Lord and His people. Write to the Stewardship Dept. of O.B.C.

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

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

For tax deductible receipts remit to:

D.M. STEARNS MISSIONARY FUND INC.,
147 W. School House Lane,
Philadelphia, Pa. 19144.

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

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



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.



Laird Crump, son of Rev. Bill Crump, B.R.E. '49, enters Alumni Association.

TAKING THE BLAHS OUT OF RETIREMENT

George H. Clement '37

How frequently one meets with a retired person who discovered after a few months of idleness that retirement's anticipation far exceeded realization, as far as enjoyment is concerned. The very thought of not having to punch that time card each morning, and being able to ignore the alarm clock, seemed to promise a sort of Shangrila experience. But instead, it was more like a sailing vessel in the doldrums, after skimming briskly and merrily over the sea of life.

Realizing the possibility of the retirement days not being all that they are supposed to be, some people plan to beat the retirement blahs in various ways. "As long as I have my garden, I'll be all right," said one. But unless one lives south of the Mason-Dixon line, the fall and winter months defeat that idea. A friend of mine, whose hobby was oil painting, figured that now that he did not have to report to work, he could paint to his heart's content. Three months of that soon proved his mistake. And I may say here that no hobby can be so intriguing that it will give day after day sustained enjoyment. So what should one

do to make the retirement days stimulating and rewarding?

Five years ago, I said farewell to my final pastorate. Now, at seventy years of age, I have had those five years to discover that the only way to keep a lively interest in living is to maintain a lively interest in OTHERS. It is true that the acrostic of JOY is—J-Jesus first. O-Others next, Y-You last. Since one of my hobbies was lettering and sign writing, I was taken on the staff of a Christian camp, where I spent several months doing scores of signs. That was followed by over four years as padre and toy-maker in a nearby Pioneer Village. But the sense of service toward others was not being completely satisfied in this work, although it was very enjoyable.

After consulting the Lord and my musician wife (she taught music and plays 9 instruments), we left our salaried job and stepped out on God's promises, and now go to 55 nursing homes and present a Gospel musicale. Demonstrating the pioneer wooden toys to these elderly folk, who well remember when their grandfathers whittled such toys out of pieces of pine wood, offers a little happy interlude to our Gospel ministry. Our letter file speaks volumes of the great reception this ministry is receiving.

Recently a group of pastors invited me to take over the Chaplaincy of four city hospitals, so mornings and afternoons are occupied in thinking of others, and ministering the Gospel to them. And, though we are both in our seventies, this work is keeping us very young in spirit.

What I am trying to say is simply this. In your neighbourhood, there are some opportunities of some kind to serve others in Jesus' name. As a Christian retiree, I am sure that the Lord will show you various avenues of service. It beats hobbies in every way in overcoming the retirement blahs. And it most certainly is 100% better than rusting in front of TV by the hours, or sitting out in a lawn chair day after day, sinking into oblivion. Remember that JOY acrostic, and try it out. It works every time.

ON THE HOME FRONT

* MR. ROBERT BARLOW, B.R.E. '68, commenced his ministry as pastor of Temple Baptist Church, Jansen, Sask. on March 1.

* MRS. STEPHEN BRAMER

(SHARON ORMOND, B.S.M. '76) received the A.R.C.T. degree in November 1979 from the Royal Conservatory of Music (Toronto).

* MR. GERALD BROCK, B.Th. '62, in Manila, Philippines (WBT) received the M.Ed. degree from Azusa Pacific College, Azusa, CA. in October, 1979.

* MR. GARY CARTER, B.Th. '70, commenced his pastoral ministry at Eastwood Baptist Church, St. Thomas, Ont.

* MR. LAIRD CRUMP, B.Th. '80, commenced his ministry as Youth Pastor at Parkway Bible Church, Scarborough, Ont. on June 1.

* MR. ALAN DAVEY, M.Div. '80, commenced his pastoral ministry at Royal York Baptist Church, Rexdale, Ont. on June 1.

* MR. JACOB GIESBRECHT, B.R.E. '73, commenced his ministry as Assistant Pastor of Peoples Church, Wyoming, Ont. in July, 1979.

* MR. BOB LEWIS, B.Th. '80, commenced his ministry at Strat-haven Baptist Church, Chatsworth, Ont. in June.

* DR. STANLEY MEDHURST '39 was inducted as pastor of Wentworth St. Baptist Church, Hamilton, Ont. on April 10.

* MR. BRYAN ROBERTS '68-'69 commenced his ministry as Operations Manager of Camp Mini-Yo-We in May.

* MR. DAVID ROBERTS, B.R.E. '79, commenced his pastoral ministry at Beach Gospel Church (C&MA) Hamilton, Ont. in September, 1979.

* REV. STAN SADLIER, B.Th. '58, commenced his ministry as Associate Director of Unevangelized Fields Mission in Canada in March.

* MRS. DAVID WEATHERBY (ELIZABETH PLAXTON, B.S.M. '76) received the A.R.C.T. degree from the Royal Conservatory of Music, Toronto in November 1979.

* MR. WALTER DE SOUSA, B.Th. '78, received the M.A. in Church History from Trinity Evangelical Divinity School, Deerfield, IL in March.

* MR. PHILIP THOMPSON, B.R.E. '71, commenced his pastoral ministry at Park Royal Bible Church, Mississauga, Ont. on May 4.

ON FURLOUGH

* MISS DIANA AMOS '71-'72 from Bulawayo, Zimbabwe, in April for 3 months.

* MISS ANNE ALDRIDGE '65-'66 (OMF) from Thailand to England in June.

* MISS GRACE BIRNIE, B.R.E. '70 (S.I.M.) from Benin, W. Africa in April.

* REV. & MRS. DAVID BROOK (DOROTHY THORP '51) from Japan (TEAM) in June for 3 months.

* MR. & MRS. GEORGE BUTCHER, B.R.E. '68 (EUNICE ROBERT '68) from Natal (CMML) S.A. in May.

* MISS ELLEN CALLANDER '31 (GMU) from Brazil in January.

* MISS DEBBIE DOYNE, B.R.E. '77, (G.O.) from Ireland in March.

* MR. & MRS. DAVID FULLER '53 (O.M.F.) from the Philippines in May.

* MR. & MRS. KEN GRANT '66 (JOY ADAMS '65) from Quito, Ecuador, (WRMF) in June.

* MR. & MRS. LES GREER, B.R.E. '74 (NORMA KIERSTEAD '58) from Nigeria (SIM) in June.

* MISS GLADYS LINTHICUM '62 (TEAM) from Lima, Peru, S.A. in May.

* MISS SUE McLEOD, B.R.E. '74 (SIM) from Nigeria, W. Africa in June for 3 months.

* MISS SHIRLEY MILLS, B.R.E. '77 (S.I.M.) from Nigeria, W. Africa in June for 3 months.

* MR. & MRS. ROBERT MORRIS, B.Th. '66 (PAT CHAMBERS '64) from Pakistan (BMMF) in June for 3 months.

* MR. & MRS. PAUL POYNOR (ALICE BURNETT '66) from Indonesia in February. (Covenant Presbyterian Churches of America).

* MISS WINIFRED PRICE '49 (F.E.G.C.) from Japan in April.

* MISS EVELYN REGIER '50 Hon. Member, (BMM) from Japan in April.

* MISS LINDA SIBLEY '76-'77 (BMMF) from Pakistan in April.

* MR. & MRS. BRUCE SIMPSON (PRISCILLA '64-'65) from Colombia, S.A. in May.

* MISS MARGARET PETRIE '46 from Rwanda, Africa (CMML) in May.

* REV. & MRS. ARTHUR CAVEY. B.Th. '51 (JOYCE BROWN '49) from Brazil (ABWE) in May for 8 months.
 * REV. PAUL CHAO, B.R.E. '73, from Paris, France in April.
 * MISS JANETTA SMALL '55 (SIM) from Nigeria, W. Africa in June.
 * MR. & MRS. TOM SYKES '64 (UFM) from Haiti, W.I. in June.

TO THE FIELD

* MR. & MRS. KEITH ANDERSON (RUTH MORTSON '74-'75) to Peru, (RBMU) in February.
 * REV. & MRS. VICTOR BAKER '53 (RUTH MURDUCK '59) to Durban, South Africa (AEF) on February 20.
 * MISS HELEN BACON '63 (OMF) to Thailand in March.
 * MR. & MRS. HAROLD BALL '65-'66 (PAT WARNER '65-'66) to Zambia (AEF) on March 14.
 * REV. & MRS. PAUL BUCKNAM '75 (HIM) to Hawaii in March.
 * MISS NORMA JEAN CAMERON, B.R.E. '58 (AIM) to Kabarnet, Kenya, E. Africa in May.
 * MISS PAULINE CLARKE '69-'70 (SIM) to Upper Volta, W. Africa in May.
 * REV. & MRS. DAVID COLE '57 (DINA REEMER '56) to Irian Jaya, Indonesia (UFM) on May 29.
 * MISS ELIZABETH CULLEN '78-'79 (CBOMB) to India in April.
 * MISS LOIS CUNNINGHAM '71-'72 (UFM) to Brazil, S.A. in June.
 * MISS MARJORIE DANCE '51 (SIM) to Nigeria, W. Africa in February.
 * MISS ANNEMARIE HATTENHAUER, B.R.E. '73 (SIM) to Nigeria, W. Africa in June.
 * MR. & MRS. HAROLD HIDE '48 (SIM) to Nigeria, W. Africa in June.
 * MISS LINDA HOPKINS '77-'78 (SIM) to Benin, W. Africa on May 28.
 * MR. & MRS. TIM KEVERN (LINDA BUSSEY '69-'71) to Irian Jaya, (WBT) in March.
 * REV. & MRS. VINCENT LOHNES '50 (SIM) to Nigeria, W. Africa in May.
 * MR. & MRS. JIM McINNES '67 (PAT RICHARDS '65) to Costa

Rica (LAM) in February.
 * MR. & MRS. TERRY REGNAULT '69-'70 (TEAM) to France in May.
 * MISS LINDA SWEETZER '77-'78 (GMU) to Republic of Panama on May 26.
 * REV. & MRS. TERRANCE TIESSEN, B.Th. '64 (GAIL ROBINSON, B.Th. '64) to the Philippines (FEGC) in June.

MARRIAGES

* MISS KAREN BAKER, B.R.E. '80, to MR. STEVEN ROBERT KERR at First Baptist Church, Orillia, Ont. on May 31. REV. WM. CRUMP, B.R.E. '69, officiated. MISS MARY JANE DONALDSON '80 was the Maid of Honour and MRS. ERICA HARTWIG (ERICA BAKER '74-'77) was a Bridesmaid. MR. LAIRD CRUMP, B.Th. '80, was the Best Man.
 * MISS DOROTHY BROWN '73-'74 to MR. ROBERT SKAKIE, at Ontario Bible College on February 9. REV. BRIAN ROE officiated. MISS BETH BROWN '76-'78 and MISS JOYCE LAMBIE, M.Th. '79, were Bridesmaids. MISS JANET POTZ, B.S.M. '74, was the Organist. MR. ROY GRANT, M.Div. '79 was the Master of Ceremonies at the reception. MR. FRED BROWN '74-'76 provided music on the trumpet.
 * MISS DEBRA DOWNEY '77-'78 to MR. RALPH STOCKDALE on May 3 at Auburn Bible Chapel in Peterborough, Ont. MISS OLIVE LAPP '77-'78 was the Maid of Honour.
 * MR. MARK FROGLEY, B.Th. '80, to MISS GAYLENE JONES on January 5 at the College Church, Wheaton, IL. MR. PAUL ALLEN, B.Th. '77, was an Usher. MR. & MRS. BARRY PETTIT (EILEEN ALLISON, B.R.E. '76) sang.
 * MISS RUTH JORDAN '74 to MR. GEORGE PAWLUK on April 5 in St. Matthew's Anglican Church, Dorion, Ont. MRS. MARTYN THOMAS (SANDRA JORDAN '64) was the Soloist. MR. ANDY JAMES, B.R.E. '69, was the Best Man.
 * MISS JOAN HALVORSEN '74-'75 to MR. BILL THOMPSON on September 14, 1979 at Parkway Bible Church, Scarborough, Ont. REV. DONALD HAMILTON, B.Th. '57, officiated. MISS THERESA

SEMENACH '74-'75 was a Bridesmaid. MR. DAVID REIMER, B.Th. '80, was an Usher and Master of Ceremonies at the Reception.

* MISS BETTY-LYNNE MAGEE, B.R.E. '72, to MR. CHARLES FEHR on February 2 at Circle Drive Alliance Church, Saskatoon, Sask.

* MR. DAN SHURR, B.Th. '79, to MISS KAREN CIONA, on Dec. 15, 1979 in Calvary Baptist Church, Oshawa, Ont.

* MISS LORI WISLER, B.R.E. '78 to MR. DAVID JOHN VAN ETTEN, on February 2 in Winchester Community Church, West Seneca, N.Y.

BIRTHS

* To MR. & MRS. STEWART BROWN, B.Th. '77, a son, David James, on March 1 in Toronto.

* To MR. & MRS. PIEBE DE JONG (MARYKE LEYENAAR, B.R.E. '69) a son, Siebren John, on January 9 in Winchester, Ont.

* To MR. & MRS. LLOYD DRURY, B.Th. '75, (MARJORIE PEARCE '70-'71) a son, Nathan Earl, on January 30 in Mayerthorpe, Alta.

* To MR. & MRS. TIM EATON '71-'73 a son, Jonathan Daniel, on March 15 in Bonaire, Netherlands, Antilles.

* To MR. & MRS. DONALD FRY (SYLVIA PITTS, B.S.M. '74), twins, Adan Jacob 9 lb 12 oz and Aaron James 6 lb 15 oz, on August 13, 1979 in Willowdale.

* To MR. & MRS. DAVID GOLDSMITH '63-'65 (HELEN MILLER, B.R.E. '67) a son, Michael Andrew, on March 6, 1979 in Chatham, Ont.

* To MR. & MRS. JIM HEAD '79, a daughter, Jennifer, on March 13 in Toronto.

* To MR. & MRS. GLEN HENDERSON '70-'71 (MAYBETH TYLER '70-'71) a son, Philip Cameron, on January 7 in Toronto.

* To MR. & MRS. ANDY JAMES, B.R.E. '69, a son, Jonathan, on March 10 in Thunder Bay, Ont.

* To MR. & MRS. BERNARD LI (YEE NEE CHIU, B.S.M. '77) a son, David, on March 24 in Toronto.

* To MR. & MRS. DAVID MORRIS (ANGELA SMART, B.Th. '66) a son, Nigel Ted Wesley, in January

in Limassol, Cyprus.

* To MR. & MRS. BRUCE LAMB-SHEAD, B.Th. '68 (CAROLYN CUNNINGHAM, B.R.E. '70) a chosen son, Mark Albert, on December 26, 1979 in London, Ont.

* To MR. & MRS. ALLAN PEQUEGNAT '71-'73 (DZINTRA BLUKS, B.R.E. '74) a son, Kevin James, on January 21 in Sudbury, Ont.

* To MR. & MRS. DAVID ROBERTS, B.R.E. '79, a daughter, Rachele Marguerite, on December 4, 1979 in Hamilton, Ont.

* To REV. & MRS. RON SCHINDEL, B.Th. '67, a daughter, Rebecca Joy, on September 27, 1979 in Belleville, Ont.

* To MR. & MRS. WOLDEMAR TEICHROEB (NANCY EBY, B.S.M. '69) a son, Jonathan Howard, on April 8 in Waterloo, Ont.

* To MR. & MRS. TOM TOWNSEND, B.R.E. '72, (LINDA QUICK '70-'72) a son, Adam Russell, on February 1 in Yarmouth, N.S.

* To MR. & MRS. DAVID WAROUX (CONNIE CLARKE '70-'71) a daughter, Damaris-Ruth, on March 29 in France.

* To MR. & MRS. GERALD WIDEMAN, B.Th. '77, a son, Daniel Lee, on April 10 in Papineauville, Que.

* To MR. & MRS. JAKE WIENS (MARY CASSEL, B.R.E. '76) a son, Andrew Joel, on January 25 in Williams Lake, B.C.

DEATHS

* MISS CHRISTINA CAMERON '21 in Hamilton, Ont. on December 23, 1979.

* MRS. SILAS FOX (EMMA GRAU '15-'16) in Clearbrook, B.C. on March 20.

* MRS. LORNA GREEN, wife of MR TOM GREEN '50 in Toronto in April.

* MRS. WINIFRED HILL (WINIFRED OSBORNE '36) in Norwich, Ont. on March 10.

* MRS. ROY HUDSON (EMMA PEQUEGNAT '21-'22) in Brussels, Ont. on April 10.

* REV. ERNEST C. SMITH '23-'24 husband of GERTRUDE WELINGTON '27 in Toronto on February 19.

* MISS ANNIE SOPER '15 in London, England on November 23, 1979.

* MRS. ALBERT WARD (NELLIE GOULDING '08) in Vancouver, B.C.

* MR. ERNEST GORDON '53 in Toronto on March 16.

* MR. ARTHUR WATERS, husband of MAE BROOKS '35 on March 21.

* MR. ALISON WELCH, on January 18 in his 85th year in London, Ont. Mr. WELCH taught at Ontario Bible College (LONDON CAMPUS) from 1945-1947 in the area of Personal Evangelism and Bible Analysis.

BOOKS

THE PATTERN OF OUR SALVATION

by Ronald A. Ward
Word Books, Publisher
Price \$12.95

Dr. Ronald Ward is one of that rare breed of thoroughly Canadian Christian scholars, whose preaching, teaching and writing have spanned the Dominion and beyond. While working previously in his own Anglican communion, he has crossed denominational and national lines to share his faith with all.

Out of his wide experience has come this fine evangelical book subtitled, "A Study in New Testament Unity".

The author's concern that much so-called evangelical teaching is thin and lacking in Biblical and spiritual dynamics has led to the production of this volume.

Based entirely on the Greek text of the New Testament, the author has translated and commented on 23 of the books.

Dr. Ward refutes skillfully, and with scholarship, the contemporary idea (promoted by some so-called evangelicals) that there are several theologies in the New Testament, e.g. Pauline, Petrine, Johannine, etc. He stresses the unity of the writers and their product, which makes up the majority of the New Testament.

As the author deals with the nature of God, of Christ, of man, of the atonement, of sin and of judgment, he makes the redeemed heart rejoice at the explicit, clear and forceful delineation of the truth as it is in Christ Jesus.

While he has written primarily for the preacher, the teacher and the scholar, his work is easy reading and should smooth out a lot of contemporary theological irregularities, and enlighten a reader who has not been able to study the scriptures as might be desired.

His section on "The Work of Christ For Us" is a particularly delicious and delightful exposition of the atonement.

Perhaps Ward's book will help to thicken

some of our theology, and make it more Biblical and scriptural.

(D.C.P.)

BIBLE CHRISTIAN UNION

To A World With Love, by Erma Davidson, price \$3.50 (Can.). Readers of the Recorder are not strangers to the beautiful poetry of Erma Davison. Now the B.C.U. has compiled this poetry (a lifetime of writing) to give us this book. Now, in its second printing, it is helping to fill the spiritual voids in many hearts. You will feel it too. Get your copy now.

BROADMAN PRESS

Farming the Inner City for Christ, by Delores F. Cork, price \$4.95 (U.S.). If you have been concerned about the spiritual vacuum in the heart of many cities, this book will encourage you to do something about it. It is primarily the story of what one woman did. You might be another such labourer for Christ!

Leadership Profiles from Bible Personalities, compiled by Ernest E. Mosley, price \$4.95 (U.S.). The Bible is full of examples of Christian leadership and service. Here are seven outstanding ones who will help and encourage you.

How To Make Audio Visuals, by John Hack, price \$3.95 (U.S.). A key item of Christian communication is presented for all who want to learn the best way to get the message across.

Church Music Is!, price \$24.00 (U.S.). Tape and slides showing what church music is or can be. An excellent presentation.

CHOSEN BOOKS

Life Sentence, by Charles W. Colson, price \$9.95 (U.S.). A sequel to "Born Again" by the Watergate hatchetman of ex-president Nixon. A moving story of Colson's life after his conversion.

CREATION-LIFE PUBLISHERS

Fossils: Key to the Present, by R. B. Bliss, G. E. Parker & D. T. Gish, price \$4.95 (U.S.). Creation-Life Publishers have produced another fine and simplified book on the continuing dialogue on creation vs. evolution. Here the authors help the reader to reach a personal conclusion as to which presentation is correct.

CHRISTIAN HERALD BOOKS

Apostle of Sight, by Dorothy C. Wilson, price \$7.95 (U.S.). The story of the famous eye surgeon, Victor Rambo of India. This is the thrilling story of his half century of service.

The Timeminder, by Ruth W. Miller, price \$3.95 (U.S.). Time is all we have. The use of it is important. Only you can control its use. Mrs. Miller helps you to find out how to do it.

Lure of the Cults, by Ronald Enroth, price \$4.50 (U.S.). The author, a well-known writer and authority on cults as they relate particularly to young people, has produced an excellent volume. He poses the usual cult questions and provides excellent answers.

An ideal book to give to someone becoming involved in the modern cult movement.

Let It Show, by Dick Mohrman, price \$3.95 (U.S.). The author helps us to understand the natural expressions of the Spirit-controlled

life. Can you love? Do you have peace and patience? Are you faithful? These and other questions are answered for you.

Lady of the Tboli, by Doris Fell, price \$7.95 (U.S.). The wonderful story of Vivian Forsberg, a Wycliffe missionary in the Philippines for 25 years.

DOUBLEDAY

Rough Road to the North, by Jim Christy, price \$11.95 (Can.). Canadian readers will thrill to this account of the beauty and lure along the Alaska Highway.

Gateway to Oblivion, by H. Cochrane, price \$11.95 (Can.). Mysterious things happen in the Bermuda Triangle and in a dozen or more other "Gateways to Oblivion" around the world, including Lake Ontario, the "Marysburgh Vortex". An interesting book on psychic phenomena.

EVERYDAY PUBLICATIONS

Brothers of the Bible, by Jean Dougan, price \$2.25 (Can.). You've read the stories of brothers in the Bible (Cain & Abel; Esau & Jacob, etc.). Now read of spiritual lessons learned from their lives.

Colossians: Christ in You, by R. E. Harlow, price \$1.40 (Can.). A brief commentary on Colossians, one of Paul's great letters that teach the "Christ in you" experience.

Ephesians: In the Beloved, by R. E. Harlow, price \$1.65 (Can.). O.B.C. grad, Dr. Harlow, gives us another of his good Bible expositions.

If Any Man Speak, by James Gunn, price \$1.50 (Can.). Helps for the preacher or teacher. A good "How to" book.

Training of a Shepherd, by James Gunn, price \$1.50 (Can.). A fine meditation for those called to be undershepherds of the flock of God.

HERALD PRESS

River of Glass, by Wilfred Martens, price \$8.05 (Can.). A realistic novel of a Mennonite family that fled Russian communism. A thrilling, challenging book for all ages.

The Book We Call The Bible, by J. C. Wenger, price \$1.10 (Can.). A brief but fine booklet about the Bible and its message and help for you.

The View From East Jerusalem, by John A. Lapp, price \$5.75 (Can.). A fine overview of middle-east problems, including fine chapters on the Iranian Revolution and the resurgence of Islam.

A Faith To Live By, by J. C. Wenger, price \$1.10 (Can.). Mennonites will be very familiar with the truths of this small booklet—a compilation of statements by well-known Anabaptists.

From the Other's Point of View, by J. Daniel Hess, price \$9.20 (Can.). A cry that carries the pathos of most of Latin America's pathetic and needy condition. It is a study in what service and communication are all about.

Why Suffering?, by Paul W. Nisly, price \$6.00 (Can.). A small and short, though helpful, booklet on the problem of suffering. An inexpensive gift for someone in distress.

HERE'S LIFE PUBLISHERS

Heartbeat For God, by L. E. Lappen & M. Card, price \$6.95 (U.S.). In early March 1942, Elmer Lappen was 19 years of age and an Army recruit. He was fit and athletic, having even participated in state-wide track and field meets, and was looking forward to a successful . . . and healthy . . . life.

Then came the accident, a fall from a 15-foot obstacle course wall. The injury quickly changed the direction of Elmer Lappen's life, providing pain and suffering mixed with joy and fulfillment, setting him on a course of service to the Lord.

What God did for Lappen, his family and those persons who came in contact with this courageous man throughout his life have become the basis for this heartwarming and sensitive new book.

Poignantly and with a great deal of love, Lee Etta Lappen tells of her husband's inner strength; of his realization over the years that "God will never lead you where his grace will not sustain you"; and of all he had to overcome, with God's help, to establish a vibrant and successful ministry.

The Existence of God and the Beginning of the Universe, by William Lane Craig, price \$7.95 (U.S.). Dr. Craig, a widely-respected theologian and philosopher, begins his argument by developing for his readers a clear understanding of the alternatives if God does not exist, and by his way of thinking, those alternatives are not very pleasant.

Without the existence of God, Dr. Craig concludes, the entire universe marches irreversibly toward the grave with no hope for a better time, no escape from doom. Such a supposition is a bitter pill, even for the staunchest advocates of a Godless world.

Dr. Craig supports his arguments with philosophic and scientific evidence. If someone or something didn't at some point in time cause the universe to be, then could the universe have sprung into being, caused out of nothing, Dr. Craig asks. And what is the answer to the important question, "Why does something exist instead of nothing?" A thought provoking book.

Ordeal in Cambodia, by Sharon Fischer, price \$3.95 (U.S.). "Ordeal in Cambodia" is the dramatic story of a young Christian couple who, with their small son, expected death almost daily for four years under the Khmer Rouge—but miraculously lived to escape and help others find safety.

Vek Huong Taing and his wife, Samoeum, were only 25 years old, with a 2 month old son, when their country fell to the communist Khmer Rouge in April, 1975. They had refused repeated chances to flee to safety, in order to continue their Christian work as staff members of Campus Crusade for Christ International.

INTERVARSITY PRESS

Pray Right! Live Right!, by Bennie Goodwin, price \$1.95 (U.S.). The Why and What of the Lord's prayer, and how we can benefit from it.

The Savior of the World: Luke, by Michael Wilcock, price \$4.75 (U.S.). The Message of the Gospel of Luke is presented as the message for today. It speaks to the individual, the nation and the world.

Triumphs of the Imagination, by Leland Ryken, price \$5.95 (U.S.). The author has shown some of the rich Christian perspectives as found in literature from Shakespeare to contemporary writers.

Living More Simply, edited by Ronald Snider, price \$4.95 (U.S.). Dr. Snider continues to stir up the church to its social (as well as evangelistic) responsibilities. His "Lifestyle" writings are right on!

God's New Society: Ephesians, by John R. W. Stott, price \$5.95 (U.S.). The noted Bible teacher, John Stott, delves into the letter to the Ephesians. A fine commentary.

Living with Unfulfilled Desires, by Walter Trobisch, price \$3.50 (U.S.). The late Dr. Trobisch is always frank and scriptural as he moves into the lives and problems of young people. Recommended for youth counselors.

MULTNOMAH PRESS

Home, by Charles R. Swindoll, price \$8.95 (U.S.). A beautiful book for any home, particularly a Christ-centred home. Well illustrated in full colour.

BIRTHRIGHT! Christian, Do You Know Who You Are?, by David C. Needham, price \$7.95 (U.S.). Needham seeks to express the inexpressible fullness of God for the believer. The author does not accept some of the Christian cliches. A provocative and enlightening book.

NAVPRESS

God's Design for the Family (4 Vols. by Navigator Press), price \$2.50 each (U.S.). These 4 books come as a package and cover Husbands & Wives, Parents & Children, Living With God and Influencing Society.

Here are books emphasizing practical, life-changing and scriptural principles for the Christian family.

OXFORD PRESS

Eerdmans Publishing Company

The Ministry of the Word, by D. W. Cleverley Ford, price \$12.95 (U.S.). Written with the accumulated experience and wisdom of the author's 35 years in the parish ministry, this new book offers a lively and realistic response to the problems facing the minister of the Word. At first sight, the pulpit is a museum piece. Yet the author, himself a gifted preacher, insists that the preacher must preach to the Church in order that the Church may preach to the world.

First examining the reasons for preaching, Ford looks in Part I at the scriptural examples of preaching, and gives insightful commentaries on the sermons in the Bible. In Part II, he discusses the opportunities and problems involved in preaching on certain topics—the cross, the resurrection, incarnation, judgment, hope and justice. Part III offers practical advice on the preparation and delivery of sermons.

D. W. Cleverley Ford is the Senior Chaplain to the Archbishop of Canterbury and a Chaplain to Queen Elizabeth.

Incarnation and Myth: The Debate Continued, edited by Michael Goulder, price \$5.95 (U.S.). This is a scholar's book that bounces several questions on the incarnation back and

forth in a spiritual debate. The reader will have to reach his own conclusions.

Grace-Gifts, by Michael Griffiths, price \$2.65 (U.S.). Marshalling the best of Christian thought on the subject, Michael Griffiths, ex-General Director of the Overseas Missionary Fellowship, here offers a short study on a matter of continuing interest in the church today—spiritual gifts.

The mission context out of which Griffiths writes provides a unique perspective on the role of "grace-gifts" in building up the church, since young mission churches are in many ways more like those of the first century than are older, more established churches.

In a major section of the book entitled "The Gifts Distinguished", Griffiths examines the gifts—about 20 in all—mentioned in eight different lists in the New Testament. He analyzes what the various words meant in their original context, and suggests how these gifts might be relevant to the building up of the contemporary church.

PRENTICE HALL OF CANADA

Beat Heart Disease, by Ristead Mulcahy, price \$5.95 (Can.). The number one killer is dealt with in a practical, common sense way. The author (a doctor) has devoted most of his career to a study of heart disease. Therefore, his book speaks to everyone, whatever his or her condition.

The Shaman's Daughter, by Nan F. Salerno & Rosamond M. Vanderburgh, price \$15.95 (Can.). A "Shaman" is a North American Indian healer/priest. This novel penetrates the Ojibway culture and life, as seen through the life of one destined to become a healer/priest herself.

Not a "Christian" novel, but one that portrays the spiritual quest of our native peoples.

Stress and Relaxation, by Jane Madders, price \$5.95 (Can.). Here is a practical guide to relaxation for practical people who value common-sense suggestions for daily living. Jane Madders has had over 40 years of teaching relaxation for everyday situations—a busy office, a demanding family, a visit to the dentist, a hold-up in traffic, even answering the telephone—everywhere where blood pressure could rise and tempers fray.

Jane Madders shows how muscles tense and how the body reacts to strain. Many people don't know they are tense and hints are given on recognizing tension. Good posture can prevent aching muscles.

Retirement can be stressful and Jane Madders also offers guidelines on the opportunities available in retirement and how relaxation can benefit older people.

PRESBYTERIAN & REFORMED PUBLISHING CO.

Colossians, by Gordon H. Clark, price \$3.95 (U.S.). A concise, verse by verse commentary with reference to the Greek text. Dr. Clark applies the Colossian message to the Christian church of today.

More Than Redemption, by Jay E. Adams, price \$9.95 (U.S.). How to transform doctrine into life and service. Practical principles will help the Christian servant, steward and counsellor.

Understanding the Times, by G. I. Williamson, price \$2.95 (U.S.). A good book for mixed up

people in mixed up times. The Bible says much about understanding the times (cf. I Chron. 12:32; Isa. 33:6).

Communicating With Twentieth Century Man, by Jay E. Adams, price \$1.95 (U.S.). Dr. Adams is well known for his personal and family counselling ministry. This book will challenge leaders (and leaders-to-be) in communicating with modern man.

Four Weeks With God & Your Neighbour, by Jay E. Adams, price \$2.50 (U.S.). Another workbook for those seeking counsel and needing devotional helps.

Three to Get Ready, by Howard A. Eyrich, price \$3.95 (U.S.). A fine Christian premarital counsellor's manual. Sessions are outlined and additional material covers all areas of the marriage experience.

Perspectives on Pentecost, by Richard B. Gaffin, Jr., price \$3.95 (U.S.). A Christian professor from Westminster Theological Seminary digs deeply into the Biblical teaching on the gifts of the Holy Spirit. It is written (and written well) from the Reformed position.

To Be Near Unto God, by Abraham Kuyper, price \$8.95 (U.S.). This reprint of a classic could be compared to Packer's "Knowing God". This book is more of meditation style than systematic theology, but a great book.

THOMAS NELSON PUBLISHERS (CAN.)

Believe & Behave, by Wilbur E. Nelson, price \$3.95 (U.S.). A fine study of I Corinthians by the speaker of "The Morning Chapel Hour". A wise and carefully written commentary, relevant to the 20th century church.

Drugs & Drinking, by Jay Strack, price \$3.95 (U.S.). The author strips away the mystery surrounding these two contemporary problems for young people today. Written by one who has gone the drug and alcohol route, and found freedom in Christ.

Afternoon, by Jeanne Hendricks, price \$7.95 (U.S.). A book for women in the middle age group. A fine Christian life style is suggested for them.

Becoming One, by Don Meredith, price \$4.95 (U.S.). The founder of Christian Family Life, Inc. writes well for those who hope to live happily ever after the marriage.

Some Through the Waters, by Clare Bauer, price \$3.95 (U.S.). A book for those who face disaster, tragedy and problems in life. A practical book that grew out of an actual flood experience that proved the truth of Isa. 43:2.

The Resurrection Letters, edited by J. N. Sparks, price \$5.95 (U.S.). These are paraphrased letters of one of the early church fathers—St. Athanasius, Bishop of Alexandria (328-373 B.C.). They will help deepen our understanding of the early church and their faith in the resurrection.

THOMAS NELSON, INC. (U.S.A.)

The Hidden Riches of Secret Places, by Hazel McAlister, price \$5.95 (U.S.). Beautiful meditations in prose and poetry for those who seek out solitary places to think and to pray.

G.R. WELCH CO. LTD.

Where Saints Have Trod, by Marjorie Wilkinson, price \$5.95 (Can.). The author traces the steps of more than 15 godly men and women

who left more than footprints in the sands of time. They left spiritual gems for us to gather and enjoy.

My Utmost for the Highest, by Oswald Chambers, price \$5.95 (Can.). Oswald Chambers is one of the saints of the 19th century, who provided day by day help for young Christians.

This new edition carries on his scriptural tradition. You will be blessed and enriched by the daily use of this book.

Christian's Journey, by Rhoda Couldridge, price \$9.50 (Can.). An easily understood telling of Pilgrim's Progress for children.

Questions New Christians Ask, by Barry Wood, price \$4.75 (Can.). Most Christians ask or hear problem questions about their new-found faith. Mr. Wood has given some fine answers.

Expository Sermon Outlines Through Romans, by Archie L. Edwards, Sr., price \$1.75 (Can.). Forty-two good sermon outlines in the book of Romans.

175 Sermon Outlines, by John Lewis Mayshack, price \$1.75 (Can.). Not everyone wants someone else's sermon outline. But if a preacher needs help, here are some good ones.

A Faithful Narrative of the Surprising Work of God, by Jonathan Edwards, price \$2.35 (Can.). The "Father of modern revival" has written of the 18th century revival. Thrilling account.

Dedication Services, by S. W. Hutton, price \$2.35 (Can.). A help for the pastor confronted with nearly 20 different dedication services.

Words and Wonders of the Cross, by Gordon H. Girod, price \$2.95 (Can.). Meditations on the words and actions that surround the crucifixion.

Contemporary Outlines From Isaiah, by Paul Tassell, price \$1.75 (Can.). Fine sermon outlines on the "Evangelical Prophet".

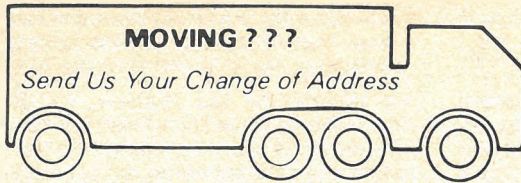
The Wonderful Names of our Wonderful Lord, by T. C. Horton, price \$3.50 (Can.). A beautiful gift book that could be used for daily devotions.

The Dilemmas of Journalism, by Gerald Priestland, price \$8.55 (Can.). If you are involved in journalism or any of the news and communication media, you will want to read what a Christian writes about his craft.

The Joy of Christian Fathering, by Donald N. Bastian, price \$4.95 (Can.). Here are five first-person accounts. The author and four other prominent and well-known personalities in various fields in the United States and Canada recall their delights and disappointments in raising their respective offspring. All are committed Christians, whose children have grown up in an atmosphere of love and learning to become successful citizens in their own right.

Young fathers will be able to "look over the shoulders" of these veterans and perhaps gain confidence in handling their own role. Although the book is about fathering, it is one that the whole family will enjoy reading.

Words to Winners of Souls, by Horatius Bonar, price \$1.90 (Can.). A voice from the middle of the 19th century calls the Christian to soul winning. It is a strong, clear, challenging call.



STEWARDSHIP

FOR

ONTARIO THEOLOGICAL SEMINARY and ONTARIO BIBLE COLLEGE



OUTREACH REQUIRES TRAINING

Let me share part of a letter from the Chairman, Outreach Committee, of a Toronto Church:

Dear O.B.C.:

This is a letter of appreciation to those 28 O.B.C. students who turned out on a cold, snowy, March 13th to do door-to-door visitation on behalf of our church.

The members of our church who were involved in transporting the students were much impressed by their enthusiasm and not a single murmur was heard about the weather. They were a great source of encouragement to us all.

The contacts made are now being followed up by our members . . .

Yours sincerely,

Chairman, Outreach Committee

TRAINING IN WITNESS AND EVANGELISM IS A CORE SUBJECT AT O.B.C. AND O.T.S.

You may have a part in training youth to serve Jesus Christ now and in the years to come through immediate or deferred financial assistance to O.B.C. and O.T.S.

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

Phone: 1-416-226-6380

Dear. Mr. Taylor: I wish to be a part of this ministry with a "Now" Gift.
 I wish more information on Deferred Gifts.

NAME: _____
(please print)

ADDRESS: _____
Street Apt.

CITY: _____ PROVINCE: _____ POSTAL CODE: _____