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PETER MULLER

AN ATHLETE IN ACTION

... FOR GOD

EDITORIAL



IT'S ABOUT TIME!

We are now thoroughly entrenched in the "eighties" and are on the home stretch to the end of the century, the close of the second millenium A.D.

There is much conjecture, almost prophecy, regarding the 80s. How is it so different from the 70s? After all, we only added one digit from 1979 to 1980.

Yet in a fuller sense, we have added more. Time has a habit of slipping surreptitiously away. Not only does age creep up on us (see "There Oughta Be a Law" and "Honor for Gray Hairs"

in this issue), but that precious commodity, which we spend lavishly, time, seems to slip through our fingers.

The Apostle Paul hit it dead on when he said, "Redeeming the TIME because the days are evil" (Eph. 5:16).

He, too, recognized the proclivity of people to be careless of hours, days, weeks, months, years, which can slip away in idleness, uselessness or frivolity, instead of attending to the business of the Kingdom of God.

Richard Baxter wrote well when he said, "Spend your time in nothing which you know must be repented of; in nothing on which you might not pray the blessing of God; in nothing which you would not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act."

Or as Thomas Carlyle penned it:
"So here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?"

Do you start your day with God, so that He might direct you in the ensuing hours?

We read of Jesus that He got up to pray, "a long while before it was day" or He spent a long night in prayer. If He needed the solace, comfort and direction that prayer could give Him, how much more do we need it!

Then we can go out to serve Him as befits His followers.

Someone has written:

- Take time to work—it is the price of success;
- Take time to think—it is the source of power;
- Take time to play—it is the secret of perpetual youth;
- Take time to read—it is the foundation of wisdom;
- Take time to worship—it is the highway to reverence;
- Take time to be friendly—it is the road to happiness;
- Take time to dream—it is hitching our wagon to a star;
- Take time to love and be loved—it is a privilege from God.

Let us accept each day as a gift from God, and use it for His glory. This will put away the apathy and indifference that characterizes life today. And so much more will be accomplished for His service and glory. It's about TIME!.

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The honor of gray hair

Middle age is that time in life, when you look in the mirror and begin to think that 'gray hair looks distinguished!' Sooner or later we all seem to get it — assuming we have enough hair left for it to 'get'.

The median age in our society is moving higher each year, to the level where Canada is now known as an 'Aging Society'. The proportion of our population aged 65 or over has passed the 8 percent mark. By 1996 it will be over 11 percent. The 'Day of the Youth' is giving way quickly to the 'Era of the Aged'. Old age is 'In'. Being young is 'Out'. Clothing designers, leisure promoters, and educators are retooling their products and their thinking to the growing number of 'older people' in our country.

The roles of the aged are often culturally determined. Living with the family, or in an institutionalized high rise, is an option that is related to health, wealth and personal priorities. Once the aged are cloistered together, the attitude of many younger people seems to be 'out-of-sight-out-of-mind'. Visits are politely spaced with enough frequency to be kept in the will!

Many children rarely relate to older people. Our lifestyle is designed to keep the 'gray hairs' from influencing the young. This could be a potential tragedy. Under each head of gray is a lifetime of experience. Decisions, both good ones and bad ones, have been made, and the lessons learned. Insights have been gained into what we call 'life' that are hard to acquire from other sources.

Older men in the early church were instructed to be 'temperate, dignified, sensible, sound in faith, in love and in perseverance.' Our country, communities and families, need the link with the past that 'grandfathers' can provide.

When a man is 'over the hump', and takes his eyes off the rear view mirror of youth, he can discover a new world of opportunity, learning and involvement with people lying ahead. The extent of his vision is his own creativity.

Three Cheers for the Gray Hairs!

AN ATHLETE IN ACTION FOR GOD!

He is a gentle giant of a man, standing 6'5" and weighing 235 lbs. When he puts on his Argonaut football uniform, he towers over most of his teammates and with his pads, looks like a ferocious gladiator.

But Peter Muller is anything but ferocious. He is a quiet, humble man, to whom children gravitate, to clutch his hand or cling to those tree-like legs which support his massive frame.

Not for him are the tales of "dirty play" or deliberate body injury inflicted on the opposing team. But let a well-thrown ball come anywhere near him, and tight-end Muller almost guarantees a reception.

What makes the difference in one of the most severe of contact sports? What controls and constrains a man who could roam the gridiron like some ruthless player, or use his height and weight to unfair advantage? Or what makes children cling to him, cuddle in his lap and watch him with adoring eyes?

Peter is a Christian. A man, who in his vigour and manhood, committed himself body, soul and spirit to the greatest One Who ever walked this earth, the Lord Jesus Christ! Since the early 70's, Pete's one desire has been to live for Christ.

Peter not only plays almost flawless football. He also plays the game of life with devotion and commitment to the One Who said, "I am come that you might have life, and have it more abundantly."

During the months when he is free from the rigours of training, practising and playing, Peter gives himself to others. In the past 2 years, he has spent his free time in Southeast Asia, and particularly during the winter of 1979-80 he gave himself to aiding the refugees and needy people of Cambodia who had fled to Thailand.

His three months there gave him insights into the hearts and lives of people who needed to know his Saviour.

Pictures of that period show him serving with World Vision of Canada, befriending and caring for men, women and children.

His own report was published by the Toronto Sunday Star, and is reproduced here with the Star's permission. If it says anything, it says that even an Argonaut can be a winner in the great game of life. (Ed.)

Peter has written, "Why should I, a well-paid comfortable Canadian, a high-profile professional athlete, want to spend three months in the smelly, overcrowded, frustration of a refugee camp on the other side of the world, in Thailand, about 10 kilometres from the Cambodian border?"

"My answer is a simple one. People there are dying. The Khmer people, known to the world as the Cambodian refugees, need help.

"Not the odd one, or dozen, here and there. But thousands. Between 1975 and 1979, four million people were slaughtered by the communist Khmer Rouge soldiers of Pol Pot.

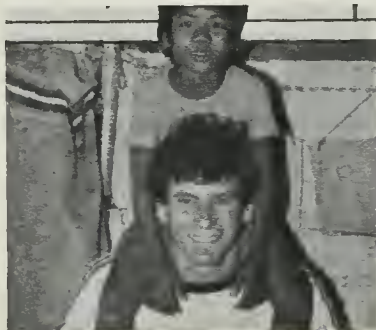
"The fallout from that massacre is to be seen today in these camps. Orphans, split families, amputees, blank stares, people still in shock years later. The knowledge that a situation such as this existed, weighed so heavily on me that I simply became determined to go and do what I could, wherever I could.

"I have had contact with individuals in Third World nations through World Vision, a Christian organization under

whose auspices I went to Thailand. I have supported a young boy in Bangladesh for six years, and one of my greatest thrills was to meet him in his tiny one-room home there on my way home from this trip.

"It is wonderful to know that you can touch a life so far away, in so meaningful a way.

"I spent time in two camps during my time in Thailand. Khao I Dang was for free Cambodians, the Khmer Serei, and Sakao was comprised of defectors from the Khmer Rouge. After two weeks in various jobs, I became an adviser on the fledgling



Pete Muller with a refugee child



PETER MULLER

sports programs of these camps.

"I arrived in Khao I Dang, the camp nearest the Cambodian border, to the sound of exploding shells. We were less than 10 kilometres from where sporadic fighting between Khmer and Vietnamese troops is still going on. My impressions during my first two weeks created a deceiving atmosphere of normality among 110,000 people, fleeing the madness of Pol Pot and his murderous troops.

"The camp seemed to stretch for miles.

"The horror of their last five years was brought to me most vividly by a 43-year-old man named Sokha, a physical education instructor who became a close personal friend. He had worked in the city of Battambang before Pol Pot's regime wiped out 90 per cent of the country's athletes. Ninety per cent.

"He related to me how, for four years, he had acted dumb and stupid, though well educated. Anyone who had good education also had high priority on Pol Pot's death list.

"So Sokha had spent those years walking silently behind water buffalo, ploughing fields. He would rise each morning at 4 o'clock, to the sound of bells. Some days, Pol Pot's henchmen would deliberately awaken the men at 3 a.m. After having slept little more than three hours, some would break down, crying, unable to face another 16-20 hour day in the fields. If they showed signs of weakness, or refused to work, death was instant, usually from a blow to the back of the head with a hoe.

"For all this time, Sokha's family lived on two small bowls of rice gruel a day, augmented by bugs and snails

Sokha found in the fields as he ploughed.

"But the day eventually came when Sokha found an opportunity to escape with his wife and five daughters. It took 14 days to travel 100 kilometres to the Thai border, all with his wife on his back. Those years under the Khmer Rouge had taken their toll. She was undernourished, too weak to walk.

"The camp meant freedom to Sokha and his family, but it could not erase the memories of the past.

"Many times the vision of a circle formed by women and children would come back to him. In the middle of this circle of death were the men to be killed.

"They would be struck, and when they regained consciousness, if they did, they would be pinned on their backs by the soldiers. A soldier would step forward, slash open the stomach with a knife, reach inside and tear out the victim's liver, holding it aloft for all to see.

"Then, the soldiers, in an act of sickening cannibalism, would either eat it raw, or fry it.

"The families dared not make any show of emotion. To do so, would be to join those in the middle of the deadly circle.

"But later, sleep impossible, the night air would be torn by the screams of children having nightmares.

* * * *

"But now, despite his memories, Sokha was working to bring new life not only to himself, but to his countrymen. He worked hard with our sports committee. Instructors were trained to coach volleyball, soccer and fitness. Soon you would see clouds of dust rising from grassless fields which had been cleared by the refugees to form playing fields. Thousands of young people were participating. They could laugh and show their emotions for the first time in five years.

I cried.

* * * *

"However, there were others less fortunate than Sokha. They had lost the battle, even though they lived.

"One day, early in my stay, I found myself holding the hand of a 40-year-old man who was suffering from malaria, malnutrition and pneumonia. He was little but skin and bone, yet somehow he had fled Pol Pot's armies.

"But when he arrived, he came to realize he had no family, no home, no country, no future and no hope.

"He was dying in my arms. A nurse went to get something and we were alone. His eyes began to roll back into his head, further and further, until he was dead.

"The feeling of helplessness was overwhelming. I tried everything and could do nothing. I kept trying to find a pulse, somehow, until others took away his body.

"It was the first time I had seen anyone die.

* * * *

"My relationship with another of the refugees was precious.

"Tha was 16, blind. The Khmer Rouge has taken one eye. A vitamin deficiency claimed the other. He had been abandoned by his parents, and somehow found his way to Khao I Dang.

"I first met him as he sat cross-legged on a plywood bed in our camp hospital and it wasn't long before Tha and I began a fascinating relationship, seeking to communicate, even though we had no idea of the other's language and he could not even see me.

"However, piggyback rides, daily walks, my arm around his shoulders, became the only language we required.

"The most emotional moment of our friendship was to come three weeks later and was to be perhaps the most difficult moment of my life. Because of our relationship, the doctors decided I should be the one to tell Tha that surgery to restore even partial vision was impossible; that he would never see again.

"As we went for our walk this morning, I searched for ways Tha could see beyond his darkness to usefulness and a boy and then a man. To give him the news without alternative would devastate him. I had seen a man die, and here was a boy without hope.

"How I thanked God for those in World Vision who had given him a guitar.

"Sure, he was severely shaken by the sad news, but the challenge of turning his mind and fingers to make music for his pleasure and that of others struck a new chord of self worth within him. When we returned to camp, Tha was given his new guitar

and a boy had a future. We said goodbye weeks later, between songs.

* * * *

"Many nights, as I saw the conditions and plight of these people, I was filled with rage and found myself screaming into the night air, shaking my fist at those who would devastate life.

"I saw change in those who were working here. Often I would see doctors and nurses, myself, break down uncontrollably and weep. When we were off duty, we often tried to be alone to try to sort it all out. Other times, it was better to try to talk it out with someone, or pray for help. Regardless, tears were often present.

* * * *

"Shortly after formation of our sports committee, I was beginning to make more friends among camp workers, all of us aware that we had return tickets to a life with meaning, while those around us, often had nothing to face but tomorrow.

"One lady in our group who appeared to be very happy, shared a story with me and I must include it here, for it revealed to me how outward expression often masks inner suffering and tragedy.

"She had lost her husband and several of her children during those five horrible years of terror in Cambodia. On several occasions she had been clubbed, beaten and left for dead. Each time, I can only feel God spared her. On the last occasion, she was among a pile of human bodies when the Khmer Rouge bulldozed earth over the bodies. I had heard elsewhere that they often tied people together and buried them alive.

"But this woman lived. Her unconscious body was at the top of the grave, covered loosely with sand. During the night, miraculously, parts of her face were exposed and moistened by the dew. She will never know how she lived, but she did, and escaped. Now she was helping others find new life.

* * * *

"The division between the Khmer Rouge communists and the free Cambodians was long and deep. Yet a giant step toward bridging that gap was taken on March 9 of this year. The United Nations people in the area agreed to my request to allow us to

take a very risky gamble. It was to be the climax of our sports program among thousands in the camp. It produced a dream I never thought possible.

"The victims of the Khmer Rouge atrocities in Khao I Dang would play volleyball against a team from Sakaeo, the Khmer Rouge camp.

"Almost 2,500 refugees surrounded the court that afternoon. The playing area was staked out in the dust under blistering Thai sunshine. More than one mind reflected back to perhaps their last meeting as spectators when Khmer Rouge troops were present. The teams eyed each other nervously. Excitement, or was it tension, began to build.

"The Khmer Rouge team was made up of Pol Pot's soldiers who had fled to Thailand to get food and medical aid, presumably with the thought of returning later to take up the fighting in Cambodia. The Khmer Serei team was composed of the victims of Pol Pot's regime.

"There were more than two ideologies on opposite sides of that net. Millions had died in this battle for control of Cambodia.

"But suddenly, the past was forgotten, at least for these moments, and the game was on. Even more incredible, before the day was done, the teams had joined forces, dividing into two new teams where Khmer Rouge and refugees played side by side.

"The joy later on was not just the result of Khao I Dang victory, that free Cambodians had beaten their former oppressors. As the groups talked and feasted on bananas and oranges, the winners were the Khmer people. A small victory perhaps, but here, a very meaningful one.

"As the Asian sun set and they returned to cramped bamboo huts to eat rice and contemplate the long future, a seed of reconciliation had been planted. For a few hours they had played, cheered and clapped, shown real emotions to each other for the first time without fear in five years.

"But that seed must be nurtured and watered, for surely if it is not, the potential life within it will choke and die.

"I found that I was incredibly challenged during my stay in these camps. My faith in Jesus Christ increased. I realized not only is He powerful

enough to deal with nations when He says "all authority has been given to me in heaven and on earth," but He is personal enough to claim that "my thoughts to you each day outnumber the sand." I learned that it is right to involve yourself in the lives of hurting people, and that this involvement is needed now more than ever before.

"The real lesson of my trip, why it was all worthwhile, is in this Biblical verse:

"But whosoever has the world's goods, and beholds his brother in need, and closes his heart against him, how can the love of God dwell within him?"

"I had gone to this calling uncertain and without a clearly defined plan. I left, knowing I had touched some lives and I would do it all again if it is possible."

—Used by permission of the Toronto Star.

- Peter Muller's Athletic Accomplishments:
- 1968: High School Athlete of the year, (Lawrence Park Collegiate, Toronto)
 - 1972: Most Valuable Player (Western Illinois University)
 - 1973: Named Little All-American (1st team, as punter)
 - 1973: Nominated Rookie of the year, (Toronto Argonauts)
 - 1974: Nominated as Most Outstanding Canadian, Most Valuable Player
 - 1974: Set Canadian Football Record for the fastest three touchdowns in one quarter.
 - 1975, 1977, 1978 Named Team Captain (Toronto Argonauts)
 - 1978: Named Most Valuable Player (Argos).

FAITH TODAY BRINGS CHARLES COLSON TO TORONTO

Canada's Christian magazine, *Faith Today*, is bringing Charles Colson to speak at a banquet Oct. 9, 1980 at the Don Valley Holiday Inn.

Colson was best known as Ex-President Richard Nixon's "hatchet man" during the Watergate debacle.

His conversion, Prison Ministry and books (Born Again and Life Sentence) have established him as one of the outstanding and articulate Christian leaders today.

For more information write or phone:

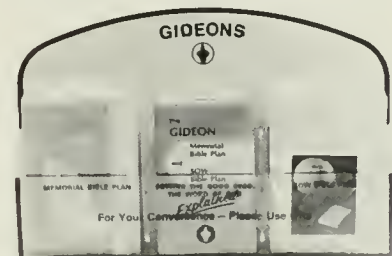
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An Unequal Yoke

in dating and marriage

Alice Fryling

Four years ago, I shared a coke and a hamburger with Anita, a graduate student living in our small university community. As the subject turned to marriage, we discussed the pros and cons of marrying a non-Christian. She would never marry an unbeliever, Anita told me then. But six months later, she was engaged to Steve, a professed non-Christian.

The following year, against the advice of Christian friends, Anita and Steve were married. For a while, I thought it would work. Perhaps, I thought, God would bless, even in the face of sin. Anita continued to attend church and participate in fellowship with other believers. Their marriage appeared to be happy. Maybe we had indeed been narrow-minded.

Then we heard there were some problems. Then separation. And finally divorce.

What Happened?

What had happened to Anita's conviction to marry only a Christian? How could she have changed her mind in such a short time? What happened to her marriage? Was it doomed from the start, or could it have been saved?

Because Anita was my friend, as well as my sister in Christ, I felt free to ask her these questions. With the clarity and the regret of hindsight, Anita admitted that at the time of her engagement, she had played her will against God's will. "I loved Steve and put my love for him before my love for the Lord. Doing what I wanted seemed the easiest and most pleasant thing to do at the time. I didn't stop long

enough to look at the long-term consequences of disobeying God."

"My first doubts," she continued, "began right after we were married: Have I done the right thing? How can I submit to a man who doesn't know the Lord and who has different spiritual values?"

Unknown to Anita, Steve also began to have doubts about their marriage. Slowly and quietly, death crept into their relationship. What communication they had with one another became less and less meaningful. Rarely did they share their feelings with each other. Their life together became the routine of housekeeping rather than the vibrancy of love. Eventually Steve moved out. Two years after their wedding, they were divorced.

If Anita's story were an isolated tragedy, we would weep with those who weep, and then move on to happier thoughts. But her story, with different details, is repeated again and again as Christian men and women are put to the test by the attraction of love which is not from God.

When Love Comes

Virtually every human being wants to love and to be loved. It is a natural and good desire. But because love is a powerful force, we must consider, before love starts, the meaning of God-given love and the consequences of love outside the kingdom of God.

Probably no committed Christian would set out to purposefully fall in love with a non-Christian. Most relationships that end in love start out as friendships or even casual acquaintances. Where should a Christian draw the line? Should a believer date a non-believer? Should a Christian have non-Christian friends? What are the biblical guidelines for Christians living in a secular society?

Scripture teaches clearly that Christians are not to isolate themselves. As early as Genesis 12, Abram was sent out of his own country to the land of Egypt. Joseph was used by God in Pharaoh's court. The spread of the early Christian church was the result of Christian men and women being called (or forced through persecution) to leave their homes and live in foreign cultures. As ambassadors for Christ we would certainly be remiss if we isolated ourselves in our own Christian communities. We are to befriend non-Christians, to love them with Christ's

love, to share with them and to seek urgently to win them to Christ.

No Compromise

But even as God's people were sent to live among those who did not worship the Lord, they were reminded again and again that social interaction with non-believers should never lead to moral or spiritual compromise. Daniel, for example, was taken as a captive from his home country to serve the king of Babylon. Along with several other handsome young men, Daniel was to be fed and educated in the king's palace. But Daniel "resolved that he would not defile himself with the king's rich food" (Dan. 1:8). God honoured his obedience by making him "better in appearance and fatter in flesh than all the youths who ate the king's rich food" (1:15). Later, when Daniel refused to obey King Darius' edict not to pray, God honoured his spiritual obedience by saving him from the den of lions. As a result of this incident, King Darius turned to the Lord.

Do Not Conform

It is also true in our day that Christians often see God work miracles when we refuse to conform to peer pressures. The pressures may not take the form of rich food, edicts to abandon prayer or lions' dens, but the pressures will be strong. We are to interact with those around us without external or internal compromise.

The New Testament sums it up in John 17. Believers are to be in the world but not of the world.

This idea of separation is inherent in the meaning of *holiness*. When someone or something is considered *holy* in Scripture, it is separated from all that is not of God. It is set apart for the purposes of God. Thus, in the Old Testament, holy objects, such as the Ark of the Covenant, were carefully separated from the mundane objects around them. The High Priest performed elaborate cleansing rites before entering the most holy place of the Temple, which was separated from the rest of the Temple by a carefully constructed curtain. When Christ died, we read in Matthew 27:51 that "the curtain of the temple was torn in two, from top to bottom," thus indicating that we may now enter the presence of God without the intercession of human priests.

Separation—Holiness

This does not, however, excuse us from the separateness of holiness. We

read in the New Testament, "As he who called you is holy, be holy yourselves in all your conduct; since it is written, 'You shall be holy, for I am holy'" (1 Pet. 1:15-16). And Paul says, "I appeal to you therefore brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom. 12:1-2). Our responsibility for holiness is even more serious, since we no longer have rites or worship to depend on, but come to God directly.

Not Popular

Holiness, or separation, is not a popular idea in our society. We would much rather say, "I'm okay, you're okay," and rationalize our own sins and those of others. We do not want to say that one person is a Christian and another person is not. But the day will come when God himself will declare who are his sons and daughters. In the meantime, we are to exhibit discernment as well as mercy. It is not our responsibility to go around condemning and judging our friends. But when we enter into personal relationships and situations which will effect our behaviour as well as our relationship with God, we are indeed to remain holy.

I am amazed at the extent of the Lord's concern for the preservation of holiness. Consider what happened to those who defied it. In the days of Noah, God determined to blot out His own creation because He "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). The cities of Sodom and Gomorrah were destroyed because their wickedness was so great. Before their destruction, Lot, the nephew of Abraham, was told to "Flee for your life . . . Make haste" (Gen. 19:17, 22). In 1 Chronicles 13:10, Uzzah was killed because he dared to touch the holy Ark of the Covenant. In 2 Kings 24:20, we read that "because of the anger of the Lord, it came to the point in Jerusalem and Judah that he cast them out from his presence."

Holiness and Marriage

God also instructed the Israelites to remain separate from the idol-worshiping nations around them. In Deuteronomy 7:3-4, we read "You shall not make marriages with them (other nations), giving your daughters to their sons or taking their daughters

for your sons. For they would turn away your sons from following me, to serve other gods; then the anger of the Lord would be kindled against you, and he would destroy you quickly."

Sinners, Saved By Grace

Such passages are not intended to scare us into obedience, though that may happen. But they are also not to be ignored. We live in an equalitarian, existential society where "anything goes." No-fault insurance. No-fault divorce. No-fault salvation. But to say there is "no fault" is a lie and an affront to our holy God. The truth is that we are at fault. We are sinners saved only by the death of Christ. If I am a Christian, I am to seek to obey God in all aspects of my life, including personal relationships and, in particular, marriage.

In 2 Corinthians the apostle Paul teaches, "Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever? What agreement has the temple of the living God with idols? For we are the temple of the living God; as God said, 'I will live in them and move among them, and will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty'" (6:14-18).

Dating and Marriage

The ramifications of these Scriptures certainly go far beyond the realm of dating and marriage, but for single young adults it is often in the arena of dating that their faith is put to the greatest test. By *dating* I mean some distinctive, selective form of relationship with a member of the opposite sex. This may be the traditional boy-meets-girl form of relationship or it may be the currently popular form of subtle friendship. Whatever it is called, the kind of relationship I am referring to is to some extent exclusive and romantic, whether acknowledged or not.

Christians certainly have much to give and much to learn from relationships with non-Christians. We should, of course, have many non-Christian friends. But we need to consider carefully who we should and should not

date. Why are dating relationships different? There are a couple of reasons.

We are taught in Scripture that we are to seek to meet the needs of others, to witness to others, and to learn from others. As we grow in Christ, we become more and more sensitive to personal relationships. For this reason, Christians will often take dating relationships more seriously than nonbelievers, who may handle social interaction in a rather cavalier manner.

Another, more important, reason to view dating relationships carefully is that, for most men and women, some date will eventually lead to marriage. While the purposes of dating go far beyond looking for a marriage partner, the fact is that the vast majority of marriages begin with a dating relationship.

Does this mean that a Christian should not even go out with someone he or she would not marry? Of course not! But it does mean that as a romantic relationship continues, we need to look very seriously at the implications of selecting this particular person as a special friend.

Eventually you may say to someone, "I want to give you my life." Whether you are a man or a woman, when you decide to marry, you will be saying to your future partner, "I want you to be the most influential human being in my life. I want to share your values, your goals, your successes and failures. I want to include you in every desire I have for my own life." In whatever way it is expressed, religiously or not, when two people marry they are saying to one another, "Your people shall be my people, and your God shall be my God."

From Date to Mate

Consider what happens if a Christian, who worships the Lord God, marries a non-Christian, who worships an idol—self, career, material possessions or good works. The Christian is making two serious mistakes. First, he or she is saying to the Lord, "Yes, I did commit my life to you, but now I am going to give myself to someone else who does not know you. If you will excuse me, Lord, I will be back later."

Words cannot express the tragedy of this situation. The Christian is mocking God by reneging on his or her commitment to him. A Christian is committing idolatry by falling down before someone other than God. And he

or she is blatantly disobeying God, who said we are to marry only within the faith.

The second serious error made by Christians in marrying non-Christians is that they are selling their own lives right out from under themselves. Christians know, or should know, that it is only in Christ that we can be the unique, special individuals we were intended to be. It is only in Christ that we "find ourselves". It is only in Christ that we are truly free, fully creative and joyful beyond our circumstances.

Why would a Christian give up all this to marry a nonbeliever? "Because he is so good to me." "Because she is all I've ever dreamed of" (except, of course, a Christian). "Because I just know my beloved will become a Christian soon." Why? Because. Because there is always a good reason to sin. If there weren't, we wouldn't sin. If the one you love were not lovable, you would not have fallen in love! But to be in love is not necessarily to be in the will of God. We will surely love the one God wants us to marry, but He does not necessarily want us to marry someone just because we are in love.

Look at Ephesians 5:21-33. The relationship between husband and wife is to reflect the relationship of the believer to Christ. The husband is to love the wife with the same practical, sacrificial love which Jesus himself demonstrated on earth. (He washed the disciples' feet, cooked breakfast for them, taught them, served them, died for them.) The wife, in turn, is to submit to the husband's love as we submit to Christ's love. When one partner in the marriage is not a Christian, the marriage may *mimic* the love of Christ, but it can never reflect it.

God is not Narrow-Minded!

When God commanded that a Christian marry only another Christian, He was not being narrow-minded and unsympathetic. Rather, He was protecting us from what's second-best. If marriage is as beautiful as He created it to be (and it can be), then anyone is foolish to settle for less.

The problem is that "the heart is deceitful above all things" (Jer. 17:9), and a person in love is not apt to see the wisdom of unromantic logic. *It is this deceitfulness of the heart which is the best reason to decide not to date non-Christians.* True, Scripture does not explicitly forbid it. But then, Scripture does not talk about dating at all, as we know it today. So, in the light of

God-given logic, the Christian must ask, "If I am not going to marry a non-Christian, why should I date one?"

"Ah-ha," you say, "I will date a non-Christian to be a witness!" True, you may witness to your non-Christian date. But you are playing with fire. The need to love and to be loved is a powerful passion, and your responsibility is to be a slave to Christ, not a slave to your own passions (Rom. 6:16-18). What if you fall in love? Where will your loyalty be then? Surely an ambassador for Christ can think of better ways to witness than to date the unbeliever. Group activities, very careful casual friendships and discussions with a group of friends may all serve the purpose.

Dating a Non-Christian

I once dated a non-Christian in order to witness to him, and my only witness to him turned out to be breaking up with him because his intentions were more serious than mine. I wonder if he has yet met a Christian who has told him that God loves and accepts him. All I told him was, "Go away." How much better it would have been if I had introduced him to my Christian friends and together we had befriended him and loved him right into the kingdom.

"But," you say, "I know of a couple who married when only one of them was a Christian and the unbeliever converted." Yes, that occasionally happens. It could happen that a young Christian marries a non-Christian before coming to grips with God's teaching on marriage. Or it could be that a Christian blatantly disobeys God, and God, in His mercy, saves him or her from disaster. But God's grace is never, ever an excuse for sin. "What shall we say then? Are we to continue in sin that grace may abound? By no means!" (Rom. 6:1-2). The fact is, that in the vast majority of marriages where there is a disparity of spiritual maturity, the couple eventually hits the lowest common denominator. More often than not, the more spiritual partner loses his or her faith when sharing life with a nonbeliever or an immature Christian.

Help!

But what if you are already involved in a dating relationship with a non-Christian? Should you look for an immediate exit? Possibly. Probably God will give you a gentler alternative. One of the first steps to take in this situation is to sit down and think about what

your relationship with Christ really means to you. Are you willing to be "separated unto God" even if it means the painful severance of unholy relationships? Do you really believe that God loves you? Do you believe that Scripture reveals God's will for you? Do you want God's best for your life, whether married or single, or are you trying to create society's image of personal success? In a word, does your life belong to you, to your society or to the Lord?

Examine Yourself

After you have examined yourself in light of these questions, you may want to bring a mature Christian friend into your confidence. You will need all the support you can get to deal with this highly emotional temptation. The next step may be to share your concerns with your non-Christian girl friend or boyfriend. You might ask your Christian friend to help you explain the gospel to your date. Or give your date a book which clearly explains how to become a Christian. In addition to this, though your emotional involvement may make it difficult for you to be clear in describing faith in Christ, you should certainly let your date hear your own testimony.

Be sure to come to grips with what you will do if your boyfriend or girl friend does not become a Christian. Do not ask God if it is His will for you to marry a non-Christian. He has already told you it is not. And if you say you are a follower of Christ and then willfully disobey Him, your verbal commitment is a lie. If your boyfriend or girl friend does not become a Christian, you cannot, in the will of God, be married.

We can find all kinds of reasons to deny this truth. Several years ago, a young woman came to me saying that she should marry her non-Christian boyfriend because she had had intercourse with him. She was using God's command against fornication as a reason to marry an unbeliever. Fortunately, she came to the conclusion that one sin does not erase another.

No Easy, Canned Answers

But if you are not going to marry a non-Christian, should you continue the dating relationship? Is there a way to maintain the relationship with positive effects on both of you? I would like to say absolutely yes or absolutely no. It would be easier that way. But God does not give easy, canned answers. Throughout Scripture we see situa-

tions where mercy and justice, truth and love, seem to contradict each other. God is too personal, too loving, to say that one answer applies to all situations. Instead, as you consider the relationship you are in, be wary of your deceitful heart. Do not stay in the relationship just so you will not hurt your boyfriend or girl friend. If it is sin for you to continue in your romance, it is better that you bear the hurt of separation than grieve the Lord God.

Consider the effect the relationship is having on you and your friend. Is your friend showing definite indications of moving toward Christianity? Is the relationship helping or hurting your friend's understanding of who God is? Is the relationship enriching your own walk with God or draining away your energies? Do your close Christian friends encourage you to continue dating or encourage you to stop? If these questions raise serious doubts in your mind, you may need to get out, quickly.

Compare your conclusions to Romans 14 where Paul deals with the issue of whether or not to eat meat offered to idols. He concludes, "Happy is he who has no reason to judge himself for what he approves. But he who has doubts is condemned, if he eats, because he does not act from faith; for whatever does not proceed from faith is sin" (vv. 22-23). The parallels to a dating relationship are obvious: If in doubt, don't.

But suppose the unbelieving friend does become a Christian. Is it then predetermined that God wants the two of you to marry or to continue dating? Not necessarily. One of the problems with dating a non-Christian is that even if he or she becomes a Christian, there will be a difference in spiritual maturity between you. Some maturity comes only with time, and if you have been a Christian a while, your boyfriend or girl friend will have some catching up to do before there is mutual respect and support in the faith you share.

If your friend becomes a Christian, you are in the same situation as two Christians who have been dating. Just because two people are Christians, it may not be God's will for them to marry. In each relationship it is imperative to look at God's intentions for marriage (as in Eph. 5:21-33) and ask yourself, "Can I willingly give all of myself to this person with the kind of love God intends for us to have in mar-

riage?" The sacrifice and submission required in marriage should be undertaken only with the enthusiastic confidence that God has ordained the relationship. **Getting to the Heart**

The issue of whether or not to date a non-Christian really boils down to whether or not to trust God for His choice in your life. It may be that He does not intend for you to marry. While marriage is His will for most people, to some He gives the gift of singleness (1 Cor. 7:7-8, 32-35). Do not make the mistake of equating marriage with happiness. In fact, if you are unhappy as a single person, it is likely that you will carry your unhappiness into marriage. Marriage is not a panacea. Use your single years to become the fullest, happiest, most interesting person you can be. If God gives you the gift of singleness, He will use these qualities in the special service you will have which you could not offer as a married person. If He gives you the gift of marriage, then you will be able to offer all these good qualities to the one you love.

Suppose it is God's will for you to marry. Can you wait a whole year or two years or ten years for God's special choice for you? We are an impatient society. Instant tea, instant hamburgers, even instant banking. It is possible to wait, but it is difficult. And it is often at this point when Satan, the deceiver of all mankind (Rev. 12:9), comes in and says, "Oh, Christian, if you wait much longer, the field will be narrow. Why take a chance and maybe miss out altogether? That one over there, he is so loving. Surely he is *like* Christ. So what if he doesn't *believe* in Christ?" These lies of Satan may shout apparent, but not real, truth into your ears.

God's voice is often a whisper. But listen to God's whispers: "I have chosen for you a life which is abundantly full of every good thing. (Jn. 10:10; Ps. 84:11) What looks good to you now may not be good for you twenty or thirty years from now. But I am the great I AM. I see your whole life, the present and the future, (Ps. 139:16). And I love you, (Jer. 31:3). I have plans for you which you cannot even imagine, (Jer. 33:3; 1 Cor. 2:9) that I may give you the gift of singleness, (1 Cor. 7:7, 25-39; Mt. 19:10-12). Or you may discover that My plans include marriage. Next week or next year I may bring into your life a person who will love you with a love that only My

Spirit can inspire. Wait for this person. The one who is My choice for you will love you as I love you. I will not force you to marry My choice. And I will not prevent you from marrying your choice. But do not be deceived; you will reap what you sow. (Gal. 6:7) I long to do good for you. (Is. 30:18) Wait for me, Christian! I will act."

"For I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand and I will accomplish all my purpose'" (Is. 46:9-10).

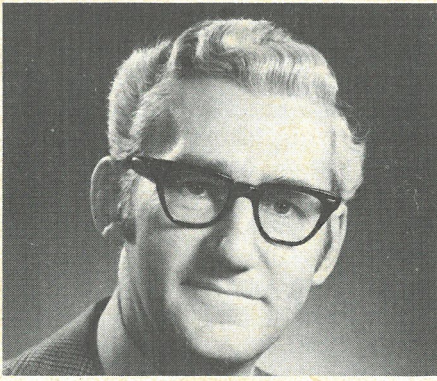
Waiting for the Best

It is hard to wait, but it is worth it. C. S. Lewis was single most of his life. He taught at Oxford and Cambridge universities and used his free time to write some of the best Christian literature available in the world today. Then, as he was nearing retirement age, he met and married a woman he came to love intensely in their three short years together. Think of what the world would have missed if Lewis had married earlier, someone whom God had not chosen.

When I graduated from college, many of my friends were marching to the altar. I did not even have any prospects. I did not meet my husband-to-be for three more years. But while I waited, I learned much about God's faithfulness to me as an individual. I developed gifts of ministry which I am still using. I learned to cook. I made hundreds of friends. I traveled. I had fun. I cried. I got discouraged. And I learned that God loves me, in every way that I need to be loved.

My marriage is now charged with joy. I do not feel I wasted years by waiting. And I do not feel I am now wasting talents by being married. God's economy is like that. While I was busy as a single person, God was working with my future husband to make him the one who can love me with the special kind of love I need and who can receive the special kind of love I can give. I have never doubted that my husband is the perfect husband for me. I never long for, nor regret, my single years. God is good to us when we wait for Him. He will never fail us nor forsake us.

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Dr. V. Adrian

PRESIDENT ADRIAN SHARES IN C.O.W.E.

C.O.W.E.—Consultation on World Evangelism, which started in Lausanne, Switzerland a few years ago, has been a tremendous power for the church's missionary outreach around the world. This past June, C.O.W.E. met in Pattaya, Thailand, to share with all the other countries of the world their missionary obligations and opportunities. It gave Dr. Adrian an opportunity not only to share in this worldwide venture, but also to see something of the work of Lord in Southeast Asia, and the work of some of our alumni. The following is Dr. Adrian's account of this momentous occasion:

Thailand, rich in rice and cornfields, beautifully green during the rainy season, is literally covered with golden, shimmering Buddhist temples. Pattaya, Thailand became the place of Consultation on World Evangelization, June 16-27, 1980. About 800 delegates from evangelical churches and para-church agencies, representing over 85 countries of the world, spent two weeks in intense deliberations on the theme "How Shall They Hear". Thailand itself being predominantly Buddhist, being flanked on one side by India's teeming population, and on the other by China's one billion people, symbolized the challenge of the unevangelized in the world—approximately three billion people!

C.O.W.E. was structured around 17 mini-consultation groups seeking to answer the question "how?" There was a call for prayer; for dependence upon the Holy Spirit and for a proclamation of the true Gospel of Jesus Christ. But beyond this general call, the backbone of C.O.W.E. consisted of the mini-consultation which sought

to be more specific in coming to grips with evangelizing the unevangelized in the world today.

The conference in general accepted the approach of reaching the unreached through people's groups. A people's group is a fairly well-defined homogeneous social unit in which all members have some important characteristics in common. The common bond may be geographical, ethnic, linguistic, educational, vocational or economic. Not that some of the participants at the consultation did not have some problems with this approach because it tends, particularly in the earlier stages, to develop homogeneous unit churches. There were some who thought it would encourage the caste or class system in their respective countries. Nevertheless, the study groups were set up in a way to study in detail certain people groups in the world and devising the best strategies to reach them. Therefore, there were many consultations on some of the following: reaching the Hindus; the Muslims; the secularized; the Marxists; the nominal Christians, Protestant, Orthodox and Roman Catholic. There were also many consultations on reaching the larger cities for Christ and reaching the poor in our culture for Christ.

C.O.W.E. had come some distance since the Lausanne Congress in 1974. Gottfried Osei-Mensah, the Executive Director of the Lausanne Continuation Committee, in his opening address, pointed out that the Lausanne spirit had created excitement with respect to what God is doing through His church in many parts of the world. Since 1974 there has been a significant change in the attitude to worldwide missions. There have been approximately 20 regional conferences on evangelism in many parts of the world. The decade of the 1980's is shaping up to be a decade of evangelism and missions.

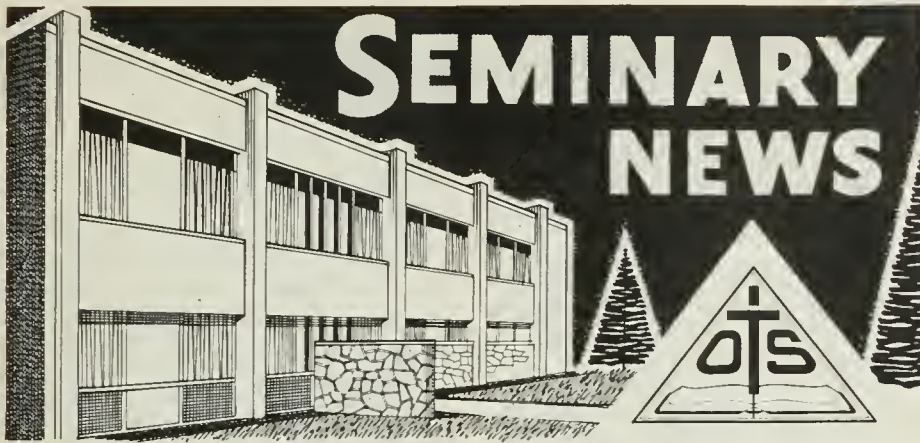
Will C.O.W.E. play any significant role in the continuing evangelical efforts to evangelize the world? I believe it will . . . because it has sought to look at the hard facts of the challenge that lies before us. The Lausanne Congress hammered out a covenant which continues to serve as a very useful theological frame of reference within which evangelicals can work together. Lausanne also forged an exciting alliance of Western efforts of missions and third world countries in their

growing concern for cross cultural evangelism. Since 1974 the number of missionaries sent out by third world country agencies has tripled from approximately 3,000 to 9,000. We witness today efforts such as the Chinese Christian Consultation on world evangelization, which is planning a congress in 1981 and has set as its goal the evangelization of Chinese in all parts of the world. The considerable number of Chinese Christian Bible Schools and Colleges in Hong Kong, and the growing graduate school of theology serve to confirm and strengthen the vitality of the Chinese outreach. There is also a cautious, hopeful attitude among the "China watchers" in Hong Kong. Men like Jonathon Chao, Director of the Chinese Research Centre, publishes in-depth articles regularly on the situation in mainland China. The China Research Centre Christian Communications, under the direction of Ted Hsueh, publishes a regular prayer bulletin and gives information of the development of the Christian church in China.

C.O.W.E. was very much aware of some of the recent changes in mainland China. Its present population of one billion people remains a challenge for evangelical outreach. C.O.W.E. had a specific mini consultation on "reaching the Marxists".

C.O.W.E. reconfirmed the priority of evangelism, of the proclamation of the Gospel. On this point the official Thailand statement includes the following: "The Lausanne Covenant declares that 'in the church's mission of sacrificial service evangelism is primary' (paragraph 6). This is not to deny that evangelism and social action are integrally related, but rather to acknowledge that of all the tragic needs of human beings, none is greater than their alienation from their Creator and the terrible reality of eternal death of those who refuse to repent and believe. If therefore, we do not commit ourselves with urgency to the task of evangelization, we are guilty of an inexcusable lack of human compassion." The C.O.W.E. emphasis therefore differed rather sharply from the World Council of Churches, which met at Melbourne. The Melbourne conference had as its absorbing theme, the liberation of the poor and oppressed from economic, political and social oppression.

(Cont'd on page 18)



'THE BLACKNESS OF DARKNESS'

Standing with a group of tourists in a cave deep within the earth, the guide switches off the lights and plunges the cavern into total darkness. At first most say, Oh! and then there is a little nervous laughter and as time goes by you feel the tension rising so that not even the presence of friends relieves your feelings until the guide switches the lights on again. And then everyone smiles. But what if those lights never came back on?

There is a great, great multitude of people "for whom the blackness of darkness has been reserved forever." For them the light will never come on again. Not throughout all eternity will there even be the flicker of a match or the weak light of a candle. Think about it. Total darkness. The blackness of darkness forever. It is eternity without God. And it is God Who says in His book of truth (the Bible) that they will know the blackness of darkness forever.

Three times the Lord Jesus Christ, the coming Judge, said there is an "outer darkness", that is, a darkness which is more out. If you do not know Christ as your Saviour and God as your Father you are out in darkness now, because you are separated from God in your sins. But in the future eter-

nity, when God will totally withdraw His presence that will be a 'more out darkness' of such blackness that the human mind can only vaguely imagine what it shall be like. No material light, no spiritual light will ever brighten your lost and hopeless eternity. No morning will ever dawn.

Is it right or just that people should be banished from light forever? Yes, it is. "God is light" and if you refuse to have God in your knowledge you have refused the light and chosen darkness. Jesus said, "I am the light of the world" and if you reject Him as your personal Saviour and Lord, you have again refused the light and chosen darkness. If you have no time for the "light of the gospel (good news) of the glory of Christ" you have again refused the light and chosen darkness. Because of this three-fold rejection can you complain if in eternity you receive the fulness of what you chose in life here on earth?

Let the seriousness of your present attitude to God and to His Son and to the Gospel message come home to your heart. It will be true of all those in eternal darkness that in this life they "loved the darkness rather than the light, for their deeds were evil" and they were "of them that rebel against the light". A man who knew his God said "The light dwells with Him", that is, with God. And so it is that "in His light shall we see light." But those who reject God "do not know the light."

Some foolish and unthinking persons have said that they will have plenty of friends in hell. That may be so, but there is no friendship in hell. Your friends are no comfort in total and absolute darkness; their fears and distress only aggravate and increase your own misery. The only bright thing in that eternity of darkness - will be one's own memory how that God was

rejected, His Son despised and the Gospel message was disobeyed. What endless remorse will accompany that ever active memory!

So now it is time to listen to the good news. God is light and God is love. He sent His beloved Son into this world just to suffer and to die for your sins. We have the assurance that Jesus satisfied God because God raised Him from the dead. When Jesus was here He said "I am the light of the world; he who follows Me shall not walk in the darkness but shall have the light of life." His words are true. God has sent Gospel-preachers to men "that they may turn from darkness to light." God wants you to be with Him. He will accept you if you accept His Son. As a needy and darkness-deserving sinner open your heart wide to Christ and let the fulness of His light and love come in.

Every person has something reserved for them in eternity. The believer in Christ has an endless, unfading inheritance reserved in heaven. The Christ-rejector has the blackness of darkness reserved for ever.

What is reserved for you?

You can be forgiven now and free from the coming judgment by telling God your answer of Yes to the following statement—

"I believe that there is a holy God before Whom I am a sinner. I believe that Jesus Christ, the Son of God, in His sinless perfection died on the cross bearing all the judgment due to me on account of my sins. I believe that God raised Him from the dead. For this I thank God and accept Christ Jesus as my Saviour and my Lord. In doing so I know by His Word that I now have everlasting life." What's your answer?

"Believe on the Lord Jesus and you will be saved." (Acts 16:31)

CHRISTIANS UNDER STRESS

If there is one word that would describe the physical and psychological condition of mankind in the 80s, it would be the word "STRESS"! This is defined as:

"STRESS (N) 1: constraining force or influence as: a force exerted when one body or body part presses on, pulls on, pushes against or tends to compress or twist another body or body part; a physical, chemical or emotional factor that causes bodily,

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mental (or spiritual) tension and may be a factor in disease causation or a state resulting from stress, especially of bodily, mental (or spiritual) tension, resulting from factors that tend to alter an existent equilibrium." (Webster's New Collegiate Dictionary).

The contemporary emphasis on stress in the modern world began about 35 years ago, when Dr. Hans Selye, a research scientist identified the physiological responses to external physical or emotional pressures, which he called "the general adaptation syndrome." Since then he has written voluminously and lectured widely on his specialty field. His first book was "The Stress of Life."

What Dr. Selye found in the secular world is very evident in the Christian community too. Stress and its resulting factors of hypertension, ulcers, coronaries, strokes and breakdowns has been seen in many Christian workers, leading either to death, resignation from churches or Christian organization or a complete turn away from spiritual activity.

Books on stress (both in and out of the Christian community), tape recordings, gadgets (biofeedback machines) and a host of other material used in counselling, psychology and psychiatry have become the equipment of the eighties.

Ministers have left the ministry, trained Christian men and women and many church leaders have had to opt out of the busyness and pressures of Christian service—due to stress factors.

It seems that the majority of these have not accepted the Biblical guidelines, nor used God-given common sense in the use of time and energy as they seek to do everything that comes to their attention.

A deeper study should be made of Paul's dictum, that "I have learned in whatsoever state I am, therein to be content." (Phil. 4:11). And in many other passages of scripture, Paul enjoins us to be quiet, to know peace and generally break the links of the stress chain that would bind us (e.g. I Thess. 4:11; Rom. 8:6; 14:17; 19; Gal. 5:22; Phil. 4:7).

A quiet reading of Ecclesiastes and the Proverbs might also indicate the stress points in our life style, and show the means to overcome them.

Selye argued that vulnerability to disease and breakdown were related

A CONCERN FOR CRIPPLED CHRISTIAN COMMUNICATORS

Glenn F. Arnold

You can help me leave the ministry—my bedside ministry to colleagues in Christian communication.

By staying physically fit, you can relieve me of this ministry so that we can both devote more time to the work to which God has called us.

Over the past 20 years, I have sat by the hospital beds of evangelical pastors, educators, broadcasters, and writers before and after their heart surgery. Very often I've received the distinct impression that some of these hospitalizations could have been avoided. Some of these friends even said, "If I had it to do all over again, I definitely would take the time to develop a personal physical fitness program."

I have found jogging and swimming the most efficient means of maintain-

ing a taut tabernacle for the Lord to occupy and use.

Back in the summer of 1963 shortly after completing my master's program at Northwestern University, I noticed at age 30, I could pinch far more than an inch of my waist and was feeling all too sluggish. My weight was easing over 190 pounds on a 5-foot 11-inch frame—a flab gain of 45 pounds over what the scales registered when Margaret Ann and I were married 11 years earlier.

Therefore, I drove, sorry to admit, to the running track around the football field at Maine South High School in Park Ridge, Illinois. (This was before they erected the concentration camp fence to prohibit tax-paying citizens from crushing the costly cinders.)

On that particular hot summer day, I

CONTINUING EDUCATION PROGRAM

Monday Courses, Fall 1980

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

Monday Afternoons (2:00-5:00 p.m.)

The Atonement 633

A study of the eternal purpose of God relating to the salvation of man; the active and passive obedience of Christ as God's provision for man's salvation; the application of redemption in the life of the believer.

4 semester hours credit.

Dr. William R. Foster

Monday Evenings (6:30-9:30 p.m.)

Greek in Preaching: The Gospels 829

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

4 semester hours credit

Dr. Roy R. Matheson

to the wear and tear an individual experienced in the professions, the workplace or private lives.

One's personal capacity for coping with stress is in direct proportion to his or her personal spiritual condition and integrity.

While the secular world emphasizes counselling, workshops, health spas, natural foods, sensitivity groups, "touching", and a host of other stress-breaking methods, the Christian should remember the efficacy of prayer, faith, obedience and depen-

dence upon the Holy Spirit's ministry* for ease of stress and triumphant, victorious living.

The modern angst (anxiety) following economic and physical pressures need not be a part of the Christian experience. Let the believer know his faith and position in Christ and seek spiritual fulfillment. Then "stress" will be spelled "strength" and victory will be apparent.

* Send for our folder, "The Ministry of the Holy Spirit", by R. C. Duez.

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barely made it around the oval once. While wheezing and coughing my way back to the car, I suddenly realized how far I had deteriorated from my glory days of sandlot football and baseball during junior high and high school in Cleveland Heights, Ohio.

As a result of this embarrassing object lesson, I embarked on a running program that has continued for 16 years.

During that first summer, I was able to build up my endurance to one-and-two-mile jaunts. I now enjoy jogs of two to six miles, as daily schedules permit.

Jogging or running, depending on a person's strength, seems to be the most logical way to maintain physical fitness.

Jogging does a fantastic job of strengthening the cardiovascular system. The heart, lungs, and legs become the chief beneficiaries. The sweat built up by a multi-mile run has a cleansing effect on the body. Even the arms get some exercise as they pump along.

Swimming seems to do a better job of conditioning the upper part of the body. This method of conditioning has the distinct advantage of not jarring the feet, ankles, knees and kidneys so violently.

The major shock in swimming comes at the point of contact with the water. A warm body hitting cool water awakens the entire nervous system in about one-tenth of a second. The diving-in approach rather than testing-with-the-toes technique seems to be the most effective mode of entry for me. One distinct advantage of swimming is that squeegee-clean feeling after the final shower. I feel rejuvenated and ready for the next appointment, without the delay for cooling off that follows a sweaty run.

Regular Workouts

It's usually harder to find a place to swim than to jog. If you're fortunate enough to live where the weather is warm all year, the community, school or home pool might be possibilities. Those of us who are ice-coated communicators for several months each year must turn to the local "Y," community or school pool, or sports centre.

My wife had back surgery last winter and Dr. Paul Jorden, orthopedic surgeon, prescribed swimming as part of

the post-operative therapy. Therefore, we joined a health club and now swim as a family. We get over to the pool at least five days each week. Margaret Ann, our daughter Melody Ann, and I can usually do our swimming routine within one hour from checking into the sports centre to walking out the front door. I try to swim 10, 20, 30, or 40 lengths of the Olympic-size pool, depending on the time we have.

My wife never was a jogger; she even hid behind the other girls during gym class in high school. But we all enjoy swimming, and during the past six months, it has become a favourite family activity.

I have switched over almost exclusively to swimming. However, one day a week I try to precede my plunge into the pool with a 30-minute jog. The swimming has also helped alleviate Margaret Ann's arthritis and strengthened Melody Ann physically for her first year in high school.

Our mini-family of three has also enjoyed what we call "jiking." My wife and daughter ride their bikes, and I jog along. We like doing this through parks, residential streets, and forest preserves.

At 46, I feel much better than I did at age 30, and I attribute that mainly to daily exercise. My own experience has convinced me that for many of us, a program of physical fitness can do much to prevent illness and keep us who are Christian pastors, communicators, missionaries, and teachers at the highest energy levels.

Pressures In Christian Service

A physical fitness program meets a number of needs in the lives of us who are involved in the pressures of Christian communications. A regularly scheduled exercise period on our daily agenda helps us to recharge our energy levels. Ernest Hemingway, in a film interview, once said, "When the stuff comes alive and turns crazy on you, a writer had better be in pretty good shape, with good legs, and a counter punch, and ready to fight . . . to the end" (expletive deleted). The creative process (writing, speaking, broadcasting, acting, teaching or planning) drains us physically, mentally, and emotionally. I have often found that an exercise break brings me back to my work recharged and with all body systems reading "go". Regular workouts increase endurance during the creative process.

Aids In Our Ministry

Dr. Hudson T. Armerding, president of Wheaton College, says, "Light running is conducive to reflective thinking." Exercise also helps relieve tensions and frustrations that often build while we are preparing to communicate or apply our gifts. The nervous tension just seems to flow out of the body while running, or gets bathed away while one cuts through the water in the pool, lake, river, or ocean.

Many of us in Christian communications have numerous people contacts each day: the pastor during visitation and counseling, the teacher with students, the broadcaster with staff-members, the missionary with colleagues and those to whom he ministers.

Most of us usually don't lie awake at night worrying about being lonely. Our problem often is finding time to be alone for thinking, meditating, and praying.

A regular program of exercise provides some oases of solitude during which both sweat and the creative juices can flow.

I don't recall very often anyone stepping out of a phone booth while I've been jogging around my neighborhood and saying, "Here, it's for you." Also, seldom does a secretary or graduate assistant interrupt my swimming laps by telling me that my next appointment is waiting in the locker room.

Spiritual Development

As a result, I use part of my 60 minutes of jogging or swimming for praying, meditating, memorizing part of the Scripture read in the morning, or thinking about the current article, script, book, or committee agenda. Ideas often pop into place during this time of body conditioning. The ancient Greeks knew what they were talking about when they stressed the relationship of a sound body to a productive mind.

Help In Discipline

Most of us need help in discipline. We must produce on time. I've found that the discipline of setting aside one hour of prime time each morning for Bible reading and another 60 minutes in the afternoon or evening for physical exercise helps me to administer the other areas of my life. The determination exerted to finish the six-mile run or the fortieth length in the pool

SEMINARY NEWS

conditions me for my writing, speaking, teaching, and reaching deadlines. I find that productivity, creativity, and efficiency improve markedly during the other 14 hours, when I give priority to those two hours.

The Temple Of God

Above all, a personal fitness program enables us to apply seriously the admonitions in Scripture to keep Christ's temple in the best shape possible. The Israelites brought the best materials for the Tent of Meeting.

If we believe that our bodies are truly the dwelling places of Christ, we should do everything humanly possible to maintain taut tabernacles that will be an acceptable medium for the message. The Apostle Paul reminded us that our bodies should exalt God because His Spirit resides in them.

Swimming and jogging provide a number of fringe benefits not available in other more sophisticated exercise programs.

The runner engages in his activity using a pair of shorts and T-shirt or frayed sweat suit and running shoes. For the first 14 years of my running program, I used highly-ventilated basketball shoes. A couple of years ago at a Marshall Field's sale, I bought my first pair of running shoes for \$10. After using the new shoes, I had the distinct feeling that I had been galloping in galoshes. It pays to get the right equipment.

Swimming often requires the fee charged by the YMCA, park district pool, or health centre. Usually this amount is a rather small premium to pay for better health, productivity, and creativity.

Erratic Schedules

Communicators usually have erratic schedules. Unexpected changes in the day's agenda force reorganization of priorities and appointments. But thankfully, running and swimming can be done at almost any hour of the day or night.

I have found late afternoon the best time. It is far enough removed from a meal, and exercising at this time helps burn calories before supper is consumed and provides extra energy and motivation for an evening of study, writing, grading or time with the family.

Occasionally pressures and schedules make it necessary for me to swim or run as early as 5:00 or 6:00 a.m. or as late as midnight.

Running and swimming are not only relatively inexpensive and allow flexibility for personal schedules, but they can be done in many locales. Some of my favourite places include college and high school tracks and forest preserves. In Western DuPage County in Illinois, joggers and bikers have access to the Prairie Path, miles of scenic environment on an abandoned railroad right-of-way. The sounds of birds, animals, wind; the aromas of flowers, berries, and trees; the coolness of wooded areas, and the quick glimpses of rabbits, squirrels, pheasants, blue jays, cardinals, and butterflies all combine to provide a completely refreshing experience.

Not A "Dead End"!

I have run through the streets of Manhattan, on top of Pike's Peak, along the Great Salt Lake, the beaches of Sanibel Island, in Florida, Southern California, and Lake Michigan; the pine-lined roadways in the parks bordering Lake Chickamauga, near Chattanooga, Tennessee, and in our neighbourhood streets and parks of Skokie, Park Ridge, and now Wheaton, Illinois. Each setting has its own delicious sights, sounds, and fragrances.

I noticed a year or so ago a sign in one section of a Wheaton park that stated boldly, "Dead End." As I jogged by the wooden stumps that had been implanted to enforce the printed admonition, I realized that there are very few dead ends for the jogger. The runner's shoes provide access to scenic trails and paths not available to vehicles, including bikes, as well as to renewed strength to stretch toward new goals.

Physical exercise has no age or sex limitations. An article in the *Chicago Tribune* in 1970 told of a San Francisco waiter, Larry Lewis, who ran the 6.7 perimeter of the Golden Gate Park each day and then walked five miles to his job at the St. Francis Hotel. He also walked five miles home. At the time of the article Mr. Lewis was 102 years old. Using this physical program for years, he died *prematurely* at age 106.

Many women today are leaving men far behind their flying heels as they jog, run, bike, and swim regularly and compete in long-distance events. One of our journalism students here at Wheaton Graduate School, Nancy Condon, competed in the Chicago Marathon in October of 1979.

Regular Exercise

Regular exercise also helps control weight. Physical conditioning is not the panacea for plumpness, but when combined with reduced intake, weight can be reduced gradually over a period of months and years.

I was frustrated during my first two or three years of running to note that my weight continued to increase. I finally realized that I was eating more because of beginning my new fitness program. Even my jogging couldn't consume that many calories.

As a result, I have since developed an eating plan which I have followed for the last five or six years. It's based on five S's. "Seldom Seconds, Snacks, Sugar, and Salt." My wife and I have found that staying close to the 1,000-calorie-a-day diet available from doctors and hospital dietitians helps reduce intake. We both feel much better when we avoid the stuffed syndrome.

This formula may not work for everyone, but I've seen 45 pounds fall off during the last several years and feel better than I ever did before. By the way, home bathroom scales are poor for checking weight. The professional ones at the YMCA, community pool or health club give much more accurate readings.

Dr. W. Fred Graham, professor of religious studies at Michigan State University, has suggested that some people run to avoid the nursing home. They hope that better health or a sudden heart attack will keep them from ending life on a bed with tubes protruding from various parts of the body.

God Used His Servants

God used many of His servants to get me interested in physical fitness. I still have a picture that appeared in 1967 of Dr. Billy Graham running in London's Hyde Park. I remember how impressed I was that Dr. Graham took time for personal conditioning. At the same time I also noted how little exercise I was getting.

As I read the sports pages years ago, God took the Reverend Bob Richard's pole from his vaulting to point at my excess poundage and declare it "unclean". Tom Brokaw of the NBC "Today" program has been an encouragement and challenge to me as I've seen pictures of him jogging through Central Park.

Many of us pant along, far behind

some of our national leaders such as President Carter and Senator William Proxmire, of Wisconsin, in daily exercise. These public servants who have a lot of communicating to do set a vigorous pace and worthy example through their own conditioning programs. It may be wise for us to remember that we can set an example for our parishioners, students, colleagues, and the others to whom we minister.

Some potential potholes lie in the path of the transmitter of the good news striving to develop a physical support system.

One danger lies in the possibility of the conditioning program devouring an increasingly large hunk of the day's agenda. This may occur, for example, if the desire to run or swim in marathon competition replaces the original fitness motive. Training for a long-distance run can sap time and strength from our communication ministries.

Secondly, a physical fitness fan can easily develop a "healthier-than-thou" attitude. It becomes easy to sneer inwardly at a colleague who is getting increasingly overweight and seems to be doing nothing about it, or even worse, doesn't seem to care. Disgust toward a friend or loved-one's overeating can gradually harden into disrespect and hatred.

Concentrate!

Perhaps one possible way to handle this problem is not to meditate on the overstretched and underexercised friends and associates, but concentrate on our progress as measured by previously taken statistics and scale readings. In this way we can rejoice when our Lord helps us to improve. We can also be ready to respond when a friend asks our help in putting a sagging tent back into shape.

One other negative aspect of a long-term fitness program is the adjustment of wardrobes. However, the trouble of taking in waistlines does not diminish the vigor and joy that comes from better health and reduced weight.

As we've all heard numerous times through the media, it's best to consult a doctor before starting any strenuous program of physical fitness. I also believe in the annual check-up to see how all systems are functioning from year to year. Doctors have learned something about physical fitness lately, because jogging and swimming

have surpassed golf in popularity among many of them.

About a year ago I thought our family internist, Dr. Muhammed Sharif, would be impressed to hear how far I had run on the hottest day of the summer and how light-headed I felt after completing my six miles. Instead of complimenting me on my dedication to fitness, in essence he said quietly, but firmly, "Use your head along with your body. Stop immediately when pain or other symptoms develop. Those are warning signals from your body telling you that something is wrong."

The personal fitness suggestions that I have mentioned in this article may not work for every Christian com-

municator or even prevent anyone from experiencing a crippling disease, attack, or stroke. All I can say is that they have served me well for the past 16 years.

In fact, there's the possibility that what I have advocated in this article may not continue working for me. If you hear that I've been found prone on the Prairie Path or been plucked out of the pool, you may send a get-well card to the third-floor Cardiac Care Unit of the Central DuPage Hospital. The address is ON025 Winfield Road, Winfield, Illinois 60190.

—Reprinted from *Spectrum*,
Spring 1980.

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ONTARIO THEOLOGICAL SEMINARY REACHING THE CITY CONFERENCE

DATE: November 20, 1980

TIME: 9:00 A.M.-4:00 P.M.

KEYNOTE SPEAKER:
DR. RAY BAKKE

Past pastor in an inner city church in Chicago. Presently a professor at Northern Baptist Seminary on Urban Studies. Is involved in SCUPE—Seminary Consortium on Urban Pastoral Education.

PROGRAM: 9:00-10:15 a.m.

"A Biblical Theology of the City"
(time includes 15 minutes for questions)

10:15-10:45 a.m.

Coffee Break

10:45-11:45 a.m.

"Exegeting the City"

12:00 Noon-1:00 p.m.

"COWE Report: What happened in Pattaya"
Panel (Consultation on World Evangelism)

1:00-2:30 p.m.

Luncheon for all conference participants
Cafeteria

2:45-4:00 p.m.

This session should be designed to give practical help to Christian workers in the city: how-to ideas, models of ministry, open discussion, etc. It will be a smaller group of those people presently involved in city ministries.

Pastors and Christian Workers interested in church planting and ministry in the inner city will find these sessions particularly helpful. All sessions to be held in the Seminary Building.

YOU ARE WARMLY INVITED TO ATTEND

For more information contact: Mr. K. Bruce Edwards, Registrar
Ontario Theological Seminary
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3
or Phone: 226-6380 ext. 56

CHURCHES FACE EXPLODING INNER-CITY CHALLENGE

Leslie K. Tarr, Editor, Faith Today

The world's cities compose the new frontier that challenges the modern church. The problem of reaching that exploding and explosive frontier has become a priority in development of evangelization strategy.

Sprawling cities, with their complex, festering problems compose the new frontier to be tamed and evangelized by the church. Christian strategists are calling churches to become involved in the urban ferment and turbulence that have radically altered the face of the modern world.

They point out that gospel melodies about "the little church in the wild-wood" may provide a nostalgic diversion, but they are a far cry from contemporary reality. An increasing number of Christian urban specialists are advocating a comprehensive approach to that grim urban reality which has overtaken churches that are geared to a different way of life.

Dr. Raymond J. Bakke, a Chicago Baptist minister and professor who lives in the inner city core, is heading a series of worldwide study groups that are delving into the question of reaching city dwellers with the Christian message. In the process, Bakke says, everyone involved will be forced to face up to the whole urban mess and the Christian's and the church's responsibility.

Much of the vaunted church growth and evangelistic success of recent years have occurred in comfortable, middle class suburbs or in non-metropolitan areas. The same media that carried glowing stories about religious revival and the "born-again" boom had screaming headlines about the seething inner city. The revival seemed to make a minimal impact there.

The church, then, faces a problem when the accelerating trend to urbanization becomes a landslide that throws multiplied millions together in unprecedented concentrations of population. That "little church in the wild-wood" approach suddenly has a hollow, irrelevant ring.

The well-publicized population explosion has been accompanied by another explosion in the number and size of sprawling urban centres.

Today there are 175 cities in the world with a population of a million or more—and the number is growing rapidly. The annual growth rate of 7.2 per cent guarantees an increase of population for all those areas which are already unwieldy, and, by the end of the century, they will number over 200.

Of earth's estimated 4.2 billion people, nearly half—two billion—now live in urban centres. The dramatic shift toward the cities has forever altered the shape of modern life.

When the Spaniards discovered Mexico City in the sixteenth century, it was already one of the world's largest cities with a population of 300,000 to 500,000. Today Mexico City's population is over 12 million. By 1990, it is expected to be about 18 million.

The Mexican capital is one of seven of the world's cities whose populations exceed eight million (the others are New York, Tokyo, Shanghai, Paris, Buenos Aires, and Calcutta). Each of these seven is larger in population than 100 of the 144 countries in the United Nations! Any one of them would be larger than Cambodia, Israel, Syria, Iraq, Bolivia, or Rhodesia—nations that are featured in our nightly newscasts.

The emergence of those mammoth urban areas, with their concentrations of population, has brought gigantic problems that threaten social stability. Those problems and accompanying ferment erode any sense of community and impede communication of any integrating message—including the Christian gospel.

In Brazil, for instance, where 60 per cent now live in cities, the influx has crowded people together without adequate water, sewer, or power services. It was estimated, in 1970, that only 26 per cent of Brazilian city dwellers were served by water mains. That situation, with its accompaniments of poverty, disease, and social disruption, will be remedied or a social and political upheaval can be predicted. General William Booth, founder of the Salvation Army, commenting on the effects of poverty and deprivation in nineteenth century England, observed: "The Army of the Revolution is recruited by the Soldiers of Despair" (*In Darkest England*).

The urban dilemma is spotlighted in Calcutta, Rudyard Kipling's "city of dreadful night." Eighty per cent of the families in that city of eight million live

(or, more properly, *exist*) in single rooms, and 200,000 live on the streets. As many as 30 share a single water tap, and 20 a single latrine. Each square mile contains 80,000 people—the population of a comfortable American city.

"If anyone needs to be motivated to work for urban renewal before doomsday comes, let him visit Calcutta," Roger Greenway grimly suggests in his book, *Apostles to the City* (Baker Book House).

Few cities have all the compounded problems that plague Calcutta. But Urbanization, wherever it occurs, brings new problems that multiply with the changing and interacting ethnic, economic, religious, social and political composition of a particular city.

Those problems will vary with different stages of a city's development. Whereas, a few years ago, a major problem for many cities was the influx of people from rural areas, a pressing concern in many established urban centres today is the wholesale migration from the inner city core to the suburbs. Since 1970, eight of the 16 American urban centres which had a population of over two million decreased in population. That decrease, however, did not diminish urban headaches. Rather it created new ones.

That exodus to the suburbs has left the city core, once the hub of commerce, industry, and culture, a victim of urban blight. Ethnic minorities and the poor are forced into the vacuum where they encounter deteriorating accommodation, inadequate schools, and burned out neighborhoods.

In some American cities, that shift has resulted in virtual apartheid, with blacks and other minorities crowded into the city core and whites comfortably settled in the suburbs.

Many churches followed their migrating members and relocated in the suburbs. Newcomers to the inner city, uprooted from familiar surroundings and social ties, found few or no neighborhood churches. In some instances, the downtown mission, regarded as a haven for derelicts and transients, was the most visible sign of the presence of the church.

Even if they had a strong commitment to the church, newcomers to those inner city neighborhoods often did not possess necessary funds to support a church and purchase property. Hence hundreds of thousands in "Christian America" have become an

unreached inner city mission field.

Even in those cities where an effort was made to preserve the downtown and achieve a balance between commercial development and residential neighborhoods, another unreached segment emerged.

In Toronto, Ontario, for example, at the first signs of change, some major evangelical churches fled to the suburbs. When newcomers moved in, they found few neighborhood church facilities. In this instance, however, the newcomers were not the poor; they were university students and teachers, professionals, media people, and some ethnic groups. This transition occurred at a time when the population of the downtown area had increased. The end result again was that few neighborhood churches were present to minister to the distinctive needs of a distinctive community.

The urban complexity, church strategists contend, demands that churches grapple with the unique problems and challenges created by the pervasive urbanization that is radically altering our way of life. "Virtually every aspect of life as we know it, including the mission mandate of the church, is being challenged and often dramatically changed as a consequence of urbanization," states Bakke.

To study and assess that change, he is coordinating the work of study groups in 110 major cities around the world. Those major centres are in all parts of the globe, apart from eastern Europe and China. The input from the local study groups will form the basis for a comprehensive document to be considered at the Consultation on World Evangelization in Thailand this year. Sponsored by the Lausanne Committee for World Evangelization, it will bring together a representative gathering of Christian leaders from developed countries and the Third World. Evangelization of city-dwellers will be one of about 17 evangelization concerns on the agenda.

Bakke and others hope that the focus on evangelizing city-dwellers will cause evangelicals to become involved in a deeper understanding of urbanization and also in tackling the thorny issues that accompany it. "The assumption that the plight of the city is hopeless is hardly consistent with a profession that God can do anything," contends Bakke. "In the face of rapidly accelerating urbanization, Christian

churches must regard this as an evangelization priority."

Comfortable North Americans who have viewed from a safe distance overwhelming urban rot, such as that in Calcutta, have comforted themselves with the assurance that our well-planned cities were immune. In recent years, however, disturbing symptoms have surfaced in those cities which were regarded as symbols of urbanity and culture.

In 1975, Americans were shocked to hear the fabled New York was on the verge of bankruptcy. Timely assistance saved the city from suffocating in its mounting urban-related problems. Cleveland also tottered perilously on the brink.

Widely-reported urban crime problems and accompanying charges of police brutality recently thrust Philadelphia and Atlanta into the headlines.

Like a magnet, the modern city draws people and power into its orbit. In that process, complex urban centres magnify and reflect the tensions of society as a whole. "Cities are not isolated from the rest of life," observes Bakke. "On the contrary, they make more visible all the contemporary problems of international life on a shrinking planet in a confined and usually turbulent space."

Bakke warns his fellow evangelicals against a superficial approach to the complexities of urbanization. "These rapidly growing urban centres won't yield to the reductionist theory or superficial solutions," he maintains.

He also cautions against dependence on bank aid measures that puts the church in a position of rushing from crisis to crisis in the inner city. "Remedial measures are heroic and necessary," he says. "But surely the great need is for preventative measures and a coming to grips with the needs and overall direction of the city, accompanied by positive political and institutional initiatives to shape its future."

Evangelical leaders, such as Bakke, maintain that more individual Christians must commit themselves to the redemption of the city—just as a missionary commits himself to the evangelization of a specific country. "Before fleeing in advance of urban population shifts, a Christian and a congregation must ask themselves if the move is God's will for them,"

states the professor who chose to live in Chicago's inner core with his wife and three teen-aged sons.

"After all, missionaries routinely live among people of other races, culture, social position, and moral standards," Bakke points out. "Comfortable, middle class American Christians who support and admire overseas missionaries must ask themselves if they are establishing one standard of dedication for missionaries and a lower standard for themselves."

A British church leader, Jonathan Eden, bluntly expressed that view to a recent gathering in Sweden. "Move into a big city and live out your Christian faith there. That is a Biblical way to make the world's big cities less like hell." Eden is actively involved in inner city work in London's East End.

The world's population explosion will drive people into even closer proximity and concentration, Bakke adds. "We can expect an acceleration in urbanization and an increase in urban-related problems," he suggests. "If that's true, the church must go beyond reliance on the initiatives and dedication of individual Christians. That band aid approach is inadequate," he maintains.

Bakke and others are looking to the 1980 consultation in Thailand to propose strategies and insights for sharing with churches everywhere. "The gathering and the publications which will come from it should be powerful stimuli to churches everywhere to turn their eyes toward the unreached multitudes in the cities of the world," he says hopefully.

The repertoire of gospel songs should be expanded to include some that deal with the church in the concrete jungle. The lyrics might not have the nostalgic tone of those that extoll the church in the wildwood. They would, however, reflect the reality facing the majority of earth's population today.

Here is one illustration.

Dr. Raymond J. Bakke, now assistant professor of ministry at Northern Baptist Seminary in Chicago, is founder, chairman, and professor of the area's seminary consortium for pastoral education. He was, for ten years, pastor of Fairfield Avenue Baptist Church in the city's inner core. Bakke, his wife, Corean, and their three sons have lived for 14 years in a second floor apartment in the turbu-

lent inner city and are involved in community agencies there. The teenage sons attend a school which according to the Guinness Book of Records, is the world's most international high school—with 53 nationalities represented in the student body. Dr. Bakke is international coordinator of study groups on reaching city dwellers (large cities); those groups are established in 110 of the world's 176 cities whose population exceeds one million. The study groups will provide input for consideration of the mini-consultation on reaching city dwellers that will be part of the Consultation on World Evangelization to meet in Thailand in June, 1980.

(from World Evangelization Information Service—Stan Izon, Director of Communications)

A WELCOME TO NEW COLLEAGUES

To fill some of the gaps left by those who have left us (see Recorder, June, 1980), the Lord has sent us some choice servants. Among them are:

MR. PHILIPPE DELSAUT

will be teaching full-time in the Bible Department this coming year. He is a graduate of Central Baptist Seminary, Wilfred Laurier University and has an M.A. from Wheaton College.

REV. GEORGE HAY

will be assuming a position in the Pastoral Department. He will serve as Acting Chairman of the Pastoral Department and as Acting Director of Field Education. Mr. Hay is a graduate of Wheaton College (B.A.) and Fuller Theological Seminary (M.Div.). He has been a Pastor for fourteen years, the last seven being at the Oxford Fellowship Baptist Church in Woodstock, Ontario.

REV. EBENEZER SIKAKANE

comes to us from South Africa. He is a Zulu. Mr. Sikakane is a graduate of the University of South Africa and has a Th.M. from the Fuller School of World Missions. He has lectured at the Union Bible Institute in South Africa for eleven years. For the past nine years, he has been involved in Evangelism with African Enterprises. More recently he has been pastor of a United Church in

Quebec. He will serve as Acting Chairman of our Mission's Department.

MR. JOHN BROOKER

will be with us part-time, teaching the Intermediate Greek course while he completes his Th.M. programme at Wycliffe College.

MR. DOUGLAS WEBSTER

who has served with us part-time for four years has been appointed to a fulltime position in the areas of Theology and Bible. He is also completing his doctoral programme at the Toronto School of Theology.

President Adrian Shares In C.O.W.E.

(Cont'd from page 10)

There were some side issues which emerged at C.O.W.E. There were some who wanted to see a greater emphasis on the Christian social responsibility—the concern with the social, political and economic issues in many parts of the world that remain a great stumbling block to the proclamation of the Gospel; others were concerned to see a more extensive role played by women in evangelical consultation; there were also studies and reports on the question of the relationship of the church and para-church agencies, and on the relationship of the Lausanne Committee and the World Evangelical Fellowship. But at the centre of the Conference remained the concern to reach the unevangelized by the proclamation of the Gospel.

C.O.W.E. provided an opportunity once again for Christians from various parts of the world to assemble, to worship together, to pray together, to study the Scriptures together and to encourage each other in the fulfillment of the Great Commission given to the church. For me, this sense of unity and commitment to Christ and His Lordship in the midst of a cultural diversity was most inspiring. I am certain that it brought encouragement to the hearts of all those who were participants.

One of the evenings was devoted to a compassionate examination of the refugee plight in many parts of the world, particularly also on the borders of Thailand. The presentation which incorporated the testimonies of several missionaries active in refugee camps provided an excellent illustra-

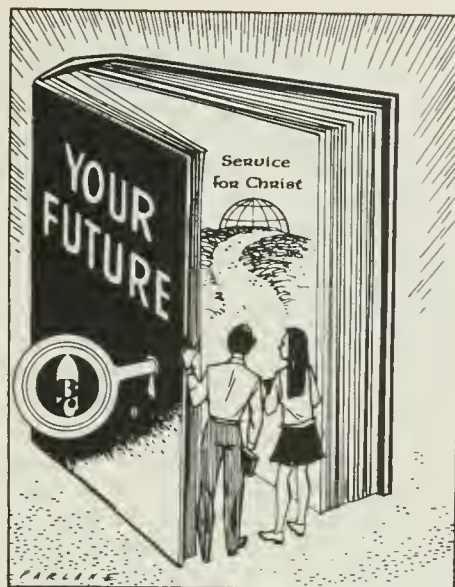
tion of the wholistic approach of evangelicals to the needs of men in the world. Under the umbrella of the World Relief Organization a number of agencies have co-operated to provide physical and spiritual help for those who are in desperate need. Assistance has been given with respect to food, clothing and shelter. In addition, evangelicals were able to draw on missionary resources with respect to suitable language ability, through whose ministry literally thousands of refugees have turned to Christ. In the refugee centres in Thailand thousands meet weekly for worship, evangelism and for discipleship classes. In the midst of political and economic upheavals, many of the suffering peoples of the world have lost confidence in the idols they had formerly worshipped and are turning to God with an unprecedented openness to the Gospel ministry.

The mini consultation of which I was a participant, was on the subject of "Reaching our Cities for Christ". It is quite evident that the rapid urbanization which is occurring in all parts of the world is not only a movement from rural areas to the city, but consists also of a movement of peoples of the world as migrant peoples. Our Canadian cities are rapidly becoming multi-cultural. A city like Toronto is today 70% non Anglo-Saxon. Such diversity of cultures in our cities provides a tremendous opportunity for evangelism and missions. Not only is there a need to plant new churches among the various cultural peoples of our city, but such activity can also stimulate a reaching out to their families and friends in their own countries. This is the goal and vision which we need to pursue in the decade which lies before us.

While in Thailand, I also had the privilege and opportunity to meet with some of the graduates of Ontario Bible College and Ontario Theological Seminary. Koos and Colleen Fitje, served as church planters in central Thailand, have for the last few years seen the Lord at work in the lives of a number of Thais. For several days, bumping about on the motorcycle of Koos, I acquired first hand knowledge of the Thai culture, and of the marvellous commitment and strength of newly won Christian Thais. Through the interpretation of Koos, it was exciting to fellowship in Thai homes around the Word, in prayer, in lighter moments of

social exchange, at mealtimes—even enjoying the Thai hospitality in an overnight church building venture.

I have become very proud of the “breed” and quality of our Christian grads on the mission field! I have heard the testimony of such graduates as Don Cormack and his thrilling work among the Canpuchean refugees; Elain Esser who ably combines nursing care with Gospel proclamation at Manoram Hospital; and Bill and Lois Fietje, who after a year of language study and initiation into the Thai culture are beginning a church planting ministry in central Thailand. All of these committed Christians are doing an excellent work! They are an encouragement to all of us who teach, or serve and support O.B.C. and O.T.S. in its ministry of preparing others for Christian service at home and abroad.



AS YOU START COLLEGE

Betty Schumack*

TEEN POLL TERMS BIBLE A LARGELY UNREAD BOOK

The Bible is something nearly every home has but very few teenagers regularly pick up to read, says the latest Gallup Youth Survey. Only one teen in 10 reads the Bible daily, while one quarter of them had never even opened it, the survey reported. Twenty-four percent said they read the Bible at least weekly, but Gallup said that figure was “somewhat misleading, since it may well include those teens who read the Bible in the course of a church service.” The survey was conducted among a representative national cross-section of more than 1,000 teenagers between 13 and 18 years old.

Protestant teenagers appeared to read scripture more often than Roman Catholics, with 43 percent of them reporting at least weekly or daily Bible reading compared to 22 percent for Catholics.

Broad regional differences were found in the frequency of Bible reading, indicating that the “Bible belt” is still a real geographical location, not just a state of mind. In southern states the combined total of daily and weekly readers was 47 percent, and in the Midwest 36 percent. But in the theologically more liberal and ecumenical Northeast, only six percent picked up a Bible daily, 14 percent did so weekly and 35 percent said they had never read it.

College years are trying, and freedom from parental supervision is often overwhelming, but it should be a time of searching out the real values of life. Questions like “Why am I here?”, and “What is my purpose in life?”, are probably uppermost in your mind right now. Most of us go through a period like this at some time in our lives. We are confronted with life and God, and there is no escape. It is a time for thought and decision. Each person must enter into life for himself; we do not inherit Christianity.

You may find it hard to believe that God is the answer to everything, but think for a moment about what you want out of life. Most people would say “happiness”, and it takes many forms for many people—money, love, and fame—but without Christ, one finds no satisfaction in these things. All worldly gain and achievement is like ashes to him who does not seek the Kingdom of God first. Nothing else satisfies the soul of man completely.

The Bible says “You must be born again”, and “Believe on the Lord Jesus Christ, and thou shalt be saved.” There is a newer expression of this being used . . . “coming to a saving knowledge of Christ.” However we say it, it means the same thing. The only way to really know God is to look at Jesus Christ. No one meets God in exactly the same way. We are individuals, and God seeks us out in individual ways, but somewhere along the way, we encounter Jesus Christ!

God, in His love and concern for us, gave His only son to die for our sins, that we may have life everlasting, but the gift has to be accepted. This calls for action on our part, a decision to hand over our life to God. We can give Him only one thing that is not already His . . . our free wills.

This decision need not be dramatic or emotional; it is just as real if it is a quiet assent without any emotion whatsoever. But we have a choice to make, either to accept or reject God’s greatest gift . . . salvation through His son Jesus Christ. The steps are simply repentance, confession, and commitment. Repentance means really being sorry for our sins and wrongdoings, for going our own way, and forgetting God. Confession means facing up to ourselves, admitting to God our helplessness, our wrongs, and sinful natures. You don’t have to understand everything, just come to Christ as you are, with all of your doubts, questions, contradictions, and complexes. Lay them all at His feet, and from that moment, everything is forgiven and forgotten. Believe it and it is done. Commitment means telling God to take your life and do with it as He will. Promise Him that you will try to do whatever He tells you for the rest of your life.

Pray for an increase in faith, and with it will come strength, peace, and joy. You will lose your fear of death; you will go from weakness and despair to certainty and power. Your little ego will be swallowed up in victory with Christ. Through daily prayer and the reading of His Word, God’s will for your life will start to unfold, and you will find new knowledge, maturity, and fulfillment.

I hope you will consider this goal for your life, before you become hopelessly bored with frittering away your life in trivialities and end in despair. For though all of the world acclaim you a success, your life will be a failure without God. I know you are searching for truth. Jesus says “I am the Truth.” You are also trying to find the right pathway in life. Jesus says “I am the Way”, so as you seek to find your true mission on this earth . . . my prayers go with you.

* Mrs. Schumack is a free lance writer from Shiloh, Lanesboro, Minn.

"CHANGING TOMORROW-TODAY"

"CHANGING TOMORROW-TODAY," a ten-part television series about intercessory prayer, has recently been released by Youth With A Mission (Y.W.A.M.) in Canada. With the problems of our country multiplying because of general unrighteousness, this series serves as a challenge to fellow North Americans to reach out to their God and become nation-changers. The programs show how new realities are brought into existence through prayer in a way that will hold your group's attention. An innovative format uses a teaching host and creative interests and combine mime, music, drama, graphics and creative movement. The ten programs are shown over local cable/P.B.S. television to home groups that meet weekly to watch them. Following each program the participants discuss the topic using the accompanying manual and then pray together. The small groups are led by church laymen who have been trained in advance. You can bring "Changing Tomorrow-Today" to your area by contacting Y.W.A.M. Canada. Address all inquiries to:

Youth With A Mission

"CHANGING TOMORROW-TODAY"

Box 280

Dunham, Quebec J0E 1M0

Youth with a mission (Y.W.A.M.), an evangelistic organization of international status, is concerned that Christian values are being bartered for humanistic ideals. Society appears to be plunging headlong into political and social chaos. It seems relevant to question whether this tragic cycle of moral irresponsibility can be revoked.

Y.W.A.M. in Quebec, Canada believes that Canadian Christians could effect a spiritual revitalization in their land if they understood and applied the principles of intercessory prayer. Investing ten months and a staff of fifteen full-time personnel, Y.W.A.M. Canada sought to unearth the issues of intercessory warfare. The outcome was the production of a penetrating television series entitled "Changing Tomorrow-Today."

Uli Kortsch, Director of Y.W.A.M.

Canada, explains the background to the series. "In October 1977 the Lord spoke to me about the things we have here in Canada, the decadence we see in our society, and the spirit of apathy which is prevalent. As a response, we are moving ahead nationwide in an attempt to challenge Christians and to stimulate them to intercession."

Divided into ten half-hour programs, the video tapes are intended for cable television viewing. There is evidence of careful research as this interdenominational group translates spiritual truth into practical Christian training.

Topical features range from international prayer concerns to local intercessory involvement. Examined also are the principles of praying for the unconverted. Pertinent questions are raised, such as: why and how should we pray, what results does it yield, how real is the spiritual world and can it influence my prayer life? Embodied in scripture, the responses to these issues are both rational and practical in application.

"Our purpose," explains Grahame Moore, the producer of the series, "is to use the finished production as a means of teaching Christians in this country. With the political situation being as serious as it is, the need for intercession is even more urgent."

The teaching is hosted by Uli Kortsch, while inserts provide colourful examples. A mime troupe depicts dilemmas that make up everyday life. Joan Manley, one of the staff members involved in the series, describes one of the drama inserts used: "An animated tug of war vividly illustrates the powers that are working to divide Canada for the prize of twenty million souls. Optimistically interceding, the evangelising Canadians will turn the match in their favour. It's up to those in Canada today. We want to change prevailing attitudes which tell us to let someone else do the job."

Interwoven throughout the program are musical compositions, richly enhanced by creative movement. Graphics and sets provide visual stimulation, and humour is interwoven throughout the framework of the program. An example of this is a scene involving a prayer meeting. A concerned wife nudges her husband and hisses, "Herbert, c'mon, wake up . . . it's your turn to pray." As "Herbert" pronounces the benediction, his embarrassed wife reminds him, "We've got

another ten minutes left yet."

The programs are evangelistic in content, though primarily intended for a Christian audience. They are designed to stimulate intercession on a regular basis. The interest and support of local ministers help to make this possible. Participants are also able to involve themselves in small groups on an organizational, denominational or geographical basis. Lay leadership receive training in advance, while study manuals help consolidate the teaching as it is narrow-casted over local cable television. At the conclusion of the series, participants are invited to continue their intercessory involvement. The worldwide Christian organizations—World Vision of Canada, Friends of Y.W.A.M., Campus Crusade for Christ, and World Literature Crusade will provide prayer incentive and information. Your own church or denomination is also a means of keeping you abreast of local prayer concerns.

Financially, there is no obligation. Two offerings will be taken during the series to help defray expenses. Y.W.A.M. is committed to match, dollar for dollar, the contributions of each individual city.

"The style of 'Changing Tomorrow-Today' is by no means cliché, nor is the message a redundant simplification of an old theme," said Gary Krueger, a member of the team involved in the production of the program. "The programs are filled with fun, stimulating, creative elements all purposefully intended to shake the things we 'already know' out of their cubby holes and into real life personal relevance, teaching us points, principles, applications and potential in intercession that could change our prayer life." He concludes, "The tapered end product should be 'effective prayers of righteous men (and women) in Canada.'"

Ninety-five

Sir William Mulock, Chief Justice of Ontario, was once the oldest serving judge in the British Empire. At a dinner given him on his ninety-fifth birthday, he uttered these words:

"I am still at work, with my hand to the plough, and my face to the future. The shadows of evening lengthen about me, but morning is in my heart. I have lived from the forties of one cen-

tury to the thirties of the next. I have had varied fields of labor, and full contact with men and things, and have warmed both hands before the fire of life.

"The testimony I bear is this: that the Castle of Enchantment is not yet behind me. It is before me still, and daily I catch glimpses of its battlements and towers. The rich spoils of memory are mine. Mine, too, are the precious things of today—books, flowers, pictures, nature, and sport. The first of May is still an enchanted day to me. The best thing of all is friends. The best of life is always farther on. Its real lure is hidden from our eyes, somewhere behind the hills of time."

To add any word is needless—nay, it is almost impertinent; but one may be allowed to say that a finer piece of English prose it would be hard to name, or even to imagine. Also, such a testimony, by its dignity, simplicity, and serenity, does give one a wistful moment of quiet, deep down and far back in his heart, the while he wonders about his own adventure in living, and whether life is not something richer and more rewarding than what he by his haste, his fretting doubt and fevered dreaming, and the mists of dismay, has found it to be.

If only we can hold the treasures of memory untarnished, carry the glow of morning through the long day, despite its clouds, keep a mind clear and unafraid, doing the work appointed without haste and without confusion, live simply with the grace to forgive and the humility to be forgiven, responsive, expectant, looking forward, and above all keep faith with life, enjoying the beautiful things God has given and the hand of man has made—we, too, may really live!

Celebrate 65—don't mourn it, or feel all is finished and lost.

Indeed, there oughta be a law, or at least a rethinking of retirement plans and programs, and not bury what could continue to flower and produce.

THERE OUGHTA BE A LAW!

Anonymous

Life may begin at 40, but it certainly seems to end at 65! There is a cultural brain-washing program going on, that begins when one hits that milestone of 60 years of age. Up to that point, men and women seem able to cope with the jobs they have enjoyed during the preceding years, and where they have been able, not only to sustain life and lifestyle, but actually make a contribution to the organization or the society or culture in which they live and operate.

But comes that 60th birthday and suddenly there is the realization that there are just 5 more years to go, and then that awful, horrendous (and then usually unnecessary and unwanted) period called "retirement". Statistics have shown that the average living time for men, after retirement, is only 22 months. Doing nothing and not being wanted can be a killer.

Somewhere along the line, in this amazing 20th century, someone started laying down the guidelines for this slow and agonizing approach to death to begin at age 65.

For some indeed, for whom life and work are tedious and boring, that plateau cannot be reached too soon.

But for a good majority, it is not only undesirable and unwanted, but wasteful and profligate of skills, ingenuity and love of work.

For some of those who hit 60 and whose life seems to accelerate to 65, there is consternation, fear and a rather wild scramble to check out pension plans, old age (?) security plans and other areas of possible income. And with racing inflation, this income begins to look increasingly small.

For many people, union programs have put a security hedge around their members.

But what of that great host of Christian workers who are not unionized and whose future is not the particular concern of employers or organizations. Recently in talking to two clergymen, I found that one was assured of \$47 per month, and another \$700 per year.

This writer served for many years very effectively and acceptably in a well-known Christian organization. Yet as he approached that red signal of 65 years, he was informed his so-called pension plan would be \$1200 per year. Even with the O.A.S. plan of the

Federal Government, only hardship could be anticipated.

But perhaps beyond financial hardship there is the psychological shock that no longer would he or she be able to contribute significantly in the Kingdom of God.

Churches and organizations want younger employees, forgetting that the older members have not only contributed a great deal to the work, but they have developed skills and insights that must not be carelessly cast aside.

Let history speak. Read the records of ancient or recent history and note the men whose finest contribution was made in what are known as the "useless ages". Think of Churchill, who, when he should have been put out to pasture, was able to lead the world to freedom and a degree of peace. Or the contributions made by Albert Schweitzer, Graham Bell, Thomas Edison, Albert Einstein, G. B. Shaw and scores of others, whose major contributions were made well past the 65 deadline of reckoned usefulness.

One must indeed feel resentful, when on passing 60, that no further contribution to society can be made. To feel mentally alert (although perhaps physically inadequate for some of the more strenuous activities—except golf!) and be told that one is finished, is to perform a degree of euthanasia. For the Christian, to whom little is left by way of direct communication and ministry, it is a sad contemplation indeed. Spurgeon, G. Campbell Morgan, Moody and others served well beyond that 65 peak. And doubtless many others continued to help bear the burden of a lost world by continuing to preach, teach and write well up into their "aged" period.

This writer heard P. W. Philpott say when he was well into his eighties and still travelling and preaching, "When I was saved, I was a happy young man. Now I am still saved and am a happy old man!"

What can be done for this brain-washed generation that looks at the 65 plateau as the peak of all service? One thing would be to change our thinking and attitudes, and if necessary seek legislation to forbid mandatory retirement at 65. Indeed, Senator Claude Pepper of Florida saw a bill put through the U.S. Senate that forbade mandatory retirement. And he did it when he should have been put on the



shelf.

And the Bible carries the enviable story of Caleb, who at 85 years of age, cried out "give me this mountain" (Josh. 14:12), adding "Behold I am 85 years old today; I am as strong today as I was in the days Moses sent me; as my strength was then, so is my strength now, for war and for going out and coming in" (Josh. 14:10-11).

Let this be a plea for those in their sixties, to realize that life and work are not finished. And for a society that looks at years of age and not accomplishments, to readjust their thinking, plans and programs, to continue to use the gifts and skills of those still adequate and able to function in whatever sphere they may fit.

As a note of encouragement, read these two illustrations.

HOW TO STAY YOUNG

Over General MacArthur's desk there hung a message. It may bring you courage and faith . . .

Famed War Correspondent Col. Frederick Palmer called on Douglas MacArthur at his Manila Headquarters. His most vivid memory: three frames over the General's desk. One, a portrait of Washington. One, a portrait of Lincoln. One, the framed message which you will read in part below. The General had it in sight ever since it was given to him by John W. Lewis, Jr., in April of 1942, when he was fighting 2,000 miles from Manila:

Youth is not a time of life—it is a state of mind

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

** The author is a Christian worker.
Published first in "Faith Today".
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CHRISTIAN EDUCATION HELPS SUNDAY SCHOOL IS FOR ADULTS

Harley J. Winborn*

One of the most profitable times that I have spent in my life has been the opportunity to teach an Adult Bible Class. In the past I have taught everything from Juniors to College and Career, but this was new and challenging. Now, in a far more real sense, I was not only the teacher but the taught. I became a partner with other adults, delving into God's Word and finding precious truths for everyday life. It was exciting to see them discovering and digesting spiritual food to strengthen their spiritual life.

The whole experience was similar to that of a mining operation. It involved mining God's Word for an understanding into His Will and extracting the ore so that it could be refined and made useable for everyday living. The discovery of Divine principles led to practical application. The miners were adults from different walks of life, with a variety of abilities and possessing varying levels of understanding in God's Word.

Another area of digging involved the heart, soul and mind of each class member. Within themselves, they found experiences, ideas and feelings that needed to be understood and interpreted by Divine revelation.

How does "spiritual mining" take place? To begin with, there needs to be open participation within the class. Interaction must take place between the class and Scripture, as well as among themselves and the teacher. This threefold interaction inspires active thought and discussion, not passive listening. It causes the Christian to re-evaluate and search deeper. Knowing how students think and feel is a product of interaction extremely helpful to the teacher. Active participation permits adults to sharpen one another and to come to know one another in a far deeper way. Through active involvement in the learning process, students will recall concepts more readily. By means of interaction, more of God's truth will find its way into the deepest part of the human spirit. Participation helps to fulfill Ephesians chapter four, verses fifteen and sixteen.

However, active participation and interaction do not happen automatically especially if the class members are accustomed to only listening to

** Harley graduated from O.B.C. in 1973 with a B.Th. degree.*

sermons and lectures, which do have their place. There are some ingredients necessary to promote the kind of interaction we have in mind. Ingredients that will bring out quieter members, making the class time a period of discovery, self-evaluation and meditation. In the following paragraphs we will consider six ingredients that I have found promote active participation and interaction in an Adult Bible Class.

LOVE

Love must be the basis from which we start. It is in an atmosphere of love that people will feel free to interact. In this environment adults will find acceptance of themselves even though others might disagree with them on some issues. Individuals must feel a sense of security emanating from other class members and especially the teacher. It is a sense of security which says, "Share your ideas and feelings, I won't feel worse about you or condemn you. I'll continue to love you." The last thing a class member should feel in the Christian church is a critical and condemnatory attitude. This attitude is not always very visible, but often subtly disguised in the words of others and the teacher. A normally quiet or sensitive member is able to sense criticism "a mile away". Love for one another allows for growth and change to take place more readily. Let First Corinthians Thirteen be an integral part of each class time.

PATIENCE

If you watch a field of grain hour after hour you probably will not perceive any growth, but compare that same field at two different times, days apart, and you will see growth. You will see a difference. Often, in our impatience to see growth, we miss the gradual changing and forming caused by the Holy Spirit. Far too frequently we are watching for certain types of behaviour which we expect to see but miss out on what God is doing. We also set time limits subconsciously, feeling that so-and-so ought to be at a certain point in their life according to our standards. The best cure for this is to recall how slow we are to grow and change in our life. What we might think

is growth is not always what God wants as growth. God is causing growth in areas we don't always expect. Impatience with class or individual growth will cause frustration that is easily detected by adults in the lesson time. Patience and love is the soil in which other Christians are able to grow.

RELATIONSHIPS

Get to know the class members in "out-of-class" situations. Informal contact and conversation are indispensable if one is to be an effective adult teacher. Through fellowship with the class we soon sense how they feel, hurt and think. Their concerns and interests will soon be discovered. All of this enables the teacher to prepare lessons that are more relevant. Lessons will begin to possess warmth rather than being cold, dry information. Spend time working and serving with adults. Never let the only contact we have with our class occur just in the Sunday lesson time.

PREPARATION

Prepare the lesson to the point of knowing the passage or topic thoroughly. Take the time to study and plan. Adults can sense a sloppy job. Being excited about the lesson because we have studied thoroughly and discovered some truth for life can become contagious. In our preparation we must meditate on God's Word and let the Holy Spirit speak to us.

The careful planning of questions we will ask also involves preparation. I have found the "Question and Answer" method very effective if it is well thought out. Questions are excellent springboards to start a good discussion. Questions need to challenge the thought processes. If they are below a person's intellectual level we might as well be lecturing. Avoid too many questions that are easy and obvious. In the class, rephrase the question if it fails to receive any response. At the same time, allow time. Time for class members to think and comprehend. Never fear silence. It is easily detected if a teacher is nervous and tense because time is passing and no one responds. This same tension quickly makes the class tense. Lastly, never condemn or criticize an answer; otherwise that member will be reluctant to share again.

The lesson should be prepared in such a way that it aims at the practical

application of truth in everyday living. Avoid, as much as possible, aiming at the learning of information. With God's power we can dare to aim at life changing principles. There is the need to draw out of God's Word the principles and implications that help us grow in the Christian life. God's Word was never intended to remain as ink on paper, but rather to be made alive in life. As a final thought, go to the class expecting to learn from adults.

TIME

Take the time to spread the lesson material over several Sunday morning classes. To allow participation a teacher must give time for interaction. I have never felt more frustrated than when I cut short a good discussion by trying to finish the material I had prepared. Cramming two hours of material into forty-five minutes promotes teacher-centred classes and discourages interaction.

PRAYER

Pray for the lesson that God's Spirit might use it. Ask God to use us as an instrument in His hands. Lastly, pray for each individual class member by name. Believe God will work and pray that He will enable us to see Him working even in the smallest ways.

Learning with adults can be and should be an exciting experience. It's thrilling to learn from them. It's thrilling to see them interacting with one another and over time growing together. To hear a retired member say, "You know, I never thought of it that way before," while commenting about some newly discovered truth, soon shook my previous thinking about adults. I grew accustomed to thinking that adults were set in their ways and wouldn't change. The Holy Spirit will work through the ingredients we have discussed. He will work through Christians involved in active participation, not just the teacher. The Spirit of God will help change happen. Change that is positive, change that is growth, growth that is slow but without the instability of youth.

Sunday School is for adults. A place for adults to explore and to re-evaluate their thoughts about life and bring them into submission of God's Word. Sunday School is a place to re-examine experiences in life in the light of Scripture. May God give us the patience and love to work faithfully with adults, and by so doing take part in a wonderful growing experience.

"AS I REMEMBER IT"

By Lillian Read '40

In 1940 I graduated from Toronto Bible College, and I am now a senior citizen. I can't remember a period in my life when I didn't attend Sunday School.

As a child I was in a Sunday School class in a Baptist Church in London, Ontario. My teacher, Mrs. Elsie Campbell, was a gem. It was largely through her teaching of the Word that I came to know the Lord Jesus Christ in a personal way, although it was in response to an altar call in a church service that I went forward to surrender my life to Christ. I was sixteen at the time.

Mrs. Campbell was one of those consecrated teachers who not only knew how to teach but was a living example of all she taught. She had a wonderful knowledge of the Scriptures. Our class was known as "The Faithful Workers' Class"—a name that it has lived up to through the years. In fact it exists yet as an organized group, meeting in the homes of the members once a month. Our teacher is still alive and well.

Her influence on all our lives has been great. Through the years she has continued to keep in touch with all the members, many of them like myself no longer living in London. Birthdays are remembered and letters go out regularly reporting the progress of the class and news of its members.

Boxes are sent each year to missionaries both at home and abroad, containing articles made by the members of the class. Missions in which I have worked have been the recipients of these boxes many times. I have never known of a teacher who has been more faithful to her class than Mrs. Campbell.

Since those early days in her class it has been my joy to teach Sunday School in several churches and missions. I taught a Beginners' Class for many years and then a change was made. I was asked to teach the Ladies' Bible Class. I have taught boys' classes and also girls' but it was the Beginners' that I enjoyed most of all. Each class has been a challenge and stirred within me a greater love and devotion to the Lord and to His Word. To teach is to learn.

Now as a senior citizen I am having

the joy of sitting back, listening once more to a faithful teacher such as I had in my younger days. But I realize I'm missing something. It's the challenge that comes from facing a Sunday School Class each Sunday knowing that sitting before you are prospective teachers and workers for God's kingdom.

HAPPY BIRTHDAY, SUNDAY SCHOOL!

Sunday, October 5, 1980 has been designated "Birthday Sunday." Churches in the Ottawa area are planning to have a giant Song Festival on the lawn of the Parliament Buildings. What are you planning to do? It need not be elaborate, but perhaps your Sunday School would like to have its own celebration. Some suggestions:

Have a huge birthday cake.

Have a special speaker or allow the Pastor to speak at Sunday School on the theme "Sunday School is a family affair."

Hold Rally Day Sunday over until October 5th and celebrate both events together.

Why not come up with your own ideas to meet your own situation. Let me know how you celebrated this day.

My address:

Miss Lillian Scobie, Editor
 Christian Education Helps
 O.B.C. Recorder
 25 Ballyconnor Court
 Willowdale, Ont. M2M 4B3

YOUR LAST WILL AND TESTAMENT

Elmer Cassidy, O.B.C.
 Representative

MARRIAGE

Did you know that a Will becomes void upon marriage? I have met several people married for the second time who thought that their Will, drawn up under a former marriage, was still valid. By law, an existing Will ceases to be a legal document at the moment you are remarried.

There is one exception: that is a Will made in contemplation of marriage. Such a Will contains the clause "in contemplation of my marriage to (name)." The Will then becomes legal upon the solemnization of the marriage to that person.

THIRTY DAY CLAUSE

"I give (gift) to my (wife, sister, friend, etc.) if she/he survives me by 30 clear days."

The inclusion of "survives me by 30 clear days" can:

- 1) *Save the cost of double probate.*

For Example:

A husband and a wife, having similar Wills, both die as a result of an accident. However, one survives the other for a short period of time. If the survivor dies before the 30 days have passed, the law deems that survivor died before the other, so far as the estate of the other is concerned. As such, the estate of the one dying first is not passed to

the surviving spouse but directly onto the other named beneficiaries, therefore saving the cost of a double probate.

- 2) *Prevent your gift from going to the wrong people due to our Statutes of Succession.*

For Example:

You desire to benefit a friend. Without the above clause, if your friend predeceases you, the gift does not fail but will go to that person's issue or relatives. If you desire the gift to return to your estate for the benefit of the other beneficiaries named in your Will, then this clause should be included for each such named beneficiary.

The number of days mentioned in the Thirty Day Clause can vary. My personal opinion is that they should not be less than 30 days and not more than 90 days.

If you have any questions, or if you desire to benefit O.B.C. in your Will and would like help, you may contact me through the Stewardship Department of O.B.C.

LEARN A NEW WORD

We came across one that was new to us. It is "CLOACA" and means "a sewer, a privy, a centre of evil".

Surprise your friends by using a new word!



Mr. Loren Gast

ANOTHER RETIREE!

For many years, Mr. Loren Gast helped to keep the College campus going, both on Spadina Road and at Ballyconnor Court. Now the years are catching up on him, and Loren is retiring. Knowing Loren, it will be "retreading" and not retiring, as he and his wife, Jean, keep busy for the Lord.

Thank you for your life and ministry, and God bless and keep you!

J. HARRY FROGLEY

WELCOMES

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PURGING BIBLE OF "SEXISM" WORRIES SOME PEOPLE

We seem to make it a habit of going from the sublime to the ridiculous. The present "sexism" accusation regarding the Bible is a case in point. Now the proponents of this new idea want to delete all references to male or female (particularly male) in Scripture.

Now an Anglican clergyman (Rev. G. Pritchard of St. James Cathedral in Toronto) speaks out on the issue.

"Jesus was a boy!" he says, and he thinks a U.S. move to remove "sexism" from the Bible will "ruin the flow of the language and make it terribly tongue-tied."

"The vast majority of Anglicans have no problem" with gender in the Bible, adds Pritchard.

A Washington-based task force of the National Council of Churches called for a new rendering of the Bible to eliminate "sexist" language in references to God, Christ and humanity.

The task force suggested substituting "children" for "sons" and recommended adding such phrases as "and Eve" or "and Sarah" in references to "Adam" or "Abraham."

The report said Old Testament theology makes it "improper to think of God in the analogy of sex and gender."

References to "men" would be changed to "human beings" and "sons" to "children."

Jesus Christ would be called "Child of God."

Pritchard said he gets a "little weary" of the topic of Biblical sexism, and feels there are more crucial concerns such as faith and Third World poverty.

What will happen to the Lord's Prayer that begins "Our Father Who art in heaven"? That task force has a formidable task indeed. As for the rest of us, we will accept the Biblical genders as given to us by the Holy Spirit Who inspired men of old to write the revelation that God prepared for us.

NO WONDER THE WORLD SCOFFS

A short time ago, a newspaper account of a well-known T.V. Evangelist sent ripples of shock through the Christian community.

The report mentioned the T.V. appeals for more funds since the organization was "strapped." A year ago, the same report said, he was \$3.2 million in debt.

Yet at the same time, he paid \$650,000 for condominiums in Florida. He is quoted as saying: "My people don't give a hoot what I spend the money for!"

It's time people did give a hoot about what they do with the Lord's money. If some people are careless with funds, God's stewards should not be. Perhaps too many guillible people waste His money, and the world laughs at the testimony of people who spend lavishly that which is not theirs. No wonder the world scoffs.

WRONG! WRONG! WRONG!

In an article on nutrition in the Toronto Star, the correspondent started out with: "Eternal life will never be in our grasp, yet an additional 20 to 40 years is a real and not too distant possibility."

While the writer was referring to good nutrition, "eat less to stop the body 'rusting' scientists say", the Bible goes farther and offers "the gift of God which is eternal life through Jesus Christ our Lord." What is 20 to 40 years in comparison with eternity?

The Bible also says "behold now is the accepted time, now is the day of salvation." We should be concerned with God's today and our opportunity. Then eternal life will be a surety, not a dream. Don't you be wrong in making your life's decision!

THE BEST STUDIES OF ALL

When the noted John R. Mott visited Professor Henry Drummond in England, he asked the latter "to name 3 courses of study which might be recommended to Christians for spiritual profit. After a few moments of thought, he replied: 'I would recommend they study first, the life of Jesus Christ; secondly, the life of Jesus Christ; and thirdly the life of Jesus Christ.' He is right. It takes us to the very heart of the subject. Preeminent and essential for the spiritual life is the constant and devout study of Christ Himself."

(From John R. Mott—a Biography, by C. Howard Hopkins, Eerdmans Publishing House)

AUTHOR OF "THE PEACE CHILD" COMING TO TORONTO

Mr. Don Richardson of the Regions Beyond Missionary Union (now working with the U.S. Centre for World Missions, Pasadena, Cal.) will be in Toronto at Calvary Church, Pape Ave., Oct. 24-26, 1980.

Mr. Richardson not only wrote *The Peace Child* from his missionary experiences in Indonesia (Irian Jaya), but saw a stirring film produced from the book.

He is also a challenging, sparkling speaker.

If possible, you should hear this man talk about the missionary enterprise today. Phone Calvary Church (466-3040) for times and information.

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Dr. Gordon F. Stephens

CONGRATULATIONS, DR. STEPHENS!

On June 13, our Dean of Students, **REV. GORDON F. STEPHENS**, was awarded the Doctor of Ministry (D.Min.) degree from Trinity Evangelical Divinity School, Deerfield, IL.

We heartily congratulate our colleague on this further step in preparation for the Lord's work that he is involved in here at O.B.C.



Nancy E. Black, M.R.E. Director of Admissions; Christian Education.

MISS NANCY BLACK, Director of Admissions, has received an M.R.E. from the Canadian Theological College, Regina, Sask. in April.

Our congratulations for this honour.

OUR MEN AND MISSIONS

While it is always difficult to say goodbye to colleagues in the work here, it is good to know that they are moving on in the will of God. Two of those mentioned in the June Recorder have left to take up missionary responsibilities.

Rev. Gordon Dorey to the Far East Gospel Crusade. For a long time, Mr. Dorey has been related to F.E.G.C. as a Council member and for a year's sabbatical as a teacher in the mission's Asian Theological Seminary in Manila, Philippines.

Now he has been asked to become the mission's Church Ministry Director to focus on building and strengthening relationships between the mission and North American churches. He will be living in Farmington, Mich., and working out from there as the mission works in Japan, Taiwan, Philippines and Alaska. Pray for him and his family.

Rev. Charles A. Tipp appointed to Bible & Medical Missionary Fellowship. Dr. Mariano Di Gangi has been the International Director of B.M.M.F. for many years. He has also contributed extensively to the work of Ontario Theological Seminary.

Now he will have an Associate Director in Mr. Tipp, who has long been involved in, and associated with, missions. Pray for him and his family as again they change directions in the will of God.

So once again O.B.C. provides more missionary outreach, not only through a strong missionary program, and seeing graduates leave to serve the Lord cross-culturally, but also members of the faculty.

O.B.C. was founded 87 years ago to train workers for home and overseas ministries. It is good to see that this involves faculty, staff and students.

Pray for O.B.C. and its missionary outreach.

A MINISTRY TO FRENCH CANADA

Before leaving O.B.C., Rev. Charles A. Tipp gave 6 lectures on "Trends in 20th Century Christianity" to the Fellowship Baptist French Pastors and Bible Students, in Montreal.

Mr. Tipp has a great fund of infor-

BIBLE COLLEGE COMMITMENTS

Ever since the Bible College (or Institute) movement was conceived by A. B. Simpson and D. L. Moody in the mid 19th Century, there have been some constants that have kept it stable, strong and effective. Ontario Bible College is glad to be numbered among them, and remains true to those concepts that are now over 100 years old (87 for O.B.C., founded in 1894).

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1. *An Infallible and Inerrant Scripture.*
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2. *An Emphasis on Spiritual Development, Devotion and Christian Witness.* Prayer and Bible study; personal daily devotions; and mutual Christian concern are the centre of our Christian Community Life.
3. *An Emphasis on Missions and Ministry for Home and Overseas.* Chapel speakers, missions conferences, spiritual life conferences are all part of our training for Christian outreach into our world, called "a global village."
4. *The Personal and Eternal Lordship of Jesus Christ.* He Who is the Living Word is lifted up as the Lord of lords and King of kings, that He might draw all unto Himself.
5. *Approved Standards of Higher Education.* In seeking to train a "workman that needeth not to be ashamed, rightly dividing the Word of Truth", we use all the means at our disposal, including a strong academic program to ready our students to work in this modern world of ours.

Our College Motto: "To present every man mature in Christ" (Col. 1:28) is a good goal to have!

mation about the Church in Canada, Roman Catholicism and other lore of interest to the Canadian Church. Why not use him sometime? His new address will be at the B.M.M.F., as above notice.

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WHAT INERRANCY MEANS

CHAPTER 2:

Recently, confusion has been introduced into discussions about inerrancy by those who either innocently or willfully misinterpret what the term "inerrancy" means. Nearly everybody has heard some of these misconceptions. It is important to acknowledge them and properly define this important term.

Inerrancy and Literalism

Some people say, "If you believe in inerrancy, then you have to take every statement in the Bible literally. You have to believe that the sun actually 'rises', that God has a 'heart', perhaps even that God has 'wings'" (Ps. 17:8). This is foolish, of course. It is based on the error of supposing that for something to be true it must be expressed in non-figurative language. This is just not so. The Bible uses poetical language at times, just as we do. We do not err just because we use it, nor does the Bible. Everyone understands the language to be poetical. In the same way, some biblical expressions are adaptations to the limits of human language as, for example, those parts of the Bible that refer to the emotions or parts of God. God is not like us. He does not have a body. But how can the Bible adequately tell us that we are deeply loved by God unless it tells us that His heart is moved, and uses other similar expressions.

Inerrancy and Jesus

Other people say, "If you believe in inerrancy (especially if you consider that idea worth contending for), then you are making the Bible more important than Jesus." But Jesus taught that the Bible is trustworthy. He is the one who said, "Until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished" (Matt. 5:18). He said, "Heaven and earth will pass away, but my words will never pass away" (Matt. 24:35). He said, "The Scripture cannot be broken" (John 10:35). If we take a lesser view of the Bible, we are not making Christ more important. We are making Him less important, for we

are discounting His testimony. To confess His Lordship means to believe Him and follow Him in all He says, including His teachings about the Bible. He once asked the question, "Why do you call me, 'Lord, Lord', and do not what I say?" (Luke 6:46).

Inerrancy and Christian Living

Another misunderstanding by those who say, "Inerrancy makes doctrines more important than Christian living." Anyone should be able to see the error in this. We only have to ask the question Francis Schaeffer has asked as the title of one of his books, "How Should We Then Live?" The only way we can know how to live is by the authoritative teaching of the Bible. God teaches us how to live in Scripture. So, far from undermining or lessening the importance of the Christian life, it is only the full authority of the Bible linked to its inerrancy that provides a standard for it.

Copies and Translations

Finally, there are people who say, "Since translations of the Bible differ and since both cannot be right, inerrancy is a mistaken notion." The misunderstanding here is to suppose that inerrancy applies to the copies of the original documents or to the translations of these documents. Actually, it applies only to the original manuscripts, called autographs.

"But why didn't God see to it that we have error-free copies?" This question is a bit more substantial. It may be that in the final analysis we have to say that we simply do not know why God has seen fit to act as He did. We obviously do not understand much of what God does, and unless He has chosen to give us the answer to this question there is no reason why we should know it. Still, we may guess at an answer. Knowing human nature, it is reasonable to suppose that if we had supernaturally preserved copies of the biblical manuscripts (or perhaps even the originals themselves), men and women would tend to worship them rather than the God who gave them. We remember the bronze serpent that God gave in Moses' time. Later it was worshiped (2 Kings 18:4). How much likelier is it that people would end up worshiping the manuscripts of the Bible rather than the Lord?

Inerrancy Defined

What does inerrancy mean then? It simply means that the Bible is *wholly true*. Paul Feinberg has written, "Inerrancy means that when all facts are known, the Scriptures in their original autographs and properly interpreted will be shown to be wholly true in everything they teach, whether that teaching has to do with doctrine, history, science, geography, geology, or other disciplines or knowledge." At the Chicago summit meeting of the International Council on Biblical Inerrancy in October, 1978, several hundred key evangelical leaders signed this statement: "Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives."

Here is an even more concise definition:

What Scripture Says, God Says—
Through Human Agents and Without
Error.

Divine truthfulness is the bedrock upon which inerrancy and all other true statements concerning the origin and nature of the Bible are built.

... 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.

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PUT THE CROWN RIGHT HERE!

By George M. Bowman*

In nearly every church there is one person who wants the dignity of office, not the dedication of service. But what he really wants is often hidden by an appearance of interest in serving. Therefore, such a person is very difficult to spot. You see, the psychology of the office-seeker in a church is the psychology of the hypocrite.

He harbours pride and pretends humility. Appearing to be very pious—pursed lips, upturned eyes—he convinces many that he is the saintliest saint in the church. Church members find it easy to elect such a man to an important office—even the responsible position of teaching the Bible to a Bible class. What they do not realize is that such a man is motivated, not by piety, but by pride—the most insidious sin of all.

Pride is a competitive thing because you cannot exercise pride without involving another person. Pride, like jealousy, is deliberately aimed at hurting others. It is as cruel as the grave. Its whole design is aimed, not only at the destruction of others, but also at the exaltation of self. Without doubt, pride is one of the worst sins of all. It causes a person to do things he ordinarily would never think of doing.

For example, it was pride that motivated the Jewish leaders of the first century to crucify their own Messiah. Having committed the worst crime of history—something they never dreamed themselves capable of doing—and having been accused publicly by the Apostle Peter in his great sermon on the day of Pentecost, they were cut to the heart and, suffering great anguish of spirit, they cried out, "Men and brethren, what shall we do?"

How much better it would be if men would overcome their pride before it motivates them to do the unthinkable! Christians who play with proud thoughts make themselves susceptible to the worst kind of temptations. For instance, a proud businessman (we'll call him Gordon) made a profession of faith in Christ, but continued to entertain thoughts of self grandeur. Making it a habit of standing beside the president or board chairman at public functions he tried to succeed by



Mr. George M. Bowman

association rather than by accomplishment.

Gordon found it very difficult to speak to a subordinate without making it transparent that he was a superior person. His attitude was so exalted that his staff felt alienated from him. Furthermore, he was so jealous of those on the same management level as he that he would point out their weaknesses to the president every time they had a confidential meeting.

One day a staff member made a decision which Gordon felt was not his to make. In criticizing him he said, "I'm the chief executive around here and I'm responsible for everything that comes through that door!"

As was to be expected, Gordon lost all his friends in the business world except his private secretary with whom he became a little too friendly. This led to a separation from his wife and family, and his resignation at work. Losing

his prestigious position was such a blow to his pride that Gordon went out in search of a new life. His search ended but not in the way he expected it to.

Fed up with the way things had gone in his selfish life, he decided to renounce that life in an act of suicide—an act he successfully performed one morning in a deliberately-planned automobile accident. Gordon, I am sure, had no idea where his pride would lead him. If someone had told him that his ruthless ambition would some day destroy him, he would not have listened.

It was only during the time he was racing his automobile toward the crash that would end his life that he came to realize that his pride was destructive.

I tell you that story to tell you this: Beware of pride—in your own heart and in the heart of the man who seeks a position of leadership in the church. In almost every situation needing a leader, you'll find a person who, like the bramble in Jotham's parable, says in effect, "Put the crown right here!" An evangelical church gives the office-seeker a position of leadership at its own peril, for he often is the major source of trouble in the church family.

It does not pay to allow pride to be the great motivator of our lives. And it doesn't pay for the church to allow persons so motivated to hold positions of trust in the house of God. In the service of the Saviour, who gave himself for others, there can be no room for narcissism—love for self.

Adapted from the book, How To Be An Effective Bible Teacher by George M. Bowman, to be published this fall by the Presbyterian and Reformed Publishing Company.

**Mr. Bowman is editor of "The Shantyman".*

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STUDIES IN ACTS, Mr. P. Delsaut, B.Th., M.A., Sept. 9-Oct. 14

THE OCCULT #2, Dr. D. Percy, D.Litt., Oct. 21-Nov. 25

METHODS OF BIBLE STUDY, Mr. P. Delsaut, B.Th., M.A., Oct. 21-Nov. 25

Thursday

PERSON AND WORK OF CHRIST, Mr. J. Vold, Sept. 11-Oct. 16

SINGLE ADULTS AND THE CHURCH, Miss L. Scobie, B.R.E., M.A., Oct. 23-Nov. 27

CREATIVE DISCIPLESHIP, Mr. D. Roberts, B.R.E., Sept. 11-Oct. 16

SURVEY OF THE NEW TESTAMENT, Mr. D. Hamilton, B.Th., Sept. 11-Oct. 16

A CHRISTIAN VIEW OF SEXUALITY, Mr. R. Wilson, B.Sc., M.A., Oct. 23-Nov. 27

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For further information contact:
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CONDUCTING 263 (2 credits), Mr. J. Bell, B.S.M., M.Mus., 8:00-9:30 p.m. Sept. 9-Dec. 9

PERSONAL DISCIPLESHIP (4 credits), Mr. D. Matsune, B.A., 6:30-9:30 p.m. Sept. 9-Dec. 9 (Limit 35 students.)

CAMP ADMINISTRATION (4 credits), Mr. J. Wilkinson, B.A., M.A., 6:30-9:30 p.m. Sept. 9-Dec. 9

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ROMANS (4 credits), Dr. R. Matheson, Th.M., Th.D. 6:30-9:30 p.m. Sept. 11-Dec. 11

THEOLOGY 221 (4 credits), Teacher to be announced. 6:30-9:30 p.m. Sept. 11-Dec. 11

SPECIAL SHUTTLE BUS SERVICE

Finch Subway to O.B.C. Campus
 Leave Finch Station: 6:10 & 7:10 P.M.
 Leave O.B.C. Campus: 9:30 & 9:50 P.M.



Ireland Team Members: (L to R) Al Mascheretti, Heino Blaauw, Carolyn Eller, Jeff Hosick, Gwyn Saunders, Paul Little, Marilyn Penner, Paul Hamill, Liz Morey, Kevin Johnston.

IRELAND TEAM FROM O.B.C.

O.B.C. BELIEVES IN EVANGELISM! HERE IS ONE WAY WE DO IT.

"The Ontario Bible College Ireland Team consists of ten members dedicated to the proclamation of Jesus Christ. We felt the Lord has called each one of us as individuals and collectively as a team to share the true way of salvation with the inhabitants of Ireland. Our primary objectives are by every word, thought and action to bring glory to our Lord Jesus Christ and in so doing be used by God to lead a soul into the way of everlasting hope.

"We plan on leaving Canada on Sept. 5/80. After proceeding through customs in London, England, we arrive in Belfast, Northern Ireland for an intensive ten day training period. Our ministry will include door-to-door ministry and street evangelism, working through churches, camp meetings and presenting a dramatic and musical presentation in schools.

"We will be travelling throughout Ireland, having one base 40 miles north of Belfast, and the other south of Dublin. We shall work between these two points from September until December 15, when we plan to come home.

"Our funds are being raised strictly through prayer-support letters and the giving of God's people. Mr. Warner Spyker under the Bible Christian Union mission board is arranging our details and generally taking care of us."

Alumni News

*Compiled by:
Ione Essery*



Miss Ione Essery

LOYAL AND FAITHFUL

These are adjectives to prefix the name IONE ESSERY. Never has the O.B.C. Alumni Association been so

fortunate as in the ministry and service of our Alumni Secretary.

Now Ione is leaving us to work with Far Eastern Gospel Crusade in Toronto. Our loss is Missions' gain, and Ione will share in a great work being done for God.

Ione graduated from O.B.C. in 1951 and began working for Youth for Christ in Hamilton.

When O.B.C. invited her to serve on our staff in 1956, Ione was available. For 15 years (1956-1971) she served as secretary to the Registrar. Then in 1971, she assumed the heavy and arduous role of Alumni Secretary, and for 9 years, she has been the firm link between our far-flung alumni and the College.

What a wonderful job she has done. Now we say "adieu" (go with God), but not goodbye. For Ione will continue to be an integral part of our Alumni, and will continue to be interested in, and serve as she is able, her alma mater.

Thank you Ione, on behalf of all alumni. And God bless and use you in your new sphere of service. We will remember your love and loyalty, your faithfulness and service, as long as there is an O.B.C. Alumni Association. (D.C.P.)

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.

Other Special Features

CHURCH CAMP DEDICATED TO MISSIONARY'S MEMORY

The dedication of the Mary Neal Memorial Camp Centre was held Saturday, at the Galilean Bible Camp, five miles north of Blind River.

The building, a two-storey structure, is located in a central spot on the campgrounds in honour of the late Mary Neal, who was the founding director of the Bible Camp.

A memorial fund was set up at the time of the death of Miss Neal in June, 1977. This fund has been used to build a camp complex, housing a book store, a candy sales area, and a

registration facility, all on the main floor.

The second-storey contains a two bedroom apartment for year-round staff. All labour on the building was done by camp personnel, with the help of some volunteer labour from the area.

Mary Neal was a well-known figure among the children of the Algoma area for a period of 35 years. During that time she taught Bible in the schools in the Sault Ste. Marie area, on a schedule that took her to many schools from Batchawana Bay to points east of the Sault.

Hundreds of area children looked forward to Miss Neal's Bible stories that she capably told in a half-hour period every two weeks. Often when her car would pull into a school parking lot, an excited chorus would rise from the children in the school yard, "Miss Neal is here today!"

Miss Neal was raised in the Claremont area of Ontario, and took post-secondary school studies in Bible at the Ontario Bible College. Following college graduation, she joined the Canadian Sunday School Mission, and was sent to the Sault Ste. Marie area to begin work among the children in 1942. Over the years a summer camping ministry for children developed.

The first camping was done on St. Joseph Island, but in 1951 the site was changed to the Thompson property north of Blind River. It was there that Galilean Bible Camp got its beginning, with Mary Neal as director of the first camp sessions.

The camp work was soon to take much of Miss Neal's summer hours, but Daily Vacation Bible School was also an important part of Miss Neal's summer ministry. Before her death in 1977, the camp had developed a year-round camping situation, with full-time staff taking the leadership.

Miss Neal enjoyed one year of retirement from the Bible teaching and camp work before her sudden passing.

Two hundred and fifty guests gathered to take part in the dedication Saturday. Among those who attended were three sisters of Miss Neal's, Mrs. Mabel Sibley, Mrs. Jane Feeney and Mrs. Charlotte Feeney of Toronto. George Thomas of Unevangelized Fields Mission, a former speaker at Galilean Camp, was the key note speaker for the occasion.

Rev. Duncan Macgregor of First Baptist Church, Miss Neal's home church, gave the dedicatory prayer. A number of Canadian Sunday School Mission workers attended as well.

Mrs. Bessie Plunkett, a long time friend of Miss Neal's gave a tribute to the work done by "Aunt Mary" on behalf of those who gathered.

Following the service a supper-hour luncheon was served in the Galilean Lodge. A tour of the new building was conducted, and slides of Miss Neal's work in the schools and camps were of much interest to many.

—Reprinted from *The Sault Star*, Monday, October 15, 1979. Used with permission.

ON THE HOME FRONT

* MR. ERIC BONFIELD, B.Th. '77, received the M.A. degree in History from the University of Waterloo, Waterloo, Ont. on May 22. He was also awarded the Social Sciences and Humanities Research Council of Canada Doctoral Fellowship to study at McGill University, Montreal in the Ph.D. programme in the Faculty of Religious Studies.

* REV. PETER BURRITT, B.Th. '76, commenced his ministry at First Baptist Church, Parry Sound on September 1.

* REV. DOUGLAS COOMBS '52 received the Doctor of Ministry degree from Fuller Theological Seminary, Calif. on June 7.

* REV. BARRY DIXON, B.R.E. '75, commenced his pastoral ministry at River Hebert United Baptist Pastorate, River Hebert, N.S. on July 1.

* REV. GORDON DOREY, B.Th. '57, commenced his new appointment as Director of Church Ministry for the Far Eastern Gospel Crusade on June 1.

* MISS ANNEMARIE HATTENHAUER, B.R.E. '73, received the M.A. in Christian Education from the North American Baptist Seminary, Sioux Falls, South Dakota in May.

* MR. GERALD HOGENBIRK, B.Th. '78, received the M.Missiology degree from Canadian Theological College, Regina, Sask. in April. He also commenced his ministry as Pastor of Evangelism and Discipleship at Surrey Alliance Church, Surrey, B.C. on June 1.

* MR. CLARENCE HOOD, B.R.E. '76, received the M.R.E. degree from Canadian Theological College, Regina, Sask. in April.

* REV. BARRY JONES, B.Th. '64, received the M.A. degree from the California Graduate School of Theology on May 30.

* REV. LLOYD MARKLE, B.Th. '75, was ordained on May 13 at Temple Baptist Church, Sarnia, Ont. REV. LAMBERT BAPTIST, B.R.E. '64, was the Presiding officer. REV. J. P. VOLD, Alumni Director presented the Ordination sermon.

* MR. KELVIN MUTTER, B.Th. '78, Milton, Ont. as of June 1 began his duties as a missionary with the Baptist Convention of Ontario and Quebec in Church Extension work.

* MR. MICHAEL SHERBINO, B.Th. '80, commenced his ministry at Leaside Bible Chapel, Toronto in September.

* MR. DONALD VAIR '63-'68 commenced his pastoral ministry at Westfield Fellowship Hour, Westfield, Ont. in January.

* MR. DAVID WARREN, B.R.E. '76, was ordained as a Deacon at St. Paul's Anglican Church, Toronto on May 20.

* REV. JOHN WEILER, B.Th. '69, commenced his pastoral ministry at Weston Baptist Church, Toronto on August 1.

* REV. WILLIAM SMITH, B.Th. '70, commenced his ministry at Credit Valley Baptist Church, Mississauga on August 1.

* REV. MARIO BRUNO, B.Th. '72, was ordained at Downsview Baptist Church, Downsview on June 22.

ON FURLOUGH

* MR. & MRS. JOHN ADAMS, B.Th. '73, (CAROL, B.R.E. '73) from Quito, Ecuador (W.R.M.F.) in May.

* REV. & MRS. ARTHUR CAVEY, B.Th. '51, (JOYCE BROWN '49) from Brazil, S.A. (A.B.W.E.) in May until December.

* REV. & MRS. KOOS FIETJE, B.R.E. '72, (COLLEEN '70-'71) from Thailand (O.M.F.) on July 21.

* MR. & MRS. SIXTO GAMBOA (JOY HILL, B.R.E. '72) from Quito, Ecuador in August on a brief furlough.

* MISS JOYCE HATCH '53 (A.B.W.E.) from Brazil, S.A. in August.
 * MISS DORIS NESBITT '65 (S.I.M.) from Monrovia, Liberia, W. Africa in July.
 * MR. & MRS. TOM PHINNE-MORE, B.Th. '69, (PENNY, B.Th. '70) from Papua New Guinea (W.B.T.) on June 9.
 * MR. & MRS. LYLE WILTON '68-'69 (A.I.M.) from Kenya, E. Africa in July.

TO THE FIELD

* MISS FERNE BLAIR '47 (O.M.F.) to Malaysia on August 25.
 * MR. & MRS. JIM BUTLER (JUDY GARLAND, B.Th. '61) to Guatemala, C.A. (W.B.T.) in August.
 * REV. & MRS. FRANK BYRNE, B.Th. '63, (JANE ARNO '63) to Indonesia, (CBOMB) on May 17.
 * REV. & MRS. LARRY CLEMENTS, B.R.E. '69, (JOANNE HAYWARD '66-'67) to Rethy Academy, Zaire, E. Africa (A.I.M.) on August 24.
 * MISS SHARON DICKINSON, B.R.E. '76, (W.B.T.) to Papua New Guinea on July 1.
 * MR. & MRS. DAVID GAST, B.S.M. '68, (SHARON WILSON '67) to Quito, Ecuador, (W.R.M.F.) on August 10.
 * MR. & MRS. GLEN HENDERSON '70-'71 (MAYBETH TYLER '70-'71) to Zambia on July 27. (A.E.F.)
 * MISS AUDREY LAWRENCE '56 (TEAM) to the Chad in June.
 * MISS MURIEL MacCULLAM '78-'79 (F.E.G.C.) to Faith Academy, Manila, Philippines in May.
 * MISS SANDRA MITTON '79 (S.I.M.) to Niamey, Niger Republic in September.
 * MR. & MRS. CLINTON NEWMAN '67-'68 (A.E.F.) to Natal, S.A. in August.
 * MISS KATHARINE PROWSE '53 (S.I.M.) to Okene, Nigeria, W. Africa in June.
 * MR. & MRS. JIM MASON '56 (S.I.M.) to Accra, Ghana, W. Africa in September.
 * MR. & MRS. WILLIAM ROGERS '49 (S.I.M.) to Jos, Nigeria in June.
 * MR. & MRS. BRIAN SEELEY, B.R.E. '70 (W.R.M.F.) to Quito, Ecuador in May.

* MISS LORRAINE SHELSTAD, B.R.E. '68 (O.M.F.) to Thailand in March.
 * MISS EUNICE SPENLER '73, (G.M.U.) to Santiago, Veraguas, Panama on June 7.
 * MR. & MRS. DONALD WALCOTT '69-'71 (A.I.M.) to Kenya, E. Africa in March.
 * MR. & MRS. KAMYL CADINOUCHE, B.Th. '73 (LORRAINE MORRIS, B.R.E. '73) to Switzerland in August for 8 months prior to returning to Mauritius (A.E.F.).

MARRIAGES

* MR. ROBIN GOETTL, B.Th. '77, to MISS SUZANNE LESLIE TANNER on July 19 in Agoura, Calif.
 * MR. MICHAEL SHERBINO, B.Th. '80, to MISS TERRIE KAUPP '79, on May 9 at Main Street Baptist Church, Niagara Falls, Ont. REV. DAVID SHERBINO, B.Th. '70, officiated. MISS JANICE HICKS, B.S.M. '79, was the Pianist. MISS SANDRA MITTON '79 was a Bridesmaid.
 * MISS PEGGY TOMLINSON, B.Th. '79, to MR. DONALD BOYD '78-'79 on June 7 at Ontario Bible College, Willowdale. MRS. DAN WRIGHT (LYNN HOWARTH, B.R.E. '79) was the Maid of Honour. MISS JANICE HICKS, B.S.M. '79 was a Bridesmaid. MRS. JOHN BELL (SHARON McVETY, B.S.M. '73) was the Organist. REV. BRIAN ROE officiated.
 * MR. STEPHEN HALLIDAY '76-'77 to MISS SUSAN HAWKINS '76-'77 on June 21 at Ontario Bible College, Willowdale. MR. DOUG MARTIN, M.Div. '80, assisted in the ceremony. MR. DAVID REIMER, B.Th. '80, was the Best Man.
 * MISS DARYL LYNNE HOWARTH, B.R.E. '79, to MR. DANIEL WILLIAM WRIGHT at Willowdale Baptist Church, Ont. on July 5, 1980. REV. ROBERT DUEZ officiated. MISS JACQUIE COLQUHOUN, B.R.E. '77, MISS ANNE BREAKEY, B.R.E. '79, MRS. DON BOYD (PEGGY TOMLINSON, B.Th. '79) were Bridesmaids. MR. DAVID ESSER, B.R.E. '80, was the Best Man and MR. JOHN BELL, B.R.E. '78, MR. ROBERT DRUMM '76-'80 and MR. DANIEL SHURR, B.Th. '79, were Ushers. MISS JANET POTZ, B.S.M. '74, pianist and MRS.

SHARON BELL, B.S.M. '73 was the Organist. MISS MARCIA WRIGHT, B.S.M. '78 soloist and MISS JOAN WILSON, B.R.E. '79 in charge of the guest book.

* MR. GARY GIESBRECHT, B.R.E. '75, to MISS CAROL PETERS at Calvary United Church, Prince Albert, Sask. on July 25.

* MISS HELEN BRUCE '54 to MR. GORDON LOWE in Kingston, Ont. in May.

BIRTHS

* To MR. & MRS. ERIC BONFIELD, B.Th. '77 (JOYCE, B.R.E. '75) a son, Eric Ryan, on December 10, 1979 in Waterloo, Ont.

* To MR. & MRS. JOE BULL, B.Th. '78, a son, Nathan Andrew, on June 11 in Collingwood, Ont.

* To MR. & MRS. ROBERT DAVIS, B.Th. '70 (MARGARET PROMNEY B.Th. '70) a son, James Robert, on May 5 in Singapore.

* To MR. & MRS. DAVE FOSTER (CATHERINE FIELD, B.R.E. '73) a daughter, Stephanie Marie, in Burlington, Ont. on April 22.

* To MR. & MRS. RON HUMPHRIES '74-'77 (THERESA KLAVER '77) a daughter, Jessica Marilyn, on May 22 in Kitchener, Ont.

* To MR. & MRS. JOE JESPERSON (CAROLYN OADES '70) a daughter, Marcia Carolyn, on March 6 in Ft. McMurray, Alberta.

* To MR. & MRS. DOUGLAS MARTIN, M.Div. 1980, a daughter, Emily Colleen, on June 17 in Toronto.

* To MR. & MRS. TIM ROBERTS, B.S.M. '75 (KAREN PLEWES '73) a daughter, Esther Joy, on June 14 in Mississauga, Ont.

* To MR. & MRS. MURRAY UNRUH '71 (DIANE DIBBLEY, B.S.M. '72) a son, Andrew Murray on April 22 in Swift Current, Sask.

DEATHS

* REV. GORDON BASTEDO '37 in Vancouver, B.C. on April 18.

* MRS. E. FRETZ (ELIZABETH DOUBROUGH '11) in Stratford, Ont. on February 21.

1980 CONVOCATION

September 10 at 10:00 a.m.

SPEAKER: Dr. John Moore,
Pastor,

Willowdale Baptist Church

Convocation will be held in Hooper Chapel. Friends are invited to join in this, the official opening of our 1980-81 session.

BOOKS

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

BROADMAN PRESS

The Book of Acts, by Frank Stagg, price \$7.50 (U.S.). Here is a book of serious scholarship and full of the rich experience of the early church. It carries a full outline of acts and carries a full commentary on Acts.

How To Minister To Senior Adults, by Horace L. Kerr. If your church is like others, it has a majority of senior citizens. Most churches ignore them to some degree. This book will help you to minister to them.

Farming the Inner City For Christ, by Delores L. Cork, price \$4.95 (U.S.). A true account of the work Gladys Farmer was able to do in Montgomery, Alabama, as her personal ministry for Christ in a teeming, needy city.

Real Christianity, by Bailey E. Smith, price \$5.95 (U.S.). Here there is no plastic or synthetic Christianity. Rather it is a book on the reality of our Christian faith. A simple, straightforward study of Christianity.

The Heart of the New Testament, by H. I. Hester (Quality Press, Liberty, Miss.). In 29 years, this book has gone through 33 printings—a testimony to its usefulness and help.

Sing With the Understanding Also, by Harry Eskew and H. T. McElrath, price \$12.95 (U.S.). An introduction to Christian hymnology. The history and use of hymns in worship.

The Scarlet Thread Through the Bible, by W. A. Criswell, price \$3.95 (U.S.). The prince of Bible teachers traces the line of blood through the Scriptures.

Why I Preach that the Bible is Literally True, by W. A. Criswell, price \$3.95 (U.S.). The inspiration, inerrancy and authority of Scripture are here spelled out in no uncertain terms.

With Christ After The Lost, (revised), by L. R. Scarborough, price \$5.50 (U.S.). An "expert" in evangelism, the late Dr. Scarborough shares his insights and experiences with all "soul winners".

Twelve Who Followed Jesus, by Landrum P. Leavell, price \$4.50 (U.S.). Following the 12 disciples through Scripture and tradition. A fresh look at those who were close to Jesus.

Your Life In Christ, by W. H. Brooks, price .95 (U.S.). A workbook to help you discover life in Christ.

How the Bible Came to Us, by Robbie Trent, price \$4.50 (U.S.). If you've ever wondered how we got the Bible, Miss Trent gives us some thrilling insights.

Saved & Certain, by T. G. Davis, price \$1.25 (U.S.). Some of the great Bible doctrines that will help you find understanding and assurance about your salvation.

Jesus as a Soul Winner, by A. T. Robertson, price \$2.95 (U.S.). Here are 15 fine evangelistic messages that will prove to be a good "seed-bed" for preachers and speakers.

Leading Your Church In Evangelism, by L. A. Drummond, price \$3.50 (U.S.). Is your church "evangelistic"? If not, or if not enough, here is a book to help you to plan and to do.

How To Teach the Bible, by Lucien E. Coleman. A practical book for Sunday School and youth leaders. It even shows how to run tests—a good way of gauging how well your teaching is getting through.

The Senior Adult Years, by Carroll B. Freeman. A book for those experiencing the pangs and pains of aging. An understanding and understandable book for Christians.

The Power of Positive Evangelism, by J. R. Bisagno, price \$1.95 (U.S.). A practical and inspirational text on how to evangelize and to work toward revival and renewal.

A Year of Children's Sermons, by Leon W. Castle, price \$3.50 (U.S.). Here is a book that helps bring children, the Bible and the Pastor closer together in the church.

Tell All the Little Children, by Kenneth L. Chafin, price .50 (U.S.). Helps in leading children to find personal faith in Jesus Christ.

God's Fall Gifts, by Gail Linam, price \$2.95 (U.S.).

God's Winter Gifts, by Gail Linam, price \$2.95 (U.S.).

God's Spring Gifts, by Gail Linam, price \$2.95 (U.S.).

God's Summer Gifts, by Gail Linam, price \$2.95 (U.S.).

Cover the seasons with those beginning to read, with these lovely, illustrated books.

Outdoors With Jesus, by Polly H. Dillard, price \$2.95 (U.S.). Helps for young readers to understand nature.

God Loves Me, Too, by Lou M. Heath, price \$2.95 (U.S.). Well illustrated and easily told stories of the love of God.

God Made the Sea, the Sand and Me, by Elizabeth E. Watson, price \$2.95 (U.S.). A child's summer book. Beautiful.

Jimmy Goes Camping, by Gladys Phiner, price \$2.95 (U.S.). Another summer book for children.

Her Own Way, by Helen Mousell, price \$3.95 (U.S.). The story of Chile missionary, Lattel Moon, written for young readers.

Letters From Dad, by William L. Coleman. A father writes letters from his heart to his daughter. It may give Christian parents some good ideas.

The Bible Story Book, by Bethann Van Ness, price \$9.95 (U.S.). A presentation volume for children who can read. Excellent.

Between You & Me, God, by Patricia A. Simmons, price \$2.95 (U.S.). Daily meditations for growing girls.

Revelation: A Book of Mystery & Hope, by C. E. Colton, price \$2.25 (U.S.). A book on the Revelation that anyone can understand. Symbolism and imagery are dealt with to clear up some of the more difficult passages.

The Power to Bless, by Myron C. Madden, price \$3.50 (U.S.). Dr. Madden deals with people who feel "cursed" instead of "blessed". His work in Pastoral Care leads him deeply into the lives and experiences of needy people. He uses many of them to illustrate how "blessing" can come.

Understanding Anger in the Church, by Daniel G. Bagby. What alienates church members? The author has researched the problem well and tested his resulting analysis. A good book for pastors and deacons.

DOUBLEDAY

Encyclopedia of UFO's, edited by R. D. Story, price \$15.95 (Can.). If you have been engrossed with myths and stories of UFO's, this massive volume will help you to analyze them and whether they are real or not.

Under This Root, by Borghild Dahl, price \$19.95 (Can.). If you are a "history buff", you will delight in the line drawings and copy covering these family homesteads in Southern Ontario. A "coffee table book".

Adventures of Holly Hobbie, by Richard Dubelman, price \$13.50 (Can.). A beautifully illustrated story of an American classic that becomes a fascinating novel for young and old. It is a spine-tingling story that leads you into the darkness of 19th century South America.

EERDMANS

Peter, Stephen, James & John, by F. F. Bruce, price \$7.97 (U.S.). Paul was not the only spokesman for the early Christian Church. Dr. Bruce presents studies of others to whom God entrusted His Word and work. Unusual studies in non-Pauline Christianity.

John R. Mott, A Biography, by C. Howard Hopkins, price \$22.50 (U.S.). If there are fathers of Modern Missions, John R. Mott and Robert E. Speer would be the patriarchs. This story of Dr. Mott fills a big gap in the missionary annals of the 20th century. Much that he did or instigated is now gone. But his life and story will remain as a challenge to God's people for a long time to come.

Planning Strategies for World Evangelization, by Edward R. Dayton and David A. Fraser, price \$14.95 (U.S.). The authors recognize the need and the challenge of the 3 billion unevangelized people in the world. This is a new major missions' study book that all Christian leaders should read.

The Family and the Fellowship, by Ralph P. Martin, price \$4.95 (U.S.). Learn about the church's nature and function as seen in the New Testament and contemporary history.

I Believe in the Creator, by James M. Houston, price \$4.95 (U.S.). If you long to know more about the nature of God, this book will help. A great study/preaching book.

HEARLD PRESS

And Then Comes the End, by David Ewert, price \$8.05 (Can.). The "blessed hope" of the church is dealt with, in 13 fine and readable chapters on last things.

The Weight, by Joel Kauffman, price \$6.90 (Can.). A Mennonite boy faces up to his heritage when drafted for the Viet Nam war. The book will challenge your beliefs too!

HERE'S LIFE PUBLISHERS, INC.

An Ordinary Businessman, by Bailey Mark, price \$4.95 (U.S.). Published by the literature arm of Campus Crusade for Christ, Int'l, the story of the author combines Christian business life and attitudes and ministry with Campus Crusade.

The title might better be "An Ordinary **Christian** Businessman", although extraordinary could be a better adjective. Mr. Mark traces his business cum ministry story with a fine eye for detail, emotions and the inner working of the Holy Spirit. To read this book is to say, "The Word of God is not bound" and to realize afresh the unlimited resources of God in the human life.

PRENTICE-HALL OF CANADA

The New Fashioned Parent, by Eleanor Ber- man, price \$10.95 (Can.). Helping parents to find their way through the confusion and jungle of a rapidly changing world. A fine book although not written from a biblical or Christian perspective.

THOMAS NELSON PUBLISHERS (U.S.A.)

The Mid East Peace Puzzle, by H. Sutton and Zola Levitt, price \$2.95 (U.S.). Biblical proph- ecy as seen in today's headlines.

Three Steps Forward, Two Steps Back, by Charles R. Swindall, price \$4.95 (U.S.). This book shows how rough life can really be. It is not a panacea for difficulties, but will help the Christian face up to life realistically and perse- veringly with the help of God.

G.R. WELCH

Still Waters, by W. Phillip Keller, price \$8.35 (Can.). Mr. Keller is a prolific and helpful writer. This is another of his fine nature books that will help lead the reader closer to the Cre- ator.

Encouragement—A Wife's Special Gift, by Ruth McR. Ward, price \$2.35 (Can.). A heart- ening exposure of a wife's special ministry in the Christian marriage.

New Horizons in World Mission, by David J. Hesselgrave, price \$10.75 (Can.). The changes and challenges of a new decade and the world of missions.

The Screwloose Lectures, by Larry Richards, price \$8.35 (Can.). If you enjoyed the Screw- tape Letters by C. S. Lewis, you'll enjoy this book written in the same vein, but more as a lecture series than as letters. A good insight into demonic goals and practices.

Bible Truth Illustrated, by Donald Grey Barn- house, price \$7.15 (Can.). Good, brief Bible truths from the late, great Dr. Barnhouse's pen.

The Art of Listening with Love, by Abraham Schmitt, price \$7.15 (Can.). The author intro- duces a special kind of listening—not with the ears but with the heart. Here are deep in- sights into lives and needs of people who need to be heard and understood.

What It Will Take to Change the World, by S. D. Gordon, price \$2.35 (Can.). The late S. D. Gordon was a Christian statesman and a prolific writer. This is an edited and abridged copy of one of his classics. A good "mission" book that embraces the world that God loves.

Love Me With a Tough Love, by Anne Ortlund, price \$9.55 (Can.). Mrs. Ortlund had written of the disciplines for living together in the "household of faith". She gives valuable step- by-step ideas of how to disciple and be disci- plined.

Milk For Babies, by Anne F. Murchison, price \$8.35 (Can.). Finding some answers to the questions and problems of life by using the Bible—the greatest "answer" Book of all.

Woof, by Danae Dobson, price \$7.15 (Can.). A bedtime story about a dog, written by a 12 year old girl (with help from her dad). A good children's story.

Somebody Loves You, by Helen Steiner Rice, price \$11.95 (Can.). More of Mrs. Rice's well- illustrated, beautiful poetry.

Family Devotions With School-Age, by Lois Le Bar, price \$7.15 (Can.). If devotions are a problem in your family, here is a helpful an- swer. Be sure to use it!

Love, by Helen Steiner Rice, price \$10.95 (Can.). This prolific poetess provides more in- spirational poems on love in all its aspects— divine and human.

Marji, by John Benton, price \$3.00 (Can.). The intriguing novel of an heiress who forsakes all to share her faith in a ghetto where she faces crime, degradation and fear. Thrilling and challenging to read.

Questions People Ask About Religion, by W. E. Sangster, price \$1.80 (Can.). Some of the most frequently asked questions about re- ligion and particularly about God, the Bible and Christianity.

Teaching With Music Through the Church Year, by Judy G. Smith, price \$5.95 (Can.). A fine book for Christian music teachers on the role of sacred music in Christian Education. Good music and narration for different sea- sons and occasions.

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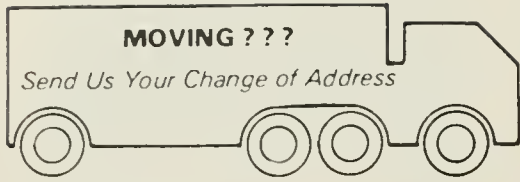
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