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Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 86, no. 4 (December 1980)

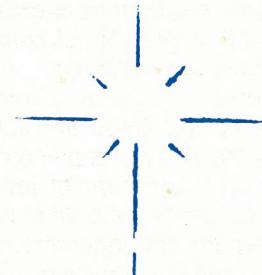
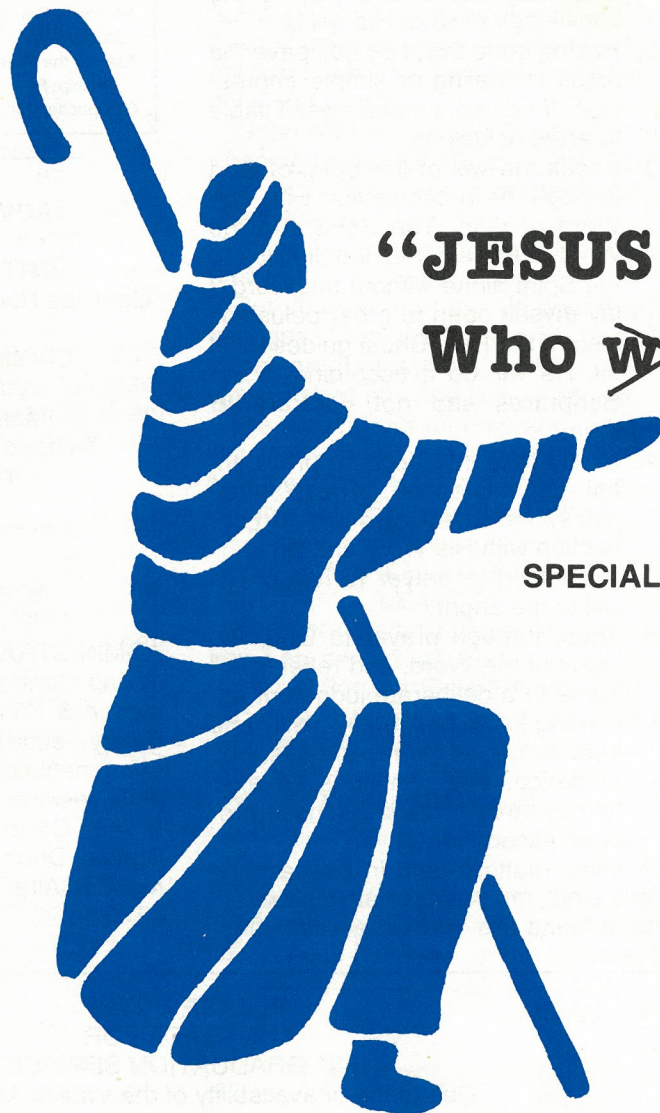
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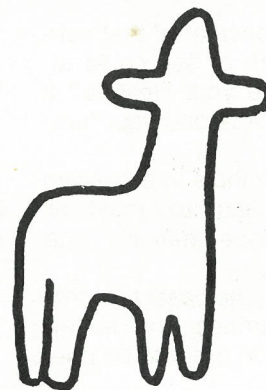
Ontario Bible College and Ontario Theological Seminary

Ontario Bible College Choir Presents



**“JESUS CHRIST:
Who ^{is} ~~was~~ He?”**

SPECIAL CHRISTMAS CONCERTS



KITCHENER
BENTON STREET BAPTIST CHURCH
DEC. 5, 8:30 P.M.

TORONTO
YORKMINSTER PARK BAPTIST CHURCH
DEC. 12, 8:00 P.M.

LONDON
SAUNDERS SECONDARY SCHOOL
DEC. 7, 2:30 P.M.

HAMILTON
PHILPOTT MEMORIAL CHURCH
DEC. 13, 8:00 P.M.

EDITORIAL

LOOK AT THE FINE PRINT!

So you are (or want to be) a Christian. Good! It's the only way to go. But be sure you know the bottom line (or read the fine print) in the cost of commitment to the Lord Jesus Christ.

Being a follower of Jesus Christ means to "take up the cross and follow Me." And a cross is not a piece of architecture or an adornment of jewelry. A cross is for death, with all of its gory shame, its pain and ignominy. It is to such cross bearing that we are called.

In Gal. 2:20, Paul could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." He knew that the cross was more than an aesthetic, or romantic symbol. It was a call to be "dead indeed unto sin, but alive unto God."

Christians should realize that death in this way is often painful and distressful. And it is costly.

Sometimes it means the end of a personally devised and developed career in order to serve God in His place, His will, His way.

Have you ever considered that submission to the death of self could affect your salary and your lifestyle? It would affect your home and your family.

Pride in status symbols, materialism and unnecessary luxuries must all come under the condemnation of the cross.

Some of God's choicest servants have foregone marriage and family; safety and comfort, in order to be obedient to the Lord.

Remember "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty might be rich" (2 Cor. 8:9).

When you read scripture, don't gloss over the fine print, but read all scripture carefully, prayerfully, and then be obedient. It's the only way!

A major question for Christians, is: "How can I know the will of God"? Muller of Bristol, England gives some help. Read & practice them:

GEORGE MULLER'S RULES FOR DISCERNING THE WILL OF GOD

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.
2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.
3. I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and not contrary to them.
4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.
5. I ask God in prayer to reveal His will to me aright.
6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

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PLEASE NOTE!

THE PLACE FOR 1981 GRADUATION SERVICE

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

C.N.E. COLISEUM

April 25, 1981 at 7:45 p.m.

Please note and plan to attend.

Bring your friends.

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

PLEASE NOTE CHANGE

**THE PRESIDENT HAS ISSUED THE FOLLOWING INFORMATION:
ONTARIO BIBLE COLLEGE/
ONTARIO THEOLOGICAL SEMINARY
September, 1980**

As we enter upon our 87th year, we praise God for the persistent, strong witness and testimony to the Good News in Jesus Christ for the world, to His infallible, inerrant Word, and for the continuing, flowing stream of youth to prepare for His service.

I. **STUDENT ENROLMENT:** From over 20 denominations we have students enrolled as follows:

	Totals	
Ontario Bible College		
—Freshmen	200	
—Upperclassmen	226	426
Ontario Theological Seminary		
—Full-time	67	
—Part-time	49	116
Evening School, Fall Semester		
—Credit	113	
—Diploma	112	225

II. **WHERE ARE THE GRADUATES?**

Of the somewhat over 5,000 graduates, we have a knowledge of approximately 3,225 living today who are occupied as follows:

Full-time in <i>missionary calling</i>	562
Full-time in <i>pastoral calling</i> , including pastors' wives	861
Full-time in <i>church-related ministries</i>	383
As Christians in various professions and businesses, including teachers, doctors, nurses, social workers, etc.	1,217

III. **WHAT ARE OUR FINANCIAL NEEDS FOR THE YEAR 1980-81?**

TOTAL BUDGET—OBC/OTS (Expenditures)	\$2,046,150
INTERNALLY GENERATED INCOME (Fees, Dormitory, Other Services)	1,246,050
CONTRIBUTIONS FROM FRIENDS (Our Faith Venture) (This amounts to an average per student subsidy of \$1,500—approximately 39% of the total cost)	\$800,100

Because we receive no government subsidies, and our students receive no government grants, we look in faith to God and to His people to assist in the training of young men and women for

Christian service.

We call on you to invest in people who are committed to serve our Lord. May our great God bless us as we together labour in response to His great love, seeking to fulfill His commission to go into all the world and disciple all nations.

EVER WONDER WHO WE ARE?

or

WHERE WE ARE FROM?

Statistics Can Be Fun And Informative!

Ontario Bible College is not only a Campus and a cluster of buildings. It is not just brick and mortar, or even simply a curriculum.

Ontario Bible College (and Ontario Theological Seminary) is people: Faculty, Staff, Students, Supporters and Constituency.

Since the Faculty has a rather high profile, they are well known.

But year by year our Student body changes. Freshmen come in, upperclassmen graduate and go out. There is a constant ebb and flow of people.

We thought our readers and friends would like to know the makeup of our new people this year. (You can see pictures of the Freshman class on

page 7.) They are a pot pourri of nationalities, denominations, personalities and from different educational backgrounds. Personalities we cannot define on paper. But statistics are easy to work on. Here are some for your interest.

New Male Students	85
New Female Students	115
Total O.B.C. New Students Enrolled	200

Of these 200, 21 have come with degrees, certificates and diplomas from other institutions (mostly secular). There are an additional 37 Universities, Arts Colleges and Bible Colleges or Institutes from which new students have come.

They also represent 27 different denominational or church groups. And they have come from 7 provinces of Canada, 1 State of the U.S.A. and 4 overseas countries (Brazil, Finland, Malaysia, Nigeria).

Here is just a brief outline of the who and where of our 1980 Freshman Class.

For each one we thank God, and commend them to all the friends and supporters of O.B.C. for prayer and for continued interest and help. This is just one part of the great Body of Christ. Let us pray for one another, "bearing one another's burdens and so fulfill the law of Christ."

MISS MARCELLE GODFREY LEAVES

For more than 10 years, Miss Godfrey has served as Secretary in the Christian Service/Field Education Department. She has served long and well, and we regret her leaving us. She will serve in the office of the N.N.E.C. (Christian Nationals Evangelism Commission). Our loss is their gain.

Thank you, Marcelle, for good and faithful service. God bless you in your new service for Him.



Miss Marcelle Godfrey

ANNUAL MISSIONS CONFERENCE

JANUARY 27-30, 1981

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Professor of Missions

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COME—LEARN: GO—SERVE

CHAPTER 3 WHY BELIEVE IN INERRANCY?

The Western Reserve University poll and other evidence suggest that most ministers today do not believe in inerrancy and perhaps do not even believe in inspiration. But that is not the case with most laymen. Most laymen do believe that the Bible is the verbally inspired, inerrant Word of God. Their problem is likelier to be that they cannot always give good reasons *why* they believe in inerrancy. So here are some reasons.

Reason 1: The Bible

The Bible teaches inerrancy. This is one of the most important things that can be said, for many people rightly appeal to the Scriptures in defense of basic doctrines—the doctrine of God, the deity of Christ, the Atonement, the Resurrection, the nature of the church, the work of the Holy Spirit, the final judgment and other points of theology. But if the Bible is accurate and authoritative in these matters, as it is, there is no reason why it should not be considered equally accurate when speaking about itself.

One text in which the Bible speaks about itself is 2 Timothy 3:16. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." In the Authorized (King James) Version the words "God-breathed" are rendered "given by inspiration of God." In the Revised Standard Version the words are "inspired by God". But these do not have quite the right idea. The English words "inspired" or "inspiration" have come down to us from the Latin Vulgate through the translation of Wycliffe—they suggest men somehow being given extra insight—but the idea is actually what the New International Version fortunately suggests, namely, that the Scriptures are the direct result of the breathing-out of God. The difference is important. In the one case, the translation suggests that the Bible is composed of human words written by men, whom God has perhaps somehow "inspired". In the other case, the stress is on the fact that the Bible is God's Word and therefore is characterized by His truthfulness and authority.

One of the great Bible scholars of an earlier generation, B. B. Warfield, has written of this verse:

The Greek term has . . . nothing to say of inspiring: it speaks only of a "spiring" or "spiration". What it says of Scripture is, not that it is "breathed into by God" or that it is the product of the Divine "inbreathing" into its human authors, but that it is breathed out by God . . . When Paul declares, then, that "every scripture", or "all scripture" is the product of the divine breath, "is God-breathed", he asserts with as much energy as he could employ that Scripture is the product of a specifically divine operation.

Next to this verse from 2 Timothy may be placed a double series of passages, collected by Warfield, that show as clearly as can be done that the New Testament writers identified the Bible which they possessed with the living voice of God. In one of these sets of passages the Scriptures are spoken of as if they were God (Matt. 19:4, 5; Heb. 3:7; Acts 4:24, 25; 13:34, 35). In the other God is spoken of as if He were the Scriptures (Gal. 3:8; Rom. 19:17). This shows that the biblical writers identified the two. Moreover, the mixture of the Scriptures and God is made so casually that we can only conclude that the unique and divine character of the sacred books was by no means an invented or abstract idea of the writers, but rather a basic, almost unquestioned assumption which was inevitably expressed whenever they taught or wrote. Warfield said, "The two sets of passages, together, thus show an absolute identification, in the minds of these writers, of 'Scripture' with the speaking God."

Several verses show that the teaching of the New Testament about the Old Testament applies for the New Testament writings too. In 1 Thessalonians 2:13 Paul writes of the gospel which he preached, saying, "And we also thank God continually because, when you received the Word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the Word of God, which is at work in you who believe." Similarly, in 2 Peter 3:15, 16 Peter writes in a way which puts Paul's letters in the same category as the Old Testament books: "Bear in mind that our Lord's patience means salvation, just as our dear brother

Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction."

Of course, the New Testament does not speak of itself with the same frequency and in exactly the same way as it speaks of the Old Testament, for not all the New Testament writers knew of the other New Testament books. The New Testament books were not collected to make an authoritative volume during the lifetime of the writers. Nevertheless, when the New Testament writers do speak of their writings they do so in the same terms Jews used for the Old Testament.

In 2 Peter 1:21 Peter writes, "Prophecy never had its origin by the will of man, but men spoke from God as they were carried along by the Holy Spirit." The word translated "carried along" is used by Luke in the second chapter of Acts to describe the coming of the Holy Spirit at Pentecost. He says it was like the "blowing of a violent wind" (Acts 2:2). Again he uses the word to describe the effect of the great wind that ultimately destroyed the ship that was taking Paul to Rome. He says that the ship was caught by the storm and so was "driven along" (Acts 27:15, 17). Clearly, Luke wished to say that the ship was at the mercy of the storm. It did not cease to be a ship, but it did cease to have control over its course and destination. In the same way, Peter teaches that the writers of the Bible were borne along in their writing to produce the words which God intended to be recorded. They wrote as men, but as men moved by the Holy Spirit. The result was an inerrant revelation.

All these verses indicate that the authors of Scripture considered the Bible as a whole and in its individual parts to have come from God. The Bible does not contain men's words about God, but God's words about man and to man. Because the Bible has its source in God, because it is the Word of God and not the words of mere men, the biblical writers everywhere regard the Scriptures as being an absolute and infallible authority. To hear the Bible is to hear God. To

obey the Bible is to obey God. To disobey it is to rebel against him.

Reason 2: Jesus

Jesus affirmed inerrancy. Jesus appealed to the Bible as an infallible authority. When tempted by the devil in the wilderness, Jesus replied three times by quotations from Deuteronomy (Matt. 4:1-11). He replied to the question of the Sadducees about the heavenly status of marriage and the reality of the resurrection, first, by a rebuke that they did not know the Scriptures, and second, by a direct quotation from Exodus 3:6—"In the account of the bush, even Moses showed that the dead rise, for he calls the Lord 'the God of Abraham, and the God of Isaac, and the God of Jacob.' He is not the God of the dead, but of the living, for to Him all are alive' (Luke 20:37, 38). On many occasions Jesus appealed to Scripture in support of his actions—in defense of the cleansing of the temple (Mark 11:15-17), in explanation of his submission to the cross (Matt. 26:53, 54).

Jesus also saw his life as a fulfillment of Scripture and consciously submitted to it. He began his ministry with a quotation from Isaiah 61:1, 2. "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18, 19). He taught that this prophecy was fulfilled in His ministry. Again, He said that He had not come "to abolish the Law or Prophets" but to "fulfill them" (Matt. 5:17). He foretold the scattering of the disciples on the night of His arrest because, He said, "It is written: 'I will strike the shepherd, and the sheep will be scattered'" (Mark 14:27, a quotation from Zechariah 13:7). He told the religious leaders of His day, "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me" (John 5:39). Even after the Resurrection He chided the disciples for being "foolish . . . and . . . slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and enter his glory?" Then we are told, "Beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures con-

cerning himself" (Luke 24:25-27).

These passages and others show us that Jesus regarded the Old Testament highly and constantly submitted to it, as to an authoritative revelation. He taught that the Bible bore witness to Him. Because it is the very Word of God, Jesus assumed its total reliability even to the smallest point of grammar.

Reason 3: The Church

Until relatively modern times *the church has believed in inerrancy.* This argument is not of as great weight as arguments 1 and 2, for the church has no special guarantee of being right. In fact, the church has often erred. But it is still of some weight, for we would be arrogant indeed to think that we automatically know better than all the Christians who have gone before us and can therefore disregard their testimony. What did earlier believers think? *Irenaeus*, who lived and wrote in Lyons, France, in the early years of the second century, said that we should be:

Most properly assured that the Scriptures are indeed perfect, since they were spoken by the word of God and His Spirit.

Cyril of Jerusalem, who lived in the fourth century, argued:

We must not deliver anything whatsoever, without the sacred Scriptures, nor let ourselves be misled by mere probability, or by marshalling of arguments. For this salvation of ours by faith is . . . by proof from the sacred Scriptures.

In a letter to Jerome, the translator of the Latin Vulgate, *Augustine* said:

I have learned to hold the Scriptures alone inerrant.

In his "Preface to the Treatise on the Trinity" he wrote:

Do not follow my writings as Holy Scripture. When you find in Holy Scripture anything you did not believe before, believe it without doubt; but in my writings, you should hold nothing for certain.

Again, in what is perhaps his most famous letter to Jerome (number 82), *Augustine* wrote of the Scriptures:

I have learned to pay them such honor and respect as to believe most firmly that not one of their authors has erred in writing anything at all . . . (Therefore) if I do find anything in those books which seems contrary to truth, I decide

that either the text is corrupt, or the translator did not follow what was really said, or that I failed to understand it.

Luther wrote of the Old Testament:

I beg and faithfully warn every pious Christian not to stumble at the simplicity of the language and stories that will often meet him there. He should not doubt that, however simple they may seem, these are the very words, works, judgments, and deeds of the high majesty, power and wisdom of God.

In another place the great Reformer says:

The Scriptures, although they also were written by men, are not of men nor from men, but from God.

In his *Table Talk* he declared:

We must make a great difference between God's Word and the word of man. A man's word is a little sound, that flies into the air, and soon vanishes; but the Word of God is greater than heaven and earth, yea, greater than death and hell, for it forms part of the power of God, and endures everlastingly.

John Calvin, the Genevan reformer, wrote similarly:

This is a principle which distinguishes our religion from all others, that we know that God has spoken to us, and are fully convinced that the prophets did not speak at their own suggestion, but that, being organs of the Holy Spirit, they only uttered what they had been commissioned from heaven to declare. Whoever then wishes to profit in the Scriptures, let him, first of all, lay down this as a settled point, that the Law and the Prophets are not a doctrine delivered according to the will and pleasure of men, but dictated by the Holy Spirit . . . We owe to the Scripture the same reverence which we owe to God; because it has proceeded from Him alone, and has nothing belonging to man mixed with it.

The same is true of more recent writers. *J. Gresham Machen* wrote that the Bible is:

Not partly true and partly false, but all true, the blessed, holy Word of God.

R. A. Torrey declared:

The Bible is the Word of God. The voice that speaks to us from this

Book is the voice of God.

Francis Schaeffer says:

The Bible is without mistake because it is God's inspired Word and . . . God cannot lie or contradict Himself.

J. I. Packer has written:

Only truth can be authoritative; only an inerrant Bible can be used . . . in the way that God means Scripture to be used. . . . Its text is word for word God-given; its message is an organic unity, the infallible Word of an infallible God, a web of revealed truths centered upon Christ.

He writes of our only proper approach to Scripture:

The only right attitude for us is to confess that our works are vile and our wisdom foolishness, and to receive with thankfulness the flawless righteousness and the perfect Scriptures which God in mercy gives us. Anything else is a conceited affront to divine grace. And evangelical theology is bound to oppose the attitude which undervalues the gift of Scripture and presumes to correct the inerrant Word of God.

Reason 4: God's Character

God's character demands inerrancy. Basic to each of the statements above is the argument that if every utterance in the Bible is from God and if God is a God of truth, as the Bible declares Him to be, then the Bible must be wholly truthful or inerrant. Jesus said of God's utterances, "Your word is truth" (John 17:17). The Psalmist wrote, "All your words are true" (Ps. 119:160). Solomon said, "Every word of God is flawless" (Prov. 30:5). Paul wrote to Titus, "God . . . does not lie" (Tit. 1:2). The author of Hebrews declared, "It is impossible for God to lie" (Heb. 6:18). In the final analysis, then, an attack on the Bible is an attack on the character of God. Can God lie? Some may say so. But every true Christian will join with Paul in saying rather, "Let God be true, and every man a liar" (Rom. 3:4).

. . . continued in next issue



DR. J. C. MACAULAY

DR. J. C. MACAULAY HONOURED

For six years, Dr. J. C. Macaulay served as President of L.C.B.M. (prior to our merger into O.B.C.). Since those days, he has served at Calvary Baptist Church in New York, heading up their New York School of the Bible.

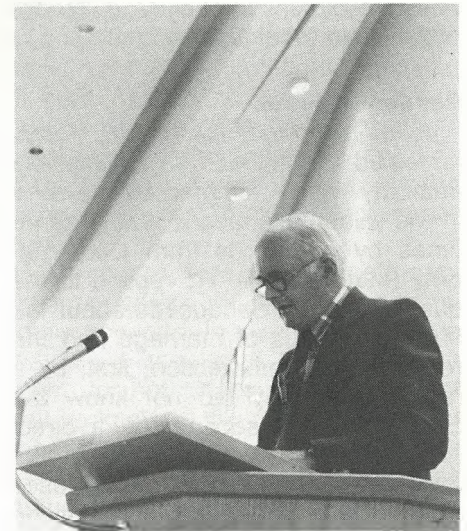
On September 21, 1980, Dr. Macaulay was honoured for his sixty years of Christian ministry at a special rally of the N.Y.S.B.

The rally was sponsored by the church, led by the minister, Dr. Donald R. Hubbard, and shared by others from that great church's ministry.

Apart from spoken tributes to Dr. Macaulay, a gift was also presented to him and his wife for their more than ten years at the N.Y.S.B.

O.B.C. is proud too, to recall the contribution that was made by the Macaulays, and we join all his long-time friends and associates in congratulating him on his six decades of faithful, fruitful service for the Lord.

Friends of the College will be interested to know that the Music Department at O.B.C. is called the Macaulay Conservatory of Music. That's what we think of him!



Rev. G. Owen, Pastor, Knox Presbyterian Church, Spiritual Life Conference Speaker

SPIRITUAL LIFE CONFERENCE

Knox Presbyterian Church in Toronto has long been known as a centre for evangelical witness, because of their faithfulness to the authority of Scripture and the enrichment of the Body of Christ.

Being of "like precious faith", OBC and Knox have long had close rapport, dating back many years, to the helpful ministry of both church and College.

It was very fitting, therefore, that the speaker for our annual Spiritual Life Conference for September, 1980, should be the present minister at Knox, Dr. Glyn Owen.

What a contribution he made! He led students, faculty and staff in a consideration of being the peculiar purchase (people) of God, and some of the implications of that high and holy relationship.

Dr. Owen then led us on to a consideration to live in and for the will of God by the power of the Holy Spirit.

The Conference concluded with the words of Paul in Gal. 5:25 (N.I.V.) to "keep in step" with the Lord in all His commandments, leading and longing, that His people may be examples to a godless, heedless world.

Dr. Owen was among us a giant of God (despite his own short physical stature), and he led us step by careful step in the meaning of full and complete discipleship. Doubtless many among us will never be the same again.

God help us all to "keep in step" with Him, day by day.



FRESHMEN PICTURES

1. B.R.E. L-R

Row 1 Sally Lichtenberg, Suzanne Rosenberg, Pam Moffett, Kathryn Pigden, Nancy Limpert, Andrea Lawrenson

Row 2 Jane Voshart, Jocelyn Stevens, Cynthia Schuringa, Debbie Nichol, Cheryl MacLeod, Evelyn Stork

Row 3 Michael Odelami, Robert Waldroff, Blair Steinbach, Pete Milne

2. B.R.E. L-R

Row 1 Arlene Knights, Susan Kennedy, Wendy Brubacher, Barb Foster, Laura Renwick, Debbie Allan

Row 2 Diana Holditch, Joan Konieczny, Wendy Hedge, Mary Gard, Jane Gibson, Sandy Janzen, Fred Broad

Row 3 George Brown, Doug Duvall, Ken Jolley, Doran Foeller, Jeff Johnson, Ernie Gayed, Jan Johansen

3. B.S.M. L-R

Row 1 Lena Pumber, Margaret MacDonald, Gary Curran, Laisee Chen

4. B.Th. L-R

Row 1 Mike Slade, Stephanie Taylor, Susan Wilson, Kearsley Peters

Row 2 David Ramberan, Ken Wiles, Jorma Saarinen, Jim Tysick, Ken Walker, Ken Reid

5. B.Th. L-R

Row 1 John Konrad, Ted Lawrence, Norm Leduc, Jackie MacDonald, Joan Bayley, Ken Middleton

Row 2 Benedict Ehirim, Pete Grinberg, Allan Gordon, Glen Johnston, John McIntosh, Otto Boot

Row 3 Larry Moorhouse, Rick Dempsey, Paul Crosby, Mark Buttery, Peter Brown, Bryan Menchenton, Bob Brown, Doug Anderson

6. ONE YEAR SPECIAL L-R

Row 1 Sandy Omstead, Donna Nesseth, Suzan Phibbs, Karen Preston, Trudy Nanton

Row 2 Anne Pranger, Donna Noble, Karen MacLeod, Dawne Mowbray, Chris Noble, Beth Maye

Row 3 Paul Nicholson, Jacques Nadeau, Jeff Newell, Anthony Ngimat, Gord Martin, Scott McCullagh

7. ONE YEAR SPECIAL L-R

Row 1 Yvonne Gardner, Susan Fehrenbach, Angie Ducker, Ruth Arnott, Brenda Breen, Lyne Dufresne, Julia Forcey, Heather Greene

Row 2 Liselotte Grob, Cherlyn Fagan, Lois Davies, Karen Andres, Sharon Baxter, Ruth Cowley, Sharon Cole, Natalie Bierling

Row 3 Dave Burrow, Steve Barker, Dave Annunziello, Jon Dearden, Ron Clark, David Giesbrecht

8. ONE YEAR SPECIAL L-R

Row 1 Karen Verdoold, Linda Toner, Helena Taylor, Velma Wright, Helen Starr, Kathryn Smurthwaite

Row 2 Mary Wong, Marilyn Richmond, Heather Smith, Barb Smids, Wendi Stewart, Arlene Smith, Ann Talbot

Row 3 Patricia Williams, Jim Wiens, Lynn Silverthorn, Dave Schellenberg, Kim Rainey, Rhonda Winder

9. ONE YEAR SPECIAL L-R

Row 1 Heather Kerr, Jane Martin, Elizabeth Hill, Heather McLean, Debbie King

Row 2 Alison Holmes, Brenda Lee Hales, Erna Hiebert, Jain McAuley, Robyn Heard, Tammy Huff, Linda Daniels

Row 3 James Jong, Brian Hooper, Gary James, Dan Jealouse, Mary Jamieson, Barbara James

10. UNCLASSIFIED L-R

Row 1 Bronwen Hewett, Alison Dixon, Elizabeth Lane

Row 2 Byrn Kyer, Alan Dixon

11. DIPLOMA L-R

Row 1 Laura Taylor, Dove Drake, Cynde Stevens

Row 2 Brian Wardlaw, Gary McKee, Pat O'Connor, Rod Campbell

WHAT MORAL INDIGNATION CAN DO

The contemporary scene provides many opportunities for the Christian to register his or her indignation. When Scripture is held up against modern lifestyles, there is much that is found wanting.

Many Christians have been worried and concerned about undue emphasis on a Social Gospel. And rightly so, if the Redemptive Gospel is shoved to one side.

But sometimes the fear has left a festering sore to which the Gospel and Christian testimony could be a healing balm. Church history has recorded the effective indignation of many outstanding evangelical Christian leaders. Here are some examples.

The conversion of the young infidel slave-trader, John Newton (who wrote the hymn, "Amazing Grace") led to an evangelical "war" against slavery. Soon Christian believers formed Exeter Hall and the Chapman Group in London to denounce slavery and promote missionary evangelism throughout the British Empire.

Famous missionaries such as David Livingstone sought legislation opposing the Arab slave trade in Africa. Congregational missionary, John Philip, used Exeter Hall's influence to win favourable legislation to protect the Hottentots of Cape Colony (South Africa) from exploitation.

William Wilberforce was converted in 1784 and dedicated his life to the abolition of slavery in the British Empire and the European states. He worked through evangelical friends in the Parliament and the British delegate to the Congress of Vienna.

Another evangelical Christian, Lord Shaftesbury, worked for reform legislation in the House of Commons to protect women and children from labour abuses. His work also resulted in humane treatment of the insane at such asylums as Bedlam, where it had been the custom to charge fees to admit the public to see the antics of the mentally disturbed. In the meantime, the Wesleyan Revival left a deep impression upon non-conformist John Howard, who secured legislation for prison reform, and William Booth who founded the Salvation Army.

In 1780, Robert Raikes began the Sunday School Movement to give religious training and elementary instruc-

tion to under-privileged children.

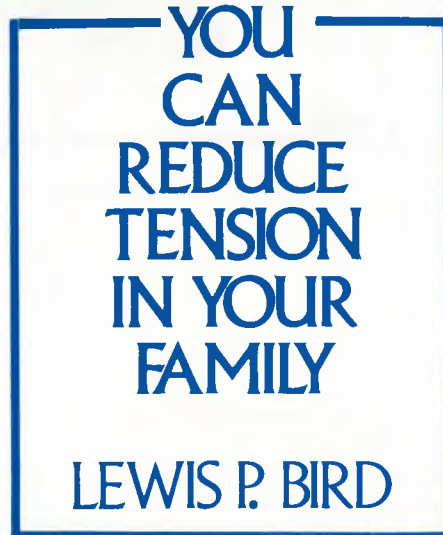
In America, George Williams founded the YMCA in Boston and Jerry McAuley founded the Water Street Rescue Mission in New York City. Revival preachers such as Charles Finney and Dwight L. Moody not only preached the gospel to the lost, but urged the application of Christian theology and morals to American social life.

Evangelist Sam Jones went so far as to tell people who to vote for in the cities where he held meetings.

In time, baseball player Billy Sunday was converted at the Pacific Garden Mission in Chicago and led a campaign against the social evil of alcohol. The Anti-Saloon League and the Temperance Union joined people from widely different religious backgrounds in the fight against "booze."

Add to these Martin Luther and a host of others, and you will find a goodly company of strong, spiritual men of faith and good works.

We are faced with issues and conditions today that call for Christian zeal, indignation and opposition. Square them with Scripture and see where you come out.



You Can Enjoy a Richer Family Life

Out of the ferment of graduate studies, counseling situations, and continued reflections on "how to have a happy home", I have come to eight principles which form a family code. They are offered both as a passing commentary on our times and as an effort to apply Biblical principles to contemporary issues.

The eight problems and principles are as follows.

1. *I do not believe that the Christian view of marriage is contractual.*

Having heard so much recently of writing marriage contracts, I wonder if Christians remember that ours is a God of the covenant. Contracts bind; covenants bond. While stated and unstated assumptions are usually made about how a marriage should work out, to bring the language of the court room or board room into the bedroom and living room is a sure route to negotiated truces and quantified love.

Covenantal living presupposes cords of faith, hope, and love, which find expression in sensitive caring, appreciative support, and responsive feeling. God's covenantal love defines fidelity and intensity for us forever. Part of Christian marriage is the joyful discovery that our marriage bonds have been touched with the flaming ability to keep such truth.

2. *I do not believe that you have to work at marriage in order to maintain it.*

On call every third night? Cramming for boards? Holding down a weekend job in the emergency ward? Working a sixty-hour week? Want to come home to work some more on your marriage? When would you find time to relax besides in the shower, in front of the TV, or in bed?

Using the word *work* in maintaining a vital marriage may prove too misleading to be useful. For most of us, work is not a positive term. It represents strain, stress, striving and bothersome discomfort. How does this glue marriage together? Does one eight-hour shift follow on top of another each day, with one at the office and then another at home?

Whether by themselves or with the help of a counselor, there are times a couple must work on conflict areas in their marriage. There work is needed. But in the flow of life where understanding and agape prevail, a better concept would be to maintain an active, creative awareness. Active awareness pays attention to another's feelings, struggles, differences and dreams. Creative awareness is not always traditional, but proposes alternatives and healing when gaps open up.

3. *I believe that each generation of Christian professionals should rethink its understanding of the Christian home.*

When raised with routine family devotions, some young couples discard

a ritual which for them carries no meaning. But rather than jettison the tradition, intelligent couples might carry on the custom with more imagination. Whether it is family rules, life-style, vacation habits or bedtime rituals, thoughtful parents can find a way to retain valued traditions while, at the same time, blending current, valid options with the old.

Sophisticated young parents might learn much from the generation that has passed. Panels with grandparents might teach us as much as the latest paperback. Parents of children now grown can help parents of growing children value the present moment. "Appreciate them while they are home; the years fly by," and "Appreciate them at whatever age they may be" are common litanies passed from generation to generation. Value teenagers? Right. Value infants who cannot verbalize or throw a ball? Right.

4. *I believe that the Christian family ought to be the body of Christ in miniature.*

Chains of command reflect military and corporate life, where vast numbers of people need to be organized and made accountable. But the imagery of the Bible pictures the marriage of believers as a body (Eph. 5). Like the body of Christ the home will incorporate many of the gifts of the Spirit, and living within the family should provide strength for living as Christ's faithful disciples. When the concept of a chain of command is brought into the intimacy of a family unit, such a model mistakes conformity for unity. When we follow the Biblical analogy of a body, our children will learn that dependence leads to independence, but then on to the maturity of interdependence. The sensitivity of every member within the miniature body of Christ often means compromise. For discipline of character proceeds not only from fixed guidelines but also from loving flexibility.

5. *I do not believe that the critical difference in family living lies in the quality of time rather than in the quantity of time you spend with your mate or children.*

Courtship days would never have tolerated this cliché, nor will a dynamic family life. While this slogan has become gospel to many professionals too busy to spend necessary time at home, often it is merely a rationalization. It keeps us from eliminating committee meetings, church activities,

nights at the office, and other hard choices demanded if we are to invest more time with the family.

Sharing of dreams, stresses, schedules, questions, memories, and future plans takes time. When we sacrifice quantity of time for quality alone in family relationships, we usually love both, and disappoint those we love who needed us to be there and to care.

6. *I do not believe that men should find their primary satisfaction in their careers, nor that women should find their only gratification in raising children.*

"The times, they are a changin'." And one change which may enrich Christian homes is the discovery that raising children may bring deeper satisfaction than rising in a profession. Building lives beats building careers. The only place where any of us may ever come close to being indispensable is as a spouse and as a parent. Men should not miss out on this opportunity. Luther once spoke of the embarrassment a father might feel in hanging out the diapers in a chauvinistic neighborhood. "Let them laugh. God and the angels smile in heaven."

Both fathers and mothers are needed at home. Both males and females must give an account for the stewardship of their talents in the world outside. The critical question is not how more men can find happiness in the home nor how more women can find usefulness in the office. Rather, Christians might ponder how redeemed spouses and parents can enhance the other's roles and gifts in every arena of life to the glory of God and the greater worth of the individual.

7. *I believe that children need to learn that parents need them just as much as they need parents.*

Any person thrives when he knows just how much he is needed and appreciated. So with toddlers and teens. Most children, particularly in the younger years, sense their need for parental protection, guidance, and nurture. Yet how often does a child realize the great joy his or her presence provides for hassled adults? That a child needs parents for food, clothing, and shelter is readily known. That a parent needs children for flashes of humor, insight, concern, and mimicry may not be as commonly admitted.

This may be a particular problem in

the Christian family. When there is an emphasis on commandments and rules, there is sometimes less awareness of the need for positive strokes—daily, verbally, non-verbally, individually.

8. *I believe that in the home the fruit of the Spirit transcends role models.*

Current emphasis on males exhibiting machismo and females becoming more assertive (the blending in one person of both "masculine" and "feminine" traits) can be threatening. With males now urged to be tender and women encouraged to be vocal, many wonder whether we are moving toward some kind of uni-sexual model which defies anatomy and defiles Scripture.

Many, influenced by our culture, may be tempted to see the fruit of the Spirit as primarily feminine characteristics. A larger, Biblical view of life would acknowledge that these attributes should be found among all of God's children—male or female. These virtues do not come from the Boy Scout pledge or the Girl Scout code. The fruits of the Spirit are available to committed Christians and they enhance any home. Love heals, joy awakens, peace tranquilizes, patience persists, kindness serves, goodness stabilizes, faithfulness heartens, gentleness supports, and self-control balances competing allegiances. Happy the home where all of God's children exhibit such fruitful, caring ways.

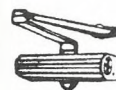
Writing family credos is not too difficult; living by them takes God's help. That is one reason why He is known as Father.

—From *You Can Reduce Tension in Your Family*, by Lewis P. Bird. Copyright 1980 by Baker Book House and used by permission.

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**THE RIGHTS . . . PRIVILEGES
. . . HONOURS**

L. M. Scobie

1980 has been unofficially declared the year of the Sunday School teacher since it is also the Bicentennial year of the founding of the Sunday School Movement.

In this special year of the teacher it is fitting that we honour the Sunday School teachers who are presently teaching as representative of so many faithful teachers who have gone before them, and who have inspired them to take up "Elijah's mantle" and continue this important ministry.

Teachers are often reminded of their heavy responsibilities such as to interpret the Word correctly, study the Word, live the Word and be an example of the believer, but are seldom reminded of their rights, privileges, and honours.

At each Ontario Bible College graduation service (I have attended 20) the President says as he confers degrees on students: "By the authority of the Board of Governors and on the recommendation of the faculty, I confer upon you the degree . . . with all the rights, privileges, and honours pertaining thereto." To all Sunday School teachers, I would like to confer on you all the rights, privileges and honours that should be yours in light of your faithful ministry.

A "right" as defined by Webster's dictionary is "something you are entitled to by virtue of your position." What are your rights? You have a right to proper facilities, adequate equipment, and curriculum material to aid you in your ministry. Why shouldn't the Lord's work demand the very best! You are also entitled to have time to study the Word. Sunday School teaching is a full-time ministry and if you are going to carry on this task efficiently, you need to have only this one ministry in the church. Teaching is a very draining task; therefore you need to have a vacation away from teaching. Sunday School teachers cannot efficiently handle this ministry 52 weeks a year as is often required of them. Even the minister gets a vacation each year. Another important right is for you to have opportunities to improve your teaching. The best way to provide for this is to have a continuous Teacher Improvement Course taught in your

own church. If this is not possible, why not consider teaching seminars, (International Centre for Learning (I.C.L.) sponsored by Gospel Light is one of the best), Christian Education Conferences, Evening School Courses at Bible College. Needless to say the church should sponsor the teachers financially. At the least, the church can supply good books on teaching in your church library.

What of your privileges? A privilege according to Webster's is also "a right granted to you as a peculiar advantage or favour." Sunday School teachers have privileges in three areas in that they help self, students, and society.

Self: You have the satisfaction that you are doing God's will and that you are in partnership with the Holy Spirit as you teach the Word of God to your students. As you study the Bible in preparation for teaching, you know and understand the Word more, and as you respond to the truths of God's Word, you grow in your own Christian life. You can then better communicate what you have learned and experienced of God's Word to your students. You will also learn from your students as you allow them the privilege of interacting with God's Word and making a response to the Word.

Students: Influencing another person's life is always a privilege of a teacher, but as a Sunday School teacher you may have the privilege of seeing changed lives as your students make a response to the Word of God, and live the Word in their daily life.

Society: To change society you need changed people. You have a unique contact with a segment of society, the parents of your Sunday School students. Evangelism is right at your doorstep.

What about honours? Honours are due you for faithful service. Why not plan something tangible this year of the teacher to show your Sunday School teachers that they are important to the ministry and also appreciated. The writer was privileged recently to speak at a church where the Christian workers were honoured at a banquet of Appreciation. What a joy it was to be there and to recognize the ministry of such an important group of people.

Here are seven suggestions of how you can HONOUR your Sunday School teachers.

1. Have an Appreciation Banquet at

the Church.

2. Take the Sunday School teachers to a "fancy" restaurant.
3. Have an "appreciation" Sunday in which your services are geared to showing your Sunday School teachers that the church is supporting them.
4. Present each Sunday School teacher with a special gift in appreciation. A rose for the ladies, a book for the men.
5. Present each teacher with a book. I would like to suggest the book "I Love To Tell The Story". (The Diary of a S.S. Teacher) by Joseph Bayley, Published by D. C. Cook Publishing Company.
6. A church in the States took photographs of the S.S. in action, added a soundtrack and showed this slide presentation at an Appreciation supper. It was well received.
7. Send a letter of appreciation to each teacher.



Miss L. Scobie Christian Education Dept.

IDEA SWAP

It is good stewardship for us to share ideas that have worked for us. With this in mind, I would like to set up an idea swap. Ideas received will be published in the "C.E. Helps" section of the Recorder each issue. Send your ideas to:

Miss L. Scobie, Editor
C.E. Helps
Ontario Bible College
25 Ballyconnor Court
Willowdale, Ontario
M2M 4B3

A COLUMN OF **TRIVIA**

There has been a great deal of discussion regarding prayer in schools in Metro Toronto. As usual, the use of the Lord's prayer (or any variation from the Christian perspective) has come under burning fire. And as usual, fresh (but not necessarily good) ideas have come.

One of the more ridiculous ideas is to substitute real prayer for some of the sayings (trite and other wise) from other religions than Christian, or from outstanding personalities. Even though some may have ethical or aesthetic value, the Christian community must only feel distress at this lowering of the value of prayer and its true function of communication with a holy Creator, God. Some of the suggestions are listed here. Not to denigrate the authors, but to show how some people will accept the sayings of anyone but God.

—Great Spirit, help me never to judge another until I have walked in his moccasins for two weeks.—Sioux Prayer

—And when the one great Scorer comes
To write against your name,
He writes, not that you won or lost,
But how you played the game.
—Grantland Rice

—Unless we think of others and do something for them, we miss one of the greatest sources of happiness.
—Ray Lyman Wilbur

—Sticks and stones are hard on bones,
Aimed with angry art,
Words can sting like anything,
But silence breaks the heart.
—Phyllis McGinley

—If I can do some good today,
If I can help along life's way,
If I can something helpful say,
Lord, show me how.
If I can aid one in distress,
If I can make one burden less,
If I can spread more happiness,
Lord, show me how.
—Anonymous

—Play the game for all you're worth;
Win or lose is not the test,
For we know there's nothing lost
When a man has done his best.
—Leah Gibbs Knobee

—Tzu Kung asked about the gentleman. Confucius said: "The gentleman first practises what he preaches and then preaches what he practises."
—Confucius

—The Lord dwells in all,
whatever is in the universe,
enjoy the world with detached attitude,
and do not covet another's wealth.
—Yajur Veda (Hindu)

—The East and West belong to God.
Therefore, whichever way you may turn, there is (the face of) God. Truly God is Immense, All-knowing.
—The Koran

—Let us observe this day with reverence and with prayer that will rekindle in us the will and show us the way not only to preserve our blessings, but also to extend them to the four corners of the earth.
—John F. Kennedy
Thanksgiving Proclamation, 1961

FAITH HANDKERCHIEFS QUESTIONED BY INDIANAPOLIS CONSUMER BUREAU

The Rev. Gene Ewing's "faith handkerchiefs" may not violate any postal laws, but his offer to trade one of his prayers for your \$5 bill violates an Indianapolis ordinance, says Janet Atkinson of the Better Business Bureau here.

The Georgia minister has been mailing out letters that include paper handkerchiefs and promising miracles to the person who writes his name on one, places it overnight in a certain part of the Bible and sends \$5 to the minister at an Atlanta post office box. Georgia postal officials said the minister was not violating postal laws but that they are "monitoring" his activities. It's about time!

THE DEFEATED SUNDAY SCHOOL TEACHER

*I meant to study all week long,
And very faithfully prepare;
I meant to kneel, yes, every day
And bear each pupil up in prayer.*

*But I was weary, and I found
So many things that I must do;
Important things that could not wait,
The week was gone before I knew.*

*I meant to visit several homes,
And mail some cards to absentees,
To let them know that they were
missed,
For such a word is sure to
please. . . .*

*And often brings them quickly back.
But somehow every day went by
And not a single card I sent
And now I ask: "Why didn't I?"*

*So this morning when I rose,
I tried to study while I ate,
I briefly read my quarterly,
And hurried out . . . 5 minutes late.*

*I found them singing, as I dropped,
Breathless, ashamed, into my seat,
For I intended to be there
That I, the earliest child might greet.*

*Time for the lesson:
And a group of eager voices
Waited their turn to quote by heart
The memory verse, which I alas,
forgot to learn.*

*And so I stumbled thro the time,
And built with stubble, hay and
wood,
Instead of gold and precious stones,
And silver, as His servants should.*

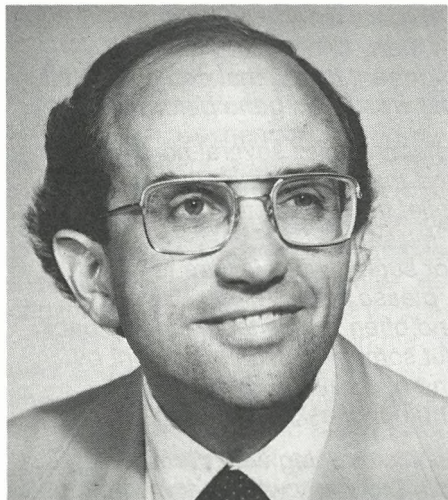
*"Go feed my lambs" was His
command,
And shall I hope for them to live
On little morsels such as this,
When mighty feasts are mine to give?
"Forgive me, Lord, that I should treat
Thy word in such a shameful way,
And may I never stand again
Defeated as I've done today."*

—anonymous

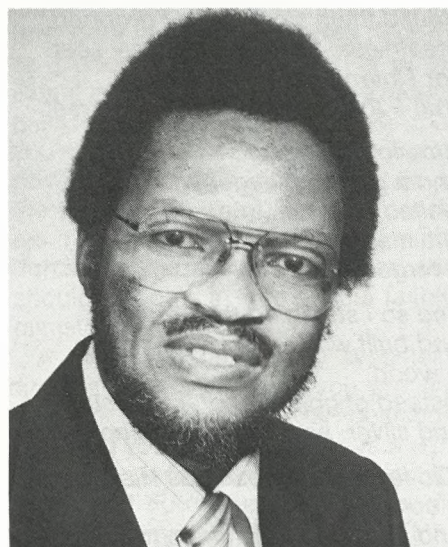
OUR NEW MEN

We recently carried articles regarding new Faculty members (September, 1980 issue). At that time, we had no pictures of them.

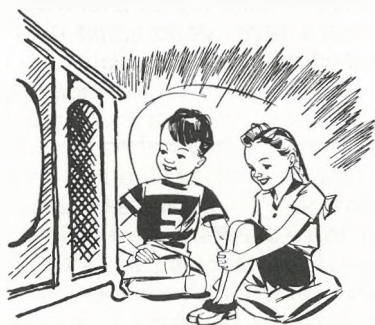
So that you might see these new men, we have their pictures here:



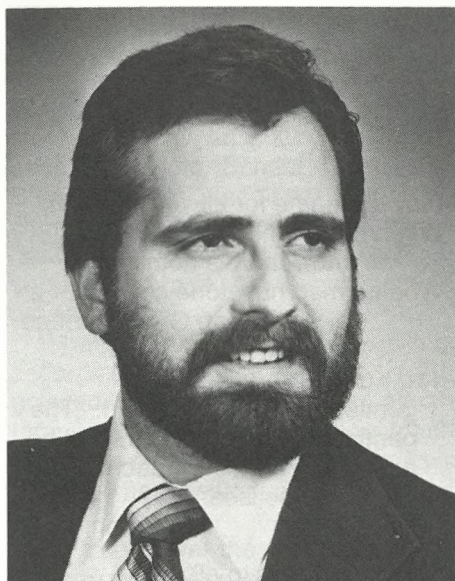
Rev. George Hay, Director of Field Education



Rev. Ebenezer Sikakane, Acting Chairman of the Missions Dept.



Listeners for Young Canada Bible Hour (see page 15)



Rev. Philippe Delsaut, Department of Biblical Studies

"MEL" CALLED HOME!

MR. MEL STEINMANN

Recently the Lord called home to higher service one of His choice servants. We gratefully express to our Lord thanks for the devotion and commitment of one of our colleagues.

For many years Mr. Steinmann served faithfully and with characteristic cheerfulness at OBC.

Mr. Steinmann was with the London College as a Board member (1958-1961) and then as Chairman (1961-1968). He was one of those closely associated with the merger of L.C.B.M. and T.B.C. to help form O.B.C., and became a Vice-Chairman of the new College.

After the merger, he returned from retirement to take over the directory of our Stewardship Department in 1971. After 8 years, he again attempted re-



Mr. M. L. Steinmann

tirement, but was urged back to assist in the Stewardship Department.

Mr. Steinmann had been associated with Allont, Ltd. (lumber and building materials), which he helped to develop into a major multi-million dollar industry. It was on retirement from there that he assumed the O.B.C. Stewardship position. Among other Christian organizations, he served with S.I.M., R.B.M.U., Welland Canal Mission, the Gideons, and as an elder at the Peoples Church.

This past year he underwent surgery a couple of times, and early in September was admitted back into the hospital. On September 16, he passed on very suddenly into the presence of the Lord, and his "works do follow him."

Our sympathy goes out to his wife, Viola, and family, and we pray that the Lord will sustain them in their loss, and encourage us in our remembrance of a good man.

D.C.P.

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HOLD THOSE DATES—MARCH 10-12, 1981

Ed. Note In the June, 1980 issue, we carried an article "The Slaughter of the Innocents" by Laurier LaPierre. It covered some ground on child-abuse—a horror of the 20th century.

Since then we have heard of Rev. E. W. Angrove's work in this field and contacted him. He has kindly provided us with three articles on child-abuse from a Christian and Biblical perspective. The first is found here. The others will be in subsequent issues of the Recorder. We are grateful to Mr. Angrove for his help and expertise in this area.

1st Study

SUFFER THE CHILDREN—AND CHILDREN WHO SUFFER

Christian Reflections on Child-Abuse

E. W. Angrove (Pastor, Calvary Baptist Church, Picton, Ont.)

There is no problem on earth—personal, domestic, social, international—which does not provide occasion to assert the claims of Christ. Without side-stepping the Christian responsibility to act "Christianly" in the face of wrong in the world, in short, to work for change, we must say that the first and greatest of all changes is that of personal conversion to Jesus Christ. That is a non-negotiable priority. It is the chief chore of the Christian to be the agent (under the Holy Spirit) of such change.

The social problem of child-abuse (like all sins, indeed) will not be rightly analyzed, much less solved, outside of Biblical perimeters or detached from Christian theology (Truth). In both the first and final analysis, God speaks: and we have nothing worthwhile to say—nothing. It is as we "think God's thoughts after Him" (Kepler) that we make sense. Lacking which we become preeminently stupid, "fools, and slow of heart".

In these studies, then, I wish not only to identify the parts of the whole, or some of them at least: I wish also to provide a distinctly Christian (though far from exhaustive) view of the condition of child-abuse; an approach to it governed by the tenor of Scripture. Since, moreover, the papers are intended solely for the bias of believers in Christ, I needn't waste space in an

apology for the evangelical presuppositions. The reader may nevertheless wish to be reminded, that Christianity does not ultimately exist beyond those limits: "We are of God: he that knoweth God, heareth us; he that is not of God heareth not us." (1 John 4:6)

John Donne, you may recall, was a master of the short sentence. I'm not! He could also be charmingly obscure. I pray that the ideas herein offered will be plain and completely available.

A Mounting Problem

Clearly and without doubt, the abuse of children is a mounting problem in our society. Let me point out now, however, that is by no means a main current fault of parents alone. Much could and ought to be said, after all, of fathers and mothers who care. When "natural affection" (Rom. 1:31) is a parental norm, the abuse of a child is scarcely likely to occur. To listen overmuch (or even at all!) to mentors of sociological and socialist change (to men for example like Laurier LaPierre) invites the false notion that normal parents are decidedly at a premium. My own opinion is, that the physical forms of child-abuse are so readily seen just because (fortunately!) this still shocks us; and that normal—if imperfect—parenthood goes unnoticed only because we expect it to be there. Parents are penalized, seldom decorated. But I assure you, I will trust the ordinary parent, "warts and all", infinitely more than the polished, preferential and 'parvenu' planners for the alleged common good.

What is Child Abuse?

But what in fact *is* child-abuse? Well, it is popularly perceived as something physical, external; and it is. To leave it at that, of course, is not unlike looking at a disease merely in terms of its symptoms. Child-abuse, it should be observed, is philosophical. That is, its roots are in one's belief, its drive is really ideological. If you like, it is "an outward and visible sign of an inward and spiritual disgrace." Its features are not just physical.

The physical, nevertheless, faces us. When you have instances of beating, incest, molestation, neglect, etc., with their ugly, scarring concomitants of moral, emotional and mental disorder, this concerns the Christian—deeply. Historically, Christians have met the conditions of child-abuse in

very practical ways. 1980, for instance, the 200th Anniversary Year of Sunday School endeavour, reminds us of Robert Raikes, lover of waifs, whose 'ragged schools' begun in Gloucester, England, in 1780, still symbolize the Christian regard for children. Names like Whitefield, Muller, Francke before him, and Dr. Barnardo, "the Father of nobody's children", lastingly enshrine the vision of a truly Christian child-care. Their orphanages were vastly more than institutional; they were centres, rather, of redeemed individualism. Their charge of children had special respect to the 'Imagio Dei'.

Christian Concern

Communities, too, such as Bethel in Germany, begun by Friedrich von Bodelschwingh over a century ago, and still in operation, reflect, together with such representative names as those of Kottwitz, Wichern, and Falk, this 'agape', this "outgoing concern", to use a customary translation of the late Dean Brown. Distress disturbs the believer; mercy and truth still meet in the Christian ministry. While in the current world, one has only to cite World Vision, and a host, indeed, of evangelical missions assistance programs, in which the rescue and relief of children is a strong component and priority.

History shows, too, that pagan, Christless cultures have been prone to abandon their children. Edersheim discusses this: "Strange as it may sound, it is strictly true that, beyond the boundaries of Israel, it would be scarcely possible to speak with any propriety of family life, or even of the family, as we understand these terms. It is significant, that the Roman historian Tacitus should mark it as something special among the Jews (Hist. v.5)—which they only shared with the ancient barbarian Germans (De Germanis, xix)—that they regarded it as a crime to kill their offspring! This is not the place to describe the exposure of children, or the various crimes by which ancient Greece and Rome, in the days of their highest culture, sought to rid themselves of what was regarded as superfluous population. Assuredly, St. Paul's description of the ancient world in the first and second chapters of his Epistle to the Romans must have appeared to those who lived in the midst of it as Divine even in its tenderness, delicacy and charity; the full picture under bright sunlight

would have been scarcely susceptible of exhibition. For such a world there was only one alternative—either the judgment of Sodom, or the mercy of the Gospel and the healing of the Cross.”

In such a line and lineage exactly is the specialized and highly rationalized modern form of infanticide known as abortion on demand. This that can only instantly be dismissed as murder; as a red river of baby blood; as a wretched convenience for morally emasculated pretenders to responsible adulthood; as the merest piece of economics for those living under certain conditions of shared legalized carnality too often mistaken for marriage—this is of a piece with the older pagan practices of infanticide, of thus reducing an excess population. No, it isn't usually called child-abuse. It may be observed, none the less, that children are the subjects—the recipients. So it is that we, like the early Church, find ourselves “in a world where natural affection for children (is) certainly not lacking, but where nonetheless the unborn or new-born child (is) widely treated as expendable.” Well, that's certainly child-abuse, you'll agree!

Who is Responsible?

But not every physical expression of this thing is to be blamed on private individuals. Servants of 'the state' are contributors as well. The 'authorities' themselves are not inevitably innocent. The courts return a child to her prostitute mother, as advised by a 'social worker', and the child is murdered by a man living in that house; children are sent to bare 'thinking rooms' as punishment, for extended periods of time; a government-subsidized group home feeds children dogfood, and requires them to sleep on urine-soaked sheets; sexual harassment of teens occurs in another group home: and a judicial inquiry into the 'child welfare services' of the province involved is made necessary.

What About the Individual?

A personal illustration may be allowed. As a child-ward myself both of foster homes and the Children's Aid Society (CAS), I know and remember perfectly well the dismal forlornness experienced even by the very young when one's clothes and toys are taken away, and the child is reduced to the blank uniformitarian rank and file of the group. The group! Is not the re-

pression of individualism (though I dare say convenient enough for the 'shepherds') a form after all of child-abuse? Of course. When the parent has been self-excused from obligation to the young, the 'state' cannot make it up; and so, perhaps, is not to be entirely blamed. Yet it does by nature exercise a form of repression; it is inflexible, cold, lunar. And I well recall those punitive periods spent in the attic. The trap door was closed. So were other doors, too, it seemed. All save one: “When my mother and my father forsake me, then the Lord will take me up” (Ps. 27:10). Which in due course He did.

But (forgive the extension of a famous pun!), I have not Donne. For in asking the question, “What is child-abuse?”, I replied that it was not merely physical but philosophical. That must be pursued.

What Does the Bible Say?

External practices are but the evidences of internal persuasion: “As a man thinketh in his heart, so is he”; again, “out of the heart proceed evil thoughts . . .” (Prov. 23:7; Matt. 15:19). Nor will the reader miss the derivation of “believe”, formed of “by” and “live”, viz., to “live by”—and all of us 'by-live', we live by that which we most love. So, then, in the visibly sordid affairs of society, wrongs are symptomatic of some socially and ethically destructive ideology; one might as well say of some fatal faith. Ideology is the matrix of moral identity: I know of no clearer truth.

In Biblical history, I suppose the worst known example and illustration of this would be the worship of Molech (Lev. 18:21). This brazen idol, fashioned like a furnace, superheated, with outstretched arms of brass, received the living, conscious child as a votive offering. Those screams are silent now. But it cannot be forgotten that such forms of worship involved what one might call a liturgy of license, with sex as a gross, perverted 'sacrament', the figure-head of fertility. The priests (with what crudely disparate significance!) were not seldom homosexuals; and the priestesses, more brazen than their idol, in the nature of things a caste and course of whores. Its purpose? To ensure an ample harvest!

Barter Children for Bread!

Prayed godly George Herbert, “O

write it; O, brand it in our foreheads forever: for an apple once we lost our God, and still lose Him for no more—for money, for meat, for diet.” We are materialists, governed by our gods. Is it then any wonder that we should now barter the young for bread? That we should still, with such contemptible sophistication, trade these dear ones for the miserable conveniences of self? Our materialism reduces us to madness and to murder. And what more than marginal distinction is there really, between Molech and the experimental philosophy of the world's Morgentalers?

Mammon is really religion; and a manager, subsequently, of morals. What follows in these warps of faith? Hitler's 'Aryan supremacy', for example, was as all know, a social application of evolution: the fit survive. *Mein Kampf* expressed utter materialism. Always one's worship matches one's 'Weltanschauung' or 'worldview', worked out in 'lifestyle'; thence the expressions and experiments of sin. No one is insulated from that. The sinner demonstrates his 'demon'; devotion, evil or good, dictates direction.

One might of course, object that atheism is irreligious, and therefore morally neutral. Never. One may be 'Godless' (without God); he cannot very well be 'godless' (without gods): he worships something if not someone. There are no vacuums! 'Atheism' is really only selective, a question, finally, of what 'gods' in particular one wishes to (or must!) shut out. “There be gods many, and lords many” (I Cor. 8:5); there are reasonings, philosophies, high things exalting themselves against the knowledge of God, systems of thought disobedient to Christ (II Cor. 10:5): some one or more of these will claim each Christless loyalty—and shape our consequent behaviour. You will inevitably trace perversion to persuasion.

In the next study, I will try to show how the warps of philosophy function to initiate the abuse of children sociologically; and in the final study, educationally. Certainly these are fundamental areas of concern. For the present, children do suffer; and Christ Jesus still says, “Suffer little children, and forbid them not, to come unto Me: for of such is the Kingdom of Heaven” (Matt. 19:14).

(Second Study In
The Next Issue)

**WEEK OF EVANGELISM
AT O.B.C.
March 30-April 3, 1981**

What has become an annual feature at O.B.C. will be continued for 1981—when we have our WEEK OF EVANGELISM with

REV. ALF REES
of the

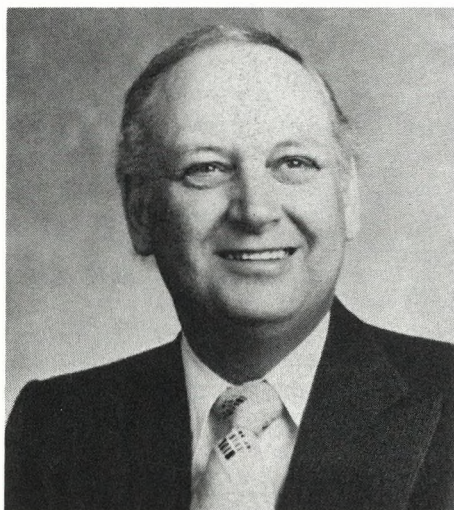
Barry Moore Crusade
Evangelism International

Mr. Rees will conduct chapels and lecture in classes on evangelism.

Friends are invited for chapels at 10:00 a.m. on March 30, 31, April 1, 2, 3.

During the period of evangelism, students and faculty will be involved in an evangelistic thrust on April 2. Classes will be cancelled for the afternoon and homes will be visited to share our faith in Christ. Why not get a group in your church to saturate your community with the Gospel?

GOOD IDEA!



Rev. Alfred W. Rees, Crusade Evangelism Int'l.

**ARCHAEOLOGICAL FIND OF
THE DECADE**

Recent archaeological discoveries in northern Syria make a strong case for the historical authority and accuracy of the Book of Genesis. Recently, University of Rome Professor Paolo Matthiae unearthed the ancient city of Ebla, a powerful city of over 260,000 residents that controlled the Sinai, Canaan and much of Assyria between 2,400 and 2,250 B.C.

Of major significance to scholars and Christians are the 15,000 cuneiform clay tablets found on wooden shelves in the Eblaites' an-

cient royal palace. The tablets mention the commercial centres of Sodom and Gomorrah, the only known reference to the 'cities of the plain' other than the Bible.

Another tablet said that the heaven, earth, sun and moon were created in that order—the same order God revealed to Moses in Genesis—and mentioned a great flood, similar to the flood of Noah's day. Yet other tablets place the city of Ur, birthplace of Abraham, in Haran. Traditionally, Ur was thought to have been located in the lower Tigris-Euphrates valley, the Mesopotamian "cradle of civilisation" near the Persian Gulf. Haran, however, is located in northern Syria, not far from Ebla.

Over 250 Genesis names were recorded in the Ebla tablets, including Zoar and Bela (Genesis 19:20, 22; 46:21). In addition, the discoveries show that Eblaites kings were anointed with oil in the same custom as David, Solomon and other Israelite kings, and that Ebla's gods included Dagon, the pagan Philistine idol whose temple was destroyed by Samsom (Judges 16:21-30) See also 1 Chron. 10:10).

(Cont'd page 18)

**YOUNG CANADA BIBLE
HOUR**

O.B.C. has its roots (or fruit!) in many diverse types of Christian work. One of them is the little-known Young Canada Bible Hour.

It was in 1943 that Mr. Ernest Tatham '29, got the idea of a Christian radio program for children. "Ernie" Tatham was a young and upcoming leader among the Brethren Assemblies. Radio was also up and coming in those pre-T.V. days, and some Christians saw it as a great medium for preaching the gospel.

This is what the Young Canada Bible Hour set out to do. Its first response was from CHEX in Peterborough, and the broadcast originated in the Tatham house.

In 1945 Mr. Elwood Reid joined Y.C.B.H. and has carried it on ever since, lately with the help of his son, Ross Reid, and George Rogers.

Mr. Reid has also had a long and profitable association with O.B.C. Serving on the Board of Governors from 1961 until 1979, he gave 18 good years of leadership and advice to the Bible College. So there has been reciprocal help from Broadcast to Col-

lege over these many years.

In 1944, Mr. Sidney Hoffman began a correspondence course on behalf of Y.C.B.H., and since then thousands have taken the course, to their spiritual benefit and good. There are over 5,000 listed for the correspondence course.

As the work and responsibility grew, so the Y.C.B.H. expanded. When Leaside Bible Chapel was founded (again by Mr. Tatham) in 1950, the work of the broadcast moved into the Chapel building. In 1965 a regular studio was set up, and the services were taped and tapes sent around Canada and to Bermuda. More recently, TransWorld Radio has used the broadcast for South Africa and Bonaire, in Latin America.

There are now about 20-25 stations that use the broadcast, usually on Sunday mornings.

The program has always brought an overwhelming response, both from children and from parents. There have been conversions that still stand after many years, and much encouragement to young Christians.

When letters do come, they are addressed to "Uncle Elwood" and arrive



Mr. Elwood Reid, Young Canada Bible Hour

from all over the world.

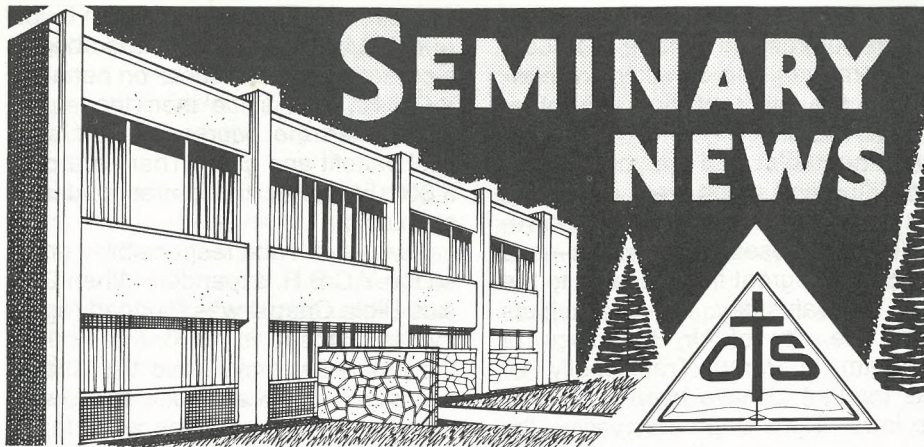
The Young Canada Bible Hour is cared for by a board of 12 Christian men, and it is paid for (equipment and air time) by contributions of interested friends.

The Y.C.B.H. has its own staff of musicians and speakers, and all associated with the broadcast feel that it is most worthwhile and commendable.

"Some think a child cannot come to Christ," says Elwood Reid, "but they could not be more wrong. In listening to the Y.C.B.H., many have been saved or encouraged to go on for Christ."

So here is another O.B.C. link with a great and good work for God.

What are you doing for Him?



AT O.T.S.

O.T.S. is a strategic place to see God at work. If you were here you could sit down with Jacob Kibor and see how God has called this man to prepare himself to return to Kenya and train Christian leaders for his own country. You could ask Olu Peters how God called him to prepare for a similar ministry in his country of Nigeria.

As you chat with Ursula Korner you would be impressed by her desire to prepare herself as a Bible translator for unwritten languages. A registered nurse born in Frankfurt, West Germany, Ursula has done graduate level work in linguistics before coming to O.T.S.

Dr. Dave Williams and his wife Lois responded to God's call to overseas ministry by leaving a medical practice in Sioux Lookout, Ontario, to concentrate on Biblical and theological training full-time. Whether in Canada or overseas, Dave and Lois (a nurse) will be better equipped for ministry to the whole person.

Pete Hambrey gave his life to Christ while a student at the University of Manchester where he completed his Ph.D. in Biochemistry. After six and a half years in research and teaching, he is responding to God's direction by entering the Master of Divinity program.

Dorothy Sowden, a teacher for eleven years, is at O.T.S. to submit herself to the discipline of formal study of God's Word. She expects to return to the teaching profession.

Margaret Askey was born of missionary parents in Luanshya, Zambia. She expects to combine her overseas experience, her nursing degree and her O.T.S. training in her future min-

istry.

These are just a few of the 67 full-time students registered at O.T.S. this year. When you stop to talk with some of the 49 part-time students the stories are similar. Since most of the part-time students are full-time pastors or Christian workers, they would share with you not only God's calling but also His sustaining in their seminary training.

A quick survey of four of the men who will be the first M.Div. graduates from the part-time program shows an average of almost 15 years of pastoral ministry. These men bring a depth of experience which is an added dimension in the classroom. Younger students discover some of the joys and trials of ministry over a meal or coffee with these people.

What is the profile of the "average" O.T.S. student? He is male (92 men, 24 women), 26 years old (34 if part-time), married (56% married), the holder of a B.A. or B.Sc. (60%) from an accredited college or university, a Canadian citizen, studying for the M.Div. degree. But "average" is a very poor description of the O.T.S. student. When age ranges from 21 to over 50; when citizenship ranges through Jamaica, Hong Kong, Japan, Great Britain, U.S.A., Canada, Kenya, Lebanon, Germany, Netherlands, Nigeria, India; when experience ranges through truck driver, teacher, doctor, business, engineering, research, missions, pastoral work; who can really talk about "average"?

O.T.S. is certainly a strategic place to see how God has worked and *is working!* Please pray that He will work mightily for His glory this academic year. Plan to be part of our graduation ceremonies May 8, 1981 when Dr. J. I. Packer will address a record class of over 30 graduates.

Bruce Edwards, Registrar

OUR O.T.S. FAMILY

Statistics for O.T.S. show the following:

In the M.Div. Course	57
In the M.T.S. Course	37
In the Certificate Course	11
Unclassified Course	11
Total	116

The 116 students come with degrees—e.g.

B.A.	44
B.Sc.	21
B.Th.	20
B.Ed.	7
B.R.E.	3
M.D.	2
B.Eng.	1
Other	18
	116

Of the above, 65 are married and 51 are single. They also represent:

Canada	95
Jamaica	2
Hong Kong	7
Japan	1
Great Britain	4
U.S.A.	1
Kenya	1
Lebanon	1
Germany	1
Netherlands	1
Nigeria	1
India	1

They represent a wide spectrum of denominations and ages.

O.T.S. is growing. Why not grow along with us?

OUR COMMITMENT: SCRIPTURE

Dr. William R. Foster*

"We believe that the Bible alone, and the Bible in its entirety, is the written word of God and, therefore, inerrant in the autographs and absolutely authoritative" O.T.S. Doctrinal Statement, Item 1.

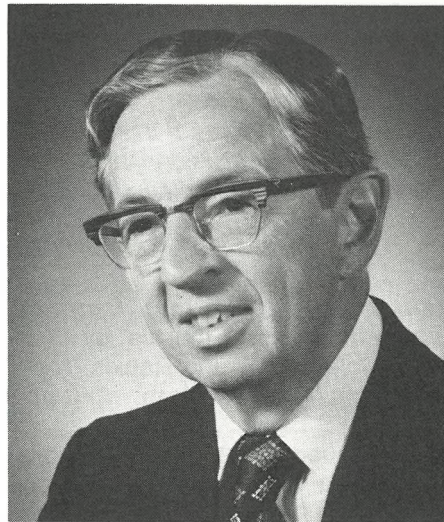
In a day when many educational institutions have modified and weakened their doctrinal affirmations concerning the Scriptures, Ontario Theological Seminary stands without apology and without reservation on this basic doctrinal position which also characterizes, and has characterized, the Col-

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lege throughout its history since 1894. This commitment is primary and necessary since other Christian doctrines may receive alteration and reduction once the article on the Scriptures has been allowed to be weakened. The following commentary will seek to develop more fully our doctrinal understanding in this crucial area. The above statement may be developed specifically in relation to the three areas which it affirms—inspiration, inerrancy and authority.

Inspiration means that the written Scriptures must be received as the Word of God: The evidences supporting inspiration of the Scriptures are very extensive in both the Old and New Testaments. Critical problems with the doctrine of inspiration do not arise out of any lack of evidence, but out of a rejection of the real implications of such a doctrine. The authors of both the Old and New Testaments regularly display a consciousness of divine authority and direction in that which they wrote (cp. the following as examples, 2 Sam. 23:1-2, Jer. 1:6-9, 1 Cor. 14:37, 2 Pet. 3:2). The testimony of Jesus Christ is the crowning proof of the inspiration of the Old Testament (Matt. 5:17-18, John 10:35). Although the New Testament had not been written during the days that Jesus lived upon the earth, He did clearly predict that the coming of the Holy Spirit would provide for the apostles' guidance "into all truth" (John 16:13). This statement of truth would provide a "remembrance" of "all that I said to you" (John 14:26); a disclosure of the meaning of the life and purposes of Christ (John 16:14-15); a declaration of "what is to come" (John 16:13b). The apostles in the actual writing of this new expression of truth recognized it as being on the same level of authority as the Old Testament (2 Pet. 3:2), and actually called the writings of other apostles "Scripture" (2 Pet. 3:16, 1 Tim. 5:18, Luke 10:7).

The purpose of God in the inspiration of the Scriptures was to provide for permanence in relation to His words, deeds, and appearances. The revelation of God to His chosen people had taken the form of speaking, acting and showing, but as such these forms of revelation were passing. The Scriptures are designed to provide this continuing availability of God's revelation expressed in a written form whereby God gave a selective and ad-



Dr. Wm. R. Foster, Ontario Theological Seminary

equate record of His revelation. The Scriptures do not owe their origin to the human initiative of the prophet or apostle (2 Pet. 1:21a). The Scriptures were spoken and recorded by men, but in such a way as to indicate that they were not speaking from themselves, but from God (2 Pet. 1:21b). In the moving of the Spirit from time to time, the individual style, talents and vocabulary of the prophet were used in such a way that the Scripture mirrored the individual characteristics of the human author, but also expressed the very precise Word of God (2 Tim. 3:16). This inspired Scripture originates out of the Creative breath of God—"God-breathed" (2 Tim. 3:16), and is, therefore, "profitable for teaching, for reproof, for correction, for training in righteousness" (2 Tim. 3:16).

Inerrancy means that the written Scriptures as originally recorded were free from error in all that they affirm: Scripture does not lie or deceive, and does not err or make mistakes in any affirmation it makes (Gal. 1:20, 1 Tim. 2:7, Rom. 9:1). That inerrancy applies to the original writings does not thereby mean that our present versions of Scripture are unreliable, for the science of textual criticism has produced Hebrew and Greek texts which contain only minimal and often insignificant variations. The continuation of these studies over the past decades and centuries has produced reliable versions in our own language which preserve for us the written word of God. There are difficulties in understanding the accuracy of the Scrip-

tures, but so many of these apparent inaccuracies have yielded to patient study of the Scriptures, and to new information coming through archeology and ancient history. Existing difficulties may be confidently expected to be resolved through further study and information.

Some contemporary evangelicals seek a modification of the concept of inerrancy in order to maintain what is considered to be essential, and to admit the legitimacy of science and criticism to criticise unessential matters. Inerrancy is maintained to govern the saving or revelatory content of the Bible, but errors may indeed be discovered in matters related to history, chronology, geography, and science. However, this mediating view is specifically and categorically rejected by Ontario Theological Seminary. Our commitment has always been, and still remains, that the concept of inerrancy guarantees the truthfulness of the substance of the doctrines and narratives of Scripture, and equally guarantees the accuracy of those things which relate to matters of history, chronology, geography and science.

Authority means that the written Scripture comes with marks of divinity and authority which can be spiritually discerned: The writings of the prophets and apostles were clothed with divine authority, and were to be recognized by the people of God as the very word of God (1 Cor. 14:37, 1 Thes. 2:13). As authoritative declarations of the will and purpose of God, the Scriptures are to be received as the infallible rule of faith and practice. In the Scriptures the Christian discovers the affirmation of those doctrines which he is to believe, and the moral commandments which he is to obey in his life and service. Authority of Scripture is more than a doctrine to be confessed, but demands an enfleshment of doctrine and commandments in the practical expression of Christian life in the world and in the church.

The recognition of authority and meaning in the Scriptures must be spiritually appraised or evaluated. Apart from this ministry of the Spirit, the natural man regards the Scriptures as foolishness and not understandable (1 Cor. 2:14). However, the Holy Spirit bears His inner witness to the authority of the Word in the spiritual life of the believer. The Thessalonian believers received this inner testimony

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of the Spirit in that they received the word of God's message, "not as the word of men, but for what it really is, the word of God" (1 Thes. 2:13). The message of that gospel had been declared by Paul and his helpers not "in word only, but also in power and in the Holy Spirit and with full conviction" (1 Thes. 1:5). The Holy Spirit in His inner testimony creates in the heart of the obedient believers this inward sense of assurance, and also brings about a developing understanding of the meaning of the sacred text of Scripture (1 John 2:20, 27; 1 Cor. 2:13). Thus, the revelation which God graciously gave to His ancient people has come to us in a written form so that we as Christian believers might know the assurance and understanding of the written word of God.

—Dr. William R. Foster is Professor of Old Testament & Theology, O.T.S.

O.T.S. BOOK REVIEWS

"O Come, Let Us Worship", by Robert G. Rayburn, Baker Book House, price \$10.75 (Can.).

Aware of the woeful ignorance concerning the significance of true worship and the means of attaining the blessing of rich, rewarding corporate worship, Dr. Rayburn has written a book that goes a long way towards resolving this lamentable situation. Chairman of the Department of Practical Theology at Covenant Theological Seminary since 1956, he draws on Biblical revelation, as well as personal experience, in dealing with the subject of corporate worship in the evangelical church. His distinctively Reformed perspective is evident in the discussion of the sacraments, but the entire volume should be helpful to all who would worship God in ways that are truly scriptural and spiritually satisfying.

Rayburn defines worship as "the activity of the new life of a believer in which, recognizing the fullness of the Godhead as it is revealed in the person of Jesus Christ and His mighty redemptive acts, he seeks by the power of the Holy Spirit to render to the living God the glory, honour and submission which are His due" (pp. 20, 21). Such a theocentric view provides a much-needed corrective to the sort of "preliminaries and main event" approach productive of mere entertainment instead of the edification of believers

and the glory of God.

The practical purpose of Dr. Rayburn's book, building on a firm biblical-theological foundation, is abundantly fulfilled. If you've read this far and reached the conclusion that I am heartily recommending the volume reviewed, you are absolutely correct!

(M.D.G.)

Issues of Theological Conflict: Evangelicals and Liberals, by Richard J. Coleman, Grand Rapids, Mich: Eerdmans, 1980. Cloth, 282 pp., \$12.95 (U.S.).

First issued in 1972 and now presented in a fresh revision, this book pleads for meaningful dialogue between theological liberals and evangelicals. The author is concerned over the growing polarization that threatens both the ecumenical movement and denominational unity. His appeal is designed to forge "a new middle" through confrontation over the theological, as well as social and political issues, that divide.

Unlike Dr. J. Gresham Machen, whose perceptive analysis entitled "Christianity and Liberalism" still bears careful study, Coleman does not consider theological modernism as religious humanism but rather as a significant Christian variant.

Coleman compares and contrasts liberal and conservative views on Christology, Scripture, soteriology, social action, providence and prayer. His aim is to correct and complement what he considers the errors of deficiencies of the two positions as represented in the contemporary writings of authors on both sides. It may be significant that he does not have a chapter on ecclesiology, where questions of doctrinal commitment and moral relativism, as well as discipline for heresy and the danger of schism would require discussion.

This book should help liberals and conservatives understand one another more clearly, and challenge us to be sure that the faith for which we rightly contend is based on God's authoritative revelation in Scripture rather than drawn from legalistic traditions or shaped by social, political or economic considerations alien to the gospel.

(M.D.G.)

The Bible Almanac, edited by J. I. Packer, M. C. Tenney, and William White, Jr. (Nashville: Thomas Nelson

Publishers, 1980), price \$14.95 (U.S.), \$17.95 (Can.). Here is a brand new kind of book about the Bible. Its articles, written by people with names as intriguing as Melody McCoy and Dimples Kellogg, make up a comprehensive survey of the geography and history of Bible times. The Almanac includes extended notes on subjects like "What Swallowed Jonah?", "Could the Ark Hold the Animals?", and the "Hula Basin Project".

This volume makes much useful information readily available on aspects of life in the days of the patriarchs, the prophets, and the apostles. Abounding in colourful maps, readable charts, and hundreds of illustrations, the approach of the writers is compatible with responsible scholarship and sober common sense. Among the many matters dealt with are: Bible chronology, archeology, diseases, healing, money, economics, marriage, divorce, clothing, cosmetics, and eating habits. There are helpful lists of all the people and places in the Bible, as well as outlines of each book in Scripture. If you cannot afford the multi-tomed revised edition of the International Standard Bible Encyclopedia, check out the Bible Almanac.

Archaeological Find

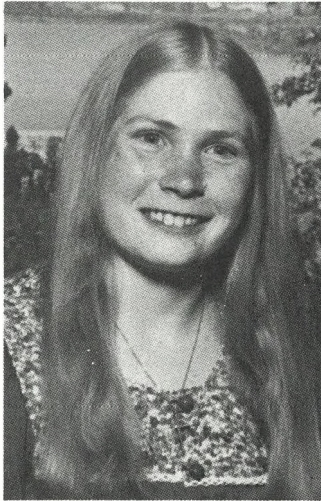
(Cont'd from page 13)

The Eblaite language also contained names that translate into Abraham, David, Esau and Saul, and mentioned a place called "Urusalima", possibly the Ebla rendition of Jerusalem. Ebla's King Ebrum sounds much like the Genesis King Eber, shown in the Biblical genealogies as a distant ancestor to Abraham. Scholars now speculate that Ebla's Ebrum is possibly the link in genealogy between Noah and Abraham.

Archaeological discoveries continue to substantiate the inspired Word of God and make irrefutable witness to the unbelieving world in these last days.

(From the "Asian Beacon")

Alumni News



Miss Sally Gallinger

NEW ALUMNI SECRETARY

To replace Miss Ione Essery in the Alumni Office, we have been fortunate to have the services and dedication of
MISS SALLY GALLINGER

Miss Gallinger comes to us from Wycliffe Bible Translators office in Calgary, Alta.

"Sally" is from Athens, Ont. Alumni will be hearing from her and will welcome her into our worldwide fellowship.

This citation was read at homecoming

ALUMNUS OF THE YEAR, 1980 ONE OF THE FEW

Usually our Alumnus of the Year is one who has been involved in Missions, Ministry or some other area of full-time Christian work.

But not all of our Alumni are so engaged, and hundreds of them fulfill their calling of God in professional and practical work, wrongly called secular work, as distinct from sacred service.

For the Christian, all service can be sacred, when it is done for the glory of God and for the extension of His Kingdom.

We could list doctors, nurses,

teachers, journalists, artists, business people, printers, aviators, housewives—the list goes on and on!

For the Alumnus of the Year, 1980, the executive has selected a "one of a kind" Christian worker, who by life, testimony and faithfulness he has shown those qualities that O.B.C. has stood for 87 years.

Our Alumnus of the Year, 1980, has had a unique experience as a professional glass blower and in one case received the only diploma granted to a foreigner, designating him as a "meester glasblazer"—master glass-blower.

Our Alumnus of the Year, 1980, is Reuben Harold Chappell '26, and this is his story.

Reuben was honoured in 1970 by the University of Toronto in a full page write-up of his skills and contributions to science. Here are just a few quotations about our fellow Alumnus:

"There is a lot of scientific ground between the early radio tubes (remember?, they used to be called 'wireless valves') and the electron microscope, but one member of the staff thinks of them both as of only yesterday. Reuben Harold Chappell of the Department of Metallurgy and Materials Science played a part in the development of each.

"There were other notable developments, too, like the celebrated Toronto Lamp, a mercury vapour source used in physics research, and the first successful liquification of the gas helium in North America and in the British Commonwealth. To all of these important and historic developments, Reuben Chappell made his own special contributions. Just recently, he celebrated his 50th complete year with the University, and during that whole time, he is proud to state, he never once took a day off for sickness.

"Mr. Chappell came to U. of T. in the fall of 1920, at the age of 23, in answer to an advertisement placed in an English publication by Sir J. C. McLennan, then professor of physics. His experience till that time had been with a factory near his birthplace in Enfield, north-east of London, where he handcrafted a variety of objects from electric lamp bulbs to radio tubes. The latter were often made on the personal instructions of Sir John Ambrose Fleming, who, years before, had invented the first radio tube. As for the



Mr. Reuben Chappell receives Alumnus of the Year award from Rev. Alex Deans.

lamp bulbs, Reuben Chappell explains, 'In those days, around the time of the first world war, even small lamps for domestic use were frequently handmade.'

"For 44 years, Chappell was the only glass-blower in the Department of Physics, and those were 44 very interesting years, marked by the contributions of McLennan, Burton, Krebs and Hillier (of electron microscope fame), Crawford and Welsh and that great master of the podium, Professor John Satterley, whose annual 'liquid air lectures' were a constant fascination of old and young alike.

"Reuben Chappell had a lot to do with liquid air and experiments at very low temperatures. For this, he was very well trained, having improved his glass-blowing skills in 1931 in the world famous glass-blowing school of Leiden, Holland, where very low temperature research had been pioneered. He earned there the (for a foreigner) rare distinction of a diploma as "meester glassblazer"—master glassblower.

"Now in semi-retirement in the Department of Metallurgy and Materials Science, Chappell still enjoys the challenge of constructing a really complex piece of glasswork, such as the forty-jet mercury diffusion pump that he himself designed for achieving high vacuum. His spare time, he devotes to reading, to hospital visiting, which he has carried on for 40 years, and to col-

our photography."

Reuben is doing something even more important than glass-blowing. He visits hospitals to bring comfort and help and other needy areas; carries on a prolific missionary correspondence; and witnesses for Christ wherever he is. He may be "meester glasblazer" (master glassblower) as his diploma says. (He is the only Anglo-Saxon to hold this diploma.) But he has another Master, Whom he loves and serves.

He was 55 years with the University of Toronto in the Medical area as a Master Glass Blower.

Retired at 68, then went to work at the Metallurgy Department of the University where he still works 3 days a week.

In 1977, Pauline McGibbon, the Lieutenant Governor, gave him a citation for long-term faithful service at the

University and noted that he had never had a day off for sick leave in the 55 years that he was at the University.

Whenever an appeal goes out to help O.B.C. (for a meeting or as a graduation usher), Reuben is usually the first to volunteer.

Old Timers will recall his famous glass blowing experiments during Alumni Homecoming and other College functions.

It is with pride and appreciation that we present to you our

**ALUMNUS OF THE YEAR, 1980,
REUBEN HAROLD CHAPPELL OF
THE CLASS OF '26**

May the Lord continue to bless and use him in the time that lies ahead for a faithful servant of Christ, one who is indeed a rare breed, and
ONE OF THE FEW!

Gerda writes of the problems of having Christian worship and witness in a Muslim country. But where the heart is, the feet will follow, and Christians in the oil companies, the academic community and others found ways for private worship despite difficulties and restrictions. As Gerda says, "We have learned, now, to value the freedom of worship we enjoy here at home."

It is good to hear of the doings of God in the lives of our graduates. Why don't you write to us sometime?

ON THE HOME FRONT

* REV. LAMBERT BAPTIST, B.R.E. '64, has assumed the position of Secretary of Church Ministries for the Fellowship of Evangelical Baptist Churches in Canada.

* MISS NANCY BLACK, B.R.E. '71, received her M.R.E. in May from the Canadian Theological Seminary, Regina, Sask.

* MR. TED BLENKHORNE, B.Th. '77, has assumed the position of Associate Pastor in the Fellowship Baptist Church in Fort McMurray, Ita., as of June 4.

* MISS MARGARET BUCHANAN, B.Th. '79, is now the women's worker at Grace Baptist Church, Verdun, Que.

* REV. PHILIP COLLINS, B.Th. '58, has been appointed Associate Professor and Director of Field Education at Regent College, Vancouver, B.C. He is also Acting Principal of Carey Hall.

* MR. & MRS. ROBERT COUSINS, B.Th. '80 (SHEILA, M.Th. '80) are in Waterloo studying at the University and doing deputation work, appointed under A.I.M.

* REV. GROVER CROSBY, B.Th. '68, of Grace Church, Newmarket, has been appointed Eastern Superintendent of the A.G.C.

* MR. KEVIN CULBERTSON, B.R.E. '79, commenced his duties as Minister of Music and Christian Education at Central Baptist Church, Saint John, N.B. in July.

* MR. LARRY DAHMER, B.R.E. '72, received a B.A. in Criminology from Simon Fraser University, Vancouver, B.C. in June. He began work with the Attorney-Gen-



**Golden Mile Chapter Members
Class of 1930**

Front Row (L-R)

Mrs. Violet Taylor, Mrs. Viola Rumball, Mrs. Charlotte Gooderham, Miss Gertrude Bridger, Mrs. Mildred Raines, Mrs. Hilda Browne, Miss Kay McGarrie

Back Row (L-R)

Miss Dorothy Robinson, Mr. Fred Bregman, Mr. Philip Bird, Mr. Herbert Gooderham, Mr. Herbert Lane, Mrs. Mary John



Rev. C. Jackson, Alumni President, presents a Bible to Miss Ione Essery for her service to the Alumni Association.

A GRADUATE IN SAUDI ARABIA

Mrs. Badi Boulos (Gerda Bergen, B.Th. '63) and her husband, Dr. Boulos, spent 2 years in Saudi Arabia, serving in the Medical Department of the King Faisal University.

eral's Department in Corrections in Kamloops, B.C. in August.

* MR. FRANK FREW, B.Th. '52, has been given a one-year appointment as Acting Canadian Director of A.I.M. in Toronto.

* DR. DOUGLAS GALLAGHER '46 commenced his ministry at the Bloomfield Hills Baptist Church, Bloomfield, Michigan in August.

* MISS MARCELLE GODFREY '43 has assumed the position of secretary at the Christian Nationals' Evangelism Commission in Toronto.

* MR. DAVID GRAVES, B.Th. '80, commenced his ministry at First North River Baptist Church, Petitiocodiac, N.B. on August 1.

* REV. MURRAY HICKS, B.Th. '58, has been elected as the Secretary of the Conservative Baptist Association of America and to the Board of Denver Conservative Baptist Seminary.

* MR. PAUL HOPE, B.Th. '72, received the M.A. in Education from Azusa Pacific College, Azusa, California in August.

* MR. & MRS. GORDON MARQUIS, B.R.E. '75 (PATTY '73-'75) have accepted a position in sales for Family Books.

* MR. ROBERT McMULLAN, M.T.S. '80, is teaching Religion and History at the King's Hospital Grammar School in Dublin, Ireland. He is also attending Trinity College in Dublin, studying education.

* MR. & MRS. ROBERT MILLAR (DEBBIE DOYNE, B.R.E. '77) are working with the Bridletowne Park Associated Gospel Church in a branch work at Unionville, Ont.

* MISS LINDA MOORCROFT, B.R.E. '80, has accepted a position as Receptionist/Secretary at the Fellowship of Evangelical Baptist Churches in Canada in Toronto.

* REV. & MRS. R. NUNEZ (LYNNA NICHOL '43) have retired from the pastorate due to health reasons.

* REV. DWIGHT PATTERSON, B.Th. '56, began his ministry at First Baptist Church, Pembroke, Ont., on August 1.

* REV. DANIEL PAULS, B.Th. '80, was ordained on March 5 at Peoples Church, Toronto. Dr. Oswald J. Smith '12 led in the dedicatory prayer.

* REV. BUD PENNER, B.Th. '64, has been appointed Western Superintendent of the A.G.C.

* MR. JONATHAN QUEK, M.T.S. '80, graduated from Wheaton College in August with an M.A. in counselling and psychology.

* REV. DON RALPH, B.R.E. '72, was elected President of the A.G.C. of Canada in June. He is also editor of the *Advance* magazine.

* MR. DAVID ROBERTS, B.R.E. '79, was ordained on August 15 at the Beach Gospel Chapel (C.M.A.), Hamilton, Ont.

* MISS TWILA SAVIGNY, B.R.E. '80, started work with the Pioneer Girls in the Lower Mainland and Island Regions of B.C. in October.

* MR. & MRS. MICHAEL SHERBINO, B.Th. '80 (TERRY KAUP '79) commenced leadership duties at Leaside Chapel in September.

* REV. TOM SWAN, B.Th. '59, commenced his ministry at Calvary Gospel Church in Welland, Ont. in September.

* REV. WM. D. VIRGIN, B.Th. '74, is now pastoring at Westmount Baptist Church in Hamilton, Ont.

* REV. & MRS. MICHAEL WARD (CATHY McGRUER, B.R.E. '75) commenced their ministry at Central United Church, Calgary, Alta. on July 17.

* MISS DIANE WINDSOR, B.R.E. '80, commenced her duties as Secretary in the Pastoral and Field Education Departments at Ontario Bible College in October.

* REV. CARL WILHELM, B.R.E. '68, commenced his ministry as Administrative Director of Missions to the World, the missionary arm of the Presbyterian Church in America, in Atlanta, Georgia in September.

* MR. DAN SHIELDS, B.Th. '77 was ordained by Glen Cairn Baptist Church, London, Ont. on September 23.

ON FURLOUGH

* REV. & MRS. JACK BART '61 (MARGARET ROSE '60) from Argentina, S.A. (G.M.U.) in December.

* MISS LOUISE CAMERON '64 (A.I.M.) from Kenya, E. Africa in July.

* MR. & MRS. TIM EATON '71-'73 (T.W.R.) from Bonaire, Nether-

lands Antilles, in September to pursue possible further schooling and service in Canada.

* MISS JOYCE HATCH '53 on furlough from Brazil (A.B.W.E.).

* MR. & MRS. DAVID ROTH '67-'69 (MARGARET SUTHERLAND, B.R.E. '69) from Quito, Ecuador (W.R.M.F.) on December 5 and returning on January 17/81.

TO THE FIELD

* MR. & MRS. KEN ASKEY '55-'56 (A.E.F.) to Zambia, Africa in July.

* MR. & MRS. DAN BAKER (ANNE BAILEY '69) to Tanzania, E. Africa (A.I.M.) in September.

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

* MR. & MRS. PETER GREEN '69-'71 to Papua New Guinea under New Tribes Mission.

* REV. & MRS. HAROLD HILL (BETTY FRAZER '49) to Nigeria, W. Africa in September.

* MISS MURIEL MacCULLAN '78-'79 to the Philippines (F.E.G.C.).

* MISS DONNA McLEOD, B.R.E. '72, to France (U.F.M.) on September 15.

* MISS SUE McLEOD, B.R.E. '74 to Nigeria, W. Africa (S.I.M.) in September.

* MR. & MRS. CLARENCE McMULLEN (CATHERINE POLSON '62) to India (C.P.F.M.B.) in July.

* MR. & MRS. DAVID PYKE '65 (MARION LATIMER '64) to Ndola, Zambia (A.E.F.).

MARRIAGES

* MR. RONALD GUMBLY, B.Th. '78, to MISS SUSAN POTTS, B.R.E. '80 at Emmanuel Bible Church, Simcoe, Ont. on September 6. MISS DORIS POTTS, B.R.E. '76, was the Maid of Honour and MR. KEN HURST, B.Th. '79, was the Best Man.

* MISS AUDREY BROUWERS '73-'74 to MR. GORDON HANSON at St. David's Anglican Church, Cambridge, Ont. on July 18.

* MR. PAUL KENNEDY, B.R.E. '77, to MISS MARY-ELLEN McLENNAN at Knox United Church, Dorset on July 19. MR.

FRANK WALLACE, B.S.M. '81, was the organist. MR. PAUL HOLMES, B.Th. '78, spoke at the reception.

* MISS DEBBI DOYNE, B.R.E. '77, to MR. ROBERT MILLAR at Bridletowne Park Church, Agincourt, Ont. on August 2. MRS. LINDA SHIELDS, B.R.E. '77, was a bridesmaid and MISS PAT CARSON, B.R.E. '79, was in charge of the guestbook.

* MR. DANIEL PAULS, B.Th. '80, to MISS CAROLE BANAS '81 on June 14 at Knox Presbyterian Church, Agincourt, Ont. MISS ROSEMARY PAULS, B.R.E. '79, was Maid of Honour.

* MISS DIANE WIGHT '77-'78 to MR. NOEL SCOTT on June 7 at Arkona Bible Chapel, Arkona, Ont.

* MISS JOAN WHITTAKER '76-'77 to MR. RONALD WITMER, B.Th. '80, at Orangeville, Ont. on July 26.

* MISS SHARON EBY, B.R.E. '80, to MR. DOUGLAS WATSON, B.Th. '79, on September 13 at Hespeler Baptist Church, Hespeler, Ont. MISS LINDA MOORCROFT, B.R.E. '80, was Maid of Honour, MISS MARGARET BUCHANAN, B.Th. '79, and MISS LINDA CULP '78 were Bridesmaids. MR. STAN BALL '75-'79 attended the groom. Doug is the son of MR. TOM WATSON, '49.

BIRTHS

* To MR. & MRS. PAUL ADAMS, B.Th. '75 (CANDY '72-'73) a son, Nathan David, on July 24 in Montreal.

* To MR. & MRS. DON BLAIR, B.Th. '72, a daughter, Jennifer Dawn, on August 11 in Ottawa, Ont.

* To MR. & MRS. TED BLENKHORNE, B.Th. '77 (JANE, SHANTZ, B.R.E. '76) a daughter, Rebecca Jane on July 15 in Ft. McMurray, Alberta.

* To MR. & MRS. PETER BURRITT, B.Th. '76, a chosen daughter, Sarah Joy, on August 14.

* To MR. & MRS. BRENT CARTER (JUNE ESSON, B.R.E. '73) a daughter, Laura Beth, on June 10 in Halifax, N.S.

* To MR. & MRS. KEVIN CULBERTSON, B.R.E. '79, a son, Andrew Kevin James on August 8.

* To MR. & MRS. HARRY DOX-

SEE (LOIS PETERSON '70-'71) a son, Stephen Peterson, on September 4 in Hamilton, Ont.

* To MR. & MRS. RICK EBY, B.Th. '78 (BARB GIBBONS, B.R.E. '78) a daughter, Rebecca Joy, on September 15 in Woodstock, Ont.

* To MR. & MRS. DOUG FERMAN (ROSALYN KREICK, B.R.E. '72) a son, Timothy Charles, on July 20 in Saffle, Sweden.

* To MR. & MRS. KEITH HADIGATE, B.R.E. '75, a daughter, Amanda April, on April 14 in Barrie, Ont.

* To MR. & MRS. MORLEY HALSMITH '76-'77 (DEBRA MAKOHNIUK '74-'75) a daughter, Jessie Debra Dawn, on May 31 in St. Catharines, Ont.

* To MR. & MRS. PETER HAY, M.Div. '79, a daughter, Angela Stephanie, on August 6 in Thornhill, Ont.

* To MR. & MRS. ROGER MELNYCHUK (LOIS EAGLESON '72-'73) a son, David Stewart, on August 18 in Abbotsford, B.C.

* To MR. & MRS. DEAN MULLIN, B.R.E. '75 (BARBARA WARTMAN, B.R.E. '77) a daughter, Meredith Ashley, in Toronto, Ont. on February 13.

* To MR. & MRS. ROBERT NEAVES (MICHELE GRANT '74-'76) a son, Matthew Mark, on August 11 in Dresden, Ont.

* To MR. & MRS. DAVID PYKE '65 (MARION LATIMER '64) a daughter, Stephanie Dale Georgann, on July 26 in Zambia, Africa.

* To REV. & MRS. RICK RANCOURT (LYNN, O.T.S. '78-'79) a son, Jason Guy, in September in Thailand.

* To REV. & MRS. ROBERT THOMAS, B.R.E. '75, a son, Jonathan Edward, on July 10 in Toronto.

DEATHS

* MRS. ALICE M. BARLOW '17 (ALICE SMITH), in Chatham, Ont. on August 20. She was the sister of Dr. Oswald J. Smith '12.

* REV. ARTHUR BARROS, husband of ROSE STEPHEN BARROS '23, on August 14 in Unionville, Ont.

* MISS ELIZABETH BROWN '31 in Sherbrooke, Quebec on July 28.

* MISS VERA CARSON '29 on August 17 in Toronto.

* MRS. JUNE HEATH, wife of REV. WILLIAM HEATH '55 on August 4 in Pubnico, N.S.

* DR. KENNETH PRIOR '20 in Victoria, B.C. on August 11.

* DR. C. R. RUDOLPH, husband of PEARL WILSON '24 in Hanover, Ont. on July 26.

* MISS PHILIPPINE VAN SETERS '57 in Toronto on August 6.

* MRS. NORA SWAN '33 (DOROTHY COLLINS) in Hamilton on September 14.

* MISS MARY WHITELAW '37 in Toronto on July 5.

* REV. JAMES ALEXANDER MULLAN (1946-48) on December 10, 1979 in Red Deer, Alta. Mr. & Mrs. Mullan served for over 20 years as missionaries in Canada with the Presbyterian Church.

BOOKS

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

BAKER BOOK HOUSE

Taming Tension, by W. Phillip Keller, price \$4.95 (U.S.). This well-known Canadian author has provided another helpful book for a calm, consistent Christian lifestyle. It is a book of rich experience in dealing with the tensions of the 20th century.

BROADMAN PRESS

God's Answers To Human Dilemma, by Larry Kennedy, price \$2.95 (U.S.). There are answers to the Why? What? Where? How? When? of the Christian experience. An easy-to-read book for the seeking heart.

The Faces of Death, by Dianna D. Booker, price \$3.50 (U.S.). A book slanted for youth, on the problems of death and dying. Written with compassion and insight.

Devotionally Yours, Philippians, by Bill Owen, Mike Smith and Tom Steagald, price \$2.95 (U.S.). A series of devotional studies from the incomparable book of Philippians.

Philippians—Life At Its Best, by Robert J. Dean, price \$3.50 (U.S.). A study (not a devotional as such) on the book of Philippians as a good study in the abundant life in Christ.

Laymen's Bible Book Commentary, price \$4.25 each (U.S.). The first three volumes of a new commentary. i) Genesis, ii) Exodus, iii) Leviticus, Numbers, Deuteronomy. A fine addition to the Bible student's library. Other volumes will follow.

Angie's New Friends, by Gail Linam, price \$4.95 (U.S.). A simple story for the beginning reader. Large print and well illustrated (by Ron Martin). A lovely gift for a child.

The Heart of Prayer, by Fisher Humphreys, price \$3.50 (U.S.). Eight fine chapters on

prayer, what it is, and what it means. Will help satisfy the hungry heart that longs to communicate with God.

God's Awesome Challenge, by Harold C. Bennett, price \$5.95 (U.S.). Seventeen 20th century messages by 17 outstanding preachers of today.

After Weeping—A Song, by Velma D. Brown, price \$5.95 (U.S.). A helpful book for the bereaved and grieving by one who suffered loss and heartache.

So Great the Journey, by Bonnie B. O'Brien, price \$5.95 (U.S.). The story of singer Joe Ann Shelton and her pilgrimage with God.

Stepping Stones, by Jim N. Griffith, price \$4.95 (U.S.). A well-written (and often humorous) book on steps in the Christian life.

Practical Discipleship, by Jesse C. Fletcher, price \$4.95 (U.S.). Every angle of discipleship is investigated by Dr. Fletcher. He deals with it as a life changing experience—something you are or become, not what you do.

Yesterday's Prophets for Today's World, by L. B. Huey, Jr., price \$6.95 (U.S.). Some of the aspects of the Old Testament prophets as they apply to today.

Life Is Worth Your Best, by Clifton J. Allen, price \$3.95 (U.S.). Helps for triumphant, joyful Christian living. The chapter on Partnership for Achievement is best.

Love Is Alive! by Luther J. Thompson, price \$2.95 (U.S.). Not all four letter words are bad! And the author shows how "LOVE" is the best word of all.

MUSIC AIDS

More Short Musical Dramas for Children, by D. & V. Bilingsley, price \$3.25 (U.S.). Four splendid Christian musical dramas that a small children's choir can perform. Broadmans have issued a big supply of special Christian music for children, young people and adults. They will help improve worship in song. Among them are **Hymns and Anthems for the Junior Choir**, by M. Hakanson, price \$1.50 (U.S.).

When Children Sing, by Bill F. Leach, price \$1.95 (U.S.).

All God's Children, by T. Kirkland & R. Hann, price \$2.25 (U.S.).

Songs To See and Sing, by A. Carlson, price \$1.10 (U.S.).

Singing Through the Year (Jr. Choir), price \$1.95 (U.S.).

Altogether Sing, by Bill Leach, price \$2.25 (U.S.).

Anthems for Children's Voices, by W. Ehret, price \$1.75 (U.S.).

Sing for Joy, by Bill Leach, price \$1.95 (U.S.).

Again We Tell the Story (Christmas Cantata), price \$2.95 (U.S.).

Songs For Women, #2, price \$1.50 (U.S.).

A Miracle of Love, by Joe E. Parks, price \$1.95 (U.S.).

We are Climbing Jacob's Ladder (A Collection of Spirituals), by J. W. Work, price \$3.50 (U.S.).

Choral Series, (S.A.T.B.), by B. B. McKinney, price .65 (U.S.).

David's Hotshot Slingshot (Musical for Children), by R. & J. Graham, price \$3.00 (U.S.).

Easy Songs for S.A.T.B. Choirs, by O. D. Hall, price \$2.95 (U.S.).

Lord, Speak to Me (Anthems), price \$2.50 (U.S.).

Meditations on the Nativity, by M. Price, price \$2.25 (U.S.).

The Gospel Soloist, price \$3.25 (U.S.).

The Face of Jesus, by L. & D. Turner, price \$1.00 (U.S.).

Let's Write Music (Workbook), by E. Hunkins, price \$1.50 (U.S.).

And many, many more. For a complete list, write to:

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The Christian "Nashville" sound comes from Broadmans. If you are looking for acceptable church or group music material, as well as seasonal music (dramas, anthems, etc.) for Christmas, Easter, etc.) contact Broadmans. When writing, mention Ontario Bible College Recorder as your source.

CHRISTIAN HERALD BOOKS

David: When Only God's Grace Will Do, by Norman Archer, price \$4.50 (U.S.). A new and fresh look at the life of David, "the man after God's own heart". A thrilling account of one of the Bible's (and history's) great men.

Both Feet in the Water, by Pat Assimakopoulos, price \$7.95 (U.S.). A frank and sometimes fearful story of one woman's pilgrimage from orphanage to mental institution; through alcoholism, drugs and rape; to marriage and victory in Christ.

Loneliness: The Search for Intimacy, by Craig W. Ellison, price \$8.95 (U.S.). In the midst of crowds, there is loneliness. Here are some practical helps for a sad condition.

Faith Despite the KGB, by Hermann Hatfield, price \$7.95 (U.S.). A dramatic, true experience story of K.G.B. prisoners in the Soviet Union. A story of pathos and triumph.

Abigail: A Novel, by Lois T. Henderson, price \$8.95 (U.S.). This is a novel, not a biography, of the life of Nabal's wife (and subsequently of David). There is some fiction licence in filling in missing details. But basically it follows what is recorded of the Biblical narrative. It's a good novel if you enjoy fiction.

CREATION LIFE PUBLISHERS (C.L.P.)

Creation, by Gary E. Parker, price \$4.95 (U.S.). A good book on the facts of life as seen from a creation/evolution debate. Easy and interesting to read. And an encouragement to the Christian.

Decade of Shock—the 1980's, by Clifford Wilson and John Weldon, price \$3.95 (U.S.). A good and clever preview of the present decade from political, social and spiritual perspectives.

Why Does God Allow It? by A. E. Wilder-Smith, price \$1.95 (U.S.). The author addresses the questions about God so often asked today. Does He exist? Is He still in control? Why tragedies? and more of the same. Good answers, too!

King of Creation, by Henry M. Morris, price

\$5.95 (U.S.). Evolutionists are not propounding a theory. They are fighting God. Dr. Morris provides another clear insight into the truth of creation and God's activity in it.

What's In An Egg? by Joan G. Budai, price \$4.95 (U.S.). A help in telling children about God's beautiful creation—from chickens to babies.

DOUBLEDAY

In the Line of Duty, by L. Sturholm and Jess Rol, price \$12.50 (Can.). Jess Rol was a policeman injured in the line of duty and unable to walk or care for himself. A deep insight into one man's battle and his family's love and care.

Beyond Loneliness, by Elizabeth Skoglund, price \$11.50 (Can.). A Christian family, marriage and child counsellor writes of actual case histories (with names changed) of people who were lonely.

Little Known Facts About the Bible, price \$12.50 (Can.). Clear explanations about facts in the Bible that are peculiar to the geography, culture and times in which they were written. An eye-opener!

Thank You for Being a Friend, by Jill Briscoe, price \$11.50 (Can.). Mrs. Briscoe writes succinctly of the "Christian sisterhood". A woman-to-women book.

It's A Baby, by Ernie Thomsen, price \$2.99 (Can.). A fun and learn book for expectant and new fathers.

Write to Discover Yourself, by Ruth Vaughan, price \$8.75 (Can.). If you always felt "I could write a book", this one may help you reach that goal. This volume will also help in writing diaries, letters, meditations, poems and stories.

EERDMANS

Down to Earth, by John R. W. Stott, and Robert Coote, price \$7.95 (U.S.). These are the edited papers on Christianity and Culture given at the Lausanne Consultation by 17 international evangelicals. This is a subject too rarely considered by the Christian community.

The Outward Bound, by Vernard Eller, price \$3.95 (U.S.). An encouragement to Christians and churches not to be satisfied with the status quo. The urge is to move out and go on for God.

Preaching with Confidence, by James Daane, price \$3.95 (U.S.). A fine essay on how the pulpit ministry can be powerful.

The Total Image, by Virginia Owens, price \$4.95 (U.S.). The author analyses contemporary Christianity's involvement with the world. Some of it is good; some is heretical. The author draws some sharp lines between them.

The Two Horizons, by Anthony Thiselton, price \$22.50 (U.S.). A scholarly book for scholars dealing with hermeneutics and philosophy. The author writes from within the evangelical community.

C. S. Lewis, Spinner of Tales, by Evan K. Gibson, price \$8.95 (U.S.). More insights into an unusual 20th century Christian mind. If you've enjoyed Lewis' works, you will delight at this look inside his methods and reasons for writing as he did.

Amazing Grace, by Robert Drake, price \$4.95 (U.S.). Here are 18 short stories that will make you laugh and cry. These are semi-autobiographical stories of growing up in the southern part of the States.

The Family & The Fellowship, by Ralph P. Martin, price \$6.25 (U.S.). The Family and Fellowship metaphors are used to instruct the church about its responsibility and influence in the world.

EVERYDAY PUBLICATIONS

Church Growth, by R. E. Harlow, \$2.50 (Can.). Dr. Harlow (an O.B.C. graduate) shows God's plan for church growth. A balanced, refreshing look at what God wants of His church.

Reflections 3, by Camp Mini-Yo-We Staff, price \$1.95 (Can.). This is the third volume of daily meditations for Senior Teens. Easy to read and to understand.

HERALD PRESS

Caring Enough to Confront, by David Augsburg, price \$4.60 (Can.). Dr. Augsburg confronts most of the issues of life—anger, prejudice, guilt, conscience, etc. A good book for the Christian who really cares about others.

Loaves and Fishes, by Linda Hunt, price \$6.90 (Can.). A cute and fascinating cook book for children. It will inspire both girls and boys to try their hand in the culinary arts!

INTER-VARSITY PRESS

Talking About Prayer, by Richard Bewes, price \$2.95 (U.S.). A beautiful reminder of prayer as the Christian's breath. It should be cultivated until prayer becomes as natural as breathing.

God's People in God's World, by John Gladwin, price \$5.95 (U.S.). Some Christians are worried about the Social Gospel. And rightly so if it has priority over the Redemptive Gospel of Christ. But we cannot opt out of responsibility for the world in which we live. Dr. Gladwin reminds us forcibly of that responsibility.

Fullness and Freedom: Colossians and Philemon, by R. C. Lucas, price \$4.95 (U.S.). Another of "The Bible Speaks Today" series by I.V. authors. Here the messages of Colossians and Philemon are spelled out for the Bible student.

Whole-Person Medicine, edited by David Allen, Lewis Bird, Robert Herrmann et al., price \$8.95 (U.S.). A help to understanding health and therapy for the whole person, body, mind and spirit. This is the product of an international symposium by medical and para-medical experts.

Pornography: A Christian Critique, by John H. Court, price \$2.95 (U.S.). A contemporary issue is looked at from the Christian and Biblical perspective.

A Long Obedience in the Same Direction, by E. H. Peterson, price \$4.95 (U.S.). A book of true discipleship for the pilgrimage on earth.

Reason Enough, by Clark H. Pinnock, price \$3.50 (U.S.). This brilliant Canadian theologian uses fine circles of credibility to investigate the truth of the Christian and Bible message. A good and profound analysis of our evangelical Christian faith.

Themes in Old Testament Theology, by William Dyrness, price \$5.95 (U.S.). Here is a wonderful set of program notes on all-important Old Testament themes. Here is almost everything you wanted to know about the O.T. in one inexpensive volume.

The Challenge of Marxism, by Klaus Bockmuehl, price \$4.95 (U.S.). A well-written Christian response to the Communist Manifesto and the contemporary problem of Communism.

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Repent and Believe: The Baptist Experience in Maritime Canada, Editor—Barry M. Moody, price \$6.95 (Can.). Acadia Divinity College and the Baptist Historical Committee of the Atlantic Provinces are combining to sponsor a series of books relating to the Maritime Baptist heritage. Any church history buff will be delighted at the reminders of God's goodness in the past and the present.

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Encounter/Terminal Illness, by Ruth L. Kopp, M.D., price \$11.95 (Can.). A fine book that discusses all phases of thanatology (study of death). It will help and encourage those suffering and those bereaved.

Heirs Together, by Patricia Gundry, price \$9.50 (Can.). Another good book on marriage compatibility. It's a "mutual affair!"

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A Thirst For God, by Shirwood E. Wirt, price \$8.25 (Can.). The onetime editor of Decision magazine provides reflections on Psalms 42 and 43.

Uganda Holocaust, by Dan Wooding and Ray Barnett, price \$9.50 (Can.). Two authors with wide missionary and writing experience have produced the real horror story of the 70's. It is an inside story of Idi Amin's corrupt regime.

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Sermon on the Mount, by J. Dwight Pentecost, price \$5.95 (U.S.). The greatest sermon ever preached is a capstone for a contemporary Christian lifestyle. The demands of Christ for a truly spiritual life are put down in a readable, challenging way.

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The End of Christendom, by Malcolm Muggeridge, price \$3.15 (Can.). The western world's best communicator looks down the line and sees the difference between Christendom and Christianity—the one decaying, the other alive. A very provocative book.

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THOMAS NELSON, U.S.A.

The Bible Almanac, by J. I. Packer, Merrill Tenney and Wm. White, price \$14.95 (U.S.). A splendid handbook for serious Bible students. A revealing look at the people of the Bible and how they lived. Worth far more than its cost. Over 700 pages of vital information and helps.

Ecstasy, by Lester Sumerall, price \$3.95 (U.S.). The author uses a word that is very unfamiliar in Christian circles. Ecstasy usually has a sexual connotation, yet its definition is "fullness of joy". Mr. Sumerall seeks to express the joy in living for the Lord Jesus Christ.

Before Death Comes, by Maurice Rawlings, M.D., price \$7.95 (U.S.). The author has stood at the side of the dying many times. Often he has resuscitated them. Usually he helps make the passing more comfortable. Always he bears a good testimony to the power of Christ, Who, Himself, died for all mankind.

Confessions of a Totaled Woman, by Karen Wise, price \$6.95 (U.S.). Another hilarious account of how one woman copes with the crises and hassles of everyday life. Any parent will relate to Mrs. Wise in this book of wisdom (Pun intended!)

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Free to be Single, by Elva McAllaster, price \$5.40 (Can.). Another good book (and look!) about singleness as a specific gift from God (1 Cor. 7:17).

The Time Minder, by Ruth W. Miller, price \$4.75 (Can.). You, not a clock, will control your time if you want it this way. Here is a good instructive book on the stewardship of time. Humorous and serious, it covers all the bases of life.

Today's Christian Woman, May 1980, price \$3.55 a copy (Can.). A new and fresh magazine for women. Can be picked up at your Christian bookstore or ordered from 1481 Chain Bridge Road, Suite 203, McLean, VA 22101. Some excellent articles, ideas and items for the family too!

Street University, by Arthur Blessitt, price \$4.75 (Can.). Arthur Blessitt is best known for carrying a 90 lb. cross over 16,000 miles in 35 countries. His book is an encouragement to witness and disciple, with or without the dramatic visual aid of carrying a wooden cross.

As Touching the Holy, by Albert M. Wells, Jr., price \$2.35 (Can.). "The man who kneels before God in prayer can stand up to anything." There are a hundred gems like this in this fine compilation of prayer essays written by men who knew how to pray. And did. It will warm your heart and spark your prayer life.

Life and Work in the Mission Field, by J. Herbert Kane, price \$15.55 (Can.). Dr. Kane has added to his reputation as a missions writer and teacher with this new volume. He updates all the previous missionary literature for this new day of global ministry.

The Twelve Minor Prophets, by Ebenezer Henderson, price \$10.75 (Can.). A fresh translation from the Hebrew and a good commentary on the minor prophets.

The Unsearchable Riches of Christ, by D. Martin Lloyd-Jones, price \$11.95 (Can.). The author needs no introduction to the evangelical community. Dr. Lloyd-Jones writes succinctly and well with Ephesians 3:1-21 as his basis.

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A First Century Message to 20th Century Christians, by G. Campbell Morgan, price \$4.75 (Can.). The late Dr. Morgan found choice tidbits in comparatively unknown passages of Scripture. Here are messages on the 7 churches of Asia as found in the book of Revelation.

AM-PM, Devotionals for Men, by Wm. J. Krutza, price \$4.75 (Can.). Brief, pithy and spiritual meditations for morning and evening.

Stand By Boys, by Marian Schoolland, price \$2.00 (Can.). Translated from Dutch, this is a thrilling story by Dutch author, K. Norel and translated into English. A story of a storm-ridden dike and a Christian family's peril and heroism.

Quiet Talks on Personal Problems, by S. D. Gordon, price \$3.55 (Can.). Reprints of S. D. Gordon's splendid books of a generation ago: Quiet Talks on Prayer, Quiet Talks on Following The Christ, Quiet Talks on Service. Each book \$3.55 (Can.).

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Why I Believe, by D. James Kennedy, price \$9.55 (Can.). The author of Evangelism Explosion covers all the major Christian doctrines in this comprehensive book.

Christ, the Church and the End, by James M. Eford, price \$5.70 (Can.). Judson Press. A good study book, covering Colossians and Ephesians and their teaching of Christ, the Church and Eschatology.

For Children Mainly, by A. Jason Shirah, price \$4.75 (Can.). Stories to use in church for children. Short, pithy and Biblical.

Brothers—The Cult Escape, by Spire Publications, price .60 (Can.). A Spire comic about an escape from cult clutches (and that's not funny!).

The Battle for the Mind, by Tim LaHaye, price \$5.95 (Can.). A non-technical book that any reader can understand. While slanted to U.S.A., it can also apply to Canadian life. A help for pastors and lay people.

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Flight to Glory, by Douglas C. Percy, price \$4.95 (Can.). The fictionalized account of the martyrdom of O.B.C. graduate, Merlin Grove. A thrilling story that is shared between Toronto and Africa.

Other books by D. C. Percy, the Editor of the Recorder:

When the Bamboo Sings, price \$1.50

Beyond the Tangled Mountain, price \$1.95

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HERE'S LIFE PUBLISHERS

Tide of the Supernatural, by Kundan L. Massey, price \$4.95 (U.S.). A fresh and challenging call to consider the Muslim world as a Christian mission field.

Answers to Tough Questions, by Josh McDowell and Don Stewart, price \$4.95 (U.S.). Here are helpful answers to some tough questions asked by skeptics and unbelievers. Good for youth group questions.

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Where was God when Pagan Religions Began?, by Lester Sumrall, price \$3.95 (U.S.). A helpful book when one considers the billions of people enslaved in paganism and world religions.

Nelson's Encyclopedia for the Young Reader, by Nelson editors, price \$29.95 (U.S.). A splendid 2 vol. addition to any library, particularly for young people.

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DIPLOMA COURSES

Survey of the Old Testament Prophetic Books, Mr. Glenn Wyper, B.A., Th.M. Tues. Jan. 27—Mar. 3

Mr. Wyper is Chairman of the Bible Department and Registrar at Ontario Bible College.

Studies in Galatians, Tues. Jan. 27-Mar. 3 (Teacher to be Announced)

Guitar for Christian Work and Enjoyment, Mr. Alan Davey, B.A., M.Div. Tues. Jan. 27-Mar. 3

Mr. Davey is a graduate in music of Humber College and York University. He has taught guitar at Humber College and various high schools throughout metro Toronto. He is presently a full-time elder at Royal York Baptist Church in Weston.

Methodology for Teaching Young People and Adults, Mr. Jack Bell, B.A. Tues. Mar. 10-Apr. 14

Mr. Bell is the General Superintendent of the High Park Baptist Church Sunday School and an experienced teacher of young people and adults.

Doctrine of the Scriptures, Tues. Mar. 10-Apr. 14 (Teacher to be Announced)

Listening Skills for Effective Ministry, Miss Lillian Scobie, B.R.E., M.A. Thurs. Jan. 29-Mar. 5

Miss Scobie is a Professor in the Department of Christian Education at Ontario Bible College.

John's Three Epistles, Rev. Don Hamilton, B.Th. Thurs. Jan. 29-Mar. 5

Rev. Hamilton is the pastor of Parkway Bible Church in Toronto.

Preparation for Marriage, Rev. Glenn Taylor, B.A., M.Th. and Mr. Rod Wilson, B.Sc., M.A. Thurs. Mar. 12-Apr. 16

Rev. Taylor is Assistant to the President in Public Ministry and Stewardship and is also a Professor in the Department of Pastoral Studies at Ontario Bible College.

Mr. Wilson is the Director of Counselling Services in the Community Life Department at Ontario Bible College.

Music and the Christian Community, Mr. Bert Polman, B.A., M.A. Thurs. Mar. 12-Apr. 16

Mr. Polman is the Chairman of the Music Department at Ontario Bible College.

CREDIT DIVISION

Principles of Christian Education 257 (E.S.), Miss Nancy Black, B.R.E., M.R.E. Monday, Jan. 5-Apr. 20, 6:30-9:30 p.m.

(4 credits)

Miss Black is the Director of Admissions and a Professor in the Department of Christian Education at Ontario Bible College.

Voice Class 166 (E.S.), Mr. John Bell, B.S.M., M.Mus. Monday, Jan. 5-Apr. 20, 6:30-7:30 p.m.

(1 credit) This is a continuation of Voice Class 165.

Piano Class 164 (E.S.), Mrs. Sharon Bell, B.S.M., A.R.C.T. Monday, Jan. 5-Apr. 20, 6:30-7:30 p.m.

(1 credit) This is a continuation of Piano Class 163.

Church Growth 433 (E.S.), Dr. Dennis Oliver, M.Div., D.Miss. Monday, Jan. 5-Apr. 20, 6:30-9:30 p.m.

(4 credits)

Dr. Oliver is working with the Canadian Presbyterian Church Renewal movement.

Life and Thought of C. S. Lewis 374 (E.S.), Mrs. Beth Davey, B.A., M.A. Tuesday, Jan. 6-Apr. 21, 6:30-9:30 p.m.

(4 credits)

Mrs. Davey is a Professor in the Department of General Arts at Ontario Bible College.

Johannine Studies 214 (E.S.), Rev. Jim Vold Tuesday, Jan. 6-Apr. 21, 6:30-9:30 p.m.

(4 credits)

Rev. Vold is the Director of Alumni and Church Ministries at Ontario Bible College.

Conducting 264 (E.S.), Mr. John Bell, B.S.M., M.Mus. Tuesday, Jan. 6-Apr. 21, 6:30-8:00 p.m.

(2 credits) This is a continuation of Conducting 263.

Christian Marriage 352 (E.S.), Rev. Glenn Taylor, B.Th., M.Th. Thursday, Jan. 8-Apr. 23, 6:30-8:00 p.m.

(2 credits)

Rev. Taylor is Assistant to the President in Public Ministry and Stewardship and is a Professor in the Department of Pastoral Studies at Ontario Bible College.

Theology 222 (E.S.) Thursday, Jan. 8-Apr. 23, 6:30-9:30 p.m. (Teacher to be Announced)

(4 credits)

Greek 372 (E.S.), Mr. Bruce Edwards, B.A., M.Div., M.Th. Thursday, Jan. 29-Apr. 30, 6:30-9:30

(4 credits)

Mr. Edwards is the Registrar, as well as the Director of Field Education, at the Ontario Theological Seminary.

OTHER IMPORTANT INFORMATION

1. Supper is served in the College Dining Room at the Bayview Campus at 5:15 p.m. and Evening School students are welcome to purchase meals.
2. Evening School students are eligible to purchase books from the College Bookstore at the regular student discount.
3. Evening School students may borrow books from the Library, but must have books checked out at the Library desk. Fines incurred for overdue books must be paid promptly if full library privileges are to be maintained.
4. Each Evening School student will receive an Identification Card at Registration for use in the Dining Room, Bookstore and Library.
5. Special O.B.C. Bus Service from Finch subway.

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This division of our Evening School provides courses which are normally taught in our day school for degree credit. If you are accepted into a degree program, you may receive credit for any courses taken through this division. Application for admission to the College Credit Division must be made early.

SEXUAL DISTINCTIONS, NOT LIKED BY MANY FOLK TODAY, ARE ENORMOUSLY SIGNIFICANT

"The harshest and shrillest voices in our culture, drowning out all others," writes Thomas Howard in *Kerygma* (February), "stun us with the news that far from being a phenomenon rooted in the love of the creator for his creatures, sexuality is a wholly irrelevant datum, that we are not 'men' and 'women,' but 'persons,' and that all the distinctions celebrated in all tribes and civilizations, in epic, lyric, dance, drama, sculpture, and hearth, are mere stereotypes, it being our business to smash them and begin again."

The noted English professor at Gordon College in Wenham, Mass., finds that *today's redefinition of sexuality, whether it's androgyny, homosexuality, promiscuity, or egalitarianism, is nothing really new, but is symptomatic of man's rebellion since the fall.*

Most concerned over the growing loss of the *distinction* between men and women, he continues, in the magazine of the Fellowship of Witness, an evangelical renewal lobby in the Episcopal Church, "If we mortal creatures bear the image of God under the dual modality of male and female, and if it is the two of these together that make up the one whole, and if the metaphor of man and wife is enjoined in Eden and corroborated in the mystery of Christ and the church, then the sexual variations which contemporary vision sees as neutral become enormously significant.

"The idea that the male-female distinction is a bright and fruitful one is universal. Babylonian, Greek, Nordic, African, Oriental, and North American mythologies, as well as Jewish and Christian scriptures, celebrate the distinction. The distinction is assumed to run down to the root of the world, and up to the top of heaven. Nothing is sexless. Almost nothing is even hermaphroditic."

(From "The Evangelical Newsletter")

DO YOU HAVE A "QUIET TIME"?

Dr. G. F. Stephens, Dean of Students

The Greek word "Philostorgia" is translated into our English word "devotion". It is found in Romans 12:10 where we, as believers, are encouraged to be devoted to one another in brotherly love. The concept behind the word is to love warmly. An early author, Diognetus, described it as "heartfelt love, soaring affection". A current dictionary will link devotion to a vow, a dedication, a giving of one's attention primarily to someone or something.

The practice of maintaining a quiet time is often called "devotions", and the ideas associated with the word are most appropriate. In the daily practice of personal devotions, our attention should be focused on God; there should be soaring affection at times, heartfelt love always, plus the dedication of our hearts and lives to Him for the day.

The question is often asked, "How can I best maintain a quiet time that will be spiritually fruitful"? May I suggest these simple ideas:

Begin Well—Don't try to do too much initially. Simplicity in your practice is essential. Plan a time and place that is best for you. Set that in your schedule. Discipline yourself to hold those moments as precious each day. It is an appointment with God!

Plan Creatively—Read systematically through the Scriptures. Four chapters per day will cover the entire Bible in a year. If you have such a reading program already, perhaps your devotions should include shorter consecutive portions from which you can take one thought to mull over during the day. Consider immediately how the thought can be practically applied that very day. Now pray! **Praise God:** He is worthy. **Thank God:** He is kind. **Ask God:** He listens to your concerns. Perhaps you will want to express your feelings in song, so have a hymn book handy, or use a book of Christian poetry. Variety in your approach is essential for maintaining interest.

Continue Steadfast—It seems that the more familiar we become with God's Word, the more we think we need not refer to it. This is a snare.



Dr. Gordon F. Stephens, Dean of Students

Daily contact with the Scriptures is our best habit, even if only to review well-learned passages on any given day. To hold a quiet time using the Bible and prayer to express our devotion to God should become as habitual as eating, sleeping and breathing. Be determined. Let few exceptions occur.

God created man for fellowship. That fellowship has been damaged by sin. As a believer you now have the opportunity to renew that relationship, and to enjoy it to the full. If it is not your practice to have a quiet time, why not begin today? Colossians 1:10 speaks of growing in the knowledge of God. A quiet time is necessary for that growth to occur. Make sure you "grow up in Him"!

"JUDGE NOT . . . BE NOT JUDGED"

Deanna W. Phillips*

'Love suffereth long, and is kind; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.' (1 Cor. 13:4-8) ASV

. . . Who authorized ME to be the judge of others? Who authorized ME to say 'a certain church body is not a true Christian church'? Does being a thriving evangelical make ME a spiritual "fruit inspector"? Should I not bear the fruit of "love" for others?

We do have different STYLES of preaching, different STYLES of music, of promotion, of missionary emphases and of testimonies: The point is, has any one of us the authority to say who is right and who is way off base? Is it my job to judge?

First of all let us chop down all denominational names, for our Lord did not emphasize or even teach about them. . . . He did say, though, for *individuals* to "go into all the world and PREACH the Gospel" (that means you and me; that is an unending ministry—Mark 16:15). If I would concentrate on Him and "preach the Gospel" in *walk* and *talk*, I would have little time to judge. I could give more time to His Word, prayer fulfilling His instructions in Matthew 25:31-40. I would then experience being a true, living part of the Church of Jesus Christ.

" . . . if I be lifted up from the earth, I will draw all men unto Me," said Jesus in John 12:32; let us concentrate on lifting HIM up and not self. Let's forget STYLES that do not quite agree with us and fix our minds and affection upon JESUS.

Dr. D. Leggett, professor at O.T.S., hit on this subject very well during Evening School: "the Lord can cope with the attacks from the world, but when it comes from within His Church . . . this He cannot take." You see, we, too, can cope with the attacks from outside the Church body, but when it comes from *within* the family, oh, how it punctures the soul!

Prayer and the Word

Could the lack of studying His Word and giving ourselves to much prayer be the problem? . . . The highest form of Christian service is intercessory prayer. We may not be able to preach or visit (physically unable), but we can PRAY, thus accomplishing the greatest work that God has committed to man.

While being interviewed on a Christian Broadcasting Network, the nurse who attended to Corrie Ten Boom commented that some people felt now that Corrie is stricken with strokes, she must be sitting in the background after all her years of active service. She related that Corrie herself feels, and truly is, rendering the greatest years of service to her Lord through PRAYER.

Many times Jesus' disciples found

Him alone, pouring out His soul in agonizing prayer. I, for one, know little of that kind of praying. How about you? How marvellously Moses interceded for his people. While a burden rested so heavily upon his heart, he prays, "And if not, blot me, I pray Thee, out of Thy book which Thou hast written," (Ex. 32:31, 32). He did not spend his life criticizing them; the depth of his love was so great, he was willing to be forever separated from God. At this point you may be saying we don't have the time to pray; we are too busy; I strongly recommend a book by that great missionary statesman, Dr. Oswald J. Smith, "The Man God Uses". He tells of Suzanna Wesley, mother of 19 children. "She had to teach them, make their clothes, provide food, yet every day from one o'clock til two she went into her bedroom, closed the door and there on her knees spent the time alone with God."

J. O. Sanders stresses "to the great loss of the church, the rich vein of truth contained in the scriptural teaching concerning the old and new covenants is practically unexplored and unexploited today. When the heart is fed and put right . . . correct actions flow spontaneously."

Love Is the Answer

My mind goes back to another occasion during Evening School at O.B.C. The question arose from a student . . . "why some Christians criticize and stomp upon a church where the gift of 'tongues' is used (with an interpreter)." Dr. M. Di Gangi answered wisely, "We are not the judge, if Jesus is lifted up, the Word of God is being preached and love is there, we should not criticize." He did point out though, we must be careful that the emphasis is not ALL on the Holy Spirit and the gifts; for then one fails to LIFT UP JESUS: HE IS THE ONE, HE IS OUR MEDIATOR, HE IS THE ONE WHOM WE MUST WORSHIP, HE IS LIFE ETERNAL AND HE IS LOVE!

Amos R. Wells once said, "If I speak with tongues of the angels above or the tongues of the seers, but am lacking in love, my words are all hollow, nor will they surpass the clatter or the clanging of brass. If I see as a prophet and know as a sage, and the might of my faith can a mountain remove, with it all I have nothing if I have not love. If I give to the poor all the wealth I have earned, and if as a martyr my body is

burned, and love does not move to the gift or the pain, they profit me nothing, my bounties are vain" (1 Cor. 13).

Love is always slow to anger, slow to expose and knows how to be silent for "love beareth (covereth) all things" (Prov. 10:12; 1 Cor. 13:7; 1 Pet. 4:8). Like our Lord when love is reviled, we take delight in concealing the faults of others. Love is ingenious in devising ways of throwing a mantle of silence over the faults of others. Will we ever, as members of the body of Jesus Christ, come close to this mark of love? Love is credulous where the object of affection is concerned, and refuses to credit evil except after the most exhaustive inquiry and unmistakable evidence.

Only One Judge

Would it not be more glorifying to Christ if we, as members of the body of Jesus Christ, stopped condemning athletes (Christian), stars, singers, drug addicts and others who are now living for Christ.

Would you not agree that the Church of Jesus Christ (individuals born from above and walking and ever learning of Him) is attacked enough by the media, let alone squabbling amongst ourselves as to who is true and who is not?

In light of His return, we had better look within *ourselves*, for to stand before Jesus is what the end is all about. The last judgment will be forensic; it is a real, public, decisive and final act of God! Jesus will not ask you or me to give an account of a Christian T.V. broadcast. All will stand for themselves. I praise God for ministries, where souls are being fed and many who cannot attend church are being comforted and, praise God, are receiving the living World of our Lord and Saviour. It may not be to your or my liking (or style, if you please), but Jesus is being lifted up and God's Word is being preached. Too often (I have found this to be true in my own life), we feel everyone should fall into the "form" WE have . . . yes, our experience IS THE ONE, every other way of coming to Christ is not quite to our liking, maybe not sincere; our way is the norm; our idea of a service or gospel music is the way most acceptable. John Murray comments on this in his book, "Redemption Accomplished and Applied", and emphasizes that

"the NORM and only source for believers in Jesus Christ is the Bible." We shall stand or fall through our response to His Word, through His principles . . . these have never changed and never shall! He has the first and last word to say to us all; no one will be exempt!

Let us leave the judging to the great and only Judge, Jesus Christ. Let us lift up one another (Gal. 6:2; Rom. 15:1; 1 Thess. 5:14) and pray for one another.

Yes, we are told to test the spirits (1 John 4:1), for "the Spirit, not the Church", says Leon Morris, "is Supreme!" . . . "He that hath an ear let him hear what the Spirit saith to the churches" runs like a refrain through the second and third chapters of Revelation. This reminds us of the dynamic presence of the living Spirit of God in the true Church of Jesus Christ.

Oh To Be Like Thee

Lord, help us as followers of You, to read Your Word and get to know You more, visit the sick, feed the hungry more than we are, give to the poor, live Your Word, thus living a life as unto Yourself, help us to pray without ceasing and to LOVE as we have never loved. At this point I breathe deeply, for to do this alone does not give me enough time in one day. However, then there will not be much time to sit and judge others, as they too strive to be more Christlike.

Help me to forget SELF. For when I judge others, in a sense it elevates self . . . just for a moment though . . . until I have another opportunity to criticize or judge. But when I forget SELF, my affections can be set on Him and all of His goodness and all of His love, which is ours for the asking and for those who truly obey. Love is His emblem . . . *God's standard for the believer's life is set, not by the two tables of the law, but by the perfect life of Him Who was the incarnation of love.*

In closing, let us say with Charles E. Cowman, that great missionary warrior to the Orient, "God grant us anointed eyes to see our own nothingness, and may the fire burn up every thing human during these last days."

*Miss Phillips is a free lance writer from Port Hope, Ont.

THE SPEECH OF THE WOUNDS

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

Julius Caesar was dead. Assassinated. Twenty-three dagger thrusts told their treacherous tale. The funeral arrangements had been made, a pyre raised on the Campus Martius, Caesar's gashed gown displayed, and, after the populace had filed past the catafalque, the body, borne on an ivory funeral couch, was brought into the Forum.

There, Mark Antony speaks, cunningly exposing the murderers—those "honourable men" who had so recently sworn their loyalty to Caesar. Shakespeare, with matching skill, ends Antony's oration with:

"I am no orator . . . but . . .

A plain blunt man,

That love my friend;

For I have neither wit, nor words,
nor worth,

Action, nor utterance, nor the power
of speech,

To stir men's blood: I only speak
right on;

I tell you that which you yourselves
do know;

Show you sweet Caesar's wounds
And bid them speak . . ."

Our Lord showed the incredulous disciples "His hands and His feet". Here were wounds and incomparably more significant. As an Easter meditation we show you the Saviour's wounds and bid them speak.

The wounds of the Lord Jesus Christ speak of

Man's Hatred

Hatred is a constituent of human nature. It can be a hatred against evil; it can be a hatred against good. In the unregenerate it is an unrighteous, evil thing. The Bible uncompromisingly states that the non-Christian is saturated with every kind of iniquity—envy, murder, strife, treachery and ill-will. Man is fundamentally given over to malicious gossiping, slander, arrogance. All these things being the fruit of hate. Man hates God. He has no reverence for God. He goes on to squander his days in malice, hating and being hated. (Romans 1:29-32; 2:18; Titus 3:3).

Such a description may jolt. Yet, it is the testimony of God concerning the un-reborn human heart. The root is rotten with hatred. Experience and ob-

servations corroborate this. Tyrants through the ages prove it, and tyrants have reaped a whirlwind of acid hatred as the savagery meted to Mussolini's assassinated body illustrates. Today, hate ideologies, hate slogans and hate sessions are part of some political parties and techniques. Such malevolence leads to strife. Shamefully be it admitted and honestly let it be faced, this evil characteristic invades even churches and Christian organizations. Not infrequently are companies of Christians bedevilled by spitefulness, pettiness, jealousies and backbiting—all symptoms of leprous hatred.

Terrifying as this often is, the most dreadful evidence of man's hatred is his hatred towards God and the things of God. The Bible spells it out for us. Man, domineered by his physical appetites and impulses is hostile towards God. (Romans 8:7). He is in a state of rebellion against Him. He does not, indeed cannot submit himself to God's Law. Such rebellious impotence distills into active hatred. Man, with almost apoplectic rage, shaking a defiant fist against God!

Not only does man hate God, he hates also the light of God. "Men love darkness rather than light because their deeds are evil" (John 3:19). Darkness blanketing man's wickedness! "Put out that light! Put out that light!" hysterically cried Charles Granillo, who, with Wyndam Brandon had cold-bloodedly murdered Ronald Kentley in Patrick Hamilton's play, "Rope". "Put out the light and then put out the light" soliloquised Othello before suffocating Desdemona. Darkness and depravity dovetail.

Hating God. Hating the Light of God. Hating the very love of God (John 15:22-25). Here one faces the tragedy of God's love spurned, not only spurned but detested. Such baseness, such ingratitude stems from satanic hatred. Both Father and Son hated without a cause; a hatred which culminates in gibes and mockery, in injustice and cruelty, in scandalous crucifixion on Calvary. Man's final, deep-seated hatred towards God and Christ, and towards all things holy, is placarded on the Cross. It climaxes in Good Friday.

The head wounds, the wounds in hands and feet, the wounded side speak not only of man's hatred but of

Christ's Humiliation

Our Lord's humiliation consists in

His becoming man. "He humbled Himself." He abased Himself. "He abhorred not a virgin's womb." The Lord of Creation mewled Himself into history. And, as Thomas Watson writes, "as bread is made of wheat, and wine is made of the grape; so Christ is made of a woman: His body was part of the flesh and substance of the virgin . . . In the creation, man was made in the image of God; in the incarnation, God was made in the image of man." God cabined in flesh and bones! "God in flesh appearing." This is beyond man's comprehension—the infinite breaking through into the finite to do for hate-filled man something he could never do for himself. Christ suffered such humiliation to seek, to save that which was lost. He came to serve; to serve man, to serve God.

One of the greatest verses of Scripture is, "Lo, I come to do Thy will, O God" (Heb. 10:7-9). To the Son of God the greatest concern was to obey His Father. On the eve of that first Good Friday in Gethsemane, on His knees in prayer and agony, this above all was His plea—"Not My will, but Thine be done." This was not new, this had been His practice during the whole of His earthly ministry. "My Father's business." "My Father's words." "My Father's works." "My Father's will." His life was one of continual humble submission to God—and, the wounds declare the extent of that obedient service. In so doing He served man too.

What epitaph would one choose to write across the tomb of Christ? Many could be written, but this would be amongst the foremost—"He went about doing good." This was the word of others concerning Jesus Christ. Peter said it of Him as Luke records in the Acts of the Apostles (10:38). Matthew notes our Lord's own determination—"the Son of Man came not to be ministered unto, but to minister" (20:28). John endorsed the far reaching demands of that service—"having loved . . . He loved them unto the end" (13:1).

"Love is not love

Which alters when it alteration
finds,

Or bends with the remover to
remove:

O no! it is an ever-fixed mark,
That looks on tempests and is
never shaken . . ."

The devotion that Christ had for God the Father and for sinful man

looked on the tempest—the tempest of man's base ingratitude, ingratitude which would wound Him in spirit and body—nevertheless, unflinchingly He accepted such humiliation in order to seek, to save, to serve.

Hatred. Humiliation. Of these do the wounds speak. And of the

Saviour's Love

"Love Divine, all loves excelling" was a title rightly used by Charles Wesley. Good Friday reveals the depth of that love.

Whilst the Cross of Christ starkly unmasks the diabolic, black hatred of man, the Cross also unveils the very heart of God. It emblazons God's love for the world. "Herein is love, not that we loved God, but that He loved us" (1 John 4:10). Here is John 3:16 in dramatic, saving action. Here is the Saviour's love for the Church. "He loved the Church and gave Himself for it" (Eph. 5:28). On the Cross, "My body which is given for you" and "My blood which is shed for you" becomes a reality. Here is the awesome ultimate of the Saviour's love. It is a Church "redeemed . . . by His precious lifeblood" (1 Peter 1:18-21).

But the world and the Church are made up of individuals; thus Paul's testimony in Gal. 2:20 becomes the heart-cry of every believing and confessing soul. "He loved me and gave Himself for me." What God-inspired, assuring confidence! Paul, the self-righteous, the proud, "the chief of sinners", speaks for every Christian. His experience is ours; his words are ours also. When the Saviour's love for the individual is realised there is little wonder that Christian gave three leaps for joy and sang:

"Blest cross! blest sepulchre! blest rather be

The Man that there was put to shame for me!"

The wounds of Christ speak of the Saviour's answer to man's sin and vindictiveness. They also proclaim the

Lord's Victory

He faced and conquered sin; He faced and conquered the world. "Be jubilant, I have overcome the world" (John 16:23). He faced and conquered the hosts of darkness, making them a public example, disarming them, routing them, triumphing over them by His Cross (Col. 2:14-15). He confronted Satan, and "bound the strong man", and hurled him into eternal, tormenting darkness. Truly, as Jack the Huckster said:

"Jesus is stronger than Satan and sin;

Satan to Jesus must bow."

Again, that last enemy—cold, rapacious death—is utterly, eternally vanquished. The Lord of Life seized death in Joseph's tomb, strangled its power, and, on that world-shattering resurrection morning to come, death's corpse will be seen amongst the ruins of the graves. On that morning the Lord's people "with one voice will rend the air as if eternity opened its mouth exclaiming, "O death, where is thy sting? O grave, where is thy victory?"

YOUR LAST WILL AND TESTAMENT

**Rev. Elmer Cassidy
OBC/OTS Stewardship Dept.**

DUTIES OF AN EXECUTOR:

Most people understand that an executor is the person whom the testator (one who makes a Will) has entrusted to carry out the instructions contained in his Will after his death. However, it seems that many people do not understand exactly what his duties are.

The following is not an exhaustive list, but gives a general idea of the duties of an executor. An executor must:

1. Locate the Will and codicils (legal papers containing any modifications to an original Will), if any.
2. Employ a lawyer to advise and assist in the administration of the estate.
3. Provide the lawyer with information concerning the death: name, address, date, place, etc.
4. Determine who are the beneficiaries and notify them concerning their interest in the estate.
5. Determine and list all assets: real estate, death benefits, life insurance, mortgages, certificates, bonds, stocks, bank accounts, leases, contracts, loans, etc.
6. Determine and pay the debts of the estate: funeral costs, medical bills, hydro, telephone, mortgage, loans, charge accounts, etc.
7. Be sure all property is properly secured and insured.
8. Keep proper accounting of income and payments during the administration of the estate.
9. Assist the lawyer with whatever other information he requires.
10. Locate the last income tax return and file the final return to the government.

11. Set aside any assets which are to be retained for any period of time, such as a trust for minors, and administer the same.
12. Distribute the residue of the assets of the estate to the beneficiaries as directed by the Will.
13. Give an accounting to the beneficiaries, and to the court, if required, for all actions concerning the administration of the estate.

INFORMATION NEEDED BY AN EXECUTOR:

One can readily see by the above list of responsibilities that an executor needs a great deal of information. If the testator provides a list of such information, it can save the executor's time and possible expense to the estate.

CHOOSING YOUR EXECUTOR:

The average person does not have a very complicated estate—for example, it may include a residence, cottage and some investments. In this case, a spouse, son, relative or friend could fulfill the role of executor without difficulty, when working with a lawyer.

If the estate is more complex—for example, if a business needs to be carried on and assets are quite large and involved—the help of a trust company should be considered. One should keep in mind, however, that a trust company will usually charge the maximum fee allowed for its services.

In choosing an executor, an alternate should be named in case your executor should pre-decease you, or is unable or unwilling to act or to complete his duties.

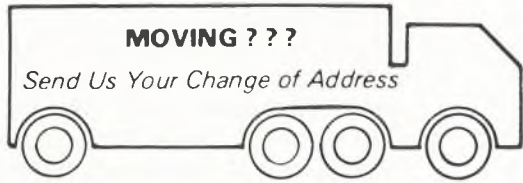
Do not choose an executor without his permission.

For any of our readers who wish to be sure that their will is in order, and would like to honour the Lord's ministry at Ontario Bible College through their Will, my assistance is freely offered. In such cases, please send me

Your NAME
ADDRESS
PHONE NUMBER

I can be contacted directly at my residence:

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474 Cypress Ave.,
London, Ont. N6H 3R3
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STEWARDSHIP



The Greeks had a word for it:

OIKONOMOS

(household manager, steward)

In Matthew Chapter 25, Christ Himself used two parables to address the matter of Christian Stewardship. He outlines that principles of good stewardship include the generous SHARING of personal talent with His servant Church, the recognition of responsibility for SERVICE in His Name, as well as the proportionate and systematic return of FINANCIAL RESOURCES for the futherance of His Kingdom.

Notice how Christ stressed that Christian Stewardship involves FAITH. It is centred in what we believe and how we apply it to our daily walk with Him. It acknowledges that our lives take on meaning to the degree that we are willing to share our

God-given resources with others. It is the way that God invites us to become partners with Christ in carrying out His divine purpose.

You can share in God's work at OBC/OTS through our FAITH PROMISE PLAN OF REGULAR MONTHLY GIVING. Your commitment will play a vital role so that OBC/OTS can continue to train Pastors, Missionaries and Christian workers for effective ministry.

- FAITH PROMISE IS . . . based upon God's faithfulness. You express your desire to give to OBC/OTS as God provides.
- FAITH PROMISE IS . . . a way to demonstrate your confidence in God's faithfulness. You make a commitment to trust Him to supply your needs and to enable you to give for His glory.
- FAITH PROMISE CAN . . . be a means of "stretching your faith". You may prayerfully decide to trust God to enable you to give more than you have in the past.

The "Lord of the Harvest" promises generous blessings upon all those who "sow bountifully". May the Lord bless you abundantly.



(detach here and mail)

Planned Giving in Response to Our Faithful God

To: Rev. Glenn Taylor,
Stewardship Dept.,
Ontario Bible College
Ontario Theological Seminary
25 Ballyconner Court
Willowdale, Ontario M2M 4B3
Phone: 1-416-226-6380

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1981 BIBLICAL TEXT CALENDAR

An inspirational Scripture text calendar will be sent free to all participants in the FAITH PROMISE stewardship plan. It will assist you to honour God in planned giving and bless each month from the Word.

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