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Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 87, no. 2 (June 1981)

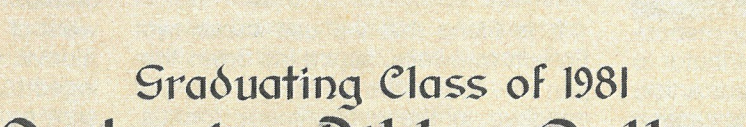
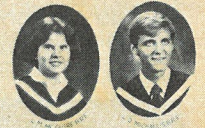
RECORDER



Ontario Bible College and Ontario Theological Seminary



Steadfast in Christ



Graduating Class of 1981
Ontario Bible College

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EDITORIAL

It is with mixed feelings that we bid adieu to a faithful colleague, a warm-hearted and sensitive brother and an indefatigable worker. Dr. Douglas C. Percy has been an O.B.C. professor whose heart burned for Christ and His mission. Since 1951, while still serving with SIM, he has edited our college *Evangelical Recorder*. This current issue is the last edition that he will edit.

The college owes much to Dr. Percy. His distinguished service spans many years. He began with Ontario Bible College, (then Toronto Bible College) on a part-time basis in 1948. From 1958 to 1968, he served as Director of Missions. When TBC and LCBM merged, he became the Director of Public Relations and Professor of Missions. During my eight years at OBC, he has always been a very generous and willing colleague, quick to serve when asked, and reliable to perform the duties he assumed. One cannot ask for a finer colleague.

It was under his supervision that the Missionary Conference at OBC developed into one of the most comprehensive and effective missionary conferences in Canada. Students learned to appreciate his counsel and his enthusiasm. Many a youth has made a commitment to Christ and to Christ's Lordship in Christian service under his influence.

Although Dr. Percy will retire from his regular duties at OBC, we know that his heart will be with us. He has also been willing to accept the responsibility of being a regular contributor to the *Recorder*, writing a feature article on Alumni members under the caption "Alumni In Action." From time to time we expect to call on him for assistance. Our prayers are with him and his valiant wife who so courageously and in steadfast faith has fought for her health for many years.

It will be difficult to replace so faithful and able a man with such excellent literary gifts. It is to be expected that future issues of the *Recorder* may vary somewhat from the present format. I pray that your understanding and support will continue as we search for an Editor-In-Chief. In the meantime I will be assuming, on an in-



Dr. Douglas C. Percy

terim basis, these duties together with the assistance and help of Mr. Ron Devereux and Miss Lynn Cartwright.

As we bid Doug a fond farewell, I am reminded of Paul's words which from my vantage point suggest much of his life on our campus: "But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ." (Phil. 3:7-8).

Victor Adrian
President.

AU REVOIR—ADIEU

"Au revoir—until we meet again"
"Adieu—Go with God"

It is fitting that we use these two French farewells, as we lay down the pen as editor of the *Recorder*, and say goodbye to the many, many friends we have made during the editorship of the *Recorder* (over 30 years) and as a longtime faculty member at O.B.C.

The time has come to retire, and this is the last issue of the *Recorder* that will bear my name and whatever literary mark I have placed upon it.

How does one designate more than 3 decades in one institution? For myself it has been a work of faith and a labour of love.

It has been a wonderful time, particularly in helping to keep alive and alert the missionary vision that began with O.B.C. in 1894.

Vol. 87, Number 2, June, 1981; Published Quarterly by Ontario Bible College, 25 Ballyconnor Court, Willowdale, Ont. M2M 4B3.

Authorized as second class mail, by the Post Office Department, Ottawa, Registration No. 0140, place of distribution—Oshawa, Ont.

This Issue of the *Recorder*, 18,500 copies.

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It has been a time of working with some of God's great servants, many of whom have preceded me to that place of "many mansions". It has been my privilege to know and to serve with all but the founding fathers. I think of J. McNicol; J. B. Rhodes; J. C. Macaulay; E. Ralph Hooper; E. Shildrick; J. M. Waters—the list could go on and on. From each I have learned much, even while sharing in their task. "There were giants in those days" as Scripture reminds us, and from them I received courage and encouragement to go on with God.

During my tenure I have shared in the Missions Department (teaching, counselling, etc.) and subsequently the Public Relations Dept. On behalf of the College, I have taught 17 different courses (in Day and Evening School), produced 9 books and co-authored 6 more, as well as edited the *Recorder*.

What a delight it has been to contribute to the growing and effective work of O.B.C. Around the world are Alumni, whose lives I have been privileged to touch, and whom I still treasure as friends and co-workers in the Kingdom of God.

To you all who have read or heard me in this long ministry, I say a very fond adieu—go with God, as I will; and au revoir for we shall meet again. Amen.

Please note: If I can serve alumni or friends, please get in touch with me at 73 Binswood Ave., Toronto, Ont. M4C 3N8. Some of the areas I can serve in are: Bible, Missions, Cults/Occult, Church Library, Writing, etc. Do let me know if I can be of service to you.

Douglas C. Percy

O.B.C. GRADUATION, 1981 IT DOES MATTER WHICH WAY YOU GO!

The fabled Alice In Wonderland provides many illustrations that relate to life and life's decisions.

One very enlightening example was the conversation that a confused Alice had with the Cheshire Cat and its in-terminable smile.

That smile seemed to indicate to Alice that the cat had an inscrutable knowledge about life and its problems. False smile! Feeble advice! Here was that fatuous conversation as recorded by Lewis Carroll.

Alice: "Would you please tell me which way I ought to go from here?"

Cheshire Cat: "That depends on where you want to go."

Alice: "I don't really care . . ."

Cheshire Cat: "Then it doesn't really matter which way you go."

The Christian has a life planned by the Lord. Where he starts and where he goes are very important decisions.

That is why Ontario Bible College is so very important. It can be the starting place for a life of service, and often provides insights as to where that service will be.

On Graduation night, the marching of feet across the platform to receive a degree or a diploma means that it does matter which way you go. Listen to these testimonies, given at the Baccalaureate and Graduation Services:

From Andrew Lau

"I left Hong Kong and arrived in Canada when I was 15 years old. On Feb. 16, 1975, one day before my sixteenth birthday, I went to a spiritual life conference. It was that night I dedicated myself to the Lord for full-time ministry. On my birthday, my desire was to prepare myself for the ministry and to serve God in every area of my life. After talking to my parents and praying about it for two years, the Lord led me to Ontario Bible College. My four years in O.B.C. have been a great profit, and I have experienced many blessings from the Lord.

"Fellowship is one aspect of O.B.C. which I will never forget. God has supplied many opportunities for prayer, singing, sharing and worshipping together with other Christians. Many times we would stay up sharing until two or three in the morning. It was easy for me to lose sight of my real



Andrew Lau, B.Th.

purpose for study, to prepare myself for the ministry. Because of my ambition to give my best for the Lord and of the pressure of competition, I constantly was striving for the A's. Studying the Bible became an academic pursuit, but without any attempt to practise what I had learned. My ministry was neglected. At that point, my friends helped me to re-establish the right perspective—to remind me of the real intention for this education.

"Frustration is another part of my experience as a student. One area of frustration is closely related to what I have just shared: it is the realization that I was not practising all the things which I had learned in the classroom. Humility is a difficult lesson to learn and to practise. I know I have to be humble, yet, as I reflect on my daily life, it is a big frustration to realize that I am not consistently living out the knowledge of the Truth. The positive lesson which the Lord has taught me is that I have to constantly examine my weakness, my pride, and seek to work on this struggle, and to see that God is not finished with me yet.

"Lastly, I have experienced the faithfulness of God. Every year He has provided money for my tuition and for every financial need. Sometimes it could be through the support of my church, or of the school, or money appearing in my mailbox. Spiritually, He has challenged me to grow through what I have learned, through the faculty and staff, and also through my friends. I especially remember how the Lord has used the commitment and the lifestyle of my Greek teacher to challenge and to encourage me in spiritual growth. Academically, God has faithfully reminded me of my igno-

rance and the need to seek further knowledge and understanding of the Truth.

"My years in O.B.C. have been a positive learning and growing experience. They reconfirm my calling and dedication to the Lord. When I told my father that I would be attending O.B.C., he encouraged me and said, "If I had the opportunity to start my career again, I would choose the same path as you have chosen—to be able to serve God for the rest of my life." I have chosen this path; I have never regretted my decision, and I will be continuing my study at Regent College in Vancouver next fall . . . "I am not ashamed, because I know whom I have believed, and am convinced that He is able to guard what I have entrusted to Him for that day" (II Tim. 1:12)."

We also heard from Bonita Steadman

"Once upon a time there was an ordinary young girl. At the age of twelve, she decided she would be a missionary teacher in India. She loved God and knew that would please Him; that was her aim. She went through an average high school, planning to be a missionary teacher in India. All her life



Bonita Steadman, B.Th.

she was an average student, not too quiet, not too loud. Life was mostly good; she had nothing to complain about. She was busy in her church and at school. Her family was the regular garden variety, hard-working, North American family. She lived a normal life with common struggles. She applied and was accepted to begin what she expected to be your basic Bible College training. Bible College was the natural route to missionary teaching in India.

"Just before school started, she wiped out on her motorcycle and burnt her leg. She began her first semester, bandaged. Christian service was cho-

sen for her; she would be an alto in the chorale. Classes were dictated, 17 hours a week. Roommates were assigned.

"Life began to change. Bible College wasn't easy; she didn't really expect it to be easy, but this was ridiculous! More than her academics, which remained average, her attitude was challenged.

"This ordinary girl turned into a frustrated, angry, bitter rebel. Hatred filled her heart, and she yelled at God, demanding, "Why?" A fight raged inside her, "Is this what you want to do with your life?" Frustrations and anger begged for resolution. Unbeknownst to her, God wanted her to give up her attitudes, plans, preconceived notions and be totally renovated inside. God knew when no one else did, that she needed love and consistency; she needed optimism to replace the pessimism; she needed the life more abundant and the freedom from bondage of self-condemnation.

"In fact God saw everything she needed and had her blueprints drawn. She didn't know, she couldn't understand what God was doing, but she was given a verse, "Teach me to do Thy will, for Thou art my God; let Thy good Spirit lead me on level ground" (Ps. 143:10). And she prayed it every morning. God gave leadership opportunities, such as residence advisor, that were keys to her development and understanding. He gave her consistent friends and incredible profs that left a positive mark on her life. He proved Himself faithful, time and again, especially in financial struggles, providing through dorm mates and church friends. He showed her what joy was and helped her see it was her choice, to go to Him with thanksgiving and change her outlook. God patiently showed her what she could and could not do and gave her a proper view of herself as His creation. He showed her how good He is and let her learn so much through each course she took.

"He enlightened her life and let her bloom ever so slightly. He gave her a sense of His presence and gave her a voice so she could share what He had done in her life. He even gave her a special blessing, a custom-made fiancé!

"God has worked a miracle in my life in the past four years. He brought me to Bible College to learn more than academics. He brought me to Bible

College to rearrange me and though it has been difficult, I am so thankful for what I have seen Him do. I am still an ordinary person, but I now know a very special God.

"In all thy ways acknowledge Him and He will direct thy paths." "Delight thyself in the Lord, and He will give you the desires of your heart!"



Linda Carr, B.R.E.

During the graduation service, we also heard Linda Carr's testimony:

"Towards the end of my time at high school I, like everyone else, was facing the question, "What will I do with my life?" Contrary to the majority of my classmates, I was concerned with what God would have me do. I remember seeing a film in one of my science classes that showed how laboratory tests could determine the age of rocks and fossils, and I was fascinated. Not because I wanted to work with rocks (I had always hoped to be directly involved with people) but the idea of doing tests in a lab took a prominent place of interest in my mind. It wasn't long after that I realized I could combine my dreams of ministering to people and working in a lab, and so by the end of my final year, I had applied and been accepted at the Toronto Institute of Medical Technology.

"I can remember being very interested in Bible College and knew that I would probably attend some day, but I felt that the Lord was leading me into a career first. I completed my medical studies and then entered the working world. I loved my work, but while many of my friends were settling into permanent jobs, I was finding only relief work and summer help. Jobs were hard to find, and I finally realized that probably the reason why the Lord wasn't providing me with one was because He had better things in store. I began to pray that He would direct me to a Bible College if that was His will. His guidance through a number of circumstances and the wise counsel of friends led me to apply to Ontario Bible College in the summer of 1978.

Little did I know what was ahead!

"My purpose in attending O.B.C. was to know more of God and His Word, but my learning experience ended up being much more encompassing than that. It touched every area of my life. My desire was to grow in my relationship with the Lord, a desire which I have seen fulfilled, although not always in the way I might have planned.

"I came to school knowing hardly anyone and dreading the thought of living with a dorm full of strangers. To my surprise I loved it. Through fun times and difficult, through sharing and prayer, I learned the meaning of true fellowship within the family of Christ. I saw in a new way the richness and depth of our relationship to one another as God's children. This fellowship was also enjoyed in my involvement in the chorale ministry, and I experienced growth as I learned to interact with people in the setting of church and home, and as I was challenged by the responsibility of sharing my testimony with others.

"Not only did I learn much from fellowship with others but also through my academic studies. I enjoyed classes that were practical and applicable to life, and I can remember realizing how useful these tools would be in future service. I experienced encouragement and support from dedicated professors and was challenged by their Christ-like example. I became aware of undiscovered gifts and had to admit to disappointing weaknesses. I realized that the Lord was slowly and gradually bringing about changes in my life, and I learned in a new way the importance of "Be still and know that I am God".

"The lessons did not end here though, and the Lord brought on new responsibilities in my senior year by placing me in a position on student council. I have felt God directing me into service in foreign missions, and this year as Vice-Chairman of the Students' Committee for Global Ministries, I was not only able to increase my knowledge of needs around the world but to share these needs with others.

"This final year has brought more growth and potential for growth than any others. I have had to deal with what I am, in comparison to what He would have me be. I have experienced Him pulling me apart, so to speak, so that He could make me pliable for His

molding. This has often been painful to the point of tears, but has always resulted in my betterment. I have experienced His consistent faithfulness and seen His strength perfected in my weakness. I am more aware now than I was when I first came to school that I have by no means arrived, but I also have a truer knowledge of my God and His love for me, and I know that as I am steadfast in Him, He will continue to perfect me, and for this I give Him praise."



Michael Blair, B.Th.

Student Council President, Michael Blair, had this to say:

"My heart is filled tonight with praise and gratitude to God for the work which He has accomplished in my life these past five years. As I came to O.B.C. from Jamaica, it was with a sense that God had placed His hands on my life and had called me to share in the glorious riches of the salvation which He accomplished in Christ. That sense of call has been for me a source of encouragement and challenge for these past five years. Now, as I reflect on my experience at O.B.C. one word stands out in my mind—the word *maturity*. Maturity in that my sense of call has come to its full measure—in terms of my understanding it.

"This has involved three areas—that of (a) stability, (b) consistency and (c) responsibility. In terms of *stability*, I have discovered that my commitment to the Word of God has been the major contributing factor. The first thing I had to do was to submit myself to the authority of the Bible. It was one thing for me to study about being God's creation, but it was another thing to live it out practically—to exercise confidence in my relationships and to accept responsibility. I have prayed that God, through His Spirit, would make my heart sensitive and responsive to His Word. There have been many times that I have had to struggle alone with God, because I realized that certain attitudes to people and the ministry had to be

changed, but there has been no greater joy in my experience than that final surrender of saying, "Have Thine own way, Lord."

"Not only had there to be a submission to the authority of the Bible, there also had to be a submission to the *author* of the Bible. As I began my studies at O.B.C., I began to realize that I knew a lot about God, but I didn't fully know God. Knowing God involves a commitment to seek after God with all my heart, as the psalmist expresses it in Ps. 42:1

"As the hart panteth after the water brooks,
so panteth my soul after thee, O God."

"For example, this past year in my responsibility as Student Council President, I had a great struggle between my administrative responsibilities and spending time with people. I had claimed that spending time with people was one of my top priorities, but sometimes I found that I used my administrative responsibilities as an excuse. At those times I had to begin to examine my priorities and therefore a constant daily commitment to the Lord. Secondly, there was a surrendering of views of God. It was very easy for me to put God in a box and to say that God could only work in certain ways, but I came to realize that God's ways were radically different.

"One thing I especially appreciate about O.B.C. is the freedom which it gives me to develop convictions and to live with these convictions. A part of the maturing process has involved, for me, an acceptance of others, a willingness to listen to others of different convictions, to sometimes disagree with them, yet not to cut myself off from having fellowship.

"My involvement in a local church has also been a contributing factor to the development of stability in my life. I was given an opportunity to put into practice those things I had been learning in the classroom.

"It was one thing to learn about sermon development, but it was a completely different story to stand in a pulpit with all eyes pointed in my direction and my knees playing a calypso beat. The local church was crucial in that it also provided a support base of prayer and encouragement, which was important as I faced the daily struggle of personal growth.

"Not only has stability been developed in my life through my submission

to the Word of God and the development of convictions, but there has also been a growth in *consistency*. The community life emphasis of the College has been the major contributing factor in this. At first, I found that it was very easy to slack off at O.B.C., seeing that we were all Christians. But as I began to grow in my knowledge of God, I began to realize that everything I did was to be a reflection of God's grace in my life. That realization meant for me (a) a high standard of Christian living, because of my experience of the faithfulness of God; (b) high academic excellence—I have appreciated the emphasis on academic achievement at O.B.C., both as it was emphasized in the classroom and demonstrated in the lives of the professors; (c) a strong professional awareness. This was brought out in my first year when I learned that one of the basic philosophies of O.B.C. was that its students were not merely being prepared for ministry, but are to be involved in ministry within the context of the community and in Christian service. I began to realize that the attitudes and strengths I developed *now* were the attitudes and strengths I would take with me into "full-time ministry".

"In addition to the stability and consistency, there has been the area of *responsibility*. Through my experience at O.B.C., God has provided me with a number of opportunities to exercise some responsibility. This past year I have had the opportunity to serve as student body president. But aside from all the responsibility I have had to face, the greatest joy has been the fact that God has caused growth in my ability to respond to Him and His call on my life. Over the last few weeks, I have been faced with a number of decisions and choices. With each decision and choice has come the question, "Michael, what do you desire"? Tonight by the grace of God, my answer is "Only You, Lord."

"So I thank God tonight for His work and patience in dealing with me. I would also like to thank my profs for their support, encouragement and examples. I would also like to thank my parents for their support and understanding, as well as all those who stood with me in prayerful support."

As these students testified, it does matter where you start and where you go. Why not make O.B.C. YOUR starting point?



Mr. A. E. Davidson

MR. A. E. DAVIDSON RETIRES

As it must to all men (and women!) that time known as retirement has arrived for our Mr. Andy Davidson, long-time comptroller and treasurer of the College.

Andy came to us from that so-called secular business world in 1966. He already had a wide experience in business with Pillsbury Canada, Ltd.; St. Andrews General Hospital, Midland, Ont.; The Steel Company of Canada and other firms.

During World War II, he served as an Infantry Training Officer (Lieut.) with the Canadian Army.

Andy and Beulah (his wife) have been warm and friendly colleagues in the work of O.B.C. during these past 15 years. He retires to become the Church Administrator of Yorkminster Park Baptist Church, one of the largest and strongest Baptist evangelical churches in Metropolitan Toronto.

We say a fond farewell to the Davidsons, and pray God's richest blessing on them in the days and years that lie ahead.

Our thanks go to them too, for a job well done and a good Christian friendship practised during these 15 years with us.



Mrs. Pearl Dobson

ANOTHER FAREWELL

For 13 years, Mrs. Pearl Dobson has managed our O.B.C. Bookstore. Now she is leaving us to teach Bible at Windward Islands School of Evangelism (W.I.S.E.) in St. Vincent, West Indies.

Pearl has served as a missionary in China, and since coming home has taught a Bible Class at Knox Presbyterian Church, Toronto, together with her responsibilities at O.B.C.

We will miss her smile and her inspirational friendship, but pray for her God's richest blessing as she returns to missionary work.

Thanks, Pearl, for your loving ministry here.

O.B.C. SCHOLARSHIPS AND AWARDS GIVEN AT GRADUATION 1981

SCHOLARSHIPS:

SENIOR SCHOLARSHIPS:

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

THE JOHN McNICOL SCHOLARSHIP (\$100.00)—*Gary Wightman*

THE E. G. BAKER SCHOLARSHIP (\$200.00)—*Heather Ann Heeney*

THE MERLIN GROVE MEMORIAL MISSIONARY SCHOLARSHIP (\$250.00)—*Linda Sibley*

ALUMNI SCHOLARSHIPS (\$500.00 each) (2)—*Isobel Wilson, Lee Tuson*

CAMERON ORR MEMORIAL SCHOLARSHIPS (\$500.00 each) (3)—*Marilyn Lemon, Laura Stevens,*

Donald Boyd (more)

UNDERGRADUATE SCHOLARSHIPS:

THE F. V. ELLIS SCHOLARSHIP IN EVANGELISM (\$100.00)—*Malcolm Ross*

THE JOSEPH MCDERMOTT SCHOLARSHIPS IN EVANGELISM (\$250.00) (2)—*Colin Kohlsmith, Ronald Seabrooke*

BETTY PERCY MUSIC SCHOLARSHIP (\$200.00)—*Ann Stairs*

BURSARIES FOR GRADUATING STUDENTS: (\$300.00 each)

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

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

ACADEMIC AWARDS:

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

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

THE R. J. KOFFEND GRADUATE GENERAL PROFICIENCY AWARD—*Linda McGuire*

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

These awards are given in recognition of outstanding academic achievement in the various departments. Open only to graduating students.

JOHN McNICOL MEMORIAL AWARD IN BIBLICAL STUDIES—*Michael Blair*

J. B. RHODES MEMORIAL AWARD IN THEOLOGICAL STUDIES—*Carolyn McAuley*

PERCY H. HARRIS MEMORIAL AWARD IN PASTORAL STUDIES—*David Draffin*

WILLIAM R. QUINN AWARD IN MISSIONS—*Joy Borody*

LESTER LANKIN MEMORIAL AWARD IN CHRISTIAN EDUCATION—*Claire Williams*

JOSEPH C. MACAULAY AWARD IN MUSIC—*Sandra Vardy*

JEAN C. SCOTT MEMORIAL AWARD IN GENERAL ARTS—*Andrew Lau* (more)

GENERAL AWARDS:

THE STANLEY A. BOSWELL PUBLIC SPEAKING PRIZES (2)

The prizes are awarded to the students demonstrating abilities in content preparation, organization, delivery, and overall improvement in first year public speaking class. They are in the amounts of \$100.00 and \$50.00.—*John Konrad, Mark Rees.*

THE EX-RABBI HENRY BREGMAN MEMORIAL AWARD—Awarded to the College student who has achieved the highest academic standing in Introductory Hebrew. (\$50.00 cash)—*Michael Blair*

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

THE CANADIAN BIBLE SOCIETY AWARD—is a Good News Bible (hard cover)—*Linda Carr*

THE BLACKTHORN AWARD—Awarded annually to a student entering the final year of the B.Th. degree program who has good academic standing. (\$50.00 College Bookstore Voucher)—*Godfrey Green*

THE MUSICAL ARTS AWARD—This is a new award which will be given out annually hereafter, and is awarded specifically for the student's work in original musical composition, i.e. his own composing skill. (\$100.00)—*Frank Wallace*

DELTA EPSILON CHI

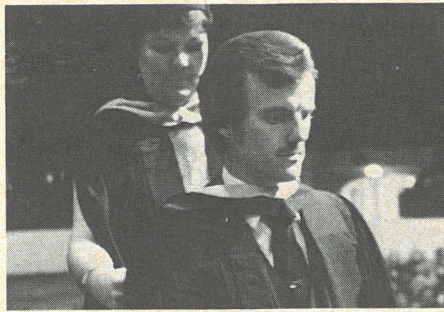
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*Linda McGuire
Claire Williams
Joy Borody
Carolyn McAuley
Andrew Lau*

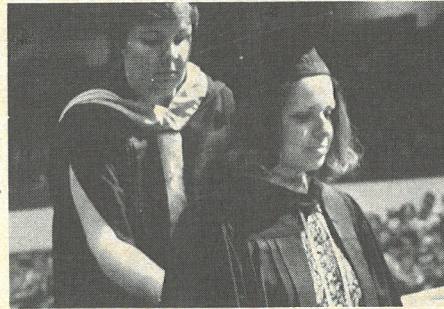
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This is the Honour Society of the Association of Canadian Bible Colleges.

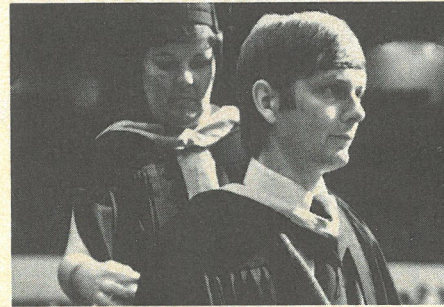
*Charlotte Church
Ellen Duffield
Robin Gilman
Michael Blair
Mary Orbine*



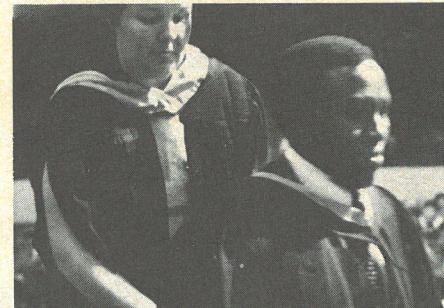
Lloyd Bell, B.S.M.



Debra Waugh, B.R.E.



David Frost, B.R.E.



Jacob Kibor, B.Th.

RECOGNITION OF A SOVEREIGN GOD

The Christian community of Canada was rightly distressed at the omission of the mention of the sovereignty of God in the new constitution and the charter of rights for all Canadians.

It was, therefore, gratifying to know that the Liberal Government listened to the voice of such Canadians and included the recognition of God in the constitution.

The Evangelical Fellowship of Canada (E.F.C.) is a strong, representative voice for many Canadians, and the following letter was sent to the Prime Minister and all Members of Parliament.

Let Canada and the world hear His voice in this needy day in which we live.

"The following is a resolution adopted by the Evangelical Fellowship of Canada at its biennial meeting convened in Toronto, February 25, 1981.

"The Evangelical Fellowship of Canada is an association of denominations, Christian institutions, parachurch organizations and individual congregations spanning all ten provinces:

"Be it resolved that we respectfully request the Right Honourable Pierre Elliot Trudeau to press for the reconsideration of the recognition of the sovereignty of God in the new constitution and charter of rights and to stand on the affirmative side of the issue. We submit the following reasons:

(1) Our heritage as a nation is Judeo-Christian and the cornerstone of that heritage is belief in one supreme God, the God who is Lord over history. It seems logical to acknowledge explicitly in our constitution what is implicit in our heritage. In fact, parliament has already done so when as recently as last summer it revised the national anthem, and in doing so acknowledged God.

(2) The acknowledgement of one supreme God to whom we as a nation are answerable gives ground for legislation bearing on all matters human. To omit any such reference only leaves the way open for substitution of other less worthy grounds—utilitarianism, naturalism, secularism, etc.—since legislation cannot escape growing out of presuppositions. Moreover, human rights though recognized by the state in a democratic society are a sacred endowment from God not bestowed but administered by the state.

(3) The Canadian Bill of Rights, assented to by Parliament in 1960, affirms that Canada is "founded upon principles that acknowledge the supremacy of God." This accomplished fact has in no way impinged on human rights in the twenty-one year interval. In fact, the opposite could be argued.

(4) To acknowledge the sovereignty of God explicitly would only accord with the beliefs of a significant majority of Canadians. The 1980 edi-

tion of the Yearbook of American and Canadian Churches for example, reports that the inclusive membership of churches in Canada is 14,299,474. And a recent poll finds that 80% of all Canadians believe in God. It seems logical to us that our legislators should act in accordance with a clear majority opinion.

"We thank you in advance for your consideration of this request. Be assured of our prayers for you as well as for all our other duly elected parliamentary representatives."

A news release from the House of Commons adds this.

"In announcing specific details of the federal government's proposed amendments to the Constitution, David Smith, Member of Parliament for Don Valley East said today that 'The federal government responding to the wishes of a number of individuals who testified before the Joint Committee on the Constitution, has introduced an amendment to the proposed Charter of Rights and Freedoms which would recognize the supremacy of God.'

"The phrase, which would appear as a preamble to the Charter of Rights and Freedoms reads:

'Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law:'

"Smith pointed out that Prime Minister Trudeau had indicated as long ago as last summer that it was the intention of the federal government to include the recognition of the supremacy of God in the Constitution. The constitutional preamble which the government proposed last July contained reference to the importance of God in Canadian society. That preamble was withdrawn because of the objections of the provincial premiers.

"The government previously introduced changes to the wording of the National Anthem to include reference to God. 'Today's amendment' said Smith, 'reflects the overwhelming consensus of Cabinet and of the Liberal Caucus that reference to the supremacy of God appear in the Constitution.'

"Government House Leader, Yvon Pinard called for non-partisan consideration of this important national belief and added that he hoped there would be unanimous support in the House of Commons and the Senate for this amendment."

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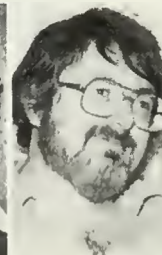
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BIBLICAL RELEVANCY

CHAPTER 5

MEETING OBJECTIONS

Standing on Scripture is not the only responsibility a Christian has, however. There is also a responsibility to defend the truthfulness of God's written revelation, particularly when questions are asked about the evangelical position. When people ask questions about the Bible or oppose the doctrine of inerrancy the Christian should "be prepared to give an answer to everyone who asks (him) to give the reason for the hope that (he has)," as Peter indicates (1 Pet. 3:15). Here are some helpful approaches to some typical objections.

Objection 1: Not Important

Inerrancy is not important. It is quibbling about insignificant details. What really matters is a person's relationship to Jesus Christ.

ANSWER: A person's relationship to Jesus Christ is of the highest importance. No Christian would ever want to dispute that. But how do you know Jesus except as He is presented to you in the Bible? If the Bible is not God's Word and does not present a picture of Jesus Christ that can be trusted, how do you know it is the true Christ you are following? You may be worshipping a Christ of your own imagination. Moreover, you have this problem. A relationship to Jesus is not merely a question of believing on Him as one's Saviour. He is also your Lord, and this means He is the One Who is to instruct you as to how you should live and what you should believe. How can He do that apart from an inerrant Scripture? If you sit in judgment on Scripture, Jesus is not really exercising His Lordship in your life. He is merely giving advice which you consider yourself free to disobey, believe or judge in error. You are actually the lord of your own life.

Objection 2: Not Biblical

Inerrancy is not Biblical. The Bible does not say it is inerrant. It says only that it is inspired.

ANSWER: This is like saying that the Bible does not teach the doctrine of the Trinity. True, the Bible does not contain the word "trinity", and no-

where does it say in so many words, "There are three persons in the one God—God the Father, God the Son, and God the Holy Spirit." But the Trinity is still clearly and emphatically taught. The Bible teaches that there is one God. It also teaches that Jesus and the Holy Spirit are distinct from the Father and from each other and yet that each is divine. Our doctrine of the Trinity is merely a logical and consistent way of stating these two truths. It is the same with the doctrine of inerrancy. The word "inerrancy" does not occur in Scripture, nor does Scripture say, "The Bible is without error in all it affirms." Yet the doctrine of inerrancy is there. It is a necessary and obvious conclusion based on two other truths that Scripture does declare clearly. First, the Bible is God's Word. That is, the very words of Scripture are the words of God. Second, God is a God of truth and therefore speaks truthfully. If those statements are true, the only possible conclusion is that the Bible is inerrant in everything it teaches.

Objection 3: Divisive

Inerrancy is divisive. Many who call themselves evangelicals do not hold to inerrancy. If you insist on the importance of this doctrine, you will divide the evangelical movement at precisely the moment when it seems to be making a real impact.

ANSWER: Inerrancy, like the doctrine of inspiration (of which it is a part), is not a dividing point for evangelicals, but a rallying point. The effect of defending inerrancy should be exactly the opposite of what this objection implies. The only thing that has ever tied Christians together is a common experience of salvation through the Christ of the Bible. Therefore, they have always acknowledged the Bible as their only infallible rule of faith and practice. What other unifying factor is there if we cannot agree that the written record of our faith is true? Without that everyone will do what he or she thinks best and the evangelical church will disintegrate just as the liberal church has done. If it is a choice between evangelicals who adhere to the church's historical teaching and evangelicals who reject and try to remake the evangelical movement over into their own image—who is it who is being divisive? If evangelicals are being divided, it is being done by those who have changed from a high

to a low view of Scripture.

Objection 4: Modern Scholarship

Inerrancy is refuted by modern scholarship. It may have been possible to believe in inerrancy in a less knowledgeable or sophisticated age, but we know today that this view is impossible.

ANSWER: What argument has persuaded you that the Bible has errors in it and is therefore not totally true? Are there real, provable errors? Or are you just adopting the skeptical mind set of our contemporary unbelieving world? One class of supposed errors is miracles. "The Bible must be making a mistake when it says that Jesus raised Lazarus from the dead, because dead men don't rise," some say. "The iron could not float, the sun could not stand still." The issue here is not error, but faith in God or lack of it. Just because you have not seen a resurrection does not mean that resurrections never occur. In fact, if God repeated miracles too often, they would cease to be miracles and would lose their evidential value. The real issue is whether or not there is a God such as the Bible depicts. If there is, then no miracle is beyond possibility. Besides, if you accept the resurrection of Jesus Christ from the dead, which you should, the other miracles are easy.

A second class of supposed errors has to do with moral issues. In Joshua the Jewish people are commanded by God to kill the Canaanites. Some regard this as an error, because on the basis of their own outlook "the killing of innocent people is morally wrong." This forgets two important points. First, the Canaanites were far from innocent. Second, God is the Lord of life. He gave life and has the right to take it away. The only error here is the error of assuming you or other fallen human beings have the right to pronounce on the rightness or wrongness of God's decrees or actions.

The most significant class of supposed errors is apparent contradictions within the Bible. Examples would be the length of time Israel is said to have been in bondage in Egypt (Genesis 15:13 says it was 400 years, while Exodus 12:41 says it was 420 years) or the number of angels reported as being at Christ's tomb following the Resurrection (John 20:12 mentions two, Matthew 28:2 only one). These are divergent ways of reporting the events, of course. But they

are not contradictory. The difference in the number of years the Jews are said to have been in Egypt may be the result of one writer starting from a different point than the other or of one giving an exact figure while the other is rounding the number off. So far as the angels are concerned, if there were the two John reports, there was certainly one, as Matthew says. People who deny inerrancy try to give the impression that the discovery of problems like these has led them to abandon the inerrancy position. But these problems are not new. They have been known down through the centuries, and reasonable answers have been given to them. So far as evidence goes, we have more evidence for a high view of the Bible today than in earlier times. Discoveries from the Dead Sea, Summeria, Nag Hammadi, and now more recently from Elba in Syria, provide more support than ever for the position that evangelicals have long held.

Objection 5: Arguing in Circles

Inerrancy means arguing in circles. You believe in inerrancy because you believe the Bible teaches it, but you believe the Bible because you believe in inerrancy.

ANSWER: This is not the case. A logical presentation of the case for inerrancy is not circular.

a. The Bible is a reliable and generally trustworthy document. This is established by treating it as any other historical record, as, for instance, the works of Josephus or the accounts of war by Julius Caesar.

b. On the basis of the history recorded by the Bible we have sufficient grounds for believing that the central character of the Bible, Jesus Christ, did what He is claimed to have done and therefore is Who He claimed to be. He claimed to be the unique Son of God.

c. As the unique Son of God, the Lord Jesus Christ is an infallible authority.

d. Jesus Christ not only assumed the authority of the Bible existing in His day, the Old Testament; He taught it, going so far as to say that the Scriptures are entirely without error and are eternal, being the Word of God.

e. If the Scriptures are the Word of God, as Jesus taught, they must for this reason alone be entirely

trustworthy and inerrant, for God is a God of truth.

f. Therefore, on the basis of the teaching of Jesus Christ, the infallible Son of God, the church believes the Bible also to be infallible.

This argument begins with the nature of the Bible in general, proceeds to the Person and teaching of Jesus Christ and concludes by adopting His teaching where the nature of the Bible is concerned.

Objection 6: Withhold Judgment

Inerrancy is a matter on which I can withhold judgment. It is a technical matter and is best discussed by scholars.

ANSWER: On the contrary, it is the most basic of all matters. It is nothing less than the question: Is there a sure word from God? If we can answer that question positively, then the way of salvation and of sure blessing in the Christian life is known, and you will be blessed to the degree you follow it. If God has not spoken clearly, then everything is uncertain, and you are merely groping hopelessly after truth. Has God spoken? If He has, then to say, "I can withhold judgment" is the same as saying, "I can question God." God forbid that you should retreat into such an illogical and irreverent position.

Conclusion

The inerrancy debate is about truth. This is a matter no true Christian can take lightly. It is a matter of foundations. As the hymn writer said,

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!

The Psalmist asked, "When the foundations are being destroyed, what can the righteous do?" (Ps. 11:3).

For the last hundred years Christians have seen the Bible attacked directly by modern liberal scholarship and have recognized the danger. Today a greater danger threatens—the danger of an indirect attack in which the Bible is confessed to be the Word of God, the only proper rule for Christian faith and practice, but in which it is said to contain errors.

This threat is greatest because it is often unnoticed by normal Christian people. If a liberal denies the virgin birth, questions the miracles of Christ or even declares that Jesus was only a man (as many are still doing), most Christians recognize this for what it

is—unbelief. They see the hand of Satan in it. He is the one who questioned the word of God in the first recorded conversation in the Bible: "Did God really say, 'You must not eat from any tree in the garden'? . . . You will not surely die . . . God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (Gen. 3:1, 4). But if someone pretending to be an evangelical says, "Sure I believe in the Bible, as you do, but what difference does it make if there are a few mistakes in it? After all, the Bible isn't a history book. It's not a science book. It only tells us about God and salvation," many Christians fail to see that this is also an attack on the Bible, and so have their faith undermined without their even knowing it.

John Wesley knew different. He said, "If there be any mistakes in the Bible, there may well be a thousand. If there be one falsehood in that book, it did not come from the God of truth."

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



Dr. V. Adrian and Rev. J. Vold (at Baccalaureate)



Rev. G. E. Barton, Academic Dean, Central Baptist Seminary at Graduation

SIR FRANCIS DRAKE

Matthew Francis, M.A., B.LITT.

There is more to Sir Francis Drake than the legendary "we have time to finish the game and beat the Spaniards afterwards."

He was an accomplished painter, observing and sketching with such detail that Don Francisco de Zarate, a Spanish Captain once Drake's prisoner said, "everything is depicted so naturally that anyone who uses these paintings as a guide cannot possibly go astray."

The Captain also noted that on Sundays Drake's "Golden Hind" (formerly the "Pelican") was habitually ordered to be dressed with flags and banners, while the crew donned their best rig for devotions. Another Spaniard commented on the regular public reading of the Bible on board, and on the sermons of Chaplain Fletcher. Drake himself often preached the sermon. He also required all vessels under his command to hold divine service twice daily and to forbid gambling. Drake privately read the Scriptures regularly and, apparently, believed in Biblical numerology.

When he lost several of his men, including his brother Joseph, because of a "virulent infection", Drake ordered the ship's surgeon to dissect Joseph's body so that the nature of the disease could be established. The intention was that others should benefit from the findings of this post mortem. The men had succumbed to what is generally known as "Yellow Fever". His was a ruthless quest for knowledge.

Francis Drake was elected Mayor of Plymouth. During his tenure he improved the city's water supply by building an aqueduct about 27 miles long, from the river Meavy into the city. He fortified the harbour and prepared fireships in case a second Armada sailed from Spain. He served as an inspector for the Royal Commission on the state of the Navy. He improved the efficiency of the Devon militia, and in 1584, was the Member of Parliament for Bossiney. In Parliament he served on several committees, including one which was responsible for legislation towards "the more reverent observing of the Sabbath day".

Above all, Sir Francis Drake was a zealous Protestant who saw clearly the clash between England and Spain as a Holy War. He was a child of the

English Reformation. Whence this zeal?

Drake was born in Crowdale, near Tavistock, Devon, probably in 1542. The exact date is difficult to determine. His father, Edmund Drake, was an outspoken Protestant. This made him a marked man, and he had to flee from Devon when Cornishmen rebelled against the new English Prayer Book introduced by King Edward VI.

"The Prayer Book Rebellion", as it was called, began in Bodmin, spread rapidly through Cornwall and into Devon. The rebels were determined to reinstate the ancient ritual, the Concessionai and the veneration of relics. They sought to oust the new Prayer Book, to destroy the English Bible and to persecute all who read it and lived by it.

Edmund Drake prudently took his wife and family to Plymouth, only to find the town had surrendered to the rebels through the treachery of the Mayor. The Drake family fled to Greenwich where they found refuge in a hulk near Gillingham on the River Medway. There Edmund Drake reared his family of twelve sons, basing their education on the Bible and Foxe's "Book of Martyrs". Later, he became the Vicar of Upchurch, Kent.

Francis learned the rudiments of seacraft from an aged skipper in a "leaky tub" of a ship. In his early twenties he was the Third Officer in one of the ships of his relative, Sir John Hawkins.

On this ship Drake was submitted to an intensive course in navigation and trade practices. And it was on this voyage he was instrumental in converting his Cardiff shipmate, Morgan Gilbert, to the Protestant faith. Six years later Gilbert was captured by the Spaniards, sentenced by the Inquisition to two hundred lashes and twenty years in the galleys. Whether he survived this vicious sentence is not known. The Sixteenth Century had its known and unknown martyrs.

By 1567 Drake had been promoted to Captain. He accompanied Sir John Hawkins on an expedition to the Caribbean. After various raids and needing repairs, Hawkins was advised to make for San Juan de Ulua, the port for Vera Cruz. Here he was surprised by the Spanish Plate Fleet carrying the new Viceroy of Mexico, Don Martin Enriquez.

For Hawkins to have attacked the fleet would have been seriously irreg-

ular according to the protocol of his day. Instead, he made a deal with the Spaniards. Hostages were exchanged, provisions taken aboard Hawkins' ship and some vessels were allowed to refit. But the Spaniards did not keep their word. They broke the truce. Battle raged. Both sides lost ships. Hawkins' ship, the "Minion", became so overcrowded with English survivors there was a serious shortage of food and water. Because of this, a hundred of his men pleaded to be put ashore on the Mexican coast. He acceded.

Some died of malnutrition; others were captured and sent to Spain to face the Inquisition. Of those persecuted, Robert Barrett steadfastly refused to recant his Protestant faith. He was burned alive in the market place of Seville. Drake kept Barrett in special remembrance for the rest of his days. For both Hawkins and Drake, the battle of San Juan de Ulua was pivotal. Henceforth they knew no trust could be placed on Spanish deals. Drake became a privateer, receiving his commission from Queen Elizabeth.

Drake has been called a pirate. He was not. There is a nicety of difference between pirate and privateer as George Malcolm Thomas points out in his biography, "Sir Francis Drake". A pirate is the enemy of the human race. A privateer is selective, waging war at his own expense and risk against the enemies of his country. For Drake, this meant open warfare against a ruthless enemy of England, climaxing in the defeat of the Spanish Armada.

"The Golden Hind" had circumnavigated the world. The first ship ever to have done so. For this Francis Drake was knighted. The ceremony is noteworthy.

Drake's ship was moored at Deptford. Queen Elizabeth came on board on the 4th April 1581—just three centuries ago. After a sumptuous banquet came the Investiture.

Accompanying the Queen was the French envoy, Sieur de Marchaumont, who was in England to negotiate a marriage between Elizabeth and the Catholic Duc d'Alencon, the French King's brother. Bernardino de Mendoza, Philip of Spain's Ambassador, was mortified by the negotiations. Philip wanted Drake's head. Elizabeth knew this and jocularly said she would now strike it off with a gilded sword. She handed the sword to the French

envoy, de Marchaumont, ordering him to dub Francis Drake.

In doing so, whilst she defied the most powerful monarch in Christendom, she also cast some doubt on her Protestantism. Her action could have meant that she seriously contemplated marriage to d'Alençon, a marriage which would have greatly dismayed the English Puritans.

Gifts were exchanged between the Queen and the newly dubbed Knight. He gave her a diamond encrusted frog—which could have been sly humour on his part because the queen had nicknamed d'Alençon, her "frog". Elizabeth presented Drake with a jewelled pendant containing a miniature portrait of herself, and a scarf of green silk, bordered with gold lace and embroidered in gold thread at both ends with, "The Almighty God be your Guide and your Protector to the End."

De Mendoza was horrified. He saw Drake as a pirate who should have been executed, instead of receiving a Knighthood and "blasphemously given . . . a holy text to preserve his life."

"The Singeing of the King of Spain's Beard" in 1587 at Cadiz and Sagres, with the resultant spoil, was more than a naval victory in Drake's eyes. He had set out to humble Spain. He "saw himself as the instrument of 'God's purpose' in rescuing England from the toils of Catholic Spain." Nevertheless, the victory was not his alone. It belonged to all the faithful.

This is clearly indicated in a letter written by Drake from Cadiz to John Foxe, the martyrologist, and quoted by Neville Williams in his book, *Francis Drake*.

Master Fox, whereas we have had of late such happy success against the Spaniards, I do assure myself you have faithfully remembered us in your good prayers, and therefore I have not forgotten briefly to make you a partaker thereof . . . Continue your supplications and thanksgivings . . . that we may have continued peace in Israel . . ."

The letter was signed—"Your loving friend and faithful son in Christ Jesus"—an indication of the influence Foxe had had on Drake's life. Drake added a postscript—"Our enemies are many, but our Protector commandeth the whole world. . . ."

Unfortunately, Foxe, who had taken an active interest in Drake's career, died before the letter reached Eng-

land. For Drake, Foxe's death "slightly soured the fruits of victory" because the old man had been a link with Drake's Protestant upbringing and with his father, Edmund Drake.

Of course, Drake's name is rightly and ineradicably linked with the defeat of the Spanish Armada in 1588. On the 24th of November of that year a Thanksgiving Service was held in the old St. Paul's Cathedral. The Queen, the nobility, the greats of the land were present. The preacher was John Piers, Bishop of Salisbury, whose theme was "the Protestant Wind" which he paralleled to the mighty, rushing wind which wrecked Pharaoh's chariots in the Red Sea. The Bishop was promoted. He was made the Archbishop of York.

That the victory was mainly due to the wind became popularly accepted, so much so, that when Elizabeth struck medals to commemorate the English naval triumph, most of them bore the caption, "God breathed and they were scattered".

Historians are divided on the miraculous change in the wind's direction. Some think the wind favoured the Spanish, others, the English. But one point accepted by the majority is "that the defeat of the Armada decided that the Counter-Reformation was not to triumph throughout Europe." (*The Defeat of the Spanish Armada*—Garrett Mattingly, 1959).

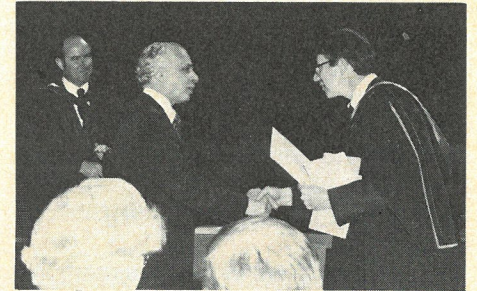
Almost immediately after the defeat of the Spanish Armada, Drake and others persuaded the Queen to send a fleet to Portugal. The expedition was a failure. Drake was made the scapegoat and fell out of favour for almost five years.

But the Queen's coffers needed replenishing. Drake was recalled for sea service. There were many stories, but in January 1595 Drake and Hawkins induced the Queen to send them on a large scale raid to the Caribbean. It had been Drake's dream for twenty years to seize Panama. After much haggling the fleet left Plymouth on August 29 for Puerto Rico. It was an ill-fated expedition. There were numerous setbacks. Sir John Hawkins died on the afternoon the fleet anchored off Puerto Rico. The attack on the city failed. The Spaniards had been fully forewarned of the planned invasion. The fleet was stricken with sickness. Drake himself became ill, a dying Admiral of ships crowded with dying men. Dysentery. He died on Jan-

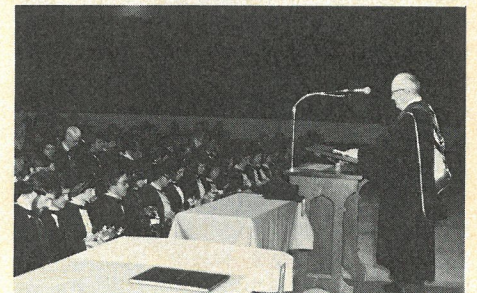
uary 27, 1596. He was buried at sea.

News of his death sped through the Spanish empire. Seville was illuminated in celebration. It was said that King Philip of Spain showed more pleasure than he had done since the Massacre of St. Bartholomew's Day, August 24, 1572.

Sir Francis Drake held and holds a unique place in history. He was multi-talented. He was a Protestant whose faith burned as passionately as his patriotism. He was a Puritan alive with a converting zeal, a born explorer with a God-fearing intensity of a missionary. He "never forgave the Spaniards for cruelties of the Inquisition from which so many of his shipmates suffered." He was the architect who made England the foremost maritime power for centuries, but, supremely, he helped to give England her Protestant freedom.



Dr. S. H. Cockburn receiving Alumni Honours from Alumni President Rev. C. Jackson



Dr. S. L. Boehmer, Chancellor of OBC/OTS giving prayer of dedication

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TEACHING POSITION

The Muskoka Christian School in Utterson, Ontario invites applications for the following teaching positions for 1981-82 school year: Grades 1-3 and 4-6. Please forward inquiries and resume to R. Houser, Principal, Muskoka Christian School, P.O. Box 105, Utterson, Ontario P0B 1M0.



NEW APPOINTMENT AT O.T.S.

It is with great delight, that I am able to announce on behalf of the Board of Governors, the appointment of Dr. Ian Rennie to the position of Dean of Ontario Theological Seminary. Dr. Rennie, who is presently serving as Associate Professor of Church History at Regent College in Vancouver, will commence his duties in Toronto this fall. He will succeed Dr. Mariano Di Gangi, Professor in Practical Theology, who assumed the Dean's position for an interim year.

Dr. Rennie, who specialized in history in his studies at the University of Manitoba (B.A.) and Toronto (M.A., Ph.D.), will teach in the field of Church History. His book on *Anglican Evangelism and English Public Life 1823-1850*, will be published shortly. He has contributed towards a variety of publications including *The New International Dictionary of the Christian Church*, and *Biographical Dictionary of the Earlier Evangelical Movement*.

He is widely known in evangelical circles and appreciated for his involvement in Christian endeavors. His theological studies took place at Knox College, Fuller Theological Seminary and Cambridge University. The Lord has blessed him in a number of ministries. For several years he served on the staff of Inter Varsity Christian Fellowship; he served five years as youth director at Knox Presbyterian Church in Toronto; several as Pastor at Petawawa Presbyterian Church, and eight years as Pastor of Fairview Presbyterian Church in Vancouver. Dr. Rennie and his wife Lee, recently visited Toronto and Ontario Theological Seminary. They are looking forward with expectation to their future involvement at the Seminary, even though they leave the beautiful



Dr. Ian Rennie

Rockies and part of their family behind.

Dr. Rennie's evangelical commitment, his faithfulness to the Scriptures, and his vital interest in the task and mission of the church in the world, make him a welcome addition to the OTS Faculty. Join us in prayer for fruitful years of ministry in the preparation of men and women for effective Christian Service in the Church of Jesus Christ.

Victor Adrian
President O.B.C./O.T.S.

ONTARIO THEOLOGICAL SEMINARY CHANGES

For the past several years, the Rev. K. Bruce Edwards has rendered valuable service in our developing Seminary programme. Whether teaching Greek, conducting Field Education, dealing with Admissions or functioning as Registrar, he has done a most commendable job. Mr. Edwards will be going with his wife Donna to an overseas missions situation (likely Zaire) where his teaching skills and her medical training can be put to

good use for the advance of the Gospel.

Dr. Dennis Oliver has been appointed by the Board to teach Missiology and Urban Evangelization and serve as Director of Field Work, effective August 1, 1981. A graduate of the University of British Columbia, Knox College, and Fuller Theological Seminary, Dr. Oliver pastored a Presbyterian Church in Kapuskasing before accepting a post in Regina with the Canadian Bible College and its Theological Seminary. He is also involved in the furtherance of Church Growth and Renewal.

Mr. Douglas Webster, who has completed his doctoral requirements in theology, will join the faculties of O.T.S. and O.B.C. on a full-time basis effective June 1, 1981. His responsibilities will include that of Registrar and Director of Admissions at O.T.S. as well as teaching in both schools. After studies at Wheaton College and its Graduate School, Mr. Webster came to O.B.C. in a part-time capacity while pursuing studies for his Ph.D. at the Toronto School of Theology.

These fellow-servants in the work of the Lord are commended to your prayers that they may experience the joy of a willing obedience.

O.T.S. BOOK REVIEWS

The Farewell Discourse and Final Prayer of Jesus, by Donald A. Carson (Baker Book House, Grand Rapids, Mi., U.S.A., 207 pp.; \$11.95).

From the prolific pen of a young professor of New Testament at Trinity Evangelical Divinity School comes a worthwhile addition to the considerable literature on John 13-17. A Cambridge University Ph.D., who has lectured at Ontario Theological Seminary on Matthew during a recent Inter-Session, he nevertheless expounds the Biblical text in plain speech and with a practical, pastoral purpose.

Carson perceives that "the Farewell Discourse must not be treated simplistically, as nothing more than Christian comfort designed to console defeated saints . . . it is first and foremost an exposition of the significance of Jesus' 'going away' to his Father via the cross. It is elemental theology; and only as such does it offer encouragement and consolation" (p. 19). We discover new faith and fortitude, "not by

SEMINARY NEWS

clinging to isolated spiritual aphorisms and evangelical clichés, but by returning to a deep understanding of the historical and redemptive structure of our faith" (p. 20).

The great truths of this familiar section of John's gospel are presented point by point, so that you always know where the author is at in the course of exposition. A healthy corrective to the kind of "preaching" that resembles nothing more than what the author of Genesis describes as being "without form and void."

Mariano Di Gangi
Interim-Dean
Ontario Theological Seminary

MORE BOOK REVIEWS

by R. R. Matheson

Our Savior God, ed. James Boice (G. R. Welch, \$7.15 paperback). This paperback contains a series of addresses given at the Philadelphia Conference on Reformed Theology. A number of Reformed theologians and pastors such as Roger Nicole, James Packer, S. Lewis Johnson, and James Boice have contributed articles on Man as a Sinner and Christ as the Saviour. The latter part of the book deals with the nature and extent of the atonement. Some of the articles reveal the distinctives of Reformed Theology such as the article by Nicole on Particular Redemption. Others reflect a viewpoint that would be broader in scope and probably would be exposed by the majority of evangelicals.

The Parables of Jesus, by Simon Kistemaker (G. R. Welch, \$11.95). There has always been a paucity of material on the parables from an evangelical perspective. The Biblical expositor has thus been forced to choose between such treatments as the highly allegorized work of Trench on the one hand, or a modern form critical approach like that of Jeremias on the other.

This work by a contemporary evangelical scholar helps fill this lack. The book is designed more for the expositor than the scholar, although the footnotes reveal an awareness of the critical material (the references to resource materials on the shrewd manager or unjust steward run to almost half a page in the footnotes).

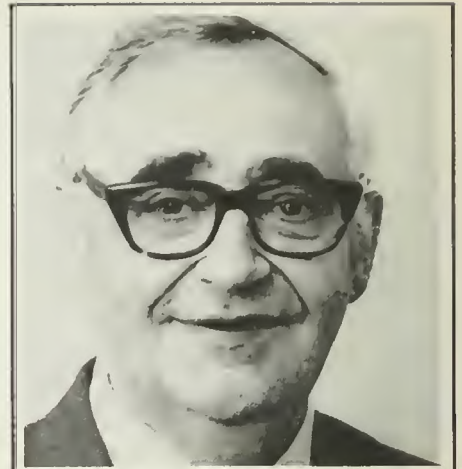
The author places the parable in its historical setting, then explains the story, and finally gives some ideas as to how the parable might be applied.

The book covers forty of the synoptic parables.

The Gospels in Current Study, by S. J. Kistemaker (second edition) (G. R. Welch, \$8.35). This is a revised edition of a brief but helpful study on current trends in New Testament.

Introduction: An introduction to such areas as Form, Reduction and Source Criticism along with a discussion of the New Hermeneutic are only a few of the areas discussed. The areas are almost too briefly treated in many places, but will furnish an introduction to the areas for a beginning student or interested layman. The last chapter on Interpretation is the most substantial addition to the revised edition and contains a discussion on Structuralism, a recent phenomena in New Testament studies.

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Dr. Roger Nicole, Gordon-Conwell Theological Seminary, Boston.



Dr. Donald Leggett, Ontario Theological Seminary, Willowdale.

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Dr. Roger Nicole, Professor of Theology at Gordon-Conwell, one of America's largest seminaries, is a graduate of the famed Sorbonne of Paris and Harvard University. His latest book, co-edited with J. Ramsey Michaels, is "Inerrancy and Common Sense". He will present studies on the Redemptive Work of Christ, concentrating on the relevance of that accomplished redemption to the sinner's guilt and the disciple's devotion.

Dr. Donald Leggett, Professor of Old Testament at O.T.S. and pastor of Village Green Baptist Church in London, lectures on the foundational and fascinating book of Genesis—indispensable to a right knowledge of our nature and destiny. Dr. Leggett is a graduate of Dickinson College, Reformed Episcopal and Westminster Seminaries, and the Free University of Amsterdam.

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Application deadline is set for August 1, 1981. Courses may be taken for credit at O.T.S.

Dr. Mariano Di Gangi

SEMINARY NEWS

Dr. James I. Packer Addresses O.T.S. Graduation

Speaking from 1 Chronicles 12:32, Dr. Packer encouraged O.T.S. Graduates to have "understanding of the times, and to know what . . . to do." He did it under three heads, emphasizing the kingship of Christ and the authority of His Word.

Our times, he said are "sifting" times. The chaff is being sifted from the wheat, the false from the true. This is especially relevant for Seminary grads of today. They need to know the truth "for the truth shall make you free" in the times in which we live.

They are also times of "shifting" when men are stepping across the lines, from inerrancy of Scripture to a liberal stance, or vice versa. He urged the graduates to stay close to the inerrancy of Scripture.

Then Dr. Packer said that it was a "drifting" time. Like a rudderless ship, the North American community is drifting, without God and without hope.

Dr. Packer concluded by reminding the Seminarians that they should know God, know Christ and know their Bibles. This profoundly spiritual man, with scholarly insights and an orator's tongue, led the graduates step by step to personal commitment to Christ and to His work. "God help us to understand our task in these times and help us to fulfill it. The world needs us desperately in our times. This is our mad world's only hope."

The third graduation service of Ontario Theological Seminary gives evidence of at least two things. The first is the growth and development of a young Seminary, that each year encourages more and more students to come and train for Christian service. The second thing is that the spiritual quality and character of its graduates are an indication of the work and the blessing of God in our midst.

Let these two testimonies, given at the Graduation Service on May 8, 1981, serve as a reminder of what God has done, is doing and can still do for more of His people.

Rev. Ron Unruh, pastor of Ferdale Bible Church in Peterborough, told of God's choice people in his life.

"One Sunday morning a pastor stood behind the pulpit and apologized for the Band-aid on his face. He said, 'I was thinking about my sermon

while I was shaving, and I cut my face.' Following the service that day he was given a note found in one of the collection plates. It read, 'next time, think about your face and cut the sermon!'

"I have been in the pastoral ministry for eleven years. What makes a person like myself want to become a preacher, and once having become one, why does he continue? Such sentiments as the above note expressed, do not deter me from stating that it is people who have affected my life for God.

"At the risk of sounding like an Oscar Award winning starlet who bores the audience with a tedious appreciation for the names of everyone she has ever known, I do wish to mention certain ones who have made me desire a godly life of service to others.

Called to Christian Ministry

"God has used very many human vehicles to deliver this call to serve Him. I vividly recall the joy in our home the night my father, returning from an evangelistic service, announced that he had surrendered his life to Christ. I was a young boy. To this day, my father has never preached a sermon, but he is a man whose life of devotion to his family and quiet love for the Lord has spoken volumes to me over the years. My mother has built a lifetime reputation of thoughtfulness and faithfulness, and in latter years has developed into a respected leader of women.

"I was nurtured in Calvary Church, St. Catharines where I was introduced to good preaching. As a child, I grew under the fine ministry of Rev. Archie McGilvray, now retired. On Sunday afternoons, my brother Murray and I would play church. I would preach like McGilvray, and Murray would be my congregation, but he wasn't good at it. He always talked back to the preacher. Then we would exchange roles, little knowing in our make-believe play, that one day both of us would be preachers of the Word. I trust that Murray is a better preacher now than he was a congregation then!

"As a young man I enjoyed the expositional ministry of Rev. James Vold. No preacher influenced me so strongly as he did. On one occasion



Dr. J. I. Packer

he told my mother with conviction, 'God has His hand on Ron.' He gave me opportunities to teach and preach, and prior to his leaving for a pastorate in Philadelphia, he left me with several hundred dollars worth of books to start my library. It was only fitting that he was invited to preach at my ordination a few years later.

"Inwardly moved by God's Spirit, I took a pastoral office at age twenty-seven, after many outward confirmations of that call by college faculty and pastors in my summer ministries.

Growth in Christian Ministry

"To the definition of preaching that says, 'preaching is the art of making a sermon and delivering it', someone has replied, 'Why no, that is not preaching. Preaching is the art of making a preacher and delivering that.'

"I am indebted to the congregations of two churches which have allowed God to use them to make a preacher of me. I have learned so much from experience that textbooks could only inform me about, yet I suspect that the making of a preacher is a life-long process. If a person continues to grow, he receives ever new challenges, for which his capacities are being enlarged, so that at the end of the journey the Lord can be seen and heard saying, 'Well done.'

"In God's wisdom, the way became available to me to pursue a graduate degree after six years of pastoral ministry. Almost five years ago I began at a summer class at the old Spadina campus. In that period of time, O.T.S. faculty have all played a part in preparing me for yet further ministry with their valuable input. From Dr. Di Gangi, I have gained further appreciation of the dignity of the pastoral calling and seen in him the admirable capacity for much work. I have known

SEMINARY NEWS

Drs. Leggett and Foster for twenty years. In Dr. Leggett I have viewed the happy combination of a keen intellect and a sense of humour and in Dr. Foster, a consistency of service, integrity in working through to theological positions he has a right to teach. Dr. Matheson's warm personality and interest in others made his courses eminently practical. One course with Dr. Adrian impressed me with his ability to defend his convictions with expertise. For a fledgling seminary, we have been blessed with a fine faculty. It is significant to me as a preacher, that every one of them preaches with regularity, two are pastoring churches now, one spent twenty years in pastoral ministry, and two are key laymen in local congregations. They have encouraged me to adopt this personal philosophy of ministry, 'Love Jesus Christ Supremely, study hard, love people, always work, and be yourself.'

'I thank God for Christine, my life partner who has reaffirmed and encouraged me in ministry as no one else could, or cared to, and for my children who at this moment are probably saying, 'think about your face and cut the sermon.'

'I haven't forgotten my Master, of Whom David Livingstone, at the close of his life, spoke in this way: 'If there is anyone greater, I do not know him. Jesus Christ is the only Master supremely worth serving. He is the only ideal that never loses its inspiration. He is the only Friend Whose friendship meets every demand. He is the only Saviour Who can save to the uttermost. We go forth in His name, in His power, and in His Spirit, to serve Him.'"

Then John W. Scorgie said:

"This evening, as part of the graduating class, I stand a recipient of God's grace and, I trust, a channel of His grace also. It is to the Good Shepherd I give thanks and ascribe praise for His gentle but firm leading in my life.

"For a few moments I would like to share something of my personal testimony but only that God's mercy, goodness, wisdom and patience be magnified. Just a few highlights and significant junctures in my spiritual pilgrimage will be mentioned.

"I came under the sound of the Gospel as a very little boy. I grew up in a Christian home and went to a Bible-believing church. I can re-

member, one bright morning, kneeling down beside my bed with my brothers and asking Christ into my heart. I was probably four or five years old.

"It was not until I was thirteen or so that I had the personal and blessed assurance that I was a child of God. A loving pastor, praying and patient parents, a group of earnest believers and a David Wilkerson Crusade caused me to draw near to the One Who was drawing near to me.

"In those early years, God gave to me a thirst for Himself and for His Word that has never been quenched, and, I trust, will ever increase. The authoritative and infallible Scriptures are very precious to me. The Author of the Word is even more so.

"I began serving the Lord in my local church during my mid-teens: teaching Sunday School, helping in the Boys' Brigade, sharing the Gospel and preaching God's Word occasionally in another church north of Toronto. God gave me great joy in serving Him.

"In 1972, I was struck by a car and almost killed, but God spared my life. From that moment on, I was even more conscious of the fleeting nature of physical life, and that God had a specific and particular purpose for my life.

"When I finished high school, I felt the Lord was directing my steps to formal study at Bible school. From that first day of training until now, almost eight years have elapsed. My years at Ontario Bible College and Ontario Theological Seminary have been, without a doubt, the richest, most satisfying and stimulating years of my life.

"Through these years I have learned to reverence the Holy One with greater awe, to love my Lord in a deeper way, to talk to Him with greater delight, to serve Him with greater zeal and to proclaim Him with increased boldness.

I am presently pastoring a church here in the city. I have grown to love the work of the pastorate. God has given to me the burden and concern of an under-shepherd. Such a stewardship, I only take with the knowledge and awareness of His constant presence and power with me. I dare not grasp the gift in presumption or pride.

"During my formal Bible training God brought into my path the most wonderful girl in the world. Cheryl is

Ontario Theological Seminary Graduates 1981

Certificate of Biblical Studies:

Margaret Joan Askey	Luanshya, Zambia
Karen Lee Homer	Chatham, Ontario
Ursula Körner	Frankfurt, W. Germany
Janet S. Y. Lau	Hong Kong
Phyllis Lorraine Patterson	Toronto, Ontario

Master of Theological Studies:

Danny James Biggar	Woodstock, Ontario
Roy R. Dart	Hong Kong
Shirley Marie Therese Ho	Hong Kong
Lu-Lu Ling	London, Ontario
James Rodney Shantz	Ayr, Ontario
Victoria E. Smith	London, Ontario
Dorothy Gwendoline Sowden	Brantford, Ontario
Katherine Elizabeth Tapley	Sackville, New Brunswick
Wendy Eloise Vasselsue	Welland, Ontario
James Bruce Watson	Toronto, Ontario
MacL. Wigfield	Wheatley, Ontario
Paul Alvin Zurbrigg	London, Ontario

Master of Divinity:

Rick George Frank Bell	Toronto, Ontario
Steven Edward Black	Uxbridge, Ontario
Russell Charles Dockendorff	St. Peter's Bay, P.E.I.
Warren Stewart Dockendorff	St. Peter's Bay, P.E.I.
Douglas D. Doyle	Toronto, Ontario
Ronald W. Hawkins	Dunnville, Ontario
Chi-Dik Peter Ho	Hong Kong
Alan Ross Hutchinson	Toronto, Ontario
Hrayr Nerces Kilejian	Toronto, Ontario
Michael Yu-Ho Leung	Hong Kong
Kelvin Y. C. Luong	Macau
Mervin Allen McGugan	Toronto, Ontario
John Gary Pepper	Toronto, Ontario
Jim Reynolds	Kingston, Ontario
John William Scorgie	Toronto, Ontario
Eric Royce Stropfle	Windsor, Ontario
Ronald James Unruh	Peterborough, Ontario
Andrew Ho-Shun Wong	Hong Kong

now my wife. She is a faithful companion and diligent co-worker in the ministry. She is a constant reminder of God's goodness and blessing in my life.

"The teaching and modeling of my professors ever stand as a stimulus to my further study in the Scriptures, as an encouragement to my own growth in godliness and as a rebuke to my own carnality. I thank God for every one of my teachers.

"It is my greatest longing and joy to serve my Saviour in the Body of Christ and to be a member of that Body which brings glory to the Head and edification to the other members. By God's gracious enabling I will be His servant until His work in me and through me is complete.

"My life verse is found in Philip-
pians 3:10. By God's grace, Paul's longing has become my own: 'That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.'"

OUR LORD JESUS CHRIST

By Dr. V. Adrian, President O.T.S.

There are few subjects which can more profitably engage the believer's heart and mind than our Lord Jesus Christ. On frequent occasions the Bible exhorts us to set our mind on Him. Unlimited resources of strength and spiritual vitality can be ours, in the midst of our daily labours, as we meditate on the Person and work of Christ our Lord! Communion with Him brings peace and joy, as expressed by Bernard of Clairvaux in his great hymn:

Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see
And in Thy presence rest.

From the inception of the Christian church, "Jesus is Lord" established the creed in simplest form. On that brief confession men and women were baptized as Christian believers, for the Word says, "If you confess with your lips that Jesus is Lord, and believe in your heart that God raised Him from the dead, you will be saved" (Romans 10:9). It was recognized that such a genuine confession could only be made by the Holy Spirit (I Corinthians 12:3).

The title, our Lord Jesus Christ, is very comprehensive, summing up the Scriptures' understanding of the Person and work of Jesus Christ. It is of supreme importance that believers grasp the fullness of God's revelation in Him. Jesus was very concerned that His disciples had a clear understanding of Who He was. Taking them on a retreat to Caesarea Philippi, He asked them the question, "Who do men say, that I, the Son of Man am?" In that day as in ours, there were numerous inadequate conceptions of Christ (Galatians 1). Men have a way of shaping Christ according to the inclination of their hearts. To Christ's more personal question, "Who do you say that I am?", Peter, illumined by the Father, truly confessed, "Thou art the Christ, the Son of the living God" (Matthew 16). Here is expressed that which is further elucidated in the Scriptures, that Jesus Christ had come among men as the anointed of God to perform the work of redemption. He had come as a Prophet, Priest and King. We too must daily view Him in the fullness of His self-revelation.

I. We must see Christ as the Son of the living God (Prophet)



In His important work, *Cur Deus Homo* (Why God/Man) Anselm raises the question, why it was necessary for God Himself to take on human nature and come to deliver man from his guilt and bondage. The book of Hebrews points out the necessity of the Redeemer of men to be like men in order to rescue them, saying, "since the children have flesh and blood, He too shared in their humanity in that by His death He might destroy him who holds the power of death—that is the devil—and free those who all their lives were held in slavery by their fear of death (Hebrews 2:14-15).

The incarnation of Christ, as the Word made flesh, is absolutely foundational in understanding Christ and His mission. From the early debates in the church, particularly during the fourth century, led so ably by Athanasius, a noble defender of the faith, the church has adamantly confessed Christ as the Son of the living God. The Jews took great offence at Christ's claim of Sonship. They thought it blasphemy that He should make Himself equal with God (John 5). Today we too are confronted by those who want to make Christ something less than God. It is precisely because Jesus is God, that He is able to save and deliver man from his guilt and sin.

The incarnation of Christ is the most perfect demonstration of the fact that our God is not a hidden God. Christ is God Emmanuel, God with us! He came to reveal the Father. He came to bear witness to the truth. "In the past" writes the author of Hebrews, "God spoke to our forefathers through the prophets, but in these last days He has spoken to us by His Son" (Hebrews 1:2). He came as a light shining in the darkness, and He Who has seen Him has seen the Father. As no other prophet, Christ is the most concrete witness to the reality and nature of God. In Him the perfections of God dwelt bodily. His compassionate life

demonstrated God's love. In His act of obedience He fulfilled all the demands of God's righteousness. In Christ God sets before us the image of what we are to be. That longing to be like Him is well expressed in the words of B. B. Warfield when he writes:

"Do we not rightly say that next to our longing to be in Christ is our corresponding longing to be like Christ; that only second in our hearts to His great act of obedience unto death by which He became our Saviour, stands His holy life in a world of sin by which He becomes our example?"

II. We must see Christ as the Lamb of God (Priest)

Ever since the Reformation, evangelicals have lodged deeply in their hearts and minds, as the centre of their theology, Christ as the Lamb of God Who taketh away the sin of the world!

The Bible uses a great variety of terms to bring home to us a full understanding of Christ's perfect work of redemption. The Bible speaks of Christ as our sacrifice: His sacrifice answers to our sin and guilt. He shed His blood on our behalf; He was our substitute paying the full penalty of sin for us.

Christ is our reconciliation. Reconciliation presupposes man's enmity against God, and God's alienation from man. Through Christ's act of reconciliation on the cross, removing our sins, the way to mutual friendship and fellowship was established. Reconciliation in Christ permits believers to enter into the joy of union and communion with God.

Christ is our propitiation. Some theologians shy away from this term. Nevertheless, as Leon Morris in his excellent study indicates, it is a Biblical term which expresses the reality of the wrath of God on sinners (Romans 1). The greatness of God's love is manifested in that He provided His own Son in propitiation for our sins, removing the cause of His wrath.

Christ is our redemption. As Redeemer, Christ liberated us not only from the guilt and penalty of sin, but also from the power and bondage of sin. Christ paid our ransom price. His death was a great victory! On the cross He demonstrated His power over our arch enemy. Paul expresses that victory in strong terms: "And having disarmed the powers and authorities, He made a public spectacle of

them, triumphing over them by the cross." (Colossians 2:15). Through Christ's life and death Satan's territory has been invaded. Through His power of redemption those who believe have been transferred from Satan's dominion of darkness into the kingdom of God's dear Son!

It is the Lamb of God slain on our behalf Who is our peace, for there is no condemnation to those who are in Christ Jesus. Daily we praise Him Who made a full atonement for our sins. Daily we may experience the joy of sin forgiven, for if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (I John 1).

III. We must see Christ as the resurrected Lord (King)

Paul urges the Colossian believers, as those risen with Christ, to set their minds on things above "where Christ sitteth on the right hand of God". The resurrection and ascension of Christ was a demonstration of unprecedented power. It also marked the transition from Christ's humiliation, as a meek and lowly servant among men, to an extended cosmic lordship. Peter cried out on Pentecost, "God has made this Jesus, Whom you crucified, both Lord and Christ." (Acts 2:36). Paul, writing to the Ephesians, refers to the greatness of the resurrection power by which Christ was placed, "far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come" (1:21).

These and numerous other references to Christ's lordship set before the believer have tremendous practical significance for him.

In the first place, they call us to a radical world perspective. Not Caesar, not political potentates, not evil principalities and powers are in cosmic control, but Christ is! He rules in this age and the age to come! In Him the Church of Jesus Christ may confidently and fully trust. In His power it seeks to fulfill its mandate, being assured that Christ builds His church and the gates of Hell shall not prevail against it!

Secondly, Christ's Lordship reminds the believer of the need to reverence Christ in his heart and life. Before Christ, the believer bows in adoration, worship and obedience. He permits Christ to be Lord of his mind, of his

will, of his career, of his cultural pursuits and his living standards. He rejoices in that lordship for through faith he is united to the resurrected Lord. In all the conflicts of life, his struggle against sin and temptation, he knows that greater is He that is within him than he that is without!

Thirdly, Christ in His Lordship is our supreme advocate. As continuing High Priest, Christ intercedes before the mercy seat of God. How comforting to know that the Lord of the universe is the High Priest Who has been tempted like as we are, yet without sin, Whose understanding and compassion have no bounds. Before His throne we hasten to receive grace and mercy in time of need.

Jesus Christ our Lord! Justifier, Liberator, Lord of our lives, and sublime example! Daily we claim the promise of God:

"And we, who with unveiled faces all reflect the Lord's glory, are being transformed into His likeness with ever-increasing glory, which comes from the Lord, Who is the Spirit" (I Corinthians 3:18).

THE LORDSHIP OF CHRIST & THE MISSIONARY MANDATE

Ebenezer Sikakane
Chairman Missions Dept.

"**NOT SO, LORD.**" These words of Peter are a contradiction in terms. "Not everyone that says, 'Lord, Lord . . .'" These words ring hollow and hypocritical. "Lord, what wilt Thou have me to do?" "Your will be done." Right on! To me, a Zulu, the idea of someone holding absolute authority is fully acceptable. King Shaka's authority was undisputed and unquestioned in my country. The command that came from him was taken seriously and *obeyed* immediately!

When we come to the Bible, we tend to see a similar authority, but held by the Lord Jesus. He saw Himself as possessing real authority. "You have heard it was said, BUT I SAY . . ." (That is final and authoritative.) He is the Righteous Ruler Who will rule the nations with a rod of iron, the One before Whom every knee shall bow and every tongue confess that He is Lord.



Rev. E. Sikakane

He is continuously commanding in the pages of Scripture. He commands everyone everywhere to repent (Acts 17:30, 31); He commands His followers to be witnesses (Lk. 24:48); and He commands them to go into all the world and make disciples (Mt. 28:18-20; John 20:21).

These commands are given by the Lord of the Church, and they demand total obedience from every member of the Body of Christ. Our worship, very often, does not reflect a real sense of worshipping "the Lord". Most of the things we do, tend to be geared to satisfy ourselves, as we take ourselves into consideration. It is very interesting to us non-westerners, to see how important it is in western churches to finish a service within 60 minutes. If the pastor goes beyond 12 noon, some people will be so upset, they will probably serve a "roast pastor" for lunch! So the pastor has to take into account first and foremost, the desires of the people as he makes up the worship service program.

The Lordship of Jesus Christ has got to be taken more seriously than it seems to be. It is the rediscovery of the Lordship of Christ that will bring urgency to our Missionary Mandate. It is not very helpful to talk about the Missionary Mandate of the church to people who have lost (or never had) an understanding of the Lordship of Christ, because the two go together. An atheist once ridiculed Christians thus, "If I really believed all that the Christians say they believe about God, Jesus Christ, Satan, the Bible, heaven and hell—and that I must tell unconverted people the Gospel which is the *only* way to save sinners from

eternal condemnation, I would run over broken glass, barefooted, to tell the whole world about Jesus' love and His salvation."

This "ridicule" sounds like a very justified indictment on the Church which has, by and large, lost a right understanding of the Lordship of Christ, and therefore lost its mandate to witness to our hurting world. The Lausanne Covenant states, "Our task requires the whole church to take the whole Gospel to the whole world." The mandate to make disciples is the overall responsibility of the 'whole church' of Jesus Christ. The 'whole world' is the assignment for the 'whole church.' The task is to take the 'whole Gospel' or the Good News to everyone. The 'whole Gospel' for the 'whole man' is becoming an important issue in developing countries where most missionaries are working. It is an issue that cannot be ignored. By the 'whole man' is meant both the spiritual and social needs of the individuals.

The evangelicals are taking another look at the church's mandate. Lausanne certainly came up with a very strong statement on social concerns. To quote again from the Lausanne Covenant:

We affirm that God is both the Creator and the Judge of all men. We therefore should share His concern for justice and reconciliation throughout human society, and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect, and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation; nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not

be afraid to denounce evil and injustice wherever they exist. When people receive Christ, they are born again into His kingdom and must seek not only to exhibit, but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

Dr. Ted Engstrom of World Vision points out in his book, *What in the World is God Doing?* (pp. 51-53), that Christ Who said, in John 3:7, "You must be born again" is the same Christ Who said, "Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practised the latter without leaving the former undone" (Luke 11:42). He also said, "I tell you the truth, whatever you did not do for one of the least of these, you did not do for Me" (Matt. 25:45). Christ said He was "hungry, thirsty, a stranger, naked, sick, in prison, and you did not look after Me" (v. 43). These three passages are equally important. No one has a right to choose what suits him.

Dr. John Stott points out that the relationship between evangelism and social concerns is that of a partnership. Therefore the two are equally important for our ministry and are to be held in proper tension. But Stott also points out that situations and callings vary. So, the evangelist is not to quit his gift and calling and do the work of an agricultural demonstrator or vice versa. There is no doubt about it that "evangelism" remains our priority. We shall not have been much help to people if we met their physical needs and left them without the personal knowledge of Jesus Christ, "Whom to know if life eternal".

Speaking at the Durban Congress on Mission and Evangelism in 1973, Canon Douglas Webster gave some very useful definitions of "Mission" and "Evangelism". Whilst he left the Congress with a clear understanding of the importance of both, he equally made clear the fact that not all "mission" of the church was "evangelism". People are not necessarily evangelized just because they have been healed, fed and clothed. The Gospel has to be proclaimed clearly and courageously. That is our mandate. It involved every gift, every talent and

every member of the Body of Christ.

Apart from speaking out on the questions of evangelism and social concerns, the Lausanne Congress unveiled some very disturbing facts and figures which the Church cannot afford to ignore. Some of these are mentioned here with a hope of awakening us to the magnitude of our task.

There are about 4.5 billion people today, and 2.7 billion of them are non-Christians—members of 16,750 tribes, groups, cultures and sub-cultures who are without a church in their own culture. They have no one to evangelize them from within. They need someone from another culture to come to them and undertake a cross-cultural ministry. And this has to happen now! Only 1% of all the missionaries now work among these billions. Dr. Mooneyham, President of World Vision, is reported as having stated that by the year 2000 (19 years from now), we shall need to have 180,000 missionaries. By that year, there will be 7 billion people, and of these, 5.2 billion will be non-Christians unless a vigorous strategy is found now and followed very diligently.

Congregations, denominations, mission boards, colleges and researchers, they all have to work more closely with each other; there has to be more fellowship, prayer and communication. Priorities have to be reconsidered in the light of the information we are receiving, and we need also a rediscovery of the Lordship of Christ. Church budgets must reflect within budgets, the extent of their commitment to and concern for missions; researchers and mission boards are working closely with colleges and churches to disseminate the information yielded by their research. Unreached people and their needs are to be readily available to churches and colleges. It is estimated that in the U.S. only 10% of the evangelical churches have a Missions Committee; only 10% of these committees have a written policy, and still a smaller percentage have a Biblical understanding of our Missionary Mandate.

Leaders in evangelical circles are planning and talking about planting a church in every culture in the eighties. That is indeed taking our mandate seriously, and these initiatives are taken by Christians in developing countries as well. This is the kind of initiative that calls for a concerted effort by the 'whole body'. We are com-

mandated to take the Good News to others. It's not optional; it's mandatory. St. Paul saw his task as mandatory (1 Cor. 9:16), and the church has seen it as such down through the centuries. We have many more resources now than ever before to execute our task. We certainly have new problems to contend with, but probably the greatest need is for the church to submit, in a new way, to the guidance and leading of the Holy Spirit. It is the work of the Holy Spirit to glorify Christ and His Lordship, and then we shall see our task under a new light and realistically face our Missionary Mandate.

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1981—INTERNATIONAL YEAR OF DISABLED PERSONS

The United Nations' General Assembly is to be commended for setting aside a time when those who are disabled can be identified as Persons and not burdens on society.

Many different emphases have been part of this year's remembrance: Wheelchair Olympics; Rehandart Canada (specializing in wall art, cards, calendars etc. all done by disabled people who paint or write by using a mouth or foot instrument) and many others.

What is the Church doing for them? There have been no reports or records, but at least one experience proves that the Christian community cares for disabled and needy people.

A recent invitation to a special service disclosed what can be done. The meeting was held at Agincourt Baptist Church. From the parking lot to the church is a ramp to accommodate wheelchairs. Immediately inside the church is an elevator that leads into the sanctuary, a facility I have not seen in any other church. It means that disabled persons need not wait for arranged help, but can have immediate access to the church for worship and praise.

From the church entrance there is a ramp leading down to the church basement and the Christian Education Centre.

It was here I saw wheelchairs, walkers, crutches and the strong arms of friends. It was a special meeting, held once a month and called "Conquerors" (happy name!) where disabled people can meet and have their own program.

There were singing, prayers and testimonies, all bright, happy and often humorous enough to elicit laughter. And with it all a confident testimony that God cares for and keeps all His people.

It was amazing to sit there and soak up the Christian fellowship. A burden to care and for prayer grew as the handicapped people conducted their own service.

In another vein, Rehandart Canada. Limited, displays what courage and the human spirit can accomplish. A mother feeds her child by holding a spoon in her toes; a man plays ping pong by holding a paddle in his mouth; an artist uses his toes, while another uses her mouth to paint delicate water

colours. There is no end to determination, grit and courage. There really are no "disabled" persons, since so many have shown accomplishments and abilities beyond physical disablement.

Here is an area for Christian compassion and concern. Is your church open and available for wheelchairs? Are your hearts open to those vital persons who need help? Let's make 1981 a year for Christian concern for disabled persons.

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John Milton was a poet, famous for his poem about his own failing eyesight "On His Blindness". At the end of his poem Milton wrote: "They also serve who only stand and wait."

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CONTINUED FROM LAST ISSUE

CHILD ABUSE AND THE WARPS OF SECULAR THOUGHT

Some Educational Considerations

E. W. ANGROVE

Emphatically the Christian must not think like the world: "We have the mind of Christ". Genuine Christian thinking occurs only in a mind bent and trained by the Word. In Kepler's great expression, we must be "thinking God's thoughts after Him". Otherwise, we drift off into the senselessness of secular and secularizing philosophies.

Yet, and because 'in though not of the world', the Christian will bring his redeemed intelligence, a mind revelationally informed and furnished, to

bear on the world's wrongs. So that any truly Christian consideration of the subject of these studies, child abuse, will go beyond externals: the Christian will see "the root of the matter", the real motor of "man's inhumanity to man". Which, in a bleak but Biblical word, is sin. But sin takes certain shapes, needing recognition.

That drive, we claimed, was ideological. Men certainly practise what they consciously believe. And in the preceding study, we looked at some of the sociological forms of such behaviour, as these relate to the abuse of children. In this, the concluding paper, we will examine the warps of secular thought in education, and how these achieve child abuse.

I am "not yet fifty years old": yet I have lived to see a transition in our public school systems nothing short of radical. What has come about reflects a decided metamorphosis in morals. And I might as well say at once: that whereas when I was a boy the school was the servant of the home, and in league with the Church to produce a society at least conscious of the Christian ethic—today the school has fundamentally disfranchised parenthood of natural and primary access to the child-mind; and has become by design the agent of a consciously non-Christian moral value system. In fine, where once the school shaped children for good, and not seldom for God, today it converts them to rawest humanism.

We're really facing super-secularization in the public school monolith of today. Elitest educators are clearly out on sexploitative sophistication trips in the classrooms. If I may say so, 'kid-die-litter' is everywhere! Schools have become (excuse the pun) syndromes—suave educators whirling to the tempo of humano-centric futurism, with the collected symptoms of sexual free enterprise.

Sex education is of course a leading instance in point. Euphemistically referred to as 'family life skills', or some other pious piece of jargonized drapery, this commonly amounts to what someone has crudely but sufficiently termed 'plumbing courses'. In short, the mass of it is purest privately justified pornography; and worse, well detached from anything resembling moral responsibility.

Should anyone think this is to overstate things, consider these remarks of a Toronto educator: "I'm fairly liberal in my views. I am not a particularly

emotional person. I do not have it 'in' for the educational system. As a matter of fact, I'm part of that system, teaching at York University in Toronto. But I do not think the foregoing examples of 'teaching' (e.g., examples, adduced by the writer, of sex education in Canadian schools) qualify as education. I consider the millions of tax dollars that go to elementary and secondary school education. I don't believe even a portion of that should be spent to support this type of instruction. And beyond the specific content of sex education courses (usually Family Life or Health Education, in the curriculum), I note there is a proliferation of this topic through other school areas as well."

Well, now, that didn't come from some seething rightist! And however you're going to analyze it, Christian parent, your children will certainly be subjected to the 'How to do it without natural or social reprisals' approach to 'sex education' in secular schooling.

No doubt each will need to decide for himself (and for his children!) whether such exposure amounts to child abuse or not. For myself, I have long since settled it, that the secular

approach to a subject of so great delicacy and importance is fully and finally insufficient, even waiving moral considerations. Why? Because nothing of human concern can ever be efficiently handled in a frame of management which omits all reference to the Imago Dei. Otherwise put, you just can't extract a Christian education from a secular form of Pedagogy.

It is this loss, then, of the truly human view (man in God's image) which creates child abuse in our schools; more, which is in and of itself an abuse of children. For in the end it reduces the child to a mean biological mechanism, to the ultimate animal. It makes children slaves of the prevailing social sexual 'motif'; it sets them up for lockstep with a social 'status quo' in ethics. Quite in contrast, indeed, to the prevailing claim of educators, children are not asked to handle sexual 'options' in a 'critical' approach: certain options are dogmatically denied!

And, after all (if a piece of pragmatism will be allowed), were the educator claim to an interest in the development of 'critical thought' true (which it is not), one might expect sex educa-

tion to include, as a matter of course and common good sense, some analysis of, say, chastity as both a proven method of avoiding venereal diseases and as a sound contraceptive! Quite the reverse—quite the reverse indeed. So it has come about, that one in fact pays a tax to have his children disabused of decency. Which, I suppose, is another way of saying "abused".

Such a freedom from the Christian 'format' of restraint is dearly purchased: for the child is locked into a system of selfism, in which it is pretended (among other things) that 'freedom' is really the removal of inhibitions. And the sign and evidence, surely, of child abuse at a level like that is often the early warning, that the child thus stumbled (tripped) will before long apply that philosophy to other areas of life as well. And why not? He learned this in those sacrosanct halls of fraud all too popularly perceived as centres of 'innocentia'.

In short, you see, the immediate difficulty with such 'sex education' is that it is not fundamentally an education in sex. And that is because the purpose and the profession are at an immense distance from each other—utterly dis-

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parate. Not alone are moral ideals fractured, that were bad enough: the very 'mystique' of sex, indeed, its mystery and even its mysticism, if only in the frame of nature, is unrecognized, or perhaps distorted; and certainly denied to the child. For the conscious, committed humanist, sex education is (if unperceived by him) a de-souled dissection of things visible. It is 'bios' and 'eros' (life and lust) as the sum of sexual existence. Which view, forced by educators as a social prevarication (the 'heaven' of Hugh Hefner!) upon the young, is to abuse children sheerly through misdirection. Better by far that millstone of which Christ Jesus searchingly spoke.

Tax-financed educator 'sexentricity'; the sex education scandal in schools; or (may I so describe it?) this current sexcessive moral abuse of the young in public education is closely linked to a widely spread educator view of secularized morality. Let's look, then, at 'morals education', or the 'values clarification' method of moralizing as now in place in our school systems.

I used, just now, the word "moralizing". I used it quite deliberately. I used it because, according to the architects of 'morals/values education', it is imperative in pedagogy that we refrain from moralizing. It will be said, for instance, that "the shortcomings of moralizing have become increasingly apparent to educators." But what, in fact, does it mean to moralize? More even than that, can anyone claim the ability to teach, or even lead without moralizing? I don't think so!

An up-to-date dictionary of English for North Americans defines the word "moralize" like this: to 1) think, talk, or write about questions of right and wrong; 2) point out the lesson or inner meaning of; 3) improve the morals of. Not to moralize, then, will mean that we will not involve ourselves in questions of right and wrong; we will not in fact provide moral instruction; and we will certainly not seek moral improvement! There's no second conclusion, is there?

But exactly those things are professed to be central components of 'values/morals education', though of course from the stated perspective of humanism. What the new moralizers are really saying is this: You must not moralize from the Christian point of view! In our words, the claim to improve matters by jettisoning any

process of 'moralizing' is only a highly fanciful piece of semantics, charged with private ideas and opinion. Proponents of this approach to morals are in fact in the business of inculcating, instructing, indoctrinating, disseminating, mind-changing (etc.). In street parlance, these people do their numbers on our kids' unguarded heads!

All of us moralize. The line, of course, between the Christian moralizations and those of secular thought lies in the Law of God. If you believe that Truth consists of an absolute disclosure (revelation) of an absolutely unchangeable and unchanging nature; if, with the beginning postulate of the Epistle of the Hebrews, you believe that "God . . . has . . . spoken . . ."; if, in a word, you believe that God's Laws are binding upon "all sorts and conditions of men", then your view of morality will be correspondingly shaped and dictated thereby.

If on the other hand—and there are no in betweens—none at all!—you believe that all of 'truth' is relative, regulated only by the prevailing social moral 'status quo', your particular moralizations will fit in with that premise. It's just a question, really, of your assumptions!

Most modern educators, I daresay, assume the latter posture; and attempt to transfer those ideals to the minds of the children entrusted to them. They are supreme and inveterate moralizers! But certainly not of Christian morality.

The explosion of the 'Kirschenbomb' in our schools ought certainly to interest the Christian. Among the apostles of apostasy is an educative innovator named Howard Kirschenbaum, often in 'morals education' associated with one Sidney B. Simon. Kirschenbaum is Director of the Adirondack Mountain Humanist Education Center in Upper Jay, New York; Simon is Professor of Humanistic Education at the University of Massachusetts. And for convenience, let me state the approach of these men in terms of what one writer calls the "Simon-izing" of students.

Kirschenbaum and Simon jointly authored a chapter in a book edited by the well-known futurist, Alvin Toffler. In that chapter, the 'Simon-izing' process of 'values clarification' is restated, in Simon's now well-known three basic steps of 'prizing', 'choos-

ing', and 'acting'. This may not ring the reader's bell. Very simply, then, Simon means this with reference to morals: 1) a method of 'clarifying' one's personal 'values' is made necessary by the simple fact that moral standards cannot be taught or transferred (assumption); 2) since, then, you must erect your own personal 'value structure', here's how you can do it (indoctrination): a) choosing your 'value', as the choice must in fact be yours and no one else's (you don't accept the transfer of non-independent moral conclusions); b) prizing your 'value' (cherishing it), and so much so that you're prepared to publicly state it (confession, no backing down); c) acting out your 'value', viz. holding it experimentally as opposed to theoretically (no hypocrisy!).

Now how shall we eliminate from this process the prizing of *bad* values?! Well, we'd first have to say there are such things: a position logically exploded by the Kirschenbomb. This might be angrily denied; but it cannot in the long run be refuted. When once you begin to curtail the student's choice, you fall victim to this wrong tendency to moralize; you run afoul of the very thing you professed to be avoiding! So acute is this very problem that teachers have been known to forbid (to forbid, mind you!) the practice within school perimeters of student-chosen 'values'—like cheating on exams (etc.!) One word describes it: tragicomic. And, in the context of this study, to leave the ultimate choice of moral or ethical posture up to the child is to abuse him by abandoning him to 'option choices' within situations and scenarios few if any adults (were the truth known) equipped to handle. There are many forms of hypocrisy; this one is an absurdity with a vengeance, the grandest ever panacea.

Were I a cartoonist, I would illustrate the potential in three frames, thus: 1) caption, "Choosing": Simon, drooling, pushes his limited little cart through a great supermarket; the aisles scarcely admit his puffy, paunchy person, overweight with ideas, thick with theory; the shelves are lined with the thousand-fold thought systems of 'the now age'; 2) caption "Prizing": Simon and his female companion (picked up in one of the aisles) push the selectively loaded cart through the cash register, 'buying' the contents; 3) caption, "Acting": Simon is now seen in the streets, his companion on one

arm, an automatic carbine in the other; he is smoking a cigar; the girl is smoking a 'joint'; and the carbine is, well,—smoking! While to complete the picture, a number of bodies lie on the pavement; the options are obvious. And the title? *The Story of Simple Simon.*

If advocates of 'values clarification' should object to such logical possibilities to their faith, how, we may well ask, apart from moral absolutes, will they ensure the student's rejection of anti-man values? They can't, of course; for the Simon and Kirschenbaum approach must logically admit *all* values—or lapse into a denial via indoctrination of the vaunted human 'freedom'. The practical force of this is keenly felt if not admitted. We are therefore in a position to say, that any educative assumption (theory) pedagogically applied (classroom) suggesting the moral autonomy of man (even latently, as conceived in an alleged process of evolution) is an outright abuse of the human being. Thus to tell a child he has no need of an external frame of reference for morals (to appeal to him horizontally only, and not vertically) is to lie to him; and therefore to wrong both him and society at a single, stupid stroke.

Not dissimilar to all this is the 'moral reasoning' approach to morals as articulated by Harvard psychologist and disciple of Jonn Dewey, Lawrence Kohlberg. Basically put, Kohlberg sees truly 'maturing' children as passing through three stages of moral development and responsibility, which he terms (with surprising oversimplification) 'pre-conventional', 'conventional', and 'post-conventional'.

What Kohlberg means by this may be thus stated: 1) a child is initially innocent, candid (etc.), and has no conscious concern to adapt himself to any 'conventional' pattern or status quo (pre-conventional); 2) in time, however, he becomes conscious of what are the accepted and acceptable 'mores', customs, limits, boundaries (etc.), and becomes anxious to fit in with the social, peer, and domestic format (conventional); 3) but since the 'status quo' has been external to his own thinking, transferred from others to himself rather than having been a personal selective exercise (as in Simon), he is by so much an immature person; he must therefore move beyond 'convention' in morals to a 'post-conventional' attitude.

Despite the reflection of jargon (not primarily mine), the Christian will soon discern in this the elements of purest permissivism. That, surely, is not obscure. However, some evangelicals have appeared anxious to conscript Kohlbergian constructs into the Christian educative approach. A fine friend of mine, working in a secular university, does this, arguing that as the Christian ministry gets people past mere 'convention' (a non-scriptural 'establishment' not spiritually free), therefore Kohlberg may have some value for ourselves. The problem here is that we likely don't know all that Kohlberg means by 'convention'! Disraeli would say, "If you would dispute with me, first define your terms!" We're not sure what exact boundaries Kohlberg puts on 'conventionality'.

This is of course to say, that if by 'convention' he wishes to include the conventional, viz., the historical, biblical norms and boundaries of the Christian position, it will then be clear that we want none of his 'post-conventional' creations at the controls of a given Christian enterprise. And I fear it must certainly be said, that Kohlberg is himself a post-conventional dropout from the Kingly conventions of Jesus the Christ.

Not for a moment does this imply that non-biblical 'convention' ought not to be superceded! But in the realm of morals, and in particular as that realm is touched in pedagogy, the application of Kohlberg's ideas is calculated to show the child why he may as easily discard the Christian ethic as any other set of non-original ideas. Which, again, is to abuse the child with the notion that he somehow is sovereign in the management of morals, needing no outer and upper Law. From the Christian perspective, no worse form of practical child abuse can exist.

Strongly related to this in our schools is the so-called 'situation ethics' stance. Relativism, case morality, or ethics defined 'situationally': this is clearly 'post-conventional', assuming that social convention prior to the sixties was broadly Christian; or that we had till quite recently something resembling what Francis Schaeffer calls a "Christian consensus."

Such a relativistic approach to morality has for perhaps its best known exponent one Joseph Fletcher. This man is an Episcopalian clergyman; Professor of Ethics at Cambridge Episcopal Theological School; a con-



Harvey Hawthorn receives his Diploma, having overcome his handicap of blindness. Congratulations, Harvey!

tributor to Sexology, a radically 'sexual' rag; and it is virtually certain that he is a communist.

The 'rubber rules' of situationism (moral relativism) are fully a part of the 'valuing' processes in schools. This plastic ethic, this transconformity appears in leading educative materials championing 'progressive' education; e.g. the Hall-Dennis report (1968), which certainly espoused a thoroughly secular permissivism; and the works of Beck and Sullivan, to name only two.

By a thoroughly ironic twist, the discarding of absolutes in morality leads to the adoption of absolutes in morality! It's simply a question of what kind. It's an exchange. Absolutism in education minus the absolutes of Divine Law forces the transfer of earthy idealism to the child—who (via Kohlberg, etc.) is tricked into thinking he has made an autonomous and responsible 'values' choice; whereas he has merely become the victim of refined subversion. Our progeny are thus prostituted to the purely secular 'milieu' of 1984. Their morals are quickly and for convenience mortgaged to the conditions of Mammon.

The child so manipulated is an abused child. Taught an allegedly autonomous 'modus operandi' in morals, he really is the target of an utterly pre-conditioned and pre-boundaried values philosophy. In a word, crude perhaps, but more than justified, the child thus ideologically molested is a Fletcher-lecher in the making.

And consider: teacher training and certification involves a wholesale exposure to the ideas of these engineers of reconstructed society; of Simon and Kirschenbaum; of Fletcher; of scoundrels like Sol Gordon of Syracuse University; of 'advisory' organizations like New York based SIECUS, peddling the leftist libertinism of perversionists such as Mary Calderone and Lester

Kirkendall (etc.): of educational change agents too numerous to mention, whose works affect practically all Northern American schools in one way or another. The list is long, and tedious 'ad nauseum'. It is enough to say, that such are the minds which conceive the forlorn moral vagaries to which your child will certainly be introduced in Canadian schools. For such apostles of 1984, it is more than ordinarily true, and something of a 'fun pun', that "Virginia is for lovers": for indeed she is, in the polluted thinking of these "lewd fellows of the baser sort." But with Kathleen Gow we say, "Yes, Virginia, there is right and wrong!"

I close these considerations with a passing remark or two on the ascendancy of Darwinian dogmatics in secular education. If, cleverly and quietly, a rampant anti-morals campaign has been mounted in our schools (child abuse in ethics), the Christian, presumably, will not be slow to recognize how auxiliary to this is evolutionary indoctrination (child abuse in the areas of truth and options).

This religion of random beginnings is, to be perfectly candid, stuffed down the unsuspecting throats of children, and of children to whom is owing, one might have thought, at least the frank admission of alternatives to what Ronald Ward somewhere caustically calls "the omnicompetence of science."

Not, indeed, that true science is at war with true Christian faith. But that must be left for another study; for the point I wish to make, and in the form of a question, is this: What business have educators in abusing children by wilfully and knowingly withholding data from them? They would charge us with obscurantism! But data, I mean, which, in the frame of science, gives the evolutionary approach to origins a precarious hold of reality, to say the least. I am not talking about Genesis, though one needn't be ashamed to. Rather, I refer to Mendelism, unreliable dating methods, the laws of thermodynamics, paleontology (etc.): any one of which poses massive problems for the disciples of Darwin; and all of which simply reduce the hypothesis to a piece of complicated nonsense.

In that wonderful 'Wizard of Id', the cartoonist once undertook to 'needle' the time-plus-chance-equals-man club. Rodney, the King's lieutenant, has arrested a schoolteacher charged with teaching religion in class. On the way to the castle, the teacher asks

Rodney, "Do you believe in evolution?" To which Rodney, with massive stupidity, replies, "Only if it's between consenting adults!"

Well of course, evolutionary indoctrination is *not* thus restricted in schools. Without prior consent, either of the parents or the children, this monumental lie is endlessly reiterated as if it were veritable truth. In the Christian view, to lie to a child; to deny him access to truth; to misinform his mind, and thereby affect his conscience and life; in a word, to manoeuvre his faith toward pre-chosen ideas—to proselytize him—this is an abuse of him that cannot go unchallenged and unchecked.

There is a sense in which Laurier LaPierre is quite right in saying that our children have become institutionalized. Notice, however, that they have become victims of an educational institution which is arrogant, insensitive to parents, prevaricative, and highly convert-conscious; indeed, subversive of young minds. This is now an open scandal, and so may be openly recognized. LaPierre, as a socialist himself, perhaps doesn't perceive his own contribution to this 'institutionalization' of which he might appear in some eyes to complain. But someone has well and astutely referred to the difference between the 'little red schoolhouse' and the 'little Red schoolhouse'. For it is well enough known that a collectivist subversion of any society will give high priority to the moral and informational destruction of its young. Sovietization, in a word, has a vested interest in non-physical child abuse.

Post Script: Humanism is always and inevitably adverse to humanity and the humane. We Christians ought, by God's grace, to get unwired from the world. It is high privilege and daily duty to see things in Christ's perspective. The dismal cerebral orgasms of 20th century Athenianism must be seen for what they are: 'trips' out of reality, made by "willingly ignorant" participants in the Fall.

Any serious evaluation of discipleship will mean a recognition of and withdrawal of moral support from any and all systems or enterprises rooted in ascendant humanism. It is no monasticism, no retreat to the 'Christian ghetto' to obey that word, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

O.T.S. PICTURES



Dr. J. I. Packer speaking at O.T.S. Graduation.



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CHRISTIAN EDUCATION HELPS

Edited By Miss L. Scobie, O.B.C.

THE CHRISTIAN AND LEISURE TIME

Dr. Mark T. Coppenger*

The problem of leisure is not so much how to use it, but how to achieve it. In fact, once leisure is properly understood, the idea of using it at all becomes odd. You don't use leisure; you savor it. Let me explain.

Leisure and free time aren't the same. In his book, *Of Time, Work and Leisure*, Sebastian de Grazia makes clear the distinction. Free time is the sort of thing you can calculate mathematically. How many hours of the day are tied up in tasks?—fix breakfast, walk the dog, drive the kids to school, prepare the report, chair the committee, repair the faucet, pay the bills. Simply subtract the time required for these and other necessities to find your free or discretionary time. De Grazia takes pains to show that most of us have very little free time. Our possessions, for example, make enormous demands on our time. The homeowner understands this particularly well. But regardless of how little free time we might have, there is the question of how we should spend it.

The responsible Christian is concerned to be a steward of his free time. He refuses to treat these hours as though they were outside the range of his Christian commitment. He avoids activities which would undermine his vocational service and sap his spiritual, physical, and emotional reserves. And he seeks those which would build him up or complement his working life.

When free time is used to re-equip a person for his main work, it is properly called recreation. If, after sitting all week at a desk, I join in a Saturday softball game, I act to refresh or re-create myself. I am made newly ready to meet life's demands . . . The best form of recreation depends, of course, upon the ordinary life activity it must accommodate. One man's recreation is another man's drudgery. Because our daily tasks are so varied, our recreational needs are quite different.

When I was in graduate school, my wife and I rarely missed an episode of "Mannix" on television; seated before the set, fortified with Doritos, cheese

dip, and Dr. Pepper, we spent some wonderfully refreshing hours together. But when, in casual conversation in a church group, I mentioned this program choice, one friend scolded me in dismay. She expected me to watch public television rather than the more commercial offerings. For her, a fine arts graduate, homebound with two infants, public television was a cultural oasis or lifeline. She was haunted by images of soap-opera addiction, wasted talents, and frumpy obscurity. In watching Bronowski, "Nova", and foreign films, she struggled to retain certain sensitivities and recharge her cultural batteries.

As a full-time student of philosophy, I had other recreational needs. My days were spent in the study of aesthetics, the history of ideas, and epistemology. Baffling questions stayed with me for weeks at a time. I regularly sat through two-hour long sessions on this or that aspect of the controversy over ethical foundations or the natural of the scientific enterprise. In my free time, I required simple plots, clear-cut resolution and easily identifiable good guys. "Mannix" served me well. The last thing I needed was a thought-provoking program.

Most of us have a pretty good idea of what it takes to refresh ourselves. Some find renewal in sky diving, others in gardening, and still others in square dancing. We find certain settings helpful—that favourite chair, the woods behind the house. Wrigley Field, a childhood home, the church. We are, if you will, recreational technicians. It's as though we were measuring out precise doses of first one and then another medication. We learn what and how much recreation it takes to straighten us out, and act accordingly.

Aristotle calls these forms of refreshment "amusements" and gives them a supporting rather than a leading role in the good life. He writes in *Politics*, "... we should introduce amusements only at suitable times, and they should be our medicines, for the emotion which they create in the soul is a relaxation." They are means to something rather than ends in themselves. We focus as much on the results as on the thing at hand. We use our amusements, our recreation, to restore our powers for new work.

Work, too, is often a means. We seek and accept it so that we might have food and shelter, public recogni-

tion, or access to a number of the world's luxuries. On a more spiritual level, we might work to keep ourselves from the temptation of idleness, to justify our existence, or to earn God's favour. But this is still to act in the realm of means rather than ends. And so we see the prospect of a life laden with an interest in means. Our recreation is a means to more effective work which is a means to . . ." Where does this preoccupation with means give way to self-sufficient activity?

In Aristotle's judgment, only pure intellectual activity breaks the circle of means. In contemplation, man best suits his rational nature and requires no outside cooperation for success. It is here that he finds true leisure and happiness. Since the contemplative life requires both free time and education, it is not available to all. Rather leisure is a rare and ideal thing reserved for the privileged. This is Aristotle's view.

Matthew 6:25-34 suggests another way to achieve leisure. Keeping in mind Aristotle's notion of leisure as activity for its own sake, let us read verses 31 and 33: "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' . . . But seek first His kingdom and His righteousness, and all these things shall be yours as well." This is liberating counsel. We are assured of God's loving providence and so freed to focus on the present.

This Christian leisure is not the preserve of a privileged few, but is available to all who will recognize the power and beneficence of God. It relies not upon free time and education, but upon an attitude of trusting fascination with present projects and circumstances. The man of Aristotelian leisure must distance himself from the workaday world; the Christian can



Student Body at '81 Graduation

encounter it in leisure. That is to say, he can regard that day's dealings as so divinely arranged and circumscribed as to warrant his full attention. He is, in short, free to lose himself in the present, secure in the understanding of God's care.

To conclude, leisure is not free time. Neither is it recreation. Instead, it is wholehearted, satisfied activity. It dwells in the realm of ends and not of means. It is not used, but enjoyed. We find it most readily in the fellowship of friends, the heat of a tennis match, or the pages of an excellent novel. But as we grow in Christian understanding, we find that leisure is available in all aspects of our lives. For leisure is essentially a matter of perspective, Christian perspective. Leisure time can be any time, and because it is so thoroughly satisfying in itself, it seems to last no time at all.

* Reprinted from *InForm*, Bulletin of Wheaton College, April 1980. Used by permission.



A GOOD SELF ANALYSIS

"For my part, I would have remained a young man if I could, for I fear I am by no means improved by keeping. Oh, that I could again possess the elasticity of spirit, the dash, the courage, the hopefulness of years gone by! My days of flying are changed to running, and my running is toning down to a yet steadier pace. It is somewhat cheering that the Scriptures seem to indicate that this is progress, for such is the order which it prescribes for saints: 'They shall mount up with wings as eagles'; away they go, out of sight. In your first sermons—how you mounted up! Your first evangelistic efforts—what flights they were! After that, you slackened and yet improved your pace; it grew more steady, and perhaps more slow, as it is written: 'They shall run and not be weary; they shall walk and not faint.' God grant that we may not faint; and if our running days are over, may we walk with God as Enoch did, till the Lord shall take us home."

C. H. Spurgeon

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Miss Kathy Saul, Physical Education Coordinator, congratulates Daniel Wright, B.R.E.



Dr. James I. Packer, O.T.S. Graduation speaker and Dr. M. Di Gangi, Interim Dean, O.T.S.



Rev. Ron Unruh, M. Div., gives a testimony at OTS Graduation.



John Scorgie, M. Div., gives testimony at OTS Graduation.

YOUR LAST WILL AND TESTAMENT

Elmer Cassidy

This article outlines how Christians who, while living, have been careful about their financial stewardship toward the Lord's work, may be overlooking an area of financial stewardship which, upon their death, could represent a sizeable gift.

The Size of Estates—Family Needs—The Lord's Work

Today, anyone who owns property has an estate which is much more valuable than they would ever have anticipated 20 years ago. Real Estate has increased in value by 300% to 500% since 1960.

Most people are not in a financial position to give a tithe (tenth) representing this gain except by means of their will. Money from property which is a principal residence, of course, is not usually available. If the property is sold so that the owners can move into more compact accommodation, then the money from the sale is needed to generate the necessary income to live, so that it is not possible to release a tithe of this capital during the owner's lifetime.

Tradition of the Depression Days

Anyone over 60 years of age remembers all too well the great poverty of the 1930's. When it came to leaving an inheritance to the family heirs, there was not much to leave, and the small estate was certainly needed by the family. We are not living under the conditions of the 1930's today. Yet, the tradition of those days still lingers in the thinking of many people.

Family Needs and Size of the Estate

Everyone should take a little time to make a realistic evaluation of their estate. This should include your residence and other real property, investments and cash, life insurance, car, boat, as well as other items of value such as household furnishings, stamp or coin collections, jewellery and musical instruments.

The particular financial situation and needs of the children should be hon-

estly evaluated (see March/81 Recorder re: grandchildren). It may be that some children have very substantial needs. On the other hand, many children today have far more equity even while still comparably young than their parents have in their older years.

The question then is, "How large an inheritance do children need?"

Now consider the size of the estate and the needs of the children. If the total value of the estate is \$10,000 and a tithe is given to Christian work, \$9,000 will go to the heirs. But suppose the estate amounts to \$100,000. The amount left to the heirs after a tenth is given would be \$90,000. In the case of the larger estate, would it not represent dedicated stewardship to give a more generous percentage of the estate to the Lord's work?

It is understandable that we all feel lovingly benevolent toward our own children and grandchildren. At the same time, we are encouraged in God's Word to lay up treasures in heaven which receive an eternal reward. So if our family has been blessed by God with the abundant provision such as many enjoy in North America, we then have a glorious opportunity to make provision for God's work which is greater than we have ever experienced in our lifetime.

If you have a question that I could help you with regarding your will, please write to me at: 474 Cypress Ave., London, Ont. N6H 3R3

Alumni News

ALUMNI: We need your help! Whenever there is a change in your work, a birth, marriage or death, please send information to the Alumni Office. Thanks for your cooperation.

PREVIEW

Rev. James Vold, the Alumni Director, has announced plans for special visits to, and alumni functions in, the following areas. These dates are tentative but hopefully feasible to all areas.

There is a plan to create a number of "areas" as centres for special contact. These include: Montreal; Ottawa; Kingston-Belleville; Peterborough-

Lindsay; Barrie-Orillia; Owen Sound; Sault Ste. Marie; Kitchener-Waterloo; Sarnia; Windsor; London; Brantford; Fort Erie; Port Colborne; St. Catharines-Welland-Niagara Falls; Hamilton-Burlington; Newmarket; Bancroft; Simcoe.

Presently, plans call for special work in these areas as follows:

Belleville-Kingston—Sept. 10-13

Orillia-Barrie—Sept. 24, 25

Montreal—Oct. 23-29

Sarnia—Nov. 5, 6

Windsor—Nov. 7-9

Newmarket—Nov. 26, 27

Kitchener-Waterloo—Jan. 14-17

Hamilton-Burlington—Jan. 28-31

Fort Erie—Feb. 11, 12

Bancroft—Mar. 4, 5

St. Catharines-Welland-Niagara

Falls—Apr. 1-4

London—Apr. 15-18

Peterborough—May 13-15

Ottawa—May 27-30

Brantford—June 10-13

Dates and places may have to shift if local conditions demand. Work in the Metropolitan Toronto area is anticipated on some of the intervening dates.

NOMINATIONS FOR THE ALUMNI EXECUTIVE FOR THE NEXT TWO YEARS

According to the Alumni Association Constitution, a Nominating Committee is to present nominations for election to the Alumni Executive in an election year.

Names are to be submitted in writing to the Alumni Office by August 1, 1981, with a brief resume. Suggested nominations should be consenting members in good standing of the Alumni Association. A Nominating Committee will present a list of officers to be approved at the Homecoming, October 17th.

Reverend Charles Jackson,
President, Alumni Association.

WANTED!
ALIVE AND PARTICIPATING!
O.B.C. and O.T.S. Grads
for
HOMECOMING 1981

Friday night, Oct. 16—7-10 p.m.

Saturday, Oct. 17—9:30-4 p.m.

Surprises! Speeches! Snacks!

For information, contact the Alumni Office

226-6380, ext. 43.

ON THE HOME FRONT

* MRS. ROSE BRUNO, B.S.M. '80, received her A.R.C.T. in piano in February.

* REV. G. L. FISH '49, pastor of St. John and St. David's Presbyterian churches in Hamilton, Ont. Pray for him in his ministry.

* REV. KARL GOLDBERG '42 now in semi-retirement after spending almost 40 years as superintendent of the Buffalo Hebrew Christian Mission.

* REV. JOHN HARDER, B.Th. '57, appointed Vice-President of Canadian Ministries of Gospel Missionary Union.

* REV. B. J. HOLLOWAY '57, pastor of Calvary Baptist Church in Desbarats, Ont.

* MRS. BRENDA McKNIGHT, B.Th. '80, graduated from Wycliffe College and was ordained on May 10. She has been appointed Curate Assistant to St. Matthew's Anglican Church, Islington, Ont.

* MR. MARK ORMISTON '72-'73 commenced his ministry as Managing Director of Camp Canbay, Bayfield, Ont. on January 1.

* MR. DOUGLAS STOUTE, B.Th. '72, received his Ph.D. in Reformation History at Cambridge, England and is now Curate at St. Pauls Anglican Church, Toronto.

* REV. BOB THOMAS, B.R.E. '75, was inducted into the pastorate at Missionary Tabernacle, Kitchener, Ont. REV. DON RALPH, B.R.E. '72, President of the A.G.C. presided, and REV. JAMES VOLD, Director of Alumni and Church Ministries, O.B.C./O.T.S. brought the message.

* MR. GARY MacDONALD, B.R.E. '80, is now Executive Director of Quinte Youth For Christ in the Belleville area.

* REV. WARREN CHARLTON, B.Th. '76, commenced duties as pastor of First Baptist Church, Corunna, Ont.

* REV. TOM WATSON '49 was elected chairman of the Sarnia area chapter of the Alumni on April 6.

ON FURLOUGH

* MR. & MRS. ROY HIRONS, B.Th. '71, from Nigeria (S.I.M.) in June.

* MR. & MRS. TOM LEE (MAUREEN SMITH '61) from Papua New Guinea (W.B.T.) on June 11, 1981.

* MR. & MRS. EDWIN JONES '41-43 from Ghana (S.I.M.) in the spring of 1981.

TO THE FIELD

* MISS BEVERLY KUEHL, B.R.E. '70 to Ghana (B.M.M.) on April 6.

* REV. & MRS. ART CAVEY, B.Th. '51 (JOYCE BROWN '49) to Brazil (A.B.W.E.) in January.

* MR. & MRS. MAC WIGFIELD, M.T.S. '80 (MARLISE GEISSBERGER, B.R.E. '72) to Ivory Coast on May 14.

MARRIAGES

* MISS JO-ANNA PIPHER '77 to MR. DENNIS DUECK at Spring Garden Baptist Church on June 28, 1980. REV. JOHN STEVENNETT, B.R.E. '73, performed the ceremony. MISS RUTH COLLETT, B.R.E. '78, was the Bridesmaid, and MISS SANDY MITTON '77-'79 was maid of honour.

* MISS VALERIE SAWATZKY '80 to MR. KEVIN KLASSEN on Jan. 2 at Fairview Mennonite Brethren Church, St. Catharines, Ont.

BIRTHS

* To MR. & MRS. JOHN ADAMS, B.Th. '73, (CAROL, B.R.E. '73) a girl, Melony Joy, in Oshawa on Sept. 29.

* To MR. & MRS. BILL BONIKOWSKY, B.R.E. '70 (JOCELYN McCALLUM '67-'69) a son, Jonathan William, on Jan. 10.

* To MR. & MRS. STEWART BROWN, B.Th. '77, a son, Timothy Daniel, on Feb. 21 in Toronto.

* To MR. & MRS. DON COLLAR, B.R.E. '73 (CATHY GRIEVE '73) a son, Bradley Reginald, on Sept. 23 in St. George.

* To MR. & MRS. DOYLE CULLEN (CATHERINE ANN BIGELOW, B.Th. '75) a son, Gregory Doyle, on Jan. 17 in Clinton, Ont.

* To MR. & MRS. PETER McKNIGHT, B.Th. '76, a son, Peter James, on Jan. 5 in New York.

* To MR. & MRS. GEORGE MYERS (LINDA CAROL, B.R.E. '73) a girl, Amy Ruth, on Oct. 23 in Toronto.

* To MR. & MRS. MARK ORMISTON '72-'73 a chosen daughter,

Jennifer Ruth, on Feb. 6 in St. Thomas, Ont.

* TO MR. & MRS. TERRY TIESSEN, B.Th. '64 (GAIL ROBINSON, B.Th. '64) a chosen daughter, Rachel Grace, in the Philippines in April.

* TO MR. & MRS. WILLIAM VIRGIN, B.Th. '74, a daughter, Emily Helen, on Nov. 28 in Hamilton, Ont.

* TO MR. & MRS. DAVID WEATHERBY (ELIZABETH PLAXTON, B.S.M. '76) a daughter, Esther Dawn, on Jan. 21 in Richmond Hill, Ont.

* TO DR. & MRS. RAVI ZACHARIAS, B.Th. '72, a son, Nathan John Ravi, on Mar. 17 in Toronto.

* TO MR. & MRS. DAVID LEWIS (DOROTHY HAMILTON, B.R.E. '69) a girl, Andrea Laura, on Apr. 2 in Burlington, Ont.

* TO MR. & MRS. BILL THOMPSON (JOAN HALVORSEN '74-'75) a daughter, Laura Joan, on Mar. 26 in London, Ont.

* TO MR. & MRS. WAYNE SMITH (SUSAN HARMES, B.R.E. '79) a son, Samuel John, on Jan. 13 in Montreal.

DEATHS

* MRS. FLORENCE RAMSAY BOYD '33-'34 on March 20 in Toronto.

* REV. DAVID CAMERON '49 on Dec. 22 in Hamilton, Ont.

* MR. GEORGE FERNIE '37-'40 on Feb. 14 in Elmvale, Ont.

* REV. LARRY GUILLERMAN '38 on Mar. 4 in Roslyn, Pa.

* MISS DARLENE PARISH, daughter of MR. & MRS. KENNETH PARISH '58-'59 in Guatemala, on January 6.

* MR. GLENN B. PETCH '08-'09 on Mar. 9 in Collingwood, Ont.

* MRS. DAVID ROUGH (NETTIE McDONALD '27) on Dec. 3 in Toronto.

* MISS TAVIA SHUNK '19-'20 on Jan. 6 in Toronto.

* REV. CANON EARL SIGSTON '36 on Feb. 19 in Florida.

* MR. W. D. THOMAS '22 on Dec. 6 in Toronto.

* BISHOP JOSEPH E. KEARNEY '15-'17 on Jan. 21 in South Carolina.

* REV. A. J. SCHULTZ '12-'13 on Jan. 3 in Cambridge (Preston), Ont.

BOOKS

BACK TO THE BIBLE BROADCAST, Lincoln, NE 68501

James—The Epistle of Applied Christianity, by Theodore H. Epp, price \$4.00 (U.S.). This beloved Christian broadcaster and Bible teacher carries you through James with glow and glory.

Take 5 To Grow, #2. Back to the Bible presents 52 devotions for teens to cover a year of daily meeting with God.

What's Bugging You?, by Linda Weddle, price \$1.25 (U.S.). You may find your own story here. Shy? Lonely? Hurt? Angry? Depressed? These and more are covered for your examination.

The Mysterious Camper, by Ruth J. Jay, price \$1.25 (U.S.). Another of the "Tyler Tales" for young people.

CHRISTIAN HERALD BOOKS

Unstilled Voices, by J. & M. Hefley, price \$8.95 (U.S.). A look back at the Auca massacre and how God changed a wild tribe.

Forgive, Forget & Be Free, by Jeanette Lockerbie, price \$7.95 (U.S.). Her training in psychology has enabled this Christian author to write many meaningful books for Christians. This is one of them. The title tells its story.

Holy Boldness, by Charles E. Cerling, price \$5.95 (U.S.). A book of "helps" for the Christian who really wants to witness for Christ. Good ideas!

DOUBLEDAY, CANADA LTD.

Father Love, by D. Bruce Lockerbie, price \$13.95 (Can.). Dr. Lockerbie, Dean of Faculty of the Stony Brook School, has written a great deal about the Christian Life, Spirituality, and The Christian Family. The latter (from a father's perspective) is the theme of this excellent book. Give it to a father soon!

A Child's Look at 23rd Psalm, by W. Phillip Keller, price \$9.95 (Can.). The author has produced another fine book (illustrated) covering more of his nature stories; this one based on the great Shepherd Psalm.

CREATION-LIFE PUBLISHERS

The Tracking of Those Incredible Dinosaurs, by John Morris, price \$7.95 (U.S.).

* MRS. JANET VINCER '24-'25 on Jan. 11 in Mindemoya, Ont.

* REV. ALEXANDER McLEAN '29 on March 17 in Toronto.

* MRS. ERNEST STANLEY (ERNA ZIMMERMAN '28) on Apr. 10 in Toronto.

* MRS. CLAYTON WILTON (MAY McCURDY '37) in Kaslo, B.C.

* MR. ARTHUR RADDATZ, B.Th. '72, in a motorcycle accident in the Dominican Republic (C.M.M.L.) on April 27.

He Who Thinks Has To Believe, by A. E. Wilder Smith, price \$1.95 (U.S.). The marvelous process of reasoning must conclude that there is a Creator-God. Thought provoking.

EERDMANS

The Ordination of Women, by P. K. Jewett, price \$4.95 (U.S.). A fine book that enters this controversial arena. You may agree or disagree with Dr. Jewett. But at least you will think, and that is good.

In Retrospect: Remembrance of Things Past, by F. F. Bruce, price \$13.95 (U.S.). Dr. Bruce, the great, contemporary New Testament scholar provides these rewritten articles from his prolific pen.

Exodus

Isaiah 1-34

Job

I & II Corinthians

New Century Bible Commentary, by F. F. Bruce, price \$7.95 (U.S.) each. Here are four volumes of a fine new commentary on the Bible. Other volumes are to be issued, covering the entire Bible. Excellent verse by verse work.

Brains, Machines, & Persons, by Donald MacKay, price \$4.95 (U.S.). The author investigates the Christian view of human nature, and the scientific conclusions of scientists who seek to unravel the mysteries of the brain and human personality. Thought provoking to say the least.

EVERYDAY PUBLICATIONS

The Infallible Christ, by 6 authors, price \$2.95 (Can.). Six outstanding Bible teachers each expound upon a different attribute of the Lord Jesus Christ.

Will the Church Go Through the Great Tribulation? by E. W. Rogers, price \$1.95 (Can.). This book covers a long-debated question. You may or may not agree with the negative answer to the title's question. But you will be led to search out truth for yourself.

HERALD PRESS

African Fables, Book 2, by Eudene Keidel, price \$3.75 (Can.). Here are 27 African fables that carry lessons that teach about God. Interesting and challenging.

Amanda Fair, by Dorothy Hamilton, price \$3.75 (Can.). A book for girls, dealing with the problems of a broken home (divorce). A nice, clean (non-christian) novel that can be passed on with confidence.

Facing Terminal Illness, by March Peachey, price \$2.60 (Can.). The author knew whereof he wrote. Dying of cancer (and now dead), he takes the reader into the mind and heart of the patient. His book will also help family and friends and bereaved.

Marriage in Today's World, by H. Clair Amstutz, price \$5.75 (Can.). A fine book on marriage. There is also a students' activity book (work book) for \$2.90 for individual or class work.

Morning Joy, by Helen Good Brenneman, price \$4.60 (Can.). Meditations for bereaved or sorrowing Christians.

Alcohol and the Bible, by Howard H. Charles, price \$1.75 (Can.). A probing look at a contemporary problem from a Biblical stance. Good for study or for alcoholics.

Like a Shock of Wheat, by Marvin Hein, price \$9.20 (Can.). Here are 22 meditations on death, with encouragement and help for all who are (or have been) bereaved.

HERE'S LIFE PUBLISHERS

Discovery II, price \$2.25 (U.S.). A study book for Christian growth compiled by Campus Crusade for Christ.

Good Cookin', collected recipes, price \$9.95 (U.S.). This is a "back to basics" cookbook, compiled from the favourite recipes of the staff personnel of Campus Crusade for Christ. It helps microwave oven cooks and natural and low budget dishes.

INTERVARSITY PRESS

The First Four Years are the Hardest, by Michael Pountney, price \$3.95 (U.S.). A fine book for Christians in College. Helpful overview of the Christian life on a campus.

Our Fragile Brains, by D. G. Jones, price \$8.95 (U.S.). The mysterious brain and the research into its complex function is summarized for the non-professional reader.

Dilemma, by Judith A. Shelly, price \$4.95 (U.S.). For nurses (or doctors) who have to make ethical or moral decisions in their professional work. Very moving and challenging.

Faith That Works, by A. T. & P. L. Le Peau, price \$2.25 (U.S.). Here are 11 fine studies on James—a workbook for written answers after study.

Right Living, by David Allan Hubbard, price \$3.25 (U.S.). Is it hard to live a Christian life in a world gone wrong? The author tells how God can direct and control a life and the events of a life.

First Things First, by Frederick Catherwood, price \$5.95 (U.S.). How the 10 Commandments work in the 20th Century. Good for businessmen and union workers.

God and History, by J. M. Boice, price \$6.95 (U.S.). The past, present and future with God is the theme of Dr. Boice's fine book.

The God Men, by Neil T. Dredy, price \$4.95 (U.S.). The Spiritual Counterfeits Project (S.C.P.) in Berkeley, Calif. have often provided good and Biblical insights into counterfeit movements. This one deals with Witness Lee and the group he heads; this is not Watchman Nee about whom there is no criticism.

MULTNOMAH PRESS

Death and the Caring Community, by Larry Richards and Paul Johnson, M.D., price \$8.95 (U.S.). How to help and minister to the terminally ill patient from a truly Christian perspective.

THOMAS NELSON INC.

On Wings of Love, by Lee Roddy, price \$3.95 (U.S.). The Missionary Aviation Fellowship was a pioneer in Missions. Here are stories and pictures of this amazing work for God.

Freed from Witchcraft, by Doreen Irvine, price \$3.95 (U.S.). A hard to believe story—but a true one that will chill and challenge all who read it. A wild and weird personal experience.

Sanity in the Summertime, by Linda Dillow and Claudia Arp, price \$4.95 (U.S.). If children's holidays "bug" you (all 90 days of them!), this book will help to "unbug" you. Funny and fine.

G. R. WELCH

The Answer Is God, by Elise M. David, price \$2.35 (Can.). These popular American Christians reveal the course of God in their lives.

Bathsheba, by Roberta K. Dorr, price \$11.95 (Can.). A good fictional account (for those who enjoy fiction) of one of the most notable women of history. Good research, Biblical and historical perspective.

Because He Lives, by Gloria Gaither, price \$6.95 (U.S.). The story behind the story of musicians Bill and Gloria Gaither. Inspirational.

Bible: Why Trust It?, by I. MacPerry, price \$5.95 (Can.). A splendid book on the authority, inspiration, inerrancy and uniqueness of Scripture. A necessary book for today.

Christian Mother Goose; Christian Mother Goose Treasury, by M. A. Decker, price \$13.15 each (Can.). Two excellent and illustrated books for children of Christians.

The Corridors of Time, by M. Jane Scott, price \$5.95 (Can.). Miss Scott, a grad of '15, has written a great deal as a journalist and author, in both poetry and prose of her long and faithful walk with God. Her short articles will strengthen faith and encourage believers.

David: When Only God's Grace Will Do, by Norman Archer, price \$4.50 (Can.). A fresh insight into the life and times of David, the man after God's own heart. The book demonstrates the grace of God in a life full of mistakes.

Divine Conquest, by A. W. Tozer, price \$2.35 (Can.). The author and his work need no introduction, simply a commendation and recommendation.

Growth in Grace, by Victor Matthews, price \$4.15 (Can.). A helpful guide to true Christian living. A sound, Biblical overview of the many aspects of the Christian's lifestyle.

Head Master, by J. Alastair Haig, price \$5.95 (Can.). "Despite all of our indoctrination into how 'loving' we Christians were supposed to be, none of us had any idea how to live together in harmony. And yet, we were all Christians . . . that's what puzzled me . . . the gung-ho, born-again, Spirit-filled variety who had willingly given our lives to the service of Christ."

Former Toronto Argonaut halfback Al Haig had staked everything on his dream—starting his own Christian boarding school, but the dream had become a nightmare. It wasn't an overnight transformation that brought Al into the type of relationship with his Lord he sought. **Head Master** is the story of an honest man's struggle to find the Lord in depth; and in finding Him, to also find himself.

Jesus is Coming, by W. E. Blackstone, price \$3.00 (Can.). A real classic (first published in 1898) on the Second Coming. A thrilling account now in reprint.

Laugh! For Heaven's Sake, by M. L. Wray, price \$4.95 (Can.). If you like funny stories done in good taste and dignity, you'll love this book. The Christian needs to laugh, since "a merry heart doeth good like medicine" (Prov. 17:22).

Lord, Why Me!, by Elizabeth Gardner, price \$5.95 (Can.). Mrs. Gardner lost her husband and 2 children all within three years. She writes movingly of this traumatic experience that tested her faith. She came out of it triumphantly!

More Contemporary Prayers, by Caryl Micklem, price \$9.25 (Can.). A fine series of helpful prayers written around one-word themes (Bread, Courage, Sacrifice, etc.).

No Small Stir, by Ken Campbell, price \$5.95 (Can.). Dr. Ken Campbell of "Renaissance, Canada" has written of the "Spiritual Strategy for Salting and Saving a Secular Society."

His Crusade for Faith, Freedom and Family has caught the attention of all the news media and the church. He hits hard from his Biblical stance.

Peace and Quiet and Other Hazards, by Ethel Barrett, price \$8.35 (Can.). More "fun" stories by a Christian mother. It's a "happy" book.

Reading the Bible as History, by T. Plantinga, price \$4.95 (Can.). Here is a fresh dimension of Bible study, showing that God is the God of all history and His revelation of His purpose and work.

Rise of the Cults, by Walter Martin, price \$4.75 (Can.). About 25 years ago Martin wrote a book under this title. But a quarter of a century sees many changes in the area of cults and occult. Dr. Martin has revised and updated his material to meet the need of today.

Screwtape Writes Again, by Walter Martin, price \$4.75 (Can.). No one will forget C. S. Lewis' *Screwtape Letters* that flashed on our horizon in the mid 40's. Now an outstanding writer on Cults and the Occult continues the theme of demonism in both light and serious veins of excellent prose.

The Secret of Abundant Living, by Charles L. Allen, price \$8.35 (Can.). How to achieve spiritual and emotional wholeness in the Christian life.

Secret of Living is Giving, by Birdie Yager, price \$3.55 (Can.). The wife of an affluent business man records the story of their personal stewardship. A good and honest book.

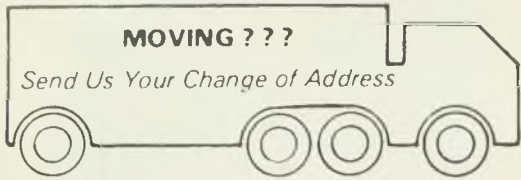
Sherri, by John Benton, price \$3.00 (Can.). A real picture of the pressures, influences and temptations that surround the teenager.

Treasury of A. W. Tozer, by A. W. Tozer, price \$10.75 (Can.). The man and his material need no introduction to a reading Christian constituency. The late A. W. Tozer wrote cogently, Biblically and spiritually. He pulled no punches and presented powerful material in easily read form.

Victory in Failure, by Alexander McLaren, price \$7.15 (Can.). These are timeless pastoral notes by a great pastor of the early 1800's.

You Can Live With Your Money, by Ron Hembree, price \$4.95 (Can.). A Biblical guide regarding managing money and budgets. Helpful in a time of inflation!

Love With Tears, by H. Lawrence, Monetville, Ont. P0M 2K0 (price \$6.95 Can.). The father of missionary Marshall Lawrence '64 (New Guinea) has opened his heart in this lovely novel, set in Nova Scotia, but covers the world. The author is also a Mennonite pastor who knows how to write (and speak) from his heart to others' hearts. Obtain your copy by writing to the above address.



STEWARDSHIP

SUMMER MEANS MINISTRY

- June, July and August are active months of Summer School instruction on the OBC/OTS campus.
- In Canada and overseas, 34 OBC/OTS students are involved "full-time" in summer ministries for which they will receive Christian Service credits toward the 1981-82 school year.
- Many other students are assisting "part-time" in churches and Christian organizations.
- Several faculty members will be participating in major international conferences and/or ministry in such diverse places as Italy, England, Africa, and the U.S.A.
- There is much planning and preparation required for the resumption of daily classes in September.



WILL YOU BE A SUMMER PARTNER?

Our summer financial need is \$135,000. If 3,000 of God's people would become "Summer Partners" with us by investing only 50¢ per day (\$15.00 per month) during June, July and August, our goal would be met. **Would you prayerfully consider your involvement as an OBC/OTS "Summer Partner" and let us know by mailing the attached response form?**

(detach here and mail)

To: Rev. Glenn Taylor,
Stewardship Dept.,
OBC/OTS
25 Ballyconnor Court
Willowdale, Ontario M2M 4B3
Phone: 1-416-226-6380



NAME Rev. Mr. Mrs. Miss _____
(please print)

ADDRESS _____
Street _____ Apt. _____

City _____ Province _____ Postal Code _____

Phone: (Area Code) _____

I will be a "Summer Partner!" I want to encourage OBC/OTS summer ministries by:

- A. **Praying** for all OBC/OTS students, faculty and staff involved in summer ministries.
- B. **Participating financially.**
- Enclosed is my summer gift of \$
- Enclosed is my summer gift of \$45.
- Enclosed is a gift of \$15 for June expenses. I will send another \$15 on July 1 and another \$15 on August 1.