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EVANGELICAL **RECORDER**

Ontario Bible College and Ontario Theological Seminary

Vol. 87 No. 4 December 1981



“The Word became flesh”

EDITORIAL

THE INCARNATION—A NEW ERA

He came to be with us, not in some incomprehensible vague way, but concretely, in a way illumined by the Scriptures and wonderfully experienced in our daily lives.

His death, resurrection and ascension opened up to us the delightful possibilities of experiencing His presence in our midst—even His indwelling in our own hearts. To all our feelings of loneliness and of being forsaken, Christ promised the comforting, guiding presence of the Holy Spirit and the manifest indwelling of the Father and the Son (John 14). Clarifying our task and mission, He encouraged us with the promise to be with us unto the end of the ages.

But Christ came to do more than redeem us. He came to do more than to give us enablement to carry out the Great Commission. He came to reveal to us His grand comprehensive purposes with respect to this world!

The incarnation ushered in a new era in the economy of God! Christ's coming brought to fulfillment the dreams and hopes of the prophets. When the Word became flesh, the "last days" were initiated. The author of the book of Hebrews underscored that reality in the words, "In the past, God spoke to our forefathers through the prophets at many times and in various ways, but in these last days, He has spoken to us by His Son" (Heb. 1:1-2). Paul, writing to the Corinthians, insisted that nothing less than "the fulfillment of the ages" had come upon them (1 Cor. 10:11).

The incarnation, therefore, set into operation God's grand scheme of ultimately bringing into harmony both heaven and earth under Christ. Paul sums up that intent in the words, "And He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ" (Eph. 1:9-10).

In the midst of our daily lives, we are to be preoccupied with God's grand design, lest we permit our petty affairs to dominate our life's perspectives. Paul was a prisoner in Rome when he wrote the letter to the Ephesians. His mind, however, was engrossed in God's great purposes for man and the universe.

It is your privilege and mine, in this present day turmoil of human passion, and in the midst of man's desperate groping for wisdom and hope, to know God's plan with respect to the world. That plan is certain! It is not determined by human strategies; it is not hindered by the plots of the nations. Christ's coming, His death and resurrection laid the firm foundation for the purposes of God to ultimately bring all things under Christ's Lordship. And all those who are in Christ will participate in that perfect harmony and unity encompassing all believers, living and dead, and a new cosmic order.

The incarnation constitutes the loud call of God to the purposes He has set in motion in our world to bring hope to our hearts in the midst of life. Our lives, our aspirations, our activities must be seen in that light!

V.A.

WINDOW ON THE WORLD

In this issue, you will find a section "Window On The World". Here, we will present Evangelical perspectives on significant events and ministries of men and women.

Beginning in the next issue, Dr. Ian Rennie, Dean of Ontario Theological Seminary, will edit that column. His knowledge of Church History, his deep interest in the Church of Christ, and his personal acquaintance with Christian leaders in many countries will bring an important dimension to the Recorder.

V.A.

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THE GLORY OF



THE INCARNATION

by
Dr. Mariano Di Gangi
O.T.S. Faculty

A prophet's voice cries out across the centuries:

"In the desert prepare the way for the Lord; make straight in the wilderness a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the Lord will be revealed, and all mankind will see it. For the mouth of the Lord has spoken" (Isaiah 40:3-5).

Apostles answer the prophetic promise with undoubted affirmation: "The Word became flesh and lived for a while among us. We have seen His glory, the glory of the one and only Son, who came from the Father, full of grace and truth" . . . "When the time had fully come, God sent forth His Son" (John 1:14; Galatians 4:4).

The Son of God became the child of Mary. He was conceived of the Holy Spirit, and born of the Virgin Mary. This is the unwavering and unambiguous testimony of Matthew and Luke. Their narratives present us with miracle as well as history, not myth or allegory. What we encounter here is no biological curiosity, but a dramatized theological statement. The Saviour who comes into the world is not the product of Joseph's

procreative power but the gift of the Father's love, immense and unmerited. The virgin birth of Christ demonstrates that God so loved the world that He gave His unique Son for the salvation of sinners.

Jesus Christ is the God-man. In His person, we discern two natures. He is God manifested in the flesh. Because He is truly human, we can be sure of His sympathy in our times of trouble and temptation. But because He is truly divine, His teachings have an infallible authority and His sacrifice an infinite value. Because He is the God-man, Jesus Christ is qualified to serve as the effective and sufficient mediator between the Almighty and ourselves. He is the one sure way to the Father's heart.

The eternal Son of God became man to reveal the Father. "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by His Son. . . . The Son is the radiance of God's glory and the exact representation of His being" (Hebrews 1:1, 2). Do you want to know what God is really like? Turn away from the idols men make in their own likeness. Forsake the caricatures of the cynics and abstractions of the philosophers. Concentrate on Jesus Christ, "the image of the invisible God" (Colossians

1:15). God's incarnate Son declares, "Anyone who has seen me has seen the Father" (John 14:9).

The incarnation was particularly directed to the purpose of redemption. God's eternal Son became man not only to reveal the unseen Father, but especially to redeem His people. Ours is a three-fold predicament: ignorance, iniquity, and mortality. Christ comes into the world to liberate us from all these. His light of truth dispels the darkness of our ignorance. His resurrection triumph assures us of victory over man's last enemy, which is death. And His sacrifice at the cross removes the condemnation deserved by our sin.

He assumed our humanity, so that His body might be broken and His blood outpoured for our redemption. Sinless, He bore our sins and paid the penalty on our behalf in the sight of a holy and righteous God. Bethlehem was the prelude to Gethsemane and the preparation for Golgotha. Christ Jesus, "being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself and became obedient to death—even death on a cross!" (Philippians 2:5-8).

Are we aware of the implications of all this for our lives? We sing of the glory of the incarnation, marvel over the wonder of God's revelation and our redemption in Christ, and rejoice. But do these tremendous truths affect the way we live?

To test the sincerity of professed love and stimulate generous giving on the part of believers, the apostle Paul wrote: "You know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, so that you through His poverty might become rich" (II Corinthians 8:9). When we remember the height from which Christ came and the depth to which He descended for our everlasting good, we must respond with far more than warm Christmas sentiments. This calls for a reconsideration of our commitment and new levels of stewardship. His self-giving is at once the model and inspiration of our own.

To a group of Christians unspoiled by heresy but affected by pride, so that the fellowship was threatened with fragmentation, the apostle wrote: "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to his own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus"—the One who loved you and gave Himself for you (Philippians 2:3-5). Is His disposition ours?

The Christ who came will come again. "The Son of Man is going to come in His Father's glory with His angels, and then will reward each person according to what he has done". Then "all the nations of the earth . . . will see the Son of Man coming on the clouds of the sky, with power and great glory". "When the Son of man comes in His glory, and all the angels with Him, He will sit on His throne in heavenly glory" (Matthew 16:27; 24:30; 25:31).

Because He has saved us from the penalty and power of sin through faith, we do not dread His return to final judgment. Rather we will be "overjoyed when His glory is revealed" (I Peter 4:13). For when the Christ who is the secret of our Christian existence shall appear, we shall "appear with Him in glory" (Colossians 3:4). ■

STOP the PRESS!

KOOS FIETJE: IN MEMORIAL

After beginning his third term of missionary service in central Thailand this summer with the Overseas Missionary Fellowship, Koos Fietje (B. R. E. '72) was shot and killed in the line of duty on October 24, 1981. It happened on Saturday evening while engaged in ministry in a Thai house. Out of the dark, a man emerged and fired a shot; Koos went to be with his Lord. **The following words were spoken at a memorial service in the home church of the Fietje's in Cambridge, Ontario:**

"In pondering the life and death of Koos Fietje, I was reminded of the farewell words which Paul addressed to the Ephesian elders. Paul reminded them of his ministry among them as a servant of God. He reminded them of his faithfulness to the message of the Lord. He also recalled the conflicts which he experienced and the anticipation of greater trials which lay ahead, which eventually led to his death. In the midst of that conversation he spoke the following words: 'But I do not account my life of any value, nor as precious to myself, if only I may accomplish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the Gospel of the grace of God (Acts 20:24 R. S. V.).'

"If Koos were with us today, I believe that he would say something very similar. I find several parallels between Paul's attitude in ministry and that of Koos'. Let me point out three.

"First, both Paul and Koos had a clear sense of the personal call of the Lord Jesus. Paul spoke of accomplishing 'my course', and 'the ministry I received'. During the days of his studies at Ontario Bible College, the call to the ministry was clearly felt by Koos. He was constantly active in various Christian ministries. The Lord's hand was on him. He felt the Lord eventually leading him abroad to a ministry in Thailand.

"Such a clear sense of personal call can emerge only in the life of one who lives in close fellowship with his Lord. It emerges in the lives of those who are devoted to Christ where there is prayer communion with Him and where there is much openness to His Word.

"Second, for both men, the heart of their ministry lay in evangelism. Paul summed his calling with the words 'to testify so solemnly of the Gospel of the grace of God.' Paul was the greatest evangelist the Church has ever known. Evangelism was also Koos' central concern. This was his strength in Thailand. He sought to bring Thai people to Christ and to establish, by the grace of God, a body of believers. Evangelism also governed Koos' philosophy of missions. In private and public, he was concerned that the heart of missions be evangelism and church planting.

"As an evangelist he was creative, innovative and bold! It was my privilege last year to join him for several days, both to observe him in action and to participate with him in ministry. It permitted me to get a sense of the vitality of the Thai Christians who had been won to the Lord in the efforts of Koos and his fellow workers; it also permitted me to engage in extensive conversations, both with Christian and non-Christian Thai people, to get a sense of the feeling of the Buddhist culture in their lives and to understand something of the obstacles to receiving the Gospel among the Thai people. Koos developed a strategy with his fellow Christians in and around Tha-Thatko which would give lengthy periods of time with individual Thai people. Because most Thai people are steeped in Buddhism, there needed to be time to tell them the full Gospel story and to explain to them the essentials of the Gospel.



Koos, Colleen Fietje and their 3 children.

"Koos discovered that the best way to gain a hearing was to try to meet people at the market-places and then seek to be invited as a guest for an overnight stay in their homes. This permitted time to share the Gospel all evening and also frequently in the morning. Responsive people were visited weekly until they received Christ and then they were built up in Him. The homes of some of the Thai people consequently became household fellowship churches having regular meetings. The Lord blessed such visitations and the Gospel became rooted in the Tha-Thatko area.

"Third, both Paul and Koos were committed to clear priorities in their lives. Their lives belonged to Christ: they would place themselves at His disposal. Paul could say, 'I do not account my life of any value, nor as precious to myself—if only I may accomplish my course.' Christ's calling in ministry had top priority in the lives of Koos and his wife Colleen.

"Danger and conflict, therefore, had to be treated with some disdain. Moving frequently and freely among the Thai people meant not only giving of their time but also exposing themselves to danger. For the sake of Christ, Koos wanted to be faithful unto death.

"Koos had some dreams, some visions of what he might eventually wish to do beyond the ministry at Tha-Thatko. The Lord, however, called him home. His work was finished!

"We at Ontario Bible College remember Koos with affection. We treasure him as a committed servant of Christ.

"Koos is survived by his wife Colleen, two sons and a daughter. On the field, in Tha-Thatko, is also his brother Bill and his wife Lois and four children. They carry on the task. We want to pray for them and for the Thai church that it may flourish under the Lordship of Christ."

V. A.

Practically speaking, Jesus' words, "I have come that you might have life and have it to the full", are a riddle to many Christians today. What does Jesus really mean when He promises an abundant life? There seem to be about as many interpretations of what constitutes an abundant life, as there are Christians.

I was impressed, at a recent social gathering, at the tremendous diversity among Christians when it comes to life-style conviction. One gentleman with whom I spoke has been known for years in Toronto for his expert accounting skill as well as for the very valuable spiritual direction he has given to the church and student ministries. Another man was a zealous and talkative supporter of Zig Zigler, the American success enthusiast, who advocates a self-help program guaranteed to increase your income. The contrast in life-style conviction was also evident between a young lady who had selflessly given herself to the spiritual nurture of young Christians in the nursing profession, and another girl whose demeanor and conversation suggested that any such sacrifice was beneath her.

Why is it that Christians are so far apart when it comes to understanding and practising the qualities of an obedient life style? Hugo Assmann, a radical Latin American theologian, rightly questions the "strange fact" that Christian churches "have so many absolutes, so many certitudes, and yet, when it comes to the basic contradictions in the world they have only humble opinions". There are many reasons for our failure to wrestle with the life-style question. It is after all a very emotional issue touching people in such practical matters as home, car, clothing and holiday expenditures. We are asked to turn a critical eye on our motives, priorities, and goals, and question whether Christ and His Kingdom are truly first. Like everyone else, Christians tend to shun soul-searching questions and feel more comfortable with the easy rationalizations that come with an individualistic approach to life-style.

The qualities of an obedient life-style are not as hard to understand as they are to practise. It becomes increasingly difficult to chisel out a distinctive life-style if the disciplines of

the Christian life such as prayer, worship and Bible study have lost their cutting edge. We need great spiritual strength and maturity if we are to know the abundant life. The God-life instead of the "good life" has some special characteristics.

A Purposeful Life-Style

First of all, we have the foundational truth that if anyone is in Christ, he or she is a new creation: the old has gone, the new has come (2 Cor. 5:17)! We cannot continue to live as if nothing has happened. As Rene Padilla says, "The kingdom of God demands a new mentality, a re-orientation of all our values." A new life-style follows directly from our acceptance of Jesus Christ as Lord. It is evidence of an authentic spiritual encounter with Jesus. New life in Christ and a Christ appointed life-style are two inseparable realities. Zacchaeus' encounter with Jesus resulted not only in new life but in a new life style. The genuineness of his repentance was evident in his promise to re-imburse those he had cheated and the authenticity of his conversion was confirmed practically in his relinquishing half of his possessions for

the poor. The rich young ruler walked away from Jesus in sorrow because he was unwilling to revolutionize his values in line with Jesus' life-style. Suppose the rich young ruler had given away all his money to the poor, would he have solved the problem of poverty in Palestine? Of course not. The issue is not whether we can change the world but whether the world has been changed in Christ. It is not a matter of earning our salvation through our life-style but living in such a way as to demonstrate that we have been changed by Christ. The purposeful life-style takes seriously the responsibility of Christian discipleship, consciously aware of the tragic inadequacy of calling Jesus 'Lord, Lord,' but not doing what he says (Matt. 23:31-46). There really is no Christian faith apart from discipleship.

A Cooperative Life-Style

The goal of mutuality is a second important quality of the obedient life-style. We are not Christians in isolation but in community. After we encounter Jesus Christ, we are brought into fellowship with His people. All those who are part of the body of



AN OBEDIENT LIFESTYLE

by
Dr. Douglas Webster
O.T.S. Faculty

Christ have received gifts from the Holy Spirit. You may have the gift of leadership or hospitality. Your brother or sister in the Lord may have the gift of wise counsel or hymn writing. These gifts have been given to us individually for the benefit of the community. They have no significance apart from their involvement in the life of God's people. They realize their goal in relationship to others.

The same principle of mutuality is at work when it comes to God's material gifts. Right through the Bible God makes it clear that the needs He gives to some are to be met out of the abundance He gives to others. God laid down institutions for Israel that reveal His unchanging stance toward social justice (Lev. 25, Deut. 15). First, all property is to be handled with the understanding that God Himself is the absolute owner and we are His stewards. Secondly, the dignity of man must not be sacrificed for materialistic gain and, thirdly, economic justice among all men is clearly God's will.

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These same principles resound throughout the New Testament. The teaching of Jesus presupposes the redistribution of wealth among believers (Mk. 10:28-31), and the early church modeled the goal of mutuality not only in worship but also in material provisions (Acts 2:42-47). Paul underscored the need for equality when he asked European Christians to give to brothers and sisters in Asia (2 Cor. 8:1-15). His simple words clearly express the cooperative life-style: "At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality . . ." Instead of the willfulness and egocentrism of the rich food described in Luke 12, an obedient life-style demonstrates the goal of mutuality resulting in shared strength and glory to God.

An Open Life-Style

The Christian's life-style follows Jesus' incarnational path by serving those in need. Jesus' freedom was a freedom to serve and He promises to give us this freedom. He was not restrained from giving Himself on behalf of others or fearful of identifying with the "wrong" people. One of the consequences of our new life in Christ is that we no longer regard people from a worldly point of view (2 Cor. 5:16). Before, we lived for ourselves. Now we live for others. We look upon men, women and children as individuals for whom Christ died. This is not easy. We naturally are absorbed in our own interests and, like children, are very protective of our own possessions. Don Helder Camara understands our dilemma; "I know how very hard it is to be rich and still keep the milk of human kindness. Money has a dangerous

way of putting scales on one's eyes—a dangerous way of freezing people's hands, eyes, lips and hearts."

Most people do not need to move to some other place to serve the Lord. Instead, as Gladys Hunt suggests, "They need to open their eyes, unclutter their lives, empty their closets and open their homes for Jesus' sake and share His goodness and love." I am convinced that our service for Christ would be more effective and more costly if we became truly open to those in need. We Need to be reminded that one step removed from face-to-face encounter with those in need reduces the Christ-like compulsion to give.

A Discerning Life-Style

It is of utmost importance that we discern the devices and techniques that Satan uses to blind us to the will of God. Satanic entrapment is a very subtle, yet pervasive phenomenon, especially in the area of materialism. Anglican evangelical, John Stott, believes that one of the greatest difficulties facing the church today is the problem of materialism. The "cult of prosperity" besets today's church like racial slavery burdened the evangelical church in the United States more than one hundred years ago. The parallel between racial slavery and the idolatry of material things is logical for several reasons. Both slavery and materialism are like malignant tumors that ravage the body without the victim's knowledge. By the time the disease is diagnosed it is widespread and difficult to control. Materialism, like slavery, is a deeply-ingrained cultural evil involving many Christians in a progression of selfish, yet culturally acceptable, decisions rather than a premeditated personal act of recognized evil. Fi-

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A Simple Life-Style

From what has gone before, we realize that an obedient lifestyle for a Christian is not merely a simple life-style. However, we cannot avoid the conclusion that the Christian is encouraged to lead a life of creative simplicity. Judging from the New Testament, a sacrificial life-style would be a more apt description of the Christian life. One thing is for sure—a simple life-style does not come about automatically. It is not an easy task to distinguish between satisfying real needs and succumbing to greed or to discern what is reasonable ownership instead of selfish pride of possession. We need the Spirit of Truth to instruct us from God's Word and bring us to conviction while avoiding the pitfalls of personal whim on the one hand and legalism on the other. The fullness of life that Jesus promises is far removed from the life-style propaganda of our culture. To experience His abundance is to obey His purposes, share His love, practise His openness, know His mind and rejoice in the freedom of His simplicity. ■

nally, both slavery and materialism encourage a deceptive solution. "The most perfect form of slavery" suggests Jose Miranda, "occurs where a person not only doesn't know that he's enslaved, but at the same time holds as his values of life those of the slave master." Paradoxically, many Christians resent those who use wealth unjustly and for their own glory but they in turn aspire to the very things the wealthy possess. Greed is matched by more greed. Our situation is not unlike the situation described in the book of James. The rich who exploit and harass the church are the very ones who receive special privilege and honor in the church (2:1-12). The subtlety of the sin of materialism illustrates the need for discernment. Apart from a critical appraisal of our cultures and an in-depth, Spirit-directed, interpretation of God's Word, we will not be able to differentiate between good and evil. Paul reminds us that if we accept the discipline of the Lord, we will not be condemned with the world (1 Cor. 11:31-32).

"The simplicity of Christmas can be made so complicated by the world's influence. We can be drawn in by allowing the commercial side of the holidays to become the important emphasis in our lives. The one gift that each of us needs to give Jesus is to simplify our lifestyle."

—Lollie Sawyer

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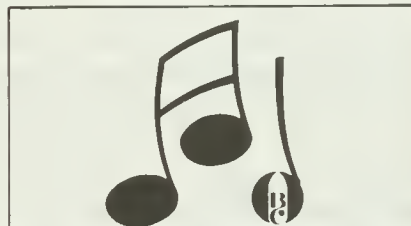
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GOOD NEWS ABOUT MAN

This is the fourth in a series of six articles expounding the OBC/OTS Doctrinal Statement. Previous articles were:

1. Our Commitment: Scripture—Dec. 1980, p. 16.
2. The Doctrine of the Trinity—Mar. 1981, p. 16.
3. Our Lord Jesus Christ—June, 1981, p. 17.
4. MAN:

We believe that man was created in the image of God, that he sinned, and in consequence incurred not only physical death, but also spiritual death, which is separation from God, bringing sin, guilt, depravity and death upon all his posterity except the virgin-born Lord Jesus Christ.

Gen. 1:26, 27; Gen. 2:7; Gen. 2:17; Gen. 3:6-24; Gen. 5:12ff; 1 Cor. 15:21, 22; Rom. 3:9-23; Eph. 2:1-3

by
K. Bruce Edwards*

In our contemporary society, what is the significance of believing that man was created in the image of God, and that through sin, he incurred both physical and spiritual death and brought sin, guilt, depravity and death upon all his posterity? Can any of this make sense to the non-Christian, influenced by vague notions of who God is, by evolutionary theories, and by humanistic philosophies? The answer is that it not only makes sense, but that it explains much of the otherwise bewildering experience of modern man.

Image of God a Key Concept

Although we do not find an abundance of scriptural references to man as the image of God, there is no question that the concept is important. It is a crucial part of the account of the creation of man (Gen. 1:26-27) and it is no less crucial a part of several passages dealing with the new creation of man in salvation (Col. 3:10; Eph. 4:24; Rom. 8:29; 2 Cor. 3:18). It is also given as a simple and sufficient reason why men ought not to do certain actions, especially



* Mr. K. Bruce Edwards, who resigned from O.T.S. on May 31/81, was the Director of Admissions, Field Education, and Registrar. He is under appointment with his wife (Dr. Donna Edwards) to Zaire, Africa with the Christian and Missionary Alliance. Presently, they are involved in language studies and a tropical medicine course in France and Belgium. In 1983-84, Bruce will be teaching seminary in Boma, Zaire while Donna uses her medical training (M.D.) in clinics and primary health care.

towards other men (Gen. 9:6; I 1 Cor. 11:7; James 3:9). If we are to understand the Biblical picture of man, we must understand something about this image of God in man.

Theologians offer various suggestions regarding what might be seen as the essential 'image' of God found in man. These include: the fact that man is a reasonable and spiritual being; the conscience and freedom of man; the dominion which man exercises over the rest of creation; the fact that man can (indeed must) sustain personal 'I-Thous' relationships which reflect the relationships of the persons of the Godhead. Some have suggested that we are too quick to dismiss the possibility that the physical body is part of the image of God, for we cannot separate the body from the soul and spirit of man and still retain 'man' as we know him in our daily experience. Further, our Lord Jesus Christ, in revealing to us the very image of God (2 Cor. 4:4; Col. 1:15), took on Himself a physical body. Each of these suggestions bears in-depth investigation. However, a slightly different approach will allow us to move directly to a few contemporary implications of the doctrine.

Man as Image-Bearer

Imagine, for a moment, a young man who for certain reasons has been separated from his father all his life, yet has been told constantly by family and friends that he is the 'very image' of his father, and that even certain character traits are 'just like' his absent father's. We can easily imagine some of the thought-patterns which would develop in that young man's consciousness. There is first a basic recognition of a family heritage which he can never shake off. For good or ill, he is a reflection of another. On the one hand, this means he can never be totally 'his own man' and take his destiny in his own hands, for so much of him is tied to his father; on the other hand it means he can be comforted that he is not alone, he is related in a special way to at least one other human whose 'image' he bears. Sooner or later there must be a driving curiosity to know the 'original'.

The theological implications of being an image-bearer are similar:

1) There is an 'original' who is *like* man, for man bears his image, and yet he is *not man*, for by definition man bears the image of another being.

2) Man can never be autonomous. No matter how hard he tries, man can never be completely independent of this 'original' whose image he bears.

3) Man can never be alone, for he is always related in some special way to the 'original'.

This is the Christian message to contemporary man. To those who say man is simply the highest expression of constantly evolving life-forms, we reply that among all life-forms man has a unique and real relationship to the Creator. To the secular humanist we say that man is not autonomous and independent, but that he has an unbreakable image-relationship to God. To the one who is struggling to understand his relationship to the rest of this vast universe, we say 'come to the God Who has stamped His image in your very being'.

Sin as Image-Distortion

Two questions immediately surface: if man bears the image of God, why does he not perceive it; and why does he act in such un-godlike (we often say 'inhuman'—which is signif-

icant in this context) ways toward other men? It is because of sin.

It seems that one of the basic characteristics of sin is that it is an attempt to break out of the image-relationship of man to God and to establish autonomy. Thus the serpent told Eve, "you will be like God" (Gen. 3:5; cf. Is. 14:14). In their attempt to become "like God" (to become "originals" rather than to bear the image of the one 'Original'), Adam and Eve denied their relationship to God as bearers of His image. In this denial of their basic nature, they rebelled against the Creator and brought upon themselves and their posterity both physical and spiritual death (Gen. 3:6-24). So much of sin can be understood when we see that man is constantly denying his likeness to God as a dependent, created image-bearer, and constantly grasping for a likeness to God as an inde-

pendent, autonomous, self-sufficient being.

The depravity resulting from this sin is simply the distortion of the image of God in man. Freedom becomes licence; the conscience is jaded; the spirit worships evil; dominion over creation becomes exploitation and wasting of the creation; the most intimate relationships are distorted by selfish indulgence; the body becomes a focus for fleshly sensuality (cf. Gen. 6:4, 12; Rom. 3:9-23; Eph. 2:1-3). Man by himself cannot see the divine Original in the distorted and often repulsive remnants of the image.

Salvation as Image-Renewal

It is in the virgin-born Lord Jesus Christ that we see the perfect "image of the invisible God" (Col. 1:14; 2 Cor. 4:4). In every detail of His life, He radiated that image in absolute perfection. In His complete obedience to the Father (Phil. 2:4-11) Christ did what man could never do because of bondage to sin and death (Romans 8:1-4), and thereby opened the way that man might be transformed into a true image-bearer once more. In Christ's perfect sacrifice there is payment of the penalty of sin so that men who are under the sentence of physical and spiritual death might be made alive in Him (1 Cor. 15:22).

Image-renewal is a continuing experience for the believer. This is clear in such passages as Col. 3:10 "put on the new self, which is being renewed in knowledge in the image of its Creator", and 2 Cor. 3:18, "we . . . are being transformed into His likeness with ever-increasing glory." The completion of the process is promised by verses like Romans 8:29 "those God foreknew, He also predestined to be conformed to the likeness of His Son."

The Biblical teaching concerning man is good news for modern man. It is good news to know why we struggle with the paradoxical desires to be autonomous but not to be alone and isolated in this universe. It is even better news to know that in Jesus Christ we can open up the relationship for which we were created; and through the power of the Holy Spirit we can be ever-increasingly conformed to the image of our Creator. ■



*Wise men
still
seek Him*

FOSTERING

“COMMUNITY LIFE”

AT O.B.C.

QUESTION: Could you define what you mean by the term “Community Life” at OBC?

ANSWER: “Community Life”—These words evoke a variety of ideas. I am often asked, “Do you work with nearby neighbours?” or “Do you coordinate activities of Christian organizations?” Actually, “Community Life” at OBC refers to the relationships among, and between, the three main groups of our College “family”—students, faculty and staff. It describes our approach to the spiritual development of the members of our College “community.”

QUESTION: What is the basis for this concept?

ANSWER: Its source is in the New Testament. In 1 Corinthians 12, for example, Paul refers to “the body of Christ”. He stresses that each member of the body is responsible for not only his/her own spiritual well-being but for others as well. The inter-relatedness of body members is to be worked out not only in terms of ministry to the unbeliever, but in ministry to fellow believers as well. We encourage and expect each student, faculty and staff member to be active in assisting others to grow. Galations 6 tells us to “bear one another’s burdens”. We are expected to



An interview with
Dr. Gordon F. Stephens
OBC Dean of Students

enter into each other’s personal experiences, when invited, in helpful ways. And, other believers should be there to help us when we have special needs.

QUESTION: How can this be seen on the OBC campus?

ANSWER: A word commonly on the lips of Christians today is “fellowship”. It is a word which should describe any group of Christians. The root idea is that of “having things in common”. It is often explained as a “shared life”. In the context of the Christian church, as well as the Christian school or college, the spiritual and social parts of life are shared. We worship together, pray together, play together, talk together and plan together—all to achieve the purposes of God, not only for the

group but also for the individual.

Francis Shaeffer, in his book “The Church at the End of the Twentieth Century”, speaks to the need of a greater emphasis upon this model of operation when he says, “God has called us in the New Testament. . . . to come into an understanding that there is to be community, a relationship between those who are already Christians. . . . We must not stand in sheer individualism.” He also suggests, “Every Christian Church, every Christian School, every Mission should be a community which the world may look at as a pilot plant.”

QUESTION: Can you describe the process whereby you encourage “Community Life” at OBC?

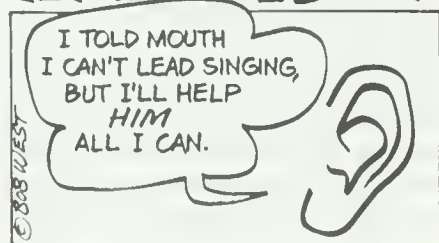
ANSWER: The College dormitory, housing nearly 300 students, forms the nucleus of our “community”. The dorm is divided into 12 sections, and each section is supervised by 2 “Residence Advisors”. These are carefully-selected upperclass students who are strategically placed within the dorm. Their role is to model, teach and foster “a caring community”.

QUESTION: What is the role of the “Community Life” Faculty?

ANSWER: We are resource persons. Our Director of Counselling, Rod Wilson, is completing a Ph.D. in psychology. Jan Potz has extensive training in counselling, too. She holds a Master’s Degree.

We do not expect the Residence Advisors to handle difficult situations alone. They are expected to handle hard cases, but they do it under supervision. Only the most serious situations are referred directly to the faculty members.

ALL IN THE BODY



QUESTION: How are the Residence Advisors trained?

ANSWER: The Residence Advisors spend three days, just prior to the school year, in intensive training sessions that relate to the practical skills required for their work. Also, they are required to do selected reading on the topics of leadership and discipline. During the school year, they meet on a weekly basis with members of the "Community Life" faculty and are free to confer more often, if required.

QUESTION: Exactly what are the responsibilities of the Residence Advisor?

ANSWER: It is difficult to give complete specifics in answering this question. Generally, they administer and communicate College policies and rules to their fellow students. Specifically, it is their role to be the first to respond to any needs, questions, etc. in their section of the dorm. In resolving issues and working through problem situations, their ultimate mandate is to effectively minister to individual needs in Christian love. When matters are dealt with at the source, both academic and behavioural problems can be prevented or corrected before harmful patterns develop.

QUESTION: Wouldn't it be better to have the residences supervised by "dorm parents"?

ANSWER: Not necessarily. If you imply by your question that age is important, the ages of our Residence Advisors vary. Every year, we do have some who are in their late twenties. I always have to ask the question, "When does one become a responsible adult?" Personally, I have witnessed deeper insights and wisdom in some young people than I have in some adults. As well, to have a few older dorm parents on campus would not reach the goals we have taken from Scripture. Twenty-four Residence Advisors can give more individual attention to their peers than could a few dorm parents. We feel that more is accomplished by doing what we are doing.

QUESTION: Then do you consider the OBC "Community Life" system to be perfect?

ANSWER: It is scripturally sound. It is educationally sound. It is psychologically sound. Our application of it

is like everything else touched by humans. We are constantly endeavouring to face our weaknesses and strengthen what we do. It is a vulnerable position to be in but, with God's help and guidance, the results are very rewarding.

QUESTION: Can you give us a capsule summary of the OBC "Community Life" philosophy?

ANSWER: The environment within the OBC community is designed to give our students the maximum opportunity to build Christian character and positive action into their lives. They examine their attitudes and values in the light of Christian principles, identify their personal goals, and develop the means for achieving them. We believe that the acceptance of responsibility and the development of self-confidence are essential elements in student growth. Through this process, our students learn the importance, necessity, and privilege of ministering to, and encouraging each other in faith, love and useful service.

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CHRISTIAN EDUCATION — CAMPING MAJOR

Director of Admissions,
Ontario Bible College,
Dept. ER
25 Ballyconnor Ct.,
Willowdale, Ont., M2M 4B3



QUESTION: How do the students respond?

ANSWER: The majority are grateful for our approach because the personal freedom that they enjoy on campus is structured positively. They like the fact that we recognize them as responsible adults who can be trusted to act with a significant degree of maturity. Of course, a few students need tighter controls and take more time to understand and adapt to our philosophy.

The following testimonial is a sample of the positive way that our students respond to our "Community Life" approach:

"Whenever anyone asks me what I like the most about Ontario Bible College, my immediate response is 'freedom to grow'. I really appreciate the sincere attempt of the staff and faculty to take the New Testament principles of love and edification in the church and apply them to OBC.

"You see, I can say this with deep appreciation because I experienced a very different set-up at the school I attended last year. It was extremely strict and legalistic. The students only seemed to follow the rules of the school because there were people standing over them with a fistful of punishments, making it safer to obey than disobey. As soon as the "enforcers" were gone, there was no reason to follow these rules any more, so they didn't. The change had only been in outward appearances, not from the heart. One thing I learned in a very personal way this year at OBC is that God looks upon the heart. Consequently, any changes that take place in my life have to originate from my heart." ■

IT IS NOT ALWAYS EASY

To apologize
To begin again
To admit an error
To be unselfish
To take advice
To be charitable
To keep on trying
To avoid mistakes
To forgive and forget
To keep out of the rut
To make the most of a little
To maintain a high standard
To recognize the silver lining

BUT IT ALWAYS PAYS!

—Reprinted from *The Salvation Army War Cry.*

ALUMNI in ACTION



*Rev. & Mrs. Eustace Meade
& daughters*

FROM SLAVERY TO CHRIST

by
Douglas C. Percy

Our Alumni find themselves in many different situations as they seek to serve the Lord. But there are few comparable to the Rev. Eustace Meade, who graduated in 1962 from the London Campus.

Eustace was born on the island of Montserrat in the West Indies and later moved to Aruba in the Netherlands Antilles. It was there he felt the touch of God on his life, and subsequently enrolled at London to prepare for the ministry. In 1960, Eustace married Sylvia Bryant of Verdun, Quebec, who also graduated from L.C.B.M. in 1960.

The peripatetic Meades pastored churches in Truro and Clark's Harbour, both in Nova Scotia, before accepting a call in 1976 to the pulpit of the First Baptist Church in Toronto, and herein lies the uniqueness of his ministry.

The First Baptist Church in Toronto was indeed the first Baptist

Church in Toronto, being founded by former slaves who arrived in Canada via the famous Underground Railroad which did so much to break the back of American slavery, and did so much to help the runaway slaves get settled in freedom.

The Church was founded in 1826, and for over 150 years has maintained its strong Biblical position and held to the traditions and culture of its proud Black heritage.

Into this situation, Eustace has thrown himself, heart and soul, preaching and teaching with fervour and letting his heart and hands reach out to many of the 200,000 Blacks living in Metropolitan Toronto who do not know Jesus Christ.

As a member of a planning committee, he's helping lay plans for a Metro-wide crusade for Blacks from May 20 to June 5, 1982.

Perhaps in another sense this will also prove to be a spiritual Underground Railway, since the preaching of the Gospel by Dr. Harold A. Carter of Baltimore, Maryland, will release many from the slavery of sin that they might enter into the freedom accorded to the children of God.

Eustace and Sylvia Meade are continuing the evangelical work of the 155 year old First Baptist Church. As Alumni of OBC, they are also following our 87 year ministry to men and women of every colour, race and tradition, that they too may become part of the body of Christ coming out of "every nation, kindred, people and tongue".

These are our "Alumni in Action". ■



*Miss Linda Moorcroft,
B.R.E. '80*

NEW ALUMNI SECRETARY

Linda Moorcroft graduated from Sarnia Collegiate Institute and Technical School in Sarnia. She is a member of Temple Baptist Church. Her service there included work in the field of Christian Education by teaching Sunday School and involvement with the Young People.

Linda graduated from Ontario Bible College with a B.R.E. in Christian Education in 1980. She was Vice-President of the Class of '80 and involved in many of the class presentations.

After graduation, Linda worked for a summer with the Children's Aid Society in Sarnia and in the fall of 1980 joined the office staff at the Fellowship of Evangelical Baptist Churches in Canada Office as receptionist and secretary.

Currently, Linda is active in the Pioneer Girls' work at Willowdale Baptist Church. We welcome Linda to the Alumni Office and to the staff of O.B.C.

IMPORTANT NOTICE

Alumni are asked to be aware that there is a \$5.00 per year fee to become a member of O.B.C. Library Association. This annual fee enables the member to utilize the library facilities to the fullest extent. The fee helps to provide additional books and, at today's incredible book prices, every bit of help is needed!

BOOK REVIEWS

CHRISTIANITY CHALLENGES THE UNIVERSITY

Author: Peter Wilkes, editor
InterVarsity Press, 1981, 97 pp.,
\$3.95 (U.S.)

Reviewed by
Dr. Douglas Webster
O.T.S. Faculty

Peter Wilkes, along with four other professors from the University of Wisconsin, challenges the University in a spirit of truth and compassion that makes this book beneficial reading for Christians and non-Christians alike. These distinguished scholars tackle, head-on, the issues raised by secular humanism and present the Christian faith as the only viable, true alternative to secular dogma. Convinced that to remain silent only served to support the contention that Man is God and that God is irrelevant, these concerned professors, who had been meeting regularly for prayer, agreed to present their case to the students. Each week for five successive Monday lunchtimes, they lectured to more than 400 students.

The book reflects this dynamic context. Its chapters are concise, logical, and written with a flowing style especially conducive for a listening audience. Peter Wilkes, Professor of Nuclear and Metallurgical Engineering, leads the challenge with a discussion of the Christian world-view. He shows how both secular dogma and Christian faith begin with certain presuppositions. He argues effectively that God's existence and man's moral and spiritual value are essential for man's search for meaning. No matter how materialistic the secular humanist may strive to be, Wilkes demonstrates he cannot forsake God's fundamental framework of values. "The Christian world view is a basis for action", declares Prof. Wilkes. "In Christ we confront the impossibility of the human situation, the pit of despair, with a love that is divine." These lectures are not dry, polemical treatises. They reflect the passion of Jesus' disciples ministering in a frequently hostile, often lonely mission field, the University.

Wayne Becher, Professor of Botany takes up the nature of man by posing the question, "Man: Naked Ape and Nothing More?" Reluctant to be drawn into controversies over creation vs. evolution, "preferring rather to think of creation by evolution", Becker applauds "the basic unity of design and function that underlies all of biology" and underscores the truth that "man occupies a distinctive position in creation" designed and ordained by God. Man is more than a naked ape and a pile of chemicals. His meaning lies outside of himself. "It is to be found in his relationship to the God who has created him and who calls him into fellowship."

From the discipline of Biology, we move to economics where Professor J. David Richardson refutes the secular notion that man's salvation can be found in material goods and services. In place of the materialistic egocentric and immoderate profile of "economic man", the Christian knows the reality of the new nature. Richardson offers a brief, yet valuable, discussion of individualistic and collectivist economic systems and seeks to correct the popular notion of a Christian work ethic. The reason the Christian faith poses a compelling alternative to secular dogma, contends Richardson, is due to the fact that the Christian has a reason for his choice of economic values. To love your neighbour as you love yourself, the principle upon which Christian economic values are founded, is based on the reality that God loves your neighbour and commands that we do likewise.

Professor Schoville, Chairman of the Department of Hebrew and Semitic studies answers the basic objections raised against the historical reliability of the scriptural documents and gives several reasons why the Bible deserves to be studied on the secular campus. A. A. MacKinney, Professor of Medicine, challenges the current notions of health care. He offers a convincing case for the importance of preventive medicine and

demonstrates the Biblical concern to prevent diseases. Dr. MacKinney contends that much of modern medical care dissociates the person and the illness. This becomes especially critical when dealing with diseases of lifestyle; alcoholism, tobacco smoking, drug addiction, overeating, driving fast vehicles, and promiscuous indulgence in sex. In today's medicine, the driver in the human "machine" is usually ignored "yet frequently it is the 'driver' rather than his or her 'machine' that is at fault."

Professor Wilkes' concluding appeal ends where many of us would have begun. Instead of beginning with *human* inadequacy and man's need for a right relationship with God, the authors have wisely chosen to first establish an evangelistic starting point. They have shown that the Christian faith does address the major issues of our day and poses a truly revolutionary alternative to secular dogma.

Christianity Challenges the University lives up to its title. It deserves to be read by the university-minded either as an introduction to the Christian faith or as a reaffirmation of Christian perspective on some of the major issues of our day. I pray that what took place on the Madison campus of the University of Wisconsin will encourage others to make a similar challenge to Canadian universities in the spirit of truth and love. ■

THE SUFFERINGS AND THE GLORIES OF THE MESSIAH

Author: John Brown
G. R. Welch, 1981
352 pp., \$7.60 (Can.)

Reviewed by
Dr. Mariano Di Gangi
O.T.S. Faculty

Here is a welcome reprint of an expository classic, dealing with Psalm 18 and Isaiah 52:13-53:12, first issued in 1852.

John Brown (1784-1858) was a Scottish preacher who was also a professor of exegetical theology and a voluminous writer. Among his fine

BOOK REVIEWS

commentaries are works on Romans, Galatians, Hebrews and the Petrine epistles.

Underlying Brown's truly Biblical exposition, with its strong practical and inspirational emphasis, there is solid exegesis and careful research. His clearly stated intention—"to bring out of the inspired words what is really in them, and to put nothing into them that is not really there"—is successfully realized. Brown is no practitioner of "imaginary exposition", but a faithful interpreter of God's Word.

The theme of the Messiah's sufferings and glories, which finds expression in Psalm 18 and the prophecy of Isaiah, runs right through the gospels and epistles of the New Testament. It is the very heart of the message so vigorously proclaimed in the book of Acts of the Apostles. Brown's masterful exposition thus has a relevance beyond the passages on which it concentrates in this series of studies.

Key phrases and concepts crucial to our understanding of these Scriptures are presented in a style that is both eloquent and accurate. Sometimes Brown's comments are terse and epigrammatic. More often, he states a series of propositions and then proceeds to expound them with a fullness designed to enrich the

preacher. When the heart of the homiletician is filled with such an abundance of good things, the congregation that listens with a hungry heart will surely be satisfied. ■

IS SALVATION FOREVER?

Author: Robert Gromacki
Moody Press, 1973, 188 pp., \$4.75 (U.S.)

Reviewed by
Dr. William Foster
O.T.S. Faculty

The review copy was the seventh printing of this book, first issued in 1973. The author has served for many years as a successful teacher at Cedarville College in Ohio, and is the author of many fine commentaries on New Testament books.

This present study is written on a popular level in order to provide assistance to Christian believers who may often find difficulties in relation to the issue of eternal security. Can a Christian, having been saved, lose the spiritual life he has received, or is there a danger that he may do so if he sins? The author clearly discusses what is meant by "being lost" and "being saved". Evidence is presented to show that God guarantees the salvation of the true believer. One chapter is devoted to the problem passages throughout the Scriptures

which many have considered as implying the possibility of once again being lost.

The study is carefully developed and precisely written, and would be an excellent study guide to put into the hands of believers who are having doubts concerning their spiritual state. The author does not overlook the necessity of continuing evidences of the work of grace in the life as the indicators of a real experience of the saving work of God. ■

THE ACTS OF THE APOSTLES Tyndale New Testament Commentaries

Author: I. Howard Marshall
Eerdmans, 1980, 427 pp., \$6.95 (U.S.)

THE EXPOSITORS BIBLE COMMENTARY

Vol. 9
Authors: Richard Longenecker,
M. C. Tenney
Zondervan, 1980, 573 pp., \$23.95 (Can.)

Reviewed by
Dr. Roy R. Matheson
O.T.S. Faculty

Good evangelical commentaries on Acts are hard to find. There are a number of popular works of a devotional nature that are of profit to the pastor when his exegetical work is finished, but commentaries reflecting good exegetical and hermeneutical principles are not plentiful. The helpful commentary of F. F. Bruce in the New International Commentary is almost 30 years old now.

Two recent works by evangelicals help fill this gap. The first is by I. H. Marshall and is a new release in the Tyndale series to replace the previous one on Acts by Blaiklock. Blaiklock's contribution was a helpful but extremely sketchy treatment of the book. The second is by Richard Longenecker, a Torontonian who combines with M. C. Tenney on John to give us Vol. 9 of the Expositors Bible Commentary by Zondervan.

J. HARRY FROGLEY

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BOOK REVIEWS

Both writers date the writing of the book as early and see it as a product of the 60's shortly after Paul was imprisoned.

Longenecker follows the summary statements in Acts in structuring his outline. Using summary verses such as 6:6, 9:31, 12:25, 16:5 etc, he sees these as keys the author has supplied to inform us that he is about to trace the spread of the gospel in a new geographical area. As a result, his major outline reflects Luke's thought a little better than that of Marshall.

Marshall is good at summarizing exegetical problems as illustrated by his treatment of Paul's vow in Acts 21 (p. 345). Longenecker's work is marked by the same clarity in summing up problems in a brief, compact manner. His discussion of the tongues of Acts 2, for example, cites several reasons why he feels this phenomena is different from that of 1 Cor. 14. Marshall tends to see Acts 2 and 1 Cor. 14 as the same phenomena (known human languages) although he is not overly dogmatic.

Both commentaries reflect a thorough knowledge of critical and scholarly issues without being pedantic. Both books are a worthwhile investment for expository preaching and for serious study of Acts. ■

THE NICENE CREED: ILLUMINED BY MODERN THOUGHT

Author: Geddes MacGregor
Eerdmans, 1980, 149 pp., \$10.75
(Can.)

Reviewed by
Dr. Mariano Di Gangi
OTS Faculty

This year marks the 1600th anniversary of the Nicene Creed, an admirable summary of Christian orthodoxy formulated by the Council of Constantinople in 381. Commemorating and celebrating the anniversary, faculty members at Ontario Bible College and Seminary have expounded the Creed's memorable phrases at a series of President's Chapels during this Fall Term. In

each case, the supporting Biblical references have been presented and their contemporary relevance made clear.

One of the books produced in connection with the Nicene anniversary is by Geddes MacGregor. Author of many volumes, and Emeritus Professor at the University of Southern California, he was formerly Dean of its Graduate School of Religion. His polished prose makes for smooth reading, but not everything MacGregor has written will be readily accepted by conservative evangelicals.

MacGregor rightly exposes the absurdity of crude misinterpretations of Christian teaching. But occasionally, and regrettably, he also indulges in demythologizing and caricature. For example, he seems to consider the opening chapters of Genesis as allegorical, and ridicules "the horrific doctrine of hell . . . leering devils sadistically torturing their victims with red-hot poker . . . the damned dancing everlastingly in unremitting agony in a suffocating flaming furnace" (pp. 51, 139f). He wonders if the creedal statement about the Son being "of one substance with the Father" isn't "an Aristotelian mode of conceptualizing" (p. 42).

The virgin birth of Christ, discussed in a complex context of asceticism, parthenogenesis, biology, "faulty scientific views" (p. 64), and the Immaculate Conception, is con-

sidered neither historical nor important. The possibility that Jesus had a human father, and might have been an illegitimate child is punctuated with a question: "Why should such a notion be so peculiarly offensive in the case of Jesus?" (p. 67). What should be stressed is simply that the Son became man to accomplish salvation through self-emptying love.

Regarding the resurrection, MacGregor concedes that there can be no Christianity without the affirmation of its historical reality. But he speculates about what actually took place on the third day, and resorts to parapsychology as well as the concepts of "astral body," "body of light," and "a dimension beyond our own" to explain the event.

The Ascension, as traditionally understood, is labeled problematical for anyone who is not "scientifically antediluvian" (p. 91). Its essence is this: that Christ, withdrawn from "ordinary empirical observation," is "now a cosmic reality with spiritual power beyond our wildest imaginings" (pp. 92, 94).

There will be a return of Christ to judgment, "however conceived" (p. 98). But, "to think of the moral reckoning crudely in terms of a cosmic Criminal Court with Jesus Christ on the Bench and Satan as District Attorney is not only primitivistic; such a picture grievously distorts the situation" (p. 101). So does MacGre-

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BOOK REVIEWS

gor's caricature!

The Holy Spirit is presented as The Energizer, who indwells persons and infuses "the living holiness of God" (p. 112). This is to prepare us for a higher consciousness en route to the next stage in our evolving destiny.

The Church is "part of the evolutionary spiral that is leading all humankind into a new and greater dimension of being", and "the Incarnation, in one way or another, is still going on in the Church" (p. 120). We are in mystical union with the departed "in the life beyond". We should pray for them: "they need our

prayers"; we should also pray to them: "that we may be helped by their prayers" (p. 124). . . .

Once upon a time, anything published by Eerdmans of Grand Rapids could be recommended with complete confidence and warm enthusiasm. That is still the case with much that this distinguished house produces. But not with everything.

Take heed what you read, as well as hear.

P.S.: Have you confessed your faith in the words of the Nicene Creed lately? ■

THE RADICAL WESLEY
Author: Howard A. Snyder
InterVarsity Press, 1980
189 pp., \$6.55 (U.S.)

Reviewed by
Rev. George Hay
O.B.C. Faculty

Howard Snyder in this, his third book, continues to write about the church. He describes part of the reason why in the following way:

For several years I have felt that ecclesiology—the doctrine of the church—is a basic for biblical faith . . . We are coming to see that a so-

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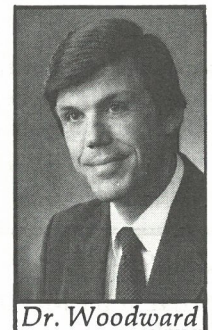
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9:00 a.m. to 12 noon

(2 credit hours) A consideration of a particularly practical and problem-centred letter — its exegetical, ethical, pastoral and eschatological issues.

Instructor: Dr. Stephen Woodward, guest lecturer from Winnipeg Theological Seminary, is especially qualified for this task through his academic training (Ph.D in New Testament, University of Aberdeen, Scotland), his years as a pastor, and his ongoing ministry of teaching, lecturing, preaching and writing.



Dr. Woodward

(862) CANADIAN CHURCH HISTORY

1:00 p.m. to 4:00 p.m.

(2 credit hours) A study of the main themes of Canadian Church history from earliest times to the present, providing an understanding of the context of ministry in Canada today.

Instructor: Dr. Ian Rennie, Dean of Ontario Theological Seminary and Professor of Church History. Dr. Rennie has done graduate study in Canadian Church History, and has been engaged in various forms of Christian ministry in most of the major regions of Canada.



Dr. Rennie

BOOK REVIEWS

teriology stripped of a biblical ecclesiology cannot be fully biblical. Snyder interestingly sees Wesley in the 'radical' Anabaptist tradition of church reformation via the Moravians and Herrnhut (which is of course somewhat unique in that Wesley lived and died a High Church Anglican). There is quite a good discussion of the organization by which Wesley shaped the rigorous, potent force of Methodism in the 1700's. Wesley clearly parallels the Radical Protestant model of church renewal, Snyder says. His use of bands, classes and societies provided disci-

pline, correction and mutual aid on the New Testament pattern. This small group strength "tended to make Methodism as distinct, disciplined and consistent a group of believers as were the earlier Anabaptists."

The Radical Wesley is not a biography of Wesley nor a pattern for church renewal as its subtitle might suggest. But its discussion of valuable elements of Wesley's thought and church practice makes it certainly worthwhile reading today.

I suppose Wesley was radical. *The Gentlemen's Magazine* in June, 1741

complains that "Most of those persons who frequented (Wesley's meetings) are the poorest and meanest people, who have families to provide for, and hardly bread to put in their mouths." Wesley identified profoundly with the poor.

Further, he was "roundly charged with enthusiasm or fanaticism because of his stress on experience and his openness to the expression of emotion."

His ministerial recruiting and training were also radical. Wesley "refused to preach in any place where he could not follow it up by

CONTINUING EDUCATION PROGRAM

1981 - 82



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SPRING SEMESTER 1982 - - MONDAYS, Jan. 25 to Apr. 26

(743) LUKE/ACTS

2:00 p.m. to 5:00 p.m.

(4 credit hours) Luke as historian and missiologist. The meaning of his message for the evangelization of our world and the edification of the church; the preaching values of these writings for an expository ministry.

Instructor: Dr. Mariano Di Gangi, Ontario Theological Seminary.

(646) CHURCH PLANTING AND EXTENSION

6:30 p.m. to 9:30 p.m.

(4 credit hours) Strategies and emphases for the establishment of congregations in unchurched or under-churched areas including a particular focus on urban and suburban Canada.

Instructor: Dr. Dennis Oliver, Ontario Theological Seminary.

SUMMER SESSION 1982 - - June 14 - 25

(851) CURRENT ISSUES IN WORLD MISSIONS

9:00 a.m. to 12:00 noon.

(2 credit hours) An enquiry into issues such as contextualization, totalitarianism and communism, and their implications for the cross-cultural communication of the Gospel.

Instructor: Dr. David J. Hesselgrave, Trinity Evan. Div. School, Deerfield, Illinois.

(942) DISCIPLING-EVANGELISM AS A LIFE STYLE

1:00 p.m. to 4:00 p.m.

(2 credit hours) A consideration of Christ's Great Commission to make disciples, not as a theoretical ideal, but as a practical way of life for every believer to follow. How to apply discipling principles to present needs and opportunities with special emphasis on the role of leadership in the local church. Evangelism as the natural overflow of "living in the Spirit".

Instructor: Dr. Robert Coleman, Asbury Theo. Seminary, Wilmore, Kentucky.

BOOK REVIEWS

organized societies with adequate leadership." His lay preachers "were taught to manage difficulties in the societies, to face mobs, to brave any weather, to subsist without means . . . to rise at four and preach at five o'clock, to scatter books and tracts, to live by rule, and to die without fear." Such is also radical pastoral training.

ANDREW MURRAY: APOSTLE OF ABIDING LOVE

Author: Leona Choy
Christian Literature Crusade, 1978
274 pp., \$5.95 (U.S.)

Reviewed by
B. Gordon Wright
O.B.C. Faculty

This timely biography was published in 1978, the 150th anniversary year of the birth of Andrew Murray. Mrs. Choy is to be commended for her interesting portrayal of the life of a great nineteenth century Christian leader.

Andrew Murray, a South African of Scottish descent, is seen as pastor, missionary-statesman, educator and author. The fact that he wrote about 240 books and tracts, and that he was six times elected moderator of the Synod of the Dutch Reformed Church in South Africa, indicates that he was a man of great ability.

The most vital aspect of the book, in this reviewer's opinion, is the clear impression that Andrew Murray was "a man after God's own heart". His prayer was: "May not a single mo-

ment of my life be spent outside the light, love and joy of God's presence." He was convinced of the reality of holiness, or perfection—not that believers can no longer sin, but that they are able not to sin.

Mrs. Choy has included a very helpful appendix in her work, containing Andrew Murray's major books in print.

This book is well worth the reading! It is not too long, yet there is sufficient content to give the reader an appreciation of what God accomplished through one life wholly yielded to Him. ■

THE IRON SCEPTRE

Author: John White
InterVarsity Press, 1981
393 pp., \$9.45 (Can.)

Reviewed by
Mrs. Elizabeth Davey
O.B.C. Faculty

Today as Christians regularly seek the next "How-to-live-the-Christian-life" manual, they are likely to come upon John White's forthright adult prose in such books as *Cost of Commitment*, *The Fight*, *Eros Defiled*, and *Parents In Pain*. They do well to read him, for White's message of commitment to the kingdom of God is worth our consideration. They hesitate, though, as they thumb through White's latest creative outbursts, *The Tower of Geberah* and *The Iron Sceptre*. What are these "children's fantasies", as he calls them? What is their

purpose? What is their value?

C. S. Lewis was once asked those same questions about his *Chronicles of Narnia*. In his response to critics questioning the practical nature of the literary fairy tale, Lewis agreed "that practical things were first class, but that although fantasy might not help a boy to build a boat, it would help him immensely should he ever find himself on a sinking boat." In *Voyage of the Dawn Treader*, Lewis' great Aslan told the children, "You were brought to Narnia that by knowing me here for a little, you may know me better there (back in

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Count your courage instead of your fears,
Count your laughs instead of your tears,
Count your full years instead of your lean,
Count your kind deeds instead of your mean,
Count your health instead of your wealth,
Count on God instead of yourself.

—Anonymous

BOOK REVIEWS

the world of reality)." And obvious spiritual lessons have been taught the children in the natural environment of the pretend fantasy world.

John White obviously imitates Lewis in intention and approach in his two fantasies as GAAL, Lord of all worlds, Son of the High Emperor and Chief Shepherd of Living Things calls some children—delightfully this time from Winnipeg, Manitoba (instead of the usual England or U.S.A.)—through some strange television sets into the magical kingdom of Anthropos. There GAAL assigns them specific and incredibly difficult tasks to rescue Kardia, King of Anthropos from serious danger at the hand of some evil force. Yes, they are mere children in our world, but in Anthropos they are granted the dignity of adult status. They stand side by side with kings, noblemen, and talking animals of the mythical kingdom, and learn with these other world creatures to follow and trust GAAL. At times their childlike trust shines through with obvious appeal. Sometimes, though, they are all too human in their dis-

obedience and subsequently fall into great danger. They gradually learn that it is GAAL who plans the evil one's ultimate defeat; it is GAAL who gives the orders; it is GAAL who provides for the journey; it is GAAL who picks up the wounded and disobedient subject and sets him on the track again.

What more important lessons could we learn in life as we translate the GAAL of Anthropos to the GOD of the Universe? In our adventure through our Christian life, we must learn to follow our Shepherd's instructions, accept His provisions, call upon His help when we stumble, and recognize that, finally, He is the one who has won and will win the victory over death and sin.

The Iron Sceptre is the sequel to *The Tower of Geberah* so that most enjoyment will come from reading both books. However, it is complete in itself. The adventure—that of defeating Mirmah, ancient witch and Lady of Night, the Empress-to-Be of Darkness that Swallows the World, while guarding the iron sceptre, Kardia's symbol of rule in

Anthropos—is independent of the earlier story.

White, while influenced by Lewis, goes beyond him in complexity and sophistication of plot. The Narnia Chronicles are for children; *The Iron Sceptre* is for mature children—those who will not be frightened by seven-headed ogres, monster roosters, and grotesque witches. The story is filled with detail more in the style of Tolkien's *Lord of the Rings* trilogy where the dangers are more vivid and fearsome. Further, there is a sophistication of literary sources as we see glimpses of Greek mythology, medieval lore, dragon-slaying, the Arthurian legend, and many other fantastical elements.

At the same time, White knows when to introduce those resting points within the adventure where the reader joins the children in learning to trust in GAAL and to see his overwhelming goodness and care over Anthropos. The step of application is logical: in our own real world of sin, violence, greed, despair, and death, GOD's love determines the final outcome. ■

REACH THE CITY SEMINAR '82

A One-Day Event at

Ontario Theological Seminary

25 Ballyconnor Court, Willowdale, Ontario M2M 4B3

TUES. FEBRUARY 23/82

10:30 a.m. to 2:00 p.m.

Purposes:

1. To **INFORM** the evangelical community about the black communities and black congregations in Toronto.
2. To **CHALLENGE** the evangelical community to participate more fully in evangelism and ministry among the black peoples in our city.

PLAN TO ATTEND—COST \$3.00



WINDOW on the WORLD

Martin Lloyd-Jones: An Appreciation

This Spring, one of the great Bible expositors of the post-war era departed to be with the Lord. For thirty-eight years Dr. Martin Lloyd-Jones, having succeeded another stalwart preacher, Campbell Morgan, served as minister of Westminster Chapel in London, England.

At the age of twenty-seven, Lloyd-Jones, then a brilliant young medical doctor, felt the strong call of God to the ministry. His numerous publications including his sermons on the book of Romans, the book of Ephesians, on the prophet Habakkuk, on the Sermon on the Mount, and on Psalm 73 testify to his prodigious efforts as a minister of the Word. On Sundays as well as on weekdays, his Biblical expositions at Westminster Chapel attracted thousands, including students, non-evangelical intellectuals, and people from all callings of life.

His evangelistic concern, his careful adherence to the Biblical message and text, his incisive theological grasp, his emphasis on genuine spirituality, and his longing for an outpouring of divine power, make him an inspiring model for ministers today.

There is power in Lloyd-Jones' writing! He probes the reader's experiential relationship with the Lord. The Puritan's interest in vital Christian living is shared by Lloyd-Jones. In agreement with Jonathan Edwards, he would put strong emphasis on the theology of the heart, on



Dr. Martin Lloyd-Jones

the need to cultivate a deep devotional relationship to our Saviour and Lord. In a superb way, he proclaims this kind of evangelicalism in his treatment of Ephesians 3 (*The Unsearchable Riches of Christ*) and Ephesians 6 (*The Christian Soldier*). We cannot but be deeply moved and inspired to seek new heights in our relationship to Christ when reading these works.

Lloyd-Jones was emphatic in his commitment to the full inspiration and inerrancy of the Scriptures; he

saw little hope in cultural pursuits to build up our civilization; he was unenthusiastic about organized evangelistic campaigns, preferring sound preaching and waiting upon the Lord in much prayer; he abhorred cooperation with Liberals or Roman Catholics but believed strongly in evangelical ecumenism.

We salute a faithful preacher of the Word and a stalwart soldier of the Cross. We view with gratitude his wide-spread ministry to God's people today.

V.A.

Jerry Falwell: The Fundamentalist Phenomenon

The Fundamentalist Phenomenon, a recent publication edited by Jerry Falwell together with Ed Dobson and Ed Hindson will surprise many evangelicals. The fundamentalism of Falwell is more moderate than generally perceived; he expresses interest in joining hands with mainstream evangelicalism. It is important that evangelicals acquaint themselves with this movement.

Fundamentalism is presented as conservative Christianity, heir of New Testament Christianity and having much in common with Reformation theology and subsequent Protestant renewal movements. It is defined both as a theological movement and an ethical movement, summed up in the statement, "Fundamentalism is the affirmation of Christian belief and a distinct Christian life-style as opposed to the general secular society."

In his attempt to form an alliance with evangelicals, Falwell separates himself from the extreme right-wing or hyper-fundamentalist mentality (with its intolerance of other Christians) and from left-wing evangelicalism (with its excessive tolerance of nonevangelical bodies and its preoccupation with social issue). The alliance he seeks attempts to bring under one umbrella both mainstream fundamentalism and mainstream evangelicalism.

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WINDOW on the WORLD

Falwell goes to some length to set forth the philosophy and the objectives of the "Moral Majority". This movement is regarded as strictly political, encompassing within its membership private citizens whether Roman Catholics, Jews, Protestants, or Mormons, who would seek to return "moral sanity" to the United States. These share common convictions in their opposition to abortion, pornography, the drug epidemic, the break down of the family, and homosexuality as an accepted life-style. The organization supports the right to existence of the State of Israel, and advocates a strong national (U.S.A.) defence as a deterrent to war. Moral Majority seeks to mobilize Americans to become moral activists in their society.

V.A.

Henry on the Theology for the Eighties

"Activism today so hurries evangelical worship, prayer and Bible reading, theological study and reflection, that we risk becoming practical atheists steeped in this-world priorities. Theological renewal is a farce, apart from time for God and His Word. Is it too much to ask Christians in favoured North America, in their struggle to be evangelically authentic, to do their theological homework once again, to feast on mighty truths that can rebuff the blows of an ungodly age, to learn Biblical lessons before the sword and dungeons overtake them? 'Be still', says Yahweh, 'Be still and know that I am God' (Ps. 46:10)."

With these words, Dr. Carl F. H. Henry warmed up to his subject urging evangelicals to deepen their knowledge of God. Sponsored by the Evangelical Fellowship of Canada, he enthusiastically brought messages in recent seminars held across our country—from Vancouver to Halifax.

He went on to say, "Instead of allowing Western worship of the Golden Calf to wizen our souls, we must allow the penetrating truth of Biblical theology to reshape our spiritual and moral universe. Only faithfulness to the I am, who is Light and Life, Bread from Heaven and Living Water, the Resurrection and the Life, will nurture Christian stalwarts like Alexander Solzhenitsyn and Georgi Vins whom communist imprisonment could not silence, martyrs like Chester Bitterman—the murdered Wycliffe translator, and other stout-hearted saints like those on whom Nero's lions feasted."

Henry insisted that Evangelicals needed to hear again Christ's words about the Church. Expressing gratitude for the increased growth in the Church, he found disconcerting the "growing stress on local super-churches and super-pastors that often neglect the larger organic unity of the whole family of believers."

Insisting that the whole frontier of Biblical thought required renewed emphasis, Henry emphasized powerfully and effectively the need

for a faithful Christology, a Biblical view of the Church, a total submission to the authority of the Word of God, and an intensification of Missions.

V.A.

GIVE YOURSELF THIS CHRISTMAS

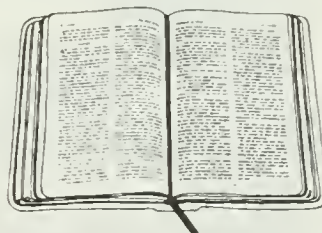
A child can give "work coupons" to his parents redeemable at any time for help in the home or yard. Parents can give "time coupons"—say an hour to be spent with the child playing a game, taking a hike or going out together for a hamburger. Other "yourself gifts" can be babysitting sessions, reading a story to a child or running errands for the elderly.



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Consider how few missionaries are among the people of the world. Because the ever-growing spiritual agony of mankind decries the ruddiness of a life of sin, it is advisable to produce and to send more Bibles to the families of the world. The Bible affirms: "Thy word is a lamp unto my feet, and a light unto my path". The mission of the Holy Spirit in the world is "to convict the world concerning sin, and righteousness, and judgment". He can use the Word of God to save people. Myself, my father and several in my family became Christians reading the Bible. Last year God enabled us to mail out approximately 20,000 Bibles to 28 countries. Already we have received more than 500 written testimonies of conversions from those people as they read their Bibles. You can become a partner in this great ministry of Bibles to spiritually needy people of the world. We can have economy Spanish Bibles printed for as low as \$1.50. Three dollars will cover printing and mailing. One Bible can mean the salvation of one family or more. Write or call:

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COLLEGE AND SEMINARY NEWS

OBC EVENING SCHOOL

Willowdale Campus — 25 Ballyconnor Court — (416-226-6380)

Diploma Courses — Spring Semester — 1982

Registration: Some courses have limited enrollment as noted (*) and require preregistration. Contact the Director of OBC Evening School for full details. To enroll in all other Diploma courses, simply arrive at O.B.C. at least one-half hour before the class starting time on the first night the course is scheduled. You may register at that time for any course listed that night. A course that has fewer than 10 students registered will not be offered.

Timetable: Each Diploma course runs for six weeks. Most courses meet from 7:30 p.m. to 9:00 p.m. on the specified evening, but please note that some courses are scheduled at other times.

Schedule of Classes

Part I — Tuesday Evenings, 6:30 - 8:00 p.m.
February 2 to March 9

Voice Class J. Bell
Piano Class S. Bell

Part I — Tuesday Evenings, 7:30 - 9:00 p.m.
February 2 to March 9

Studies in 1 Corinthians E. Lackey
Studies in Malachi D. Percy
★Guitar for Christian Work and Enjoyment A. Davey
Superintendents! Learn to Superintend! G. Akin

Part I — Thursday Evenings, 7:30 - 9:00 p.m.
February 4 to March 11

Studies in James D. Hamilton
Studies in Joshua C. Pettigrew
Listening Skills for Effective Ministry L. Scobie
★You, Too, Can Be A Ventriloquist! J. Harrison

Part II — Saturday, March 6, 9:00 a.m. - 9:00 p.m.

This is a one-day, all-day course.

Preparation for Marriage G. Taylor and R. Wilson

PART II — Tuesday Evenings, 6:30 - 8:00 p.m.

March 16 to April 20
Voice Class J. Bell
Piano Class S. Bell

Part II — Tuesday Evenings, 7:30 - 9:00 p.m.

March 16 to April 20
Life of David Jack Bell
The Servant Theme in Isaiah W. Foster
★Teaching the Child with "Learning Disabilities" M. Grant
★Puppets with a Purpose J. Donaldson

Part II — Thursday Evenings, 7:30 - 9:00 p.m.

March 18 to April 22
Studies in Genesis G. Wyper
Studies in Philippians W. Wallace
Christian Worship B. Polman

College Credit Courses — Spring Semester — 1982

How to Apply For Acceptance:

To be accepted into the College Credit Division, you must make special application in advance. To receive the application papers, write to the Director of OBC Evening School. Only those who apply in advance and who are accepted can enroll in College Credit courses.

Registration: To enroll in any College Credit course, simply arrive at O.B.C. between 6:00 p.m. and 6:30 p.m. on the evening the course begins. You may register at that time for any course being offered that night.

Timetable: Each College Credit course runs for 13 weeks. Most courses meet from 6:30 p.m. — 9:30 p.m. on the evening specified, but please note that some courses are scheduled at other times.

Schedule of Classes

Mondays: January 11 - April 19

- Choral Literature 366
B. Polman (6:30 - 8:00 p.m.)
- Conducting 264
J. Bell (8:00 - 9:30 p.m.)
- Personal Evangelism 133
G. Stephens (6:30 - 8:00 p.m.)
- Theology 322
S. Fowler

Tuesdays: January 12 - April 20

- Piano Class 164
S. Bell (6:30 - 7:30 p.m.)
- The Corinthian Epistles 319
J. Vold
- Youth Ministry 255
J. Wilkinson

Thursdays: January 14 - April 22

- Greek 372
J. Brooker
- Pastoral Ministry 331
G. Hay
- Early Childhood Education 389 B -
Part II
L. Cameron (6:30 - 9:30 p.m.)
(Past I is **not** a pre-requisite for
taking Part II)

COLLEGE AND SEMINARY NEWS

EVENING SCHOOL TESTIMONY



Mrs. Dianne R. Nolson
Bridletowne Park A.G.C.
Agincourt, Ontario

Ontario Bible College Evening Classes have been part of our household's schedule for almost four years. "Is it a school night, Mom?" is often heard!

I can rejoice in the Lord's guidance in looking back and can realize that "hitherto hath the Lord led us." It has not been easy fitting school into an already busy schedule of family, church and community activities. Four sons keep a mother busy at any time! Being the wife of a Vice-Principal (Walter Nolson '60) makes me feel the pressure in education in this day. But if a life is given over to the Lord, He has wonderful surprises in store and gives the direction and strength needed to prepare for them.

I entered **OBC Evening School** in the fall of 1977. My desire was to take credit courses toward a Bachelor of Religious Education majoring in Christian Education and eventually graduate better able to teach God's Word in areas I was already involved in. These included being Primary Superintendent, leader of a weekly Ladies' Bible Study, leader of Teacher Training Classes, teacher of Good News Clubs, and Children's Chapel Director at Fair Havens Bible Conference.

This past year, the Lord has given me a deep desire to expand my horizons and change my major. After much prayer and with the counsel of

my Pastor, I am now a Missions major. This has opened up the way to a "cross-cultural" experience in Ecuador, South America with my family and to a position at the church called "Community-Church Liaison". This position entails the referral by the church of people with serious problems who ask for prayer or a listening ear. I am responsible for counselling, knowledge of community resources, and Christian personnel and institutes that can offer advice and assistance. This venture is a 'first' at Bridletowne Park A.G.C. and helps to link the church with the community in social concerns that can lead to evangelism.

The courses at OBC have been a real inspiration as the Lord has definitely had a hand in the subjects chosen. Specific needs have been met in my own life and in the lives of others. The new responsibility at the church makes me very conscious of my weaknesses in areas such as listening skills, communications and personality. The Group Dynamics course led me to read widely on Leadership and to gain insights into how best to meet the needs of those whom the Lord has had come across my path.

The Bible courses have taken me deep into God's Word and have always been made applicable to modern day Christians so that these truths can be shared with those to whom I minister.

For a change of pace (and a credit or two!), archaeology and philosophy have helped me really look at life and the ways man has tried to explain what he sees. **OBC gives an all-round education to the sincere student.**

Looking to the future, we are trusting God to take this blending of experiences and studies and reveal His perfect will. It seems right now that the greatest percentage of my time must be spent with the family. The positions and activities that God has put within my grasp have fit this priority. I feel that as I look forward to graduating in 1982, the B.R.E. degree will be a stepping stone toward further education or a Chaplaincy in a church or institution.

Our sights are not home-bound but worldwide!

"With Thy counsel Thou wilt guide me,
And afterward receive me with honour."

Psalm 73:24 ■

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COLLEGE AND SEMINARY NEWS



EVENING SCHOOL TESTIMONY

Mrs. Pamela I. Pole
Newtonbrook United Church
Willowdale, Ontario

Here I am 50 years old and I accepted Jesus Christ into my life only 3½ years ago! My life changed when a friend took me to a "Women Alive" Conference where Jean Raddon was the speaker. She held the Bible up and said, "If you don't know this book, you're dead!" That statement shook me out of my seat and I accepted Jesus Christ into my heart wholeheartedly. Since then, my life has changed in the most wonderful way.

I started to really study the Bible for the first time in my life. Oh yes, I'd glanced at the Bible in my teens and twenties, knew something about the main biblical stories and Jesus Christ's teachings from Sunday School, but never actually obeyed his Word or applied it to my life.

What an exciting road this is! How we grow as Christians by studying His Word. How I regret that I did not wake up sooner in my life to the importance of knowing God's Word. By understanding and obeying it, we become wiser. Our faith is strengthened. We have an inner peace that only Jesus Christ can give.

I would like to share just two examples of how **O.B.C. courses** have been helpful to me.

Archaeology and the Bible—Professor Gordon Wright showed us that archaeology has confirmed and illuminated happenings and people mentioned in the Old Testament. (I once had heard a priest tell several hundred people that there was 'no such thing as Noah's Ark', but at that time I did not have enough knowledge to refute him. He also said **most** of the stories in Genesis were 'fairy tales!!). I couldn't wait to start on my papers: 'The Search for Noah's Ark' and 'The Flood in the Light of Archaeology'. I really worked hard and studied many books on the subjects, and without intending to prove that the Ark was constructed and there was a universal flood (because the Bible tells us that this was so and I believe it), prove it I did! The Armenians have made periodic pilgrimages to Noah's Ark to worship there for centuries! I was so excited, I was jumping up and down with joy—and all the time God was saying to me: "Seek and ye shall find!"

Listening Skills for Effective Ministry—Miss Scobie pointed out to us that **first** we must listen to what God is saying to us. Next, we must listen to and have a good look at ourselves and **then** we can listen, with care and love, to others.

In the last 3½ years, I have led a church service, taught Sunday School, led a teenage Bible study group and guided 24 Cubs and Scouts through their Religion and Life Badge. At present, I am a volunteer helper and visitor at Cummer House Senior Citizens' Nursing Home (Toronto) and have a large inter-denominational group of women meeting at my home every week to study the Bible under the guidance of the Christian Women's Club.

Evening School courses at O.B.C. have truly enriched my life and helped me along the Christian road. It is not easy to be a true "born again" Christian in this day and age. But it is great to have Christian fellowship, and it is strengthening to see so many other students learning together with one mind and goal in view . . . to walk worthy of the salvation provided through Jesus Christ. ■

OBC/OTS STAFF UPDATE

The following changes have occurred since the publication of the last issue of *The Recorder*.

Miss Ruth Arnott '80-'81 has assumed a new position in the Library, as Periodicals' Assistant.

Miss Fenny Cheng has joined our Library staff as a Clerical Assistant involved with ordering and circulation of materials.

Miss Lu-Lu Ling is the new Secretary to President Victor Adrian. She graduated from OTS with an M.T.S. in May 1981.

Mr. Bill Wilkinson has joined our Maintenance Team on a full-time basis for a period of one year, at the end of which time he and his new bride (Bonita Steadman) will anticipate missionary service. Both Bill and Bonnie are OBC grads of the Class of '81.

Miss Sally Gallinger has moved from her position as Alumni Secretary to Secretary to the Director of OBC Recruitment.

Miss Janice Beurling, B.Th. '77 and a recent M.A. (in Christian Education) grad from Talbot Theological Seminary, is the new Secretary and Coordinator of the OBC Field Education Department.

Miss Teresa McLeod, B.R.E. '80, took over duties as Secretary to the OBC Academic Dean in September.

Mrs. Sharon (Eby) Watson '77-'80 is the friendly receptionist who answers the phone and greets you as you enter the front doors of the College.

Mrs. Wilma Barrington '55 has joined the Bookstore staff on a part-time basis.

Mrs. Muriel Flanagan '32-'33, who worked for many years in the Stewardship Office, now assists in the Bookstore. ■

COLLEGE AND SEMINARY NEWS

O.B.C.
EVENING CLASSES
 IN
HAMILTON
 AND
BURLINGTON

LOCATIONS:

Classes in Hamilton are located in two churches:

- All Tuesday classes are held in Westmount Baptist Church, 270 W. 19th St. at Sanitorium Road, Hamilton.

- All Thursday classes are held in Philpott Memorial Church, 84 York Blvd., Hamilton.

- All classes in Burlington are held at the Burlington Alliance Church, 4457 New St., Burlington.

REGISTRATION:

Generally, to enroll in any Diploma course, simply arrive at the specified location at least one-half hour before the class starting time on the first night the course is scheduled. You may register at that time for any course offered that night. A course that has fewer than 10 students registered will not be offered.

TIMETABLE:

Each Diploma course runs for six weeks.

Some courses meet from 6:30 - 8:00 p.m. and others from 8:00 - 9:30 p.m. allowing you to take 2 courses each night.

COSTS:

The cost for each Diploma course, whether a student audits the course or takes it to count toward a diploma, is \$25.00 payable on the evening of registration. Textbooks may be required in certain courses and, in a few courses, a fee for "materials" may be assessed.

FOR MORE INFORMATION:

Phone or Write:
 Director of Evening School
 25 Ballyconnor Court
 Willowdale, Ontario M2M 4B3
 (416) 226-6380

HAMILTON - SPRING SEMESTER - 1982

	Part I - TUESDAYS Feb. 2 to Mar. 9	Part II - THURSDAYS Feb. 4 to Mar. 11	Part I - TUESDAYS Mar. 16 to Apr. 20	Part II - THURSDAYS Mar. 18 to Apr. 22
6:30-8 pm	Studies in I & II Peter L. Worrad	Doctrine of Christ D. Wall	Effective Bible Teaching for Young Teens P. Rowntree	Studies in Joshua C. Pettigrew
8-9:30 pm	Practical Visual Aids for Sunday School P. Rowntree	Effective Bible Learning for Grades 1-6 C. Kirton	Teaching Primaries in Church L. Collard	Ministry with Senior Adults J. Lambie

BURLINGTON-SPRING SEMESTER-1982

	Part I - THURSDAYS - Feb. 4 to Mar. 11	Part II - THURSDAYS - Mar. 18 to Apr. 22
6:30-8 pm	How to be an Effective Christian Leader D. Roberts	Basics of Christian Counselling D. Roberts
8-9:30 pm	Doctrine of the Church B. McAlpine	Bible Study Methods B. McAlpine

COLLEGE AND SEMINARY NEWS

OBC MISSIONS CONFERENCE '82



YOUNG PEOPLE!

Reserve these dates on your calendar today — Feb. 26 & 27, 1982 — and plan to attend our 2nd Annual Overnight Youth Retreat on the OBC campus. Tell your pastor, youth director, youth sponsors and friends about it!

Here's what one "Retreater" wrote after attending our first "LIVE NOW" weekend:

"I attended your first Youth Retreat 'LIVE NOW', and enjoyed it so much that I'm deeply interested in the one-year Bible certificate program at OBC. I found that I would be spending my time wisely, and most of all, getting a firm foundation in the Word of God!

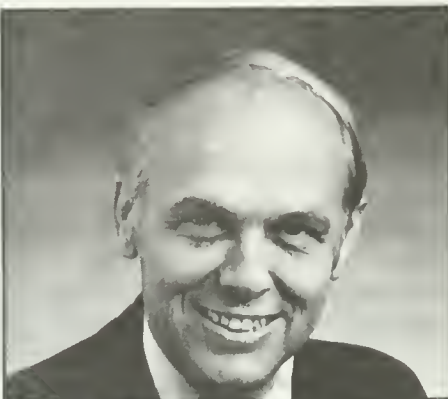
"I would deeply appreciate it if you would send me all the information about tuition fees, room and board, courses, etc., plus an application form."

If you would like to know more about LIVE NOW 1982, mail the coupon below.

To: Director of Public Relations
Ontario Bible College
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3

Please send me more information about LIVE NOW 1982:

Name _____
Address _____
City _____
Province _____
Postal Code _____



Dr. J. Ronald Blue, Director of the World Missions Research Centre of Dallas, and Chairman of the Department of World Missions at Dallas Theological Seminary will be the keynote speaker at our annual Missions Conference, January 25-29.

"Ronald Blue, in my opinion, is actually one of the best missionaries I have ever seen in action. First in Central America, he proved how adaptable he was to the nationals. In Guatemala, where he was a missionary, the people loved him. Later when he moved to Spain, possibly the most difficult field in the free world, he was respected as few foreigners have been in one of the most reactionary cities in Spain. God used Ron to start a local church and a Christian bookstore. This city from what we read in history, had never had a gospel church since the days of the Apostle Paul. There are now a great number of Christians and an established local church. It was a great loss to the mission field when Ron Blue became a professor but he will undoubtedly train a new breed of missionaries that are much needed overseas."

Luis Palau, Evangelist

The Faculty Perspective

"Dr. Blue's experience and understanding of missions, plus his love for the Lord, make his coming some-

thing to look forward to," states Rev. Ebenezer Sikakane, Chairman of the OBC Missions Department.

"The main focus of our annual Missions Conference is on the student body," Rev. Sikakane points out. "Our prayers for them have several thrusts. Generally, it is always a time of real personal growth and spiritual deepening. Specifically, the Conference helps our students to pinpoint their spiritual gifts and talents and helps them to identify the ministry to which God is calling them. It encourages them to stand together in fellowship, worship, prayer, Bible study and sharing—especially with those who have a common interest and calling.

"Personally, I am very humbled to be taking over the faculty leadership of this important event," notes Rev. Sikakane, "which has been so capably handled by Dr. Douglas Percy for so many years. It is with a mixture of excitement, eagerness, fear and trembling that I receive the 'torch' that he has passed on to me. I trust that the rich blessing and the deep impression that the Conference has made on the whole school will continue to be our experience."

"Mission boards have played an important role, too", Rev. Sikakane adds, "as they have sent missionaries to come and share their experiences with our students. We look forward with great anticipation to their arrival on campus. They always bring a profound freshness and new vision to the student body. A total of 30 mission boards will be represented during the Conference."

A Student's Perspective

"The week of Jan. 25-29 will be an important time in the life of every student who prepares himself and comes expecting God to communicate with him," says John Konrad, Chairman of the Student Committee for Global Ministries. "As part of the

COLLEGE AND SEMINARY NEWS

committee responsible for the planning of the Conference, I am praying that the student body, made up of many individual students, will see what God is doing in the world today, both at home and abroad, and that seeing this, they will also get a vision of the work that remains to be done. I pray that as they see the immensity of this task," John continues, "they will become willing and eager to be used by God in working at the task of reaching the world for Christ.

"How will this happen? How will the student be moved in this way? Certainly it will need to be the work of the Holy Spirit to cause us to expand our vision, beyond ourselves,

out to the people around us. We are praying that God's Spirit will speak through the missionaries and speakers that will be with us for the week. They are men and women who have seen that life takes on meaning only as it is spent in the service of God, that our lives become full only as we empty ourselves in service for others. They have experienced the fulfillment of the promise of Christ: 'If you give up your life for My sake, you will find it.' Many of them have found the promised abundant life in ministry. They have seen that any life which is not spent in God's service is a wasted life, and I pray that I and all the other students may see the truth of this matter.

"I think the results of the Conference are both long range and immediate. As I look into the future, I see many students serving God as missionaries, teachers and Christians in secular jobs because of the influence of this Conference. As students begin to see the long-range plan of God for their lives, even in a general way, their studies will take on a new meaning. They will no longer be an end in themselves but will be a preparation for a lifetime of ministry.

"There are those who already have caught this vision of how God wants to use them but do not yet know the details of God's plan. As they approach the Conference, they are asking themselves, 'Will it be this week that God makes a few more details of His plan clear to me?' And so they come with eagerness and expectancy.

"All of us must prepare ourselves for the Missions Conference. As we come expecting God to meet us, we will surely not be disappointed," John assures. ■

DISCIPLESHIP

A Publication of OBC/OTS for Christian Leaders

In 1982, we are adding a new item to our OBC/OTS family of publications. Shown above is the front page "head".

If you are a church leader (eg. pastor or assistant, youth leader or sponsor, director of Christian Education or music, Sunday School superintendent or teacher, elder or deacon, or work in any other position of leadership in a church or para-church organization) and would like to receive this publication **free-of-charge**, fill in the coupon below and mail it to:

Director of Public Relations
Ontario Bible College
25 Ballyconnor Court
Willowdale, Ontario M2M 4B3

I would like to receive your new publication "DISCIPLESHIP" starting in 1982.

Name

Address

City Prov. Postal Code

Position

Name of Church or Organization

PROMOTED TO GLORY

Dr. J. Edwin Hartill, one of the original professors at the London College of Bible and Missions, died on Monday, June 22, 1981 in Minneapolis, Minn.

Dr. Hartill had just completed a special quotation of John 3:16 at a Christian Athletes' banquet when he suffered a fatal heart seizure.

Dr. Hartill, 72, had recently retired from 37 years of service with Northwestern College in Roseville, Minn. He had served as Dean of Men, Executive Vice-President and Dean of Northwestern Bible College and was the moving force in the College and its Evening School.

Memorial services were held at Colony Park Baptist Church, Edina, Minn. under the leadership of Rev. Murray Hicks, B.Th. '58, the pastor. ■

COLLEGE AND SEMINARY NEWS



OBC/OTS Academic Lecture Series MARCH 2-4, 1982

LECTURER: Dr. Carl Armerding,
Principal of Regent College,
Vancouver, British Columbia

THEME: Old Testament Theology

TIMES: 10:00 a.m. and 1:00 p.m. daily
in Hooper Chapel on the campus at
25 Ballyconnor Court, Willowdale, Ont.

Visitors Welcome at all sessions

PASTORS' CONFERENCE '82

Presented by Ontario Bible College / Ontario Theological Seminary
on the campus at 25 Ballyconnor Court, Willowdale, Ontario

KEYNOTE SPEAKER:

Dr. Gene Getz

Associate Professor of Christian Education at Dallas Theological Seminary. Pastor of a growing church. Author of many books including "Sharpening the Focus of the Church" and "The Measure of a Man".

BIBLE TEACHER:

Dr. Gary Inrig

Member of "visiting" Faculty of Winnipeg Bible College. Involved in pastoral-teaching ministry at Bethany Chapel, Calgary, Alta. Extensive camp and conference ministry. Author of "Life in His Body".

THEME:
"The Doctrine
and Dynamics
of the
Local Church"



From 4 p.m. **MONDAY JAN. 18** to 11 a.m. **WED. JAN 20 / 82**

Cost: \$25.00 Pre-Registration OR
\$35.00 at the door
Includes all meals and conference sessions.
Attendees arrange own accommodation.

Send registration fee to:
Rev. George Hay,
OBC OTS
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3
(416) 226-6380

STEWARDSHIP CORNER

CALL IT "DISCIPLESHIP DEVELOPMENT"

By
Ronald F. Watts*

Stewardship is a good word, a scriptural word. Based on the parable of the talents in Matthew 25:14-30, it emphasized that, because God is the creator and sustainer of all, therefore all we are, and all we have, are really His.

Christians are called to be His stewards, managers for Him of our lives; and, when life here is done, we will be expected to give account of our stewardship. Although it was stressed that we are stewards of time, talents and treasure, the greatest emphasis seemed to be placed upon "treasure". The result has been that the words, "stewardship education" have been interpreted as synonymous with "fund-raising" and the basic scriptural teaching has been overlooked.

That is why we need a new name for "stewardship education". If you think of a steward as one who has been entrusted with responsibilities, you may wish to call it, "trusteeship training". Personally, however, I prefer to call it, "discipleship development". For the dedicated management of our financial resources is but one facet of the Christian obligation to make Jesus Christ Lord.

I. Stewardship of

Time = Discipleship of Life

If God is the creator of all life, and if Jesus Christ is Lord, then it follows that our discipleship relates primarily to time, for time is the stuff of which life is made. While most Christians probably would agree with this statement, our concept of "stewardship" has sometimes given us some strange applications of it.

For example, there are those who believe that we should tithe time, just as they would have us tithe money. "One-tenth of our time is the Lord's," they declare, and so they punctiliously set aside one hour of each (waking) ten for "church

work"—attending worship services, teaching Sunday school, participating in church committee meetings or doing church visitation.

The subtle implication of this approach is that the rest of the time is ours, to do with what we wish! Another strange aberration of this concept is obvious when we refer to pastors or missionaries as being involved in "full-time Christian service".

The implication (not so subtle!) of

this is that all other Christians are only expected to serve part time! Yet, if the New Testament teaches anything about discipleship, it is that *all* Christians are expected to serve Christ full time—that all believers are "in the ministry". The pastors and the missionaries have particular forms of Christian service, but they share with all other believers the basic task of making Christ known, and their loyalty to Him requires no

OBC/OTS CALENDAR

Dec. 4	OBC Christmas Choir at Buffalo Christian Centre, Buffalo, NY, 8 p.m.
Dec. 5	OBC Christmas Choir at Wortley Baptist Church, London, Ont., 8 p.m.
Dec. 6	OBC Christmas Choir at Benton Street Baptist Church, Kitchener, Ont., 7 p.m.
Dec. 11	OBC Christmas Choir at Yorkminster Park Baptist Church, Toronto, Ont., 8 p.m.
Dec. 12	OBC Christmas Choir at Philpott Memorial Church, Hamilton, Ont., 8 p.m.
Dec. 15-18	OBC/OTS Final Exams for Fall Semester Begin
Jan. 4-15	OTS Inter-Session
Jan. 11	OBC Day Classes—Spring Semester Begins
Jan. 11, 12, 14	OBC Evening School Registration—College Credit Division—Spring Semester Begins
Jan. 18, 19, 20	Pastors' Conference
Jan. 25	OTS Day Classes—Spring Semester Begins
Jan. 25	OTS Continuing Education—Spring Semester Begins
Jan. 25-29	Global Missions Conference
Feb. 2, 4	OBC Evening School Registration—Diploma Division—Part I—Spring Semester
Feb. 12	Shaping Tomorrow Banquet
Feb. 23	Reach the City Seminar
Feb. 24	Day of Prayer
Feb. 26, 27	"LIVE NOW" Youth Retreat
March 2, 3, 4	Academic Lecture Series (Old Testament)
March 16, 18	OBC Evening School Registration—Diploma Division—Part II—Spring Semester
March 22, 23	College-for-a-Day
April 1	Evangelism Day
April 7	Student Workathon
April 23-30	OBC Final Exams
April 25	OBC Baccalaureate Service
May 1	OBC Graduation
May 2-16	OBC Chorale—Spring Tour
May 4, 5, 6	OTS Final Exams
May 7	OTS Graduation

STEWARDSHIP CORNER

more hours per day for them than it does of a Christian nurse, lawyer, farmer or truck driver! Regardless of the particular vocation to which we may be called, we are accountable before God for our stewardship of all our time, for our discipleship of all of life.

II. Stewardship of Talent = Discipleship of Gifts

If God is the giver of "every good and perfect gift" (James 1:17), and if Jesus Christ is Lord, then it follows that all our gifts and talents and abilities are to be used diligently in His service and under His direction.

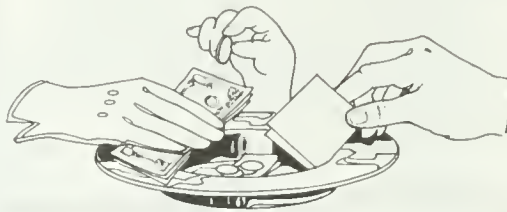
God glories in diversity—otherwise He would not have made us all so different! If the Apostle Paul is telling us anything in I Corinthians 12-14, it is that out of the exercise of diverse gifts can come co-ordinated, harmonious service, if the Spirit of Christ is in control. "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men" (I Cor. 12:4-6, NIV).

We are not likely to be tempted to "tithe" our gifts, as we are our time and money, as gifts are not so easily measured. But we may very well be tempted to feel that, if we use our particular abilities "in church work", then surely we can use them, at other times, for selfish purposes.

Yet God is just as concerned about how we use our gifts at work on Monday as He is about how we use them at church on Sunday. Difficulties arise, too, when we classify or prioritize the gifts God has given us, claiming that some indicate greater merit or spirituality. This was the problem in Corinth, and Paul had to insist that all gifts were important in the church, just as the contributions of each member or organ are important in the human body. "The most excellent way" of selfless love, described in chapter thirteen, spells the end of either spiritual pride or spiritual inferiority complex.

All gifts and abilities are from God,

and must be used as His Spirit directs. Regardless of the particular talents we may possess, we are accountable before God for their use as a part of our Christian discipleship.



III. Stewardship of Treasure = Discipleship of Money

If God the creator is the One "Who gives you power to get wealth", (Deut. 8:18) and if Jesus Christ is Lord, then our discipleship can hardly avoid our use of money and of possessions. Once again, most Christians would likely agree with this statement, but many would differ in its application.

Much has been made of the Old Testament insistence upon the tithe. Sometimes well-meaning Christians have misunderstood it, to their own harm. For example, some have proclaimed, "If you give one-tenth to God, He will bless you with abundance". Stories are told of wealthy business men who started tithing their pittances as mere lads, and who became millionaires!

Unconsciously, the result of such teaching may be to convince us that tithing is one way of manipulating God. To be true to His word, God will have to bless us, if we give Him one-tenth! And so the spirit of giving, which is intended to be sacrificial, selfless contribution to the work of the Lord, becomes perverted into a subtle form of selfishness.

Another all too common misunderstanding of tithing is that, if you faithfully give ten percent to the Lord, the rest is yours to do what you want with! Acknowledging the Lord with one-tenth is supposed to purchase His endorsement of our selfish use of the rest.

However, the Christian standard is that *all* is the Lord's. He is just as concerned about how we use the ninety percent as He is about how we use the tithe. This does not mean that God expects us to give *all* our money to missions! God knows our needs and the obligations we have to our families, to provision for the future and the rest. But the important thing is that we acknowledge His lordship in the use of all our money and property, seeking to use these as He would have us.

It is unlikely that the Christian will feel justified in giving *less* than ten percent to Christian and charitable causes. Surely our contribution under grace will not be less than that which was expected under law! We remember that our Lord's chastisement of the hypocrites for neglecting justice, mercy and faithfulness included His endorsement of their tithing as well as His insistence that they practice these virtues (Matt. 23:23-24). But discipleship involves how we use *all* our possessions. The Christian millionaire and the Christian who is dependent upon a meagre pension are equally accountable before God for their use of what resources they have.

So much for our use of time, talent and treasure. Having read this article, you may still prefer to call it "stewardship". That's fine if you do: it is a perfectly good word.

Personally, I feel that it has been so often misunderstood that I prefer to call it discipleship. I think it is obvious that the implications of discipleship need to be taught more diligently to all our people—to long-time members and new converts alike. You may say that what we need is more "stewardship education". Please forgive me if I call it "discipleship development!" ■

* Dr. Ronald F. Watts is general secretary, Baptist Convention of Ontario and Quebec.

—Reprinted from The Canadian Baptist, April, 1981. Used with permission.

STEWARDSHIP CORNER

CASH GIFTS IN YOUR WILL

By
Elmer Cassidy
OBC/OTS Field Representative

Usually I do not recommend that people designate cash gifts of specific amounts to beneficiaries in their will.

Consider the Following Examples

Situation #1 Miss B. has an estate of \$50,000. All the real estate is sold, and there are no other items in the estate that will appreciate in value. In the Will, she designates cash gifts amounting to \$10,000 or 20% of the total. Although she is in good health now, there is no guarantee that her health and circumstances will not require the use of her funds before she dies. A few years in a senior citizens' lodge could deplete her estate considerably. Suppose the value of her estate dropped to \$15,000. The \$10,000 cash gifts would not be altered but now they would represent 66% of the estate instead of

20%. It would be wiser to designate 20% of the estate to be divided into the appropriate number of "shares" and designate the "shares" accordingly. This way, no matter what happens to the estate, the cash gifts would never exceed 20% of the total.

Situation #2 Mr. W. had assets totalling about \$100,000 at the time he made his Will. Everything was being left to 4 children. Due to a special need, Mr. W. intended to leave the bulk of the estate to one child, so he left token gifts of \$10,000 to each of the other three children with the residue going to the child who had the need. However, when Mr. W. died, the assets of the estate only amounted to \$32,000. Each of the three \$10,000 gifts was awarded as designated and the fourth child received the residue which now only amounted to \$2,000. Great disappointment and family bitterness could have been avoided by using "shares" rather than cash gifts.

In most cases, I personally find it preferable to use "shares" rather than designating percentages in a Will because they give greater flexibility if changes are made to the Will

at a later date. When using percentages, the total must always add up to 100%. When using "shares", any number is acceptable, and a simple codicil is usually all that is needed to make minor changes for beneficiaries. ■

Whether or not you have actually had a Will prepared—you do have a Will! Should you fail to make a Will, your estate will be distributed according to provincial or state laws. Normally the prescribed formula according to the law will not reflect your Christian stewardship nor recognize that all you have comes from God. In other words, all that you have been blessed with is distributed according to the law and not according to your wishes.

It is your right and moral duty to determine, and to direct by your Will, to whom your estate is to pass, how it is to be distributed and in what proportions. Even if you were to be satisfied with the distribution that would take place by law, there are other considerations that should not be overlooked. For example, the added delay, inconvenience and expense in the settlement of your estate that may be caused your family when they are least able to bear it.

If you have not already done so, we would strongly urge that you have your Will prepared without delay. We also suggest that you seek advice in this from a qualified estate planning advisor. We know that your first concern in any Will planning will naturally be for your family. However, after that, please consider OBC/OTS.

If you are interested in assisting the Lord's work at OBC/OTS, and would like to know, in more detail, how you can do this through your Will, you are welcome to contact Mr. Cassidy either at his home address of 474 Cypress Ave., London, Ont., N6H 3R3 (Phone 519-471-6173), or through the OBC/OTS Stewardship Office, 25 Ballyconnor Court, Willowdale, Ont., M2M 4B3 (Phone 416-226-6380). ■

A NEW WAY TO SEND YOUR GIFTS TO OBC/OTS

Since our OBC/OTS operating expenses don't "go-on-strike" during postal disputes, many friends have asked about how they can send in their contributions without using the mail service.

The following procedure can be used at any time, not just during postal strikes:

- 1) Donations to OBC/OTS can be made at any branch of the Bank of Nova Scotia, at no charge.
- 2) If you make your donation at any bank other than the Bank of Nova Scotia, a service charge will probably be levied.)



3) When you make your donation at the bank, be sure to give them the following information:

(A) OBC/OTS account is maintained at:
The Bank of Nova Scotia
Branch # 31682
5805 Yonge St. at Cummer
Willowdale, Ontario
Account # 1158-19

(B) Your name and complete address must accompany each donation. The continuing faithfulness of our many gracious friends is a source of constant encouragement for us. May God bless you richly.

STEWARDSHIP CORNER



A Faith Promise Offering

A Faith Promise Offering is a Scriptural offering; it is a Pauline offering and therefore God blesses it (2 Cor. Chapters 8 and 9).

I do not believe in pledges. What is the difference, you ask, between a pledge offering and a Faith Promise Offering? All the difference in the world. A pledge offering is between you and a church, between you and a missionary society, etc. and some day the deacons may come along and try to collect it, or you may receive a letter asking for it. In other words, you can be held responsible for a pledge offering.

A Faith Promise Offering, on the other hand, is between you and God. No one will ever ask you for it. No official will ever call on you to collect it. No one will ever send you a letter reminding you of it. It is a promise made by you to God, and to God alone. If you are unable to pay it, all you have to do is to tell God. Give Him your excuse and if He accepts it, you are free. You do not have to pay it. That, I say, is a Faith Promise Offering.

Have you ever in your life given a Faith Offering, or have you only given a cash offering? It doesn't require any faith to give a cash offering. If I have a dollar in my pocket, all I have to do is to tell my hand to go into my pocket, find the dollar, take it out and put it on the plate. I don't have to pray about it. I don't have to ask God for it. I don't have to trust Him for any definite amount. I just have to give it.

But with a Faith Promise Offering, it is entirely different. I have to pray about it and ask God how much He would have me give, and then trust Him for it, and month by month go to Him in prayer and ask Him for the amount promised, and wait upon Him until it comes in. That is the offering that brings the blessing.

—From *A Faith Promise Offering*, by Dr. Oswald J. Smith. Used by permission.

Dear Friend:

Will you share in the vital, God-honouring ministry of OBC/OTS by participating in our Faith Promise plan? No gift is too small. Your participation will make a difference. In a very real way, you will be an instrument under the Lordship of Christ in helping us to continue to train Pastors, Missionaries and Christian workers for meaningful and effective ministry. Thank you for your faithfulness.



(detach here and mail)

Planned Giving in Response to Our Faithful God

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

In 1982, the Lord enabling me, my investment
in preparing Youth for
Christian Ministry will be

MONTHLY

NAME Rev. Mr. Mrs. Miss (please print)
ADDRESS Street Apt. City Province Postal Code

1982 BIBLICAL TEXT CALENDAR

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

- Prayer
- \$ _____
- \$100.00
- 75.00
- 50.00
- 40.00
- 25.00
- 20.00
- 15.00
- 10.00
- 5.00

His Birth Made A Difference
says

Andrew Lau, B.Th. '81
as he discusses
**THE IMPACT OF THE
INCARNATION**

Between 800-700 B.C., the Jews were in a critical time. They were under the harassment of Babylonia and Assyria. There was immorality, religious apostasy and cultic worship within the "chosen nation". It was atheistic and humanistic at its core. God sent His spokesman, Isaiah, to proclaim judgment on the one hand; yet, in His goodness, He also pronounced mercy. In Chapter 7, verse 14, Isaiah says, "Therefore the Lord Himself will give you a sign; Behold, a virgin will be with child and bear a son, and she will call His name Immanuel."

Immanuel—God with us! Ultimately, this promise was fulfilled at the time of Christ's humble advent in the manger. The historical setting of the first century in the Roman Empire was a parallel to that of the 8th century B.C. The society was corrupt, humanistic and paganistic. But when "God became Man", it had a profound influence on the immoral society.

Today, as we live in a scientific society whose influencing philosophies are characterized by atheistic and humanistic flavours, it is imperative to re-discover and re-vitalize the great impact of "God with us"—the Incarnation—on our immoral, permissive and pessimistic society. It is our responsibility to bring about the impact of the "Word made flesh".

One of the important aspects of "the impact" was the revelation of a perfect Man in the life of the Incarnated Christ. He is the One who came to "fulfill the Law" (Matt. 5:17). He is the One "without sin" (Heb. 4:15). Paul exhorts us to conform to

Christ's image—to follow His example. He is the only standard by which we are to measure and compare ourselves. In the writings of the Gospels, we have evidences that, although Christ became man, He never committed any sin. He faced temptations as we do (e.g. Matt 4:1-11), but He never yielded to them. In fact, He used the Word of God effectively to have victory over these temptations. Thus, when we look at how Christ dealt with temptation, we should follow His footsteps—to master and know the Scriptures, the spiritual sword, to defeat our foes. It should challenge us to strengthen our relationship to the authoritative, powerful Word (cf. Heb. 4:12).



Regarding His relationship to God the Father, He always realized His subjection to the One who sent Him—and did things pleasing to God. He came to accomplish the works which the Father wanted Him to do—even to His death on the

cross. His attitude was always, "Not my will, but Thy will" (cf. Jn. 4:34; 5:30, 36; 6:38; 17:4; 19:28, 30). This reveals His perfect obedience to the One who was above Him. This should also be our main goal and priority in life, not to do the things which please men or ourselves, but God alone.

His relationship to His earthly parents was also one of obedience and honour. The incident of Luke 2, the temple visit, when He was 12, was subject to the parental team. This should motivate us to re-examine our attitudes toward our parents—to respect them as the ones who have been delegated responsibility and authority over us as children. Do we respect their wishes? How do we show our love and gratitude for their love to us?

In His spiritual life, He maintained a constant fellowship, or a devotional time of prayer with God. With the busyness of life, He never forgot to have time with the Father. He withdrew to the mountain by Himself to have communication with God (cf. Jn. 6:15; Matt. 14:23; Mk. 6:46; Lk. 9:28). He realized this importance for the sustaining of His spiritual life. Hence, as Christ realized the importance of maintaining a constant relationship with God Who is the source of strength and power, we should respond in like manner, even though we are facing a fast-moving, busy society. The more work we have to do, the more often we have to draw power from Him.

Finally, the Lord set forth a very important principle for missions today. The event of the Incarnation and His approach to men reveal that He was mission-minded. He, being God, emptied Himself to become Man so that He could minister to our needs (Heb. 4; Phil. 2). He always reached out to people. Whether He talked to the Pharisees, or the Greeks, or the Samaritan woman, Jesus understood where they were

coming from. He knew their lifestyles, their beliefs, and their culture. This shows us that missions should be a part of the Christian community, and of each individual believer. Secondly, our approach to missions should not force our cultures or lifestyles onto the people we are ministering to. We need to understand, to study, and to integrate their ways of approaching life into the Truth. We, therefore, have to use a cultural approach and try to appreciate the differences as a means to reaching the end—to make disciples for the King. ■

(This is an edited abridgement of a paper Andrew prepared as part of his work in Johannine Studies—Spring '81)

THE ALUMNI OFFICE VISITORS

Grads will be interested in a peek into our Alumni Office guest list.

From August 15/81-September 15/81, the following Alumni paid visits to the school and our office:

Jack Fletcher '72
 Susan Moffatt '71
 David Buchnam '80
 Roger Smith '79
 Donald Pickel '68
 Linda Cameron '66
 Bruce Cook '78
 Debbie Waugh '81
 Paul Hamill '81
 Gordon Marquis '75
 Irene Phillips '29
 Audley Goulbourne '80
 Aubrey Hancock '38
 Jim Gould '77
 Linda McGuire '81
 Laird Crump '80
 Grace Harrison '81
 Michael Blair '81
 Daniel Wright '81
 Rose Penner '81
 Chris Sheppard '81
 Paul Little '81
 Al Estabrooks '81
 Mark & Lee Anne (Northrup)
 Binnington '81
 Ray McCready '70
 Gary Plewes '81
 Mike Sherbino '80

We would be happy to see your name on the growing list of grads who visit the office.

GROWTH THROUGH SUPERVISION

by Rev. L. Markle '75

"If you can begin your ministry in an associate capacity on a multiple church staff, do it. The experience will be of great value!"

These were the words of a wise pastor to me as I was looking to my graduation from O.B.C. There is a great opportunity these days for young men to gain valuable pastoral experience by working alongside a seasoned pastor.

I Peter 5:6 gives us clear instruction on humility as one of the key virtues we should seek. An associate-pastor is in an ideal setting to practise humility and experience God's grace (Jas. 4:6). His job is often behind the scenes working in areas that no one else wants to do. He is often looked upon by the church as an "apprentice" and not as a pastor. He often experiences frustration because his tasks and ministries are not placed as the number one priority of the church. He may be working very hard and still people will ask him what he does all week. He must seek to serve God humbly behind the scenes, and not expect the recognition of service from man. What a tremendous opportunity to serve God while learning to have the servant attitude of Jesus!

I Tim. 4:7 instructs us to discipline ourselves for the purpose of godliness. This carries the idea of training. When one steps into the pastorate, it is necessary to be disciplined as he seeks to be godly. Can there be a better way of growing than to work with someone who has already done a great deal of maturing as both a man and pastor? Someone who demands that you set regular hours so as not to waste God's time; someone who checks to see that you are busy in worthwhile endeavours each day; someone to encourage you in your devotional life and, finally, someone who can share with you out of his own life. The supervisor is a great aid in helping the young pastor to get on with the task of becoming godly.

When Nehemiah led the amazing construction crew, it seems as

though everyone knew his particular task. Growth through supervision comes best when the roles are clearly defined. We know that God is a God of order. It is a sad situation when the roles are fuzzy and lines of accountability are lacking. The work overlaps creating inefficiency, some tasks do not get done at all; misunderstandings occur because the supervisor does not see the work being done and the "supervisee" does not know just where he should serve. This leads to much tension, the work suffers and the associate experiences a real lack of growth in his own life.

Paul took much time to counsel Timothy. The pastoral task is often a very difficult one. *It is a tremendous encouragement to sit with an experienced pastor and discuss with him a problem.*



The young pastor may discover ways of dealing with the problem while avoiding the pitfalls which inexperience may bring. He may learn that the best approach is to simply wait on God and not rush in with youthful zeal before God would permit. *If a church can find a man with eagerness to serve and humility of spirit, they will both grow in the service of the Lord.* ■

My Lifestyle Changed

Ron Sheffield '59 of Napanee, Ontario, was born and brought up on a farm, but his interests were all centred on becoming a musician. "I had played the guitar since I was eleven," he says, "and my dream was to be an entertainer."

Ron's home life included a strict upbringing with Sunday school and church attendance. "I was raised to behave myself," he says, "and my brother and I got a good start in life." But none of it deterred Ron in his ambition to be an entertainer.

Then his brother, age 18, was killed in an accident between his car and a transport truck. While the shock of his brother dying so young made Ron think a little more seriously, it did not change his way of living or his ambition.

In his late teens, Ron formed his own dance band and was kept busy playing at church suppers, barn dances and on the radio. While this was going on, he met a girl and got engaged to be married. He also started drinking which led to his running around and cheating on his fiancée. "However," he says, "I liked the image I was creating for myself and I felt I was on my way to the kind of life I really wanted."

He was still attending church, but gave no thought to the reality of the God he had sensed in the quiet, lonely times of his childhood. One night a student minister came to speak at the church and spoke of things Ron says he had never heard before.

"He said we were all sinners," says Ron, "and completely helpless to please God by anything we could do. He spoke about Christ dying a terrible, substitutionary death to redeem us from our sins and our lost condition."

When the young preacher explained that only through faith in Christ and repentance from sin could one come to God and be forgiven, Ron became increasingly convinced that he was hearing the truth. Realizing that he needed to be saved from his sins, Ron surrendered unconditionally to the claims of Christ. That was on April 1, 1956.

"Christ had called me," he says, "and I knew that I must obey; it was that simple."

When his fiancée learned of his conversion, she broke off their engagement just five days before the date they had set for their wedding. The town police chief had taken a fatherly interest in his girlfriend for several years so he went to see Ron to try and talk with him.

When he couldn't change Ron's conviction about living for Jesus Christ, the police chief said, "I have a brother who believes the things you do, and I consider him to be crazy, too."

"My lifestyle changed radically," says Ron. "I knew many of the things I did and most of the songs I sang did not fit in with the revelation from the Bible I now had of Jesus Christ. Six months after my conversion I left home to attend the Toronto Bible College (now Ontario Bible College)."

During his Bible College days, Ron was a railroad extra gang missionary for three years. He met a girl,

Dorothy Troyer '56-'58 at the Bible College, whom he married, and later spent 12 years in Northern Ontario, some of which he served as a Shanty-men's missionary out of Thunder Bay.

For the past ten years or so, he has conducted Sunday schools and summer camps and has assisted in prison ministry. Ron also serves as a member of the Gideons.

Looking back on his days as a musician in the world of entertainment, Ron says, "I would rather sing of the Lord Jesus Christ and His atoning death for our sins than any other theme I can think of. Through the years He has given me 'songs in the night'—those blessed lyrics of comfort and encouragement when the way seems dark. He has also given me songs to stimulate and encourage my brethren—something so necessary in our ministry to one another."

—Reprinted from the July-August, 1981 issue of *The Shantyman*. Used by permission.

OBEDIENCE

To cast on Thee the cares that would enthrall,
To hear but Thine when many voices sound;
To trust Thy guiding hand, nor fear to fall
When as the mists of time my steps surround;
Assigned the role I, only, can fulfill,
Serving the long day's need whate'er it be;
Always to work within Thy holy will,
Leaning my passing weariness on Thee;
To learn, O God, to worship Thee aright;
To Thy blest service called and set apart;
To live with holy fear as in Thy sight
And walk before Thee with a perfect heart—
This is my whole desire; for this I pray;
Walk Thou with me, O God; show me the way!

—Will J. Brand.

Reprinted from

The Salvation Army War Cry

DIRECTOR'S DIARY

By
Jim Vold

In this issue, I'd like to call your attention to the people who are vital to the operation of our Alumni Office. During the 1980-81 year, Ione Essery (after those many faithful years of service) left the position of Alumni Secretary to become the office secretary for the Far Eastern Gospel Crusade, and was succeeded by Miss Sally Gallinger.

Sally recently assumed a new role as Secretary to the Director of OBC Recruitment. But the vacancy was soon filled by a creative, talented and friendly 1980 grad in the person of Miss Linda P. Moorcroft. Linda has the B.R.E. degree and has just finished one year of service in the office of the Fellowship of Evangelical Baptist Churches in Canada. Immediately after graduation, she was employed by the Children's Aid in Sarnia and was given pastoral help by three grads, the Rev. Lambert Baptist, B.R.E. '64, Rev. Ray McCready, B.R.E. '70, and Rev. Lloyd Markle, B.Th. '75. I counted it a privilege to have Linda in my class on The Revelation in the Spring semester of 1980.

Linda entered the office as our Secretary on August 31 and has quickly established herself as a valuable addition to the operations.

Another alumna, of an earlier era, Mrs. Doris Warren '30-'31 gives three days per week of valued volunteer service. The sometimes tedious chore of address changes is one of the tasks Doris performs so cheerfully.

It would be quite impossible for me to overlook another helper without whom we would have been sorely distressed. I refer to the lady who has honoured me by sharing nearly thirty-one years as my wife. During the interims between Ione and Sally and between Sally and Linda, Ann Vold has filled the vacancy with diligence and distinction.

Do pray for the office staff. When you write, you might wish to include a word for them. The best experience would be to drop in for a visit. You will be pleased as you meet the workers whose service so aids the school and blesses you.

IMPORTANT NOTICE

Alumni are asked to be aware that there is a \$5.00 per year fee to become a member of O.B.C. Library Association. This annual fee enables the member to utilize the library facilities to the fullest extent. The fee helps to provide additional books and, at today's incredible book prices, every bit of help is needed!

GUIDELINES FOR GIVING

In this pre-Christmas season, our preoccupation with gifts is quite natural. As Christians, we need to apply the rule of I Cor. 10:31 to our exchange of gifts as to all other areas of our lives. The key rule is "do everything to the glory of God in order to give a favourable impression of (of God)".

This is also the season when many spiritual agencies ask us for special investment in their work. How do we respond? I have found some simple guidelines which help me as I wrestle with the many requests for those dollars God has entrusted to my stewardship. May I share them with you in the hope that they may be useful for you? The guidelines are:

1. I should be giving in proportion to the way God has blessed me (I Cor. 16:2).
2. I should give to that person (or ministry) whose ministry teaches me God's Word (Gal. 6:6).
3. I should give as a personal act of adoration in order to please the Lord (Phil. 4:18).
4. My giving should help to enrich or encourage other believers (2 Cor. 9:12).
5. I should give to those who are responsible in the handling of my gift (I Cor. 16:3; 2 Cor. 8:21).

How may I determine the reliability and responsibility of the recipient of my gifts? I think it helps to:

- A. Ask what the doctrinal tenets are.
- B. Ask what the stated objectives are.
- C. Ask about the "track" record in the achievement of those declared objectives.

My bias will surely show, but I think that O.B.C./O.T.S. bears your close scrutiny and, at this Christmas season, deserves a special portion of the material wealth with which God has endowed you.

CAN YOU HELP?

Our files of copies of the Recorder date back to 1895. A few early copies are missing. To fill these gaps would be a delight. If you have one of these copies would you consider donating it to the Alumni files? Use the mail or better still, pay a personal visit to the office.

Copies we need are:

- June 1895
- June and Dec. 1896
- June and Dec. 1897
- June and Dec. 1898
- June and Dec. 1899
- June and Dec. 1900
- June and Dec. 1901
- June and Dec. 1902
- June 1904

ALUMNI SPOTLIGHT

by
Laurine Schmelzle '67

Visitors are always welcome to the Ontario Bible College campus, but members of our Alumni are V.I.P. visitors. Perhaps you have not been able to stop by in person, so we would like to roll out the red carpet and invite you to meet the members of our Alumni who are involved in so many ways at O.B.C.

As you approach the campus along Ballyconnor Court, you are impressed by the modern buildings and lovely 10 acre campus which, for the last five years, have been cared for by Tom Oliver, B.R.E. '79, Supervisor of Campus Operations. This year, Bill Wilkinson '81 has joined Tom on the Maintenance Staff.

As you enter the front doors, stop at the Reception desk to say "hi" to Mrs. Sharon (Eby) Watson '77-'80.

Mr. Wilson Flanagan '33 has been working at O.B.C. for eighteen years and, at present, is a Minister of Stewardship. His wife, Mrs. Muriel Flanagan '32-'33, who worked for many years in the Stewardship office, now assists in the Bookstore. Recent arrivals in the Stewardship office include Secretary Liz Morey, B.R.E. '81, and Mary Jane O'Connor '79-'81, who looks after receipting.

The Secretary to the Board of Governors, the Corporation and the Chancellor is Miss Lilian Softley '36, who has been working at O.B.C. for 28 years. For 21 years, Miss Lorna Arndt '50 has served, first as Bookkeeper and now as Accountant.

In the Community Life department, you will meet Miss Helen Hofstetter '49 and Susan Allcorn '77-'78. Colleen Smith '68-'70 is Secretary to the Music and Ministry Departments. For the past two years, Lynne (Howarth) Wright, B.R.E. '79, has been Secretary to the Admissions Department. Secretary Marilou Wilson '79 will greet you in the office of the Assistant to the President in Business Administration.

Teresa McLeod, B.R.E. '80, is Secretary to the Academic Dean. Lu-Lu Ling, M.T.S. '81, is the new Secretary to the President. Debbie (Jones) Nicholson, B.R.E. '79, is Secretary to both the Registrar of O.T.S. and the Director of O.T.S. Field Education. Jan Beurling, B.Th. '77, is the Secretary and Coordinator of the O.B.C. Field Education Department.

Down the stairs to the lower level, we visit a hub of activity as we step into the Printing Department where R. E. (Ernie) Harrison '40 is Manager of the Office Services Department. He has been on staff for ten years.

(Continued on P. A8)

KEEPING IN TOUCH

1896-1929

* **Rev. Ernest Fred Page** '19 was called into the Lord's presence on June 16 from the Alliance Home in Carlisle, Pa.

* **Mr. James Archibald Crewson** '23-'24 passed away on Feb. 20 in Owen Sound, Ont.

* **Mr. Donald Stitt** '29 died at his home in Scotts Valley, Calif. on August 6.

1930-1939

* **Mr. Edmund Bauman** '32 of the Fairview Home, Cambridge, died on July 19 in Kitchener, Ont.

* **Mr. Robert Allan** '33 passed away in Winnipeg, Man. on April 4.

* **Rev. Deloss Scott** '34 of St. Catharines, Ont. died Aug. 25. The memorial service featured tributes by Rev. Lambert Baptist, B.R.E. '64, and Rev. James Vold, Alumni Director.

* **Mr. Aubrey Hancock** '37 of Ada, Ohio has retired after 30 years of pastoral ministry with the Presbyterian Church.

* **Rev. & Mrs. George McAlpine** '37 (FRANCES WOODS '37) retired from service with T.E.A.M. on Oct. 31. A special service of farewell was held at the Oakwood Baptist Church, Toronto where Bill Fynney, B.Th. '58, is pastor.

* **Miss Hazel Reesor** '37 has retired from many years of service with the S.I.M. and is now writing her memoirs.

1940-1949

* **Pastor John Moran** '40 and the congregation of Millgrove Bible Church, Alden, N.Y. opened a new Christian Education building on June 28. Rev. James Vold, Alumni Director, was guest speaker.

* **Rev. Arthur McDowell** '43 died in Oakville, Ont. on August 14 after more than 32 years of ministry.

* **Rev. Paul Storms** '46 is Director of Children's Ministries for the Canada East district of the Missionary Church.

* **Rev. & Mrs. Bernard Flanagan**, B.Th. '49 (MILDRED WOOD '49) are establishing a new church in Deltona, Fl.

1950-1959

* **Mrs. Norma (Falconbridge) Lamshead** '50 passed away on Aug. 13 in Burlington, Ont. Two of her sons, John and Tom, are presently studying at OBC.

* **Mr. & Mrs. Frank Frew**, B.Th. '52 (MARGARET SCANNELL '51) have returned home from touring A.I.M. fields in Kenya, Sudan, Seychelles and Tanzania.

* **Miss Shirley Stockley** '54 is working with the Toronto Jewish Mission.

* **Rev. Lloyd Stewart**, B.Th. '58, has completed 15 years of ministry at Pugwash, Nova Scotia. His predecessor was ROY CAMPBELL '48. These two grads have provided this church with leadership for more than 22 years.

* **Rev. & Mrs. Albert Erion** '59 returned from furlough to Kenya (S.I.M.) in July.

* **Mr. & Mrs. Robert Cooch** '55-'58 (HELEN SANDERSON, B.Th. '59) are living in Toronto on furlough from Kenya (A.I.M.).

1960-1969

* **Mr. Jack Bart** '61 has been named a regional representative for Gospel Missionary Union in Eastern Canada.

* **Rev. Ralph MacDonnell**, B.R.E. '61, is pastoring Calvary Baptist Church, North Sydney, Nova Scotia.

* **Mr. & Mrs. Tom Lee** (MAUREEN SMITH '61) returned on furlough from Zaire (W.B.T.) in May.

* **Miss Pat Burn**, B.R.E. '62, has accepted a teaching post in the Columbus Christian School, Columbus, Ohio.

* **Mr. Douglas Scott** '63 has joined the staff at Prairie Bible Institute.

* **Mr. & Mrs. Tom Sykes** '64 returned to Haiti (U.F.M.) in August.

* **Rev. & Mrs. Christoph Koebel** (ANDREA McCALL '65-'68) announce the birth of a son, Peter Michael, on Jan. 27 in Eisenstadt, Austria.

1970-1979

* **Mr. & Mrs. David McCausland**, B.Th. '70, are pleased to announce the birth of their son, Gregory Edward David, on July 27 in Windsor, Ont.

* **Mr. & Mrs. Ian McGrigg** '69-'70 have been blessed with a daughter, Miriam Louise, on June 28 in Waxhaw, North Carolina. They are on furlough from the Philippines (W.B.T.).

* **Mr. & Mrs. Don Poynter** (HEATHER MACE, B.R.E. '70) announce the birth of their son, Andrew MacKenzie, on May 16 in Toronto.

* **Mr. & Mrs. Donald Wunker**, B.Th. '70, have returned to the Dominican Republic with U.F.M.

* **Mr. & Mrs. Roy Hiron**, B.Th. '71, returning from furlough to Nigeria with S.I.M. in the new year.

* **Mr. & Mrs. Darle Rabuke** (JOAN SMART, B.R.E. '71) are the proud parents of a son, Carman Adam, on July 16 in Arelee, Sask.

* **Miss Susan Moffatt**, B.R.E. '71, is teaching grades 1 and 2 at Rethy Academy, Zaire.

* **Rev. & Mrs. Koos Fietje**, B.R.E. '72 (COLLEEN '70-'71) returned to Thailand (OMF) on July 8.

* **Miss Di Amos** '71-'72 married Mr. Tim Berwick on Sept. 5 at the Malindela Church, Bulawayo, Zimbabwe.

* **Mr. & Mrs. Paul Douglas** '71-'72 (VALDA JEFFERS, B.R.E. '72) are the proud parents of a new daughter, Tiffany Sara, in Bradford, Ont. Valda received her Diploma in Early Childhood Education from George Brown College, Toronto, in June.

* **Mr. & Mrs. Gil MacCormack** (MARILYN KILBEY, B.R.E. '72) are happy to announce the birth of their daughter, Janet Lois on May 18 in Ottawa, Ont.

* **Rev. & Mrs. Allan T. McGuirl**, B.R.E. '72 (FLORRIE ROUT, B.R.E. '67) are the parents of a new daughter, Lora-lee Rebekah, on Nov. 19, 1980 in Hamilton, Ont.

* **Mr. John Saynor**, B.R.E. '72, is employed as the arranging director of Humphrey Funeral Home in Toronto.

* **Mr. & Mrs. John Adams**, B.Th. '73 (CAROL, B.R.E. '73) are remaining in Canada, as he has become Assistant Canadian Director of WRMF.

* **Mrs. John Bell** (SHARON McVETY, B.S.M. '73) received a Master of Fine Arts degree in music from the State University at Buffalo, N.Y. on Sept. 1.

* **Rev. Paul Chao**, B.R.E. '73, working with Scripture Union visiting Chinese pastors, helping in Chinese correspondence.

* **Mr. & Mrs. Stephen Jones**, B.R.E. '73, have a new baby daughter, Erin Leigh, on Apr. 23 in Toronto.

* **Mr. & Mrs. David Morrison**, B.R.E. '73 (LINDA VOGHT, B.R.E. '75) announce the birth of their daughter, Krista Lynn, on Aug. 18 in Edmonton, Alta.

* **Mr. & Mrs. Hugh Rough** (MARY '72-'73) in Zambia (A.E.F.) where he has been appointed acting director of Theological Education by Extension.

* **Mr. & Mrs. Jeff Cartwright** (NANCY JO GRAHAM '73-'74) have been blessed with a new son, Graham Charles, on June 3 in London, Ont.

* **Mr. William Gillespie**, B.Th. '74, has been ordained to the ministry at Priory Park Baptist Church, Guelph, Ont.

* **Mr. & Mrs. Glenn Mathewson** (DONNA O'BRIEN, B.R.E. '74) are the proud parents of a new son, Jeffrey Kenneth James, on June 11 in Tillsonburg, Ont.

* **Mr. & Mrs. Robert Motton** (LOIS BARNES, B.R.E. '74) have been blessed with a new son, Philip Charles, on July 14 in Toronto.

* **Mr. & Mrs. Don Schuit** (GAIL ROADKNIGHT '73-'74) returned on furlough from the Rift Valley Academy, Kenya (A.I.M.).

* **Mr. & Mrs. Dan Cover**, B.Th. '75 (ALICE PENNER '73-'74) are the new parents of a daughter, Heather Elaine, on April 8 in Hamilton, Ont.

* **Rev. Bruce Davie**, B.Th. '75, working in Secunda, Republic of South Africa has established 2 pioneer churches in the past 2½ years.

* **Rev. Douglas Johns** '74-'75 assumed the pastoring of the Presbyterian Church in Innerkip, Ont. on Sept. 1.

* **Rev. Lloyd Markle**, B.Th. '75, was inducted into the ministry at Olivet Baptist Church, Meaford, Ont. on July 24 in a service at which Rev. Lambert Baptist, B.R.E. '64 presided. Joseph Bull, B.Th. '78 brought greetings and Mr. J. P. Vold, Director of Alumni, brought the message.

* **Rev. Gordon Marquis**, B.R.E. '75, has been appointed field representative for Scripture Press.

* **Mr. & Mrs. Jake Wiens** (MARY CASSEL, B.R.E. '76) are the proud parents of a son, Matthew Owen, on July 28 in Williams Lake, B.C.

* **Mr. & Mrs. Douglas Battams**, B.Th. '77 (CHERYL '73-'76) announce the arrival of a son, Nathan Douglas, on January 7, in Twillingate, Nfld.

* **Miss Jacqueline Colquhoun**, B.R.E. '77, assumed the responsibility of Resident Director for a women's dormitory at Trinity Western College, Langley, B.C. on Sept. 1.

* **Mr. & Mrs. Ralph Koopmans** (DOREEN LANGMAN, B.R.E. '77) have a new baby girl, Sara Elizabeth, on June 11 in Stroud, Ont.

* **Mr. & Mrs. David Seeney**, B.Th. '77 (PAT HUGLI, B.Th. '78) are the proud parents of a new daughter, Christen Elise, on May 6, in Scarborough, Ont.

* **Mr. & Mrs. Rob Selby**, B.Th. '77 (BETH HULTMAN '75-'76) announce the arrival of a daughter, Adrienne Joy, on Dec. 14, 1980 in Chicago, Ill.

* **Miss Carol Smith**, B.S.M. '77, is teaching music at Shiloh Bible College in Fenelon Falls, Ont.

* **Mr. & Mrs. Calvin Stone**, B.R.E. '77 (BRENDA KROEKER '76-'77) have been blessed with a son, Benjamin James, in May in Highwood, Ill.

* **Miss Karen Bonisteel**, B.R.E. '78, received a B.Ed. degree from the College of Education of Brock University in June. In July, she left for Nicaragua for a three year term with the Brethren-in-Christ Missions.

* **Miss Lenore Cates**, B.R.E. '78, in Ohio on furlough plans to return to England for work with Baptist Mid Missions early in 1982.

* **Miss Jennifer Frew**, B.R.E. '78, is serving with Inter-Varsity Christian Fellowship as secretary to the director of finance.

* **Mr. & Mrs. Leonard Froese** (ALICE ESAU '77-'78) announce the birth of their daughter, Simone Odele, on Aug. 11 in Grunthal, Man.

* **Mr. & Mrs. Jim Lowe** (DEB BOUSFIELD, B.R.E. '78) are the proud parents of a new daughter, Amy Elizabeth, on Jan. 2 in Kitchener, Ont.

* **Mr. Terry Wigmore**, B.Th. '78, received an Honours B.A. degree in history from Waterloo University in May.

* **Miss Pat Carson**, B.R.E. '79, assumed the office of Accountant at the Scripture Union on Sept. 1.

* **Miss Luella Holley**, B.R.E. '79, is on tour with Team Ventures in a group touring Canada and India.

* **Rev. Ken Hurst**, B.Th. '79, is serving as pastor of Olivet Baptist Church, Verdun, P.Q.

* **Mr. & Mrs. Kevin James**, B.Th. '79 (BEV ANDREWS, B.Th. '78) have a new son, Kevin Regan James, on July 13 in Toronto.

* **Mr. & Mrs. Ian Leaver**, B.S.M. '79, are in Rio Grande, Texas in a language course in preparation for service with H.C.J.B.

* **Miss Rosemary J. Pauls**, B.R.E. '79, married Mr. Norman White on Sept. 19 at the Peoples Church, Toronto. Miss Pauls is a daughter of Mrs. Anne (Baker) Pauls '48. Miss Wendy Gibson '82 was Maid of Honour; Mrs. Carole (Banas) Pauls '77-'80 and Miss Anne Breakey, B.R.E. '79 were bridesmaids. Rev. Daniel Pauls, B.Th. '80, assisted in the ceremony.

* **Rev. Paul White**, M.Div. '79, began his pastoral ministry at First Baptist Church, Fort Erie, Ont. on Aug. 1.

1980-1981

* **Mr. & Mrs. Dave Bucknam**, B.Th. '80 (BOBBIE COLLINGS, B.R.E. '76) led a youth construction team to Haiti in July.

* **Miss Olwyn Gleadall**, B.R.E. '80, is working as a lay counsellor in the Women's Crisis Prevention Centre in Ft. McMurray, Alta.

* **Rev. Larry Hurst**, M.Div. '80, was ordained at Calvary Gospel Church, Blind River, Ont. on Apr. 10. The service was directed by Rev. Jack Hockney, B.Th. '51 with the Rev. Don Ralph, B.R.E. '72, preaching the ordination sermon. The Hursts have also been blessed with a daughter, Jennifer Anne, on July 28 in Blind River, Ont.

* **Miss Heather Smith**, B.R.E. '80, is Director of Lay Ministries at the Willowdale Presbyterian Church, Willowdale, Ont.

* **Mr. Steven Black**, M.Div. '81, is pastoring two churches, Osnabruck and Emmanuel Baptist, near Cornwall, Ont.

* **Mr. & Mrs. Mark Binnington**, B.Th. '81 (LEE ANNE NORTHROP, B.R.E. '81) are serving with Muskoka Woods Youth Camp. He is Program Director and she is Receptionist/Secretary.

* **Miss Lynda Culp**, B.R.E. '81, has enrolled in a course in Early Childhood Education at Humber College, Etobicoke, Ont.

* **Mr. & Mrs. David Frost**, B.R.E. '81 (SUSAN '80-'81) have commenced training with World Evangelism Crusade in preparation for service overseas.

* **Mr. & Mrs. Alan Gilman**, B.Th. '81 (ROBIN, B.R.E. '81) are the proud parents of a new daughter, Sarah, on May 8.

* **Miss Linda Haley** '79-'81 was married to Mr. Jim Graham '79-'80 on May 2 in New Brunswick.

* **Mr. Paul Hamill**, B.Th. '81, is the assistant pastor at Bethel Baptist Church, Toronto.

* **Mr. Gerald Massney**, B.R.E. '81, is the assistant pastor at Floyd Ave. Baptist Church, Toronto.

* **Mr. & Mrs. John Pepper**, M.Div. '81 (KATHRYN '79-'81) commenced pastoral ministry at Durham Baptist and Glenelg Baptist Churches, Durham, Ont. on Sept. 1.

* **Miss Christine Sheppard**, B.R.E. '81, has been accepted as a candidate with A.E.F. for service in Malawi as a nurse and mid-wife in a rural health clinic.

* **Miss Dorothy G. Sowden**, M.T.S. '81, has been appointed for work in Brazil with C.B.O.M.B.

* **Mr. Bill Thornton**, B.Th. '81, commenced his ministry as youth pastor at Bridletowne Park (AGC) Church on Sept. 1.

* **Mr. Roger McCombie** '79-'80 has enrolled in a landscaping course at Humber College.

* **Miss Donna Wakeford**, B.R.E. '81, was married to Mr. Michael Melnik on July 11 at the Fellowship Baptist Church, Peterborough, Ont. Miss Laura Stevens '82 was the Maid of Honour.

* **Mr. & Mrs. Mac Wigfield**, M.Div. '81 (MARLISE GIESSBURGER, B.R.E. '72) were bereaved of their son, Danny (2½ years old) on Aug. 18 in Toronto.

* **1981 Grads** enrolled in Waterloo University include: Joy Borody (B.R.E.); Michael Blair (B.Th.); Mr. & Mrs. Peter Ball, B.S.M. (Clara Wiebe, B.R.E. '80); Linda McGuire (B.R.E.); Douglas Moore (B.R.E.); Karen Newman (B.R.E.); Paul O'Brien (B.R.E.); Mary Oribine (B.R.E.); Mr. & Mrs. Bob Russell, B.Th. (Judy Perneel, B.Th.); Cheryl Stock (B.R.E.); and Lauralee Stocks (B.R.E.).

* **Mr. Andrew Lau**, B.Th. '81, is taking further studies at Regent College, Vancouver, B.C.

* **Miss Sandra Omstead** '80-'81 is undertaking a business course at Humber College, Etobicoke, Ont.

* **Miss Bonita Steadman**, B.Th. '81 and Mr. William Wilkinson '81 were married on Sept. 26 at the OBC Chapel. Miss Linda Moorcroft, B.R.E. '80, was Maid of Honour. Mr. & Mrs. John Bell, B.S.M. '75 (Sharon McVety, B.S.M. '73) and Miss Sandra Vardy, B.S.M. '81, provided the music.

(Concluded from Alumn. Spotlight, P. A5)

It just wouldn't seem right if we were to leave before we had an opportunity to attend a lecture or class. David Bell, B.Th. '54, is Chairman of the Department of Christian Education and Director of Evening School. Miss Nancy Black, B.R.E. '71, and Miss Lillian Scobie, B.R.E. '63, teach in the Christian Education Department. Miss Jan Potz, B.S.M. '74, is an Associate in the Community Life Department. If you feel like singing, join John Bell, B.S.M. '75, our Choral Director and teacher in the Department of Music. Although he is now retired, Dr. D. C. Percy '36 will continue to write Alumni articles for the Recorder.

Dr. William Foster '51 is with the Department of Theology at Ontario Theological Seminary, and Dr. Roy Matheson, B.Th. '58, is in the Department of Biblical Studies at O.T.S.

Part-time faculty include Sharon (McVety) Bell, B.S.M. '73, and Linda (Nolson) Cameron '64-'66.

We cannot leave before taking a trip to the library. There you will meet Charlotte Church, B.R.E. '81, who is serving as the Supervisor of Technical Services, and Ruth Arnott '80-'81, our Periodicals' Assistant.

Before heading out the door, we will visit the Alumni Office and say 'hello' to Rev. Jim Vold, our Director of Alumni and Church Ministries, and meet Linda Moorcroft, B.R.E. '80, the new Alumni Secretary and Mrs. Doris Warren '30-'31, who for many years, has worked along with the Secretary to the Alumni Association.

Our visit has been brief, but most enjoyable. Thank you for coming. Be sure to come again.