

Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 88, no. 1 (March 1982)

EVANGELICAL RECORDER

487-014
FC-REC-8

Ontario Bible College and Ontario Theological Seminary

Vol. 88 No. 1 March 1982

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone This is good, and pleases God our Saviour, who wants all men to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all men
(1 Timothy 2:1, 3-6)

EDITORIAL

HOPE FOR THE UNEVANGELIZED

The Bible is unequivocally clear that, apart from saving faith in Christ, man is lost. Both the Jews, with the benefits of the oracles of God, and the Gentiles, surrounded by the imprints of God's handiwork in creation and His gracious providence, fall short of the glory of God. Only the man or woman who has faith in Jesus is justified before God (Rom. 3).

Understanding the organic unity of the Scriptures is essential in understanding the exclusiveness of salvation in Christ. In the Old Testament, redemption in Christ was foreshadowed; in the New Testament, it was decisively accomplished through the cross and resurrection of Christ. In the Scriptures, the religions of men and of nations are not regarded as "foreshadowings" of Christ. Even though all men, being created in the image of God, seek after God, that search is also seen as a flight from the true God (Rom. 1).

The centrality of the Gospel of Christ in man's salvation is abundantly underscored in the Scriptures. In Him alone is there hope for the unevangelized. He is the full and gracious provision for men, the concrete symbol of God's love "who wants all men to be saved and to come to a knowledge of the truth" (1 Tim. 2:4).

The implications of these Biblical perspectives are far-reaching for you and me!

We are called to give priority to intercessory prayer: "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone" (1 Tim. 2:1).

We are called to active participation in evangelization: "How then can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?" (Rom. 10:14). Jesus the Lord said to His followers: "Therefore go and make disciples of all nations" (Matt. 28:19).

There is a sense of urgency suggested in the parables of our Lord. We are to be good stewards of the talents He has entrusted to us until He returns to call us to account (Matt. 25).

The proclamation of God's grace in Christ is a life and death issue! It calls us to wholehearted commitment to our Lord and to His glorious purposes in our world. Both the gravity and depth of that commitment is expressed by Paul in the words, "therefore, I declare to you today that I am innocent of the blood of all men. For I have not hesitated to proclaim to you the whole will of God" (Acts 20:26-27).

There is also joy and beauty in the call to evangelize all men. Paul sees himself as a captive in Christ's triumphant procession in the world, being to God the aroma of Christ among those who are being saved and those who are perishing (II Cor. 2). Of these sent, it is written: "How beautiful are the feet of those who bring good news" (Rom. 10:15).

V.A.

OBC & SCOTT THEOLOGICAL COLLEGE (KENYA)

We have recently entered into a unique partnership with our African brethren at S.T.C. with the specific purpose of bringing encouragement to Christian students and the church in Kenya.

At the present time Scott is unable to receive degree-granting rights from the country of Kenya.

For many years, some Scott graduates have come to OBC to complete their degrees. The process of obtaining student visas to Canada is labourious and expensive. Even though most of the Kenyan graduates who have studied with us have returned to effective ministry in the church in Kenya, dislocation (especially for prolonged periods of time) can have nonproductive effects.

We have arrived at this working relationship after several years of negotiation. Some exchange visits have been undertaken. Our Boards and faculties have strived diligently to work out acceptable criteria for faculty standards and the curriculum program.

Qualified Scott students may now complete all the required studies in Kenya. Based on the recommendation of the faculty of Scott Theological College and an examination of the academic and moral credentials by the OBC faculty, OBC degrees will be awarded to these Scott graduates. It is anticipated that faculty exchanges and student exchanges can suitably be arranged in the future.

V.A.

CONTENTS

Editorial	2
Missions	3
Salvation	8
OBC/OTS Calendar	10
Music at O.B.C.	11
Alumni in Action	14
Book Reviews	16-19
Window on the World	20-21
College & Seminary News ..	22-28
Stewardship Corner	29-32



PLEASE KEEP US POSTED WHEN YOU CHANGE ADDRESSES.

Please send the address label from your magazine together with your new address to:

**The Evangelical Recorder
Ontario Bible College
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3**

Please allow 120 days for change to be put through the computer.

Vol. 88, Number 1, March, 1982. Published Quarterly by Ontario Bible College/Ontario Theological Seminary, 25 Ballyconnor Court, Willowdale, Ontario, M2M 4B3. Phone: (416) 226-6380.

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

This issue of the Recorder: 19,500 copies.

MEMBER:

EVANGELICAL PRESS ASSOCIATION

Editor-in-Chief: Dr. Victor Adrian

Editorial Council of Reference:

—Dr. Mariano Di Gangi

—Rev. Robert Duez

—Mr. Stan Izon

Managing Editor: Ronald Devereux

Alumni in Action: Dr. Douglas Percy

Window on The World: Dr. Ian Rennie



Africa is not a "newcomer" to missions.

Our continent was in touch with Jesus Christ Himself, when Mary and Joseph were told, *Arise and take the child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him*" (Matt. 2:15). And they lived in Africa . . . "until the death of Herod" (vs. 15). There is no reason why such keen and excited parents like Mary and Joseph would not share the greatest story with the people of their host country. So, the Africans had their first exposure to the story of Jesus Christ at that time—and had it first hand!

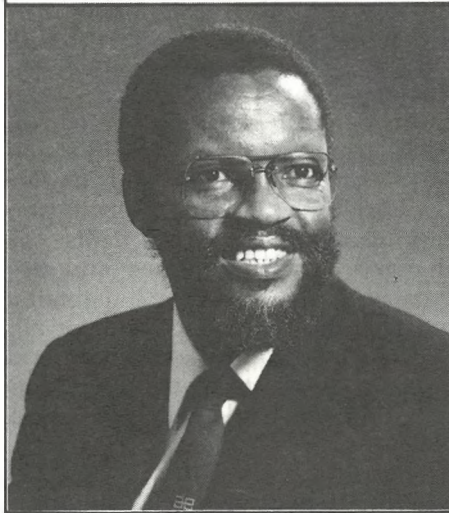
Secondly, the African continent had the first "Missionary", who was himself an African. The story of this missionary is recorded for us in Acts 8:27, when the Ethiopian eunuch was converted and baptized by Philip who "preached Jesus to Him" (Acts 8:35). No doubt, when the eunuch got home (absolutely excited about his newly-found Saviour), he shared that message of "new life" with his people.

Thirdly, from our study of church history, the list of names of outstanding African Christians leaders is very long: Clement, Origen, Athanasus, St. Augustine, etc. etc., these are but a few examples. The African continent had the light of the gospel long before Western countries did but, unfortunately, lost it and, consequently, countries like Great Britain and others had to send missionaries to Africa. Most missionaries were well received by Africans who extended a warm hand of friendship to them, and nearly always gave them the very best of the little they had. The missionary, like any other guest, got the best hospitality that Africans could afford. This is still true today, as many missionaries working in Africa will testify. Dr. Manas Buthelezi of South Africa points out that when white missionaries came to Natal, during the time of Shaka, they were hospitably received by the black people who did not know anything about Christ and had every reason to reject the humanity of white people because they had not seen any white human beings before. They accepted them as human beings to such an extent that they were prepared to allow

their black girls to marry them. The classical case of this is the British hunter, John Dunn, who raised generations of mulatto people in Zululand from the black wives he was allowed (by King Cetshwayo) to marry.

AN AFRICAN LOOKS AT MISSIONS

by
Rev. Ebenezer Sikakane
O.B.C. Faculty



Rev. Ebenezer Sikakane is the Chairman of the O.B.C. Missions Department. A native of South Africa, he came to know Christ as Saviour through the witness of missionaries while attending the Evangelical Teacher Training College in Vryheid, South Africa.

He holds a B.Th. from the University of South Africa, and a Th.M. from Fuller Theological Seminary.

Need For Missionaries

To date, we have had a tremendous number of men and women whom God has sent to our continent. He continues to send them, and very rightly so. We continue to welcome them in the name of the Lord. They will be welcomed as long as there are tribes who have not had a church

planted in their own culture and as long as there are hungry souls who are without Christ in Africa. Missionaries are welcomed today in spite of the fact that the world's fastest growth of the church is taking place in Africa. Estimates predict that there will be 350 million Christians in Africa by the year 2000. This growth makes it necessary for more missionaries to come to Africa because such growth is attended by many needs, problems and challenges that call for the utilization of every gift that the Holy Spirit has given to His church worldwide. If there was ever a time to move into Africa, it is now while there is still a high level of receptivity. Some church growth specialists believe that it is a sound principle to deploy more personnel to receptive areas where they will plant more churches and establish more believers in their faith while the people are open.

But I think that such workers should also concentrate on training and working with African missionaries and establishing African mission boards. Africa is already sending out cross-cultural missionaries and the expertise and experience of those who have been doing so for decades is invaluable. Bible Schools and Colleges have foreign missionaries serving with African workers, and I can see real value in involving missionaries in genuine interaction and coordination among congregations, colleges, mission boards, and para-church organizations. North American mission boards do not need to be copied by African mission boards, because we want a genuinely African mission board in Africa (even though the North American experience would be very helpful). African mission boards do not need to start from scratch when the members of the body of Christ have the expertise.

In an interview in *Horizons* magazine, Edgar Bumhira of Zimbabwe indicated, and very rightly so, that missionaries should now give the opportunity of evangelizing Africans to the Africans. But no missionary should be left wondering, as far as I can see, as to what his role should be in Africa. I do not believe that the African Christians are about to shout, "Missionary, go home", or call for a

Sharing



Warren W. Wiersbe and Theodore H. Epp—now sharing the Bible teaching ministry of the Back to the Bible Broadcast.

Warren Wiersbe teaches the Word of God with simplicity and applies it with compassion. He is now assuming the major responsibility for Bible teaching, while Theodore Epp continues to expound the Word of God, speaking directly to the hearts of individuals—just as he has for more than 40 years.

Together they look forward to further expansion of the ministries of Back to the Bible—missions, correspondence school, counseling, prayer ministries, writing, producing and distributing Christian literature and ministries to pastors.

Write for your free radio listening schedule and a free copy of **The Wonderful Names of Jesus**, by Warren W. Wiersbe (4903-3).

Back to the Bible Broadcast—ER-1

Box 82808
Lincoln, Nebraska 68501

'moratorium'. No, missionaries have a real role to play in Africa, especially in the preparation of African missionaries for a cross-cultural ministry among their own people as well as in other areas where they fit in.

A Changed Situation

Africa has changed a great deal during the past 20 years or so. Changes are still taking place. Missionaries called to work in Africa today are working under conditions which are certainly different from those that existed even 10 years ago. Basically, these changes have resulted from the decolonization of Africa and from her contact with the outside world. It is not an unusual occurrence any more to have a missionary flying to an African capital in a jet piloted by an African; the visas are now issued by Africans. The thrill of controlling their own affairs is as real to the African church as it is to everyone else. In certain situations, this has created tensions between churches and missions. However, such tensions have always been solved in cooperation and understanding by both parties. Obviously, this changed situation calls for changed minds, attitudes and approaches. The "we-they" mentality must be discarded once and for all, and we are to see ourselves and others as servants whom Christ has sent into the world with the Good News.

Need for Sensitivity

The changes that I have mentioned make it very important for missionaries working in Africa to be sensitive in many areas. The people in North America on the one hand, have a certain kind of "image" of an African. This image is passed on from generation to generation. The African, on the other hand, also has a certain kind of image of white people. The tarnished image that Africans have of whites may not necessarily be based on the activities of missionaries but probably on white people in general, on the lingering evils of colonization, on unprovoked military conquests, and on the economic exploitation still prevalent in parts of Africa as well as in other developing countries. Whereas the American, for instance, may come to understand himself from an early

stage, as a leader of the world, the African now sees himself as giving leadership in his own continent.

The missionary has, therefore, to be prepared to have his "calling" approved not only by the mission board at home but also by the African church abroad. Most African churches are looking for certain Spirit-anointed gifts and skills which they need from our Western brothers and sisters. Those gifts are tested and accepted as they are put into actual use. What is important is not so much the piece of paper stating that the missionary has a college bachelor's or seminary master's degree. Rather, it is how he actually relates to people in love, and humility, and how sensitive he is to their feelings, values and culture. We are people-oriented and relating to people is very important to us.

The area of authority needs special sensitivity. It is very difficult for a church in Africa to be controlled by a foreign mission board thousands of miles away. (This presents problems not only to the church but also to the missionaries who are located there.) But, in this matter, I think that the Apostle Paul set an important example. He did not exercise control over the churches he founded. In fact, he refused to do so even when they were threatened with false teaching. He had tremendous trust and confidence in the local church and its leadership. He encouraged them to act according to the teaching of the Gospel. I believe that it is this kind of sensitivity that will result in a good relationship between the church and the mission as they seek to work together.

If the local church does not take into account its local realities it may, under strong pressure from overseas, become "foreign" on its own soil and fail to communicate its message to the unbelieving neighbours. The church may have so much of the overseas controversies and attitudes toward certain things exported to them, that they cease to be authentically African. Successful marriage between church and mission does not necessarily mean fusion because that may result in one partner ceasing to exist as an individual. There needs to be respect for each other's personality.

Need to Listen and Learn

About four years ago, the vice-principal of a large high school in South Africa said something that my wife and I have never forgotten—*not because it was new to us, but because somehow, it gripped us afresh and we have since seen, as never before, the truth of what he said to us. Talking about white people in South Africa, he said to us that "the white man never listens to what a black person is saying. He keeps quiet and looks at you and you think that he is listening, but actually he is not paying any attention"*.

Missionaries need to listen and learn from their hosts. Preconceived ideas about people and prejudgments on the values and culture are great hindrances. People need to be taken seriously and fully accepted. That does not mean that missionaries must compromise the message of the gospel just to accommodate the values and culture of their hosts. It does mean that they are in a new situation with new, real people.

In order to succeed in listening and learning in the new culture, the missionary needs to take a careful look at his own culture and values, and be able to identify things that are **not** part of the gospel. That will enable him to see that he cannot use his own culture as the criterion to judge his new culture—because that is ethnocentrism. He must see the validity, variety, uniqueness and sinfulness of every culture. Those Muslims who think that pornography is part of Christianity probably picked this up from incorrectly equating the Gospel with Western culture. In the *Horizons* interview, Bumhira continues, ". . . where Christianity is viewed as Western imperialism, it is due to the failure of missionaries to differentiate between that which is part of their culture and that which is true Christianity."

Need for Adaptation

Like any other part of the world, there are things which are uniquely African, and missionaries have to be sensitive and adapt some of what seems to be purely African into their ministry. I noticed that there were many evangelistic teams springing up all over Africa, very enthusiastic to preach the gospel. These teams are put together by young people, by and large, and they minister mainly on weekends because most of the

members work during the week. (I heard of and met several such teams when I was in Ghana.) This is something that seems to lend itself very naturally to our Christian folk. Very often, efforts like these do not result in planting churches for, perhaps, two reasons: first, these enthusiastic young people have no experience in church planting and hesitate to link with missionaries because that may mean a "takeover"; second, missionaries may see such enthusiasts as not "fitting" into the pattern and strategy of their activities. (Sometimes rigid adherence to past methods is not the best thing to do.) Christians should see themselves as friends and not foes. Any assistance offered by missionaries—offered without any strings attached—should be acceptable. Enthusiasm of this nature needs the help of missionaries and can result in strong churches being planted. Very often, our people are open to suggestions and assistance that will result in the growth of God's work.

At the 1971 annual missions conference of Knox Presbyterian Church, Toronto (The Challenges and Trends of Missions in the 1970's), Dr. Douglas Percy quoted Dr. Peter Wagner as saying, "*as national church leaders come to maturity, inevitably they resent more and more the foreign influence of the missionary in the church. Behind the suggestion that missionaries are to go home, there usually lies a situation where missionaries are too much involved with the internal affairs of a church which wants to handle its own internal affairs. To my knowledge, no national leader has said, 'Missionary, go home' to a missionary who stays out on the 'growing edge' of the church where the lost are coming to Christ, gathering them together into churches, the churches seeking membership in the denomination, and the missionary sticking with his evangelistic ministry. Any national church in the world would want more, not fewer of the type of missionary who year after year turns over to the church hundreds of new believers as the fruit of his evangelistic efforts . . .*" There is no doubt that we are (from all six continents) workers **together** with God and with one another. We need each other!

Another reality in Africa is that many lay people, having little or no formal training, do a lot of preaching

"REFORMATION CANADA"

An evangelical, conservative, reformed quarterly, bringing historic Reformation into contemporary focus.

For your free sample copy, write:

REFORMATION CANADA,
Mrs. Sharon Morden,
8 Hailey Court,
Bowmanville, Ontario L1C 3X5

DIRECTO RECEIPT FORMS

Help increase regular donations

- No-carbon-required paper
- Tear-off statement/reminders

Recommended by hundreds of churches of many denominations, coast-to-coast.

Write or phone for Free Samples:

DIRECTO PUBLICATIONS INC.

P.O. Box 1189,
Pointe Claire, Que. H9S 5K7
Tel: (514) 697-2111



Looking for a solid foundation in Biblical knowledge to provide a Christian perspective on life? Enquire about our . . .

ONE YEAR CERTIFICATE IN BIBLE

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

in churches. This is one of the "givens" in the church because it cannot afford to support full-time pastors. The utilization of lay people is important in the midst of the growth that we are experiencing. I see the area of Bible training being very important for the missionary going to Africa. Theological Education by Extension (TEE) has been used to great advantage in some areas of Africa. Missionaries have made meaningful and worthwhile contributions in this ministry. The July/August (1981) issue of *Global Report*, produced by the World Evangelical Fellowship, reports that "TEE" now functions in 26 African countries through 93 institutions with a student body of 20,974. Africa is followed closely by Latin America which reports 19 countries, 134 institutions and 20,507 students. Worldwide "TEE" enrollment in 77 countries is 55,000 students, being taught in 80 languages. These figures represent a 50% growth since the last survey three years ago.

Need for Identification

No amount of rationalization will convince the African national why the missionary does not fully identify with him in what he sees as the situation which has become priority to the African. I can give an illustration of this from South Africa, which I know best. Blacks see themselves as oppressed by whites in that unfortunate society. Many missionaries do not feel free to talk about that situation because they will be "meddling" in the political affairs of their host country. However, while they do not like it, they unwillingly enjoy all the privileges that are unfairly given to whites in the country. Whites, including some missionaries, enjoy life in cities, free education for their children, free school books and school buses, first-class exclusive facilities for whites; preferential treatment at all levels—all these things I have personally been denied because I am black. Some missionaries do not talk about the injustices they encounter in their host countries—not even when they return to their own countries on furlough. (Racial discrimination is precisely the reason why the black churches, and especially those related to evangelical missions, are **not** growing in South Africa when the

rest of the continent is enjoying unprecedented church growth.) To many blacks, that "silence" means approval of the oppressive system. South Africa needs the fervent prayers of God's people—that is the least we can ask for. We believe in the power of prayer. No one knows what is going to happen to us ten years from now. Many churches in North America which support some missionaries working in South Africa know **very little** about what apartheid is and how it affects their ministry. Apartheid is a major obstacle in the preaching of the Gospel. The need for identification with the oppressed suffering peoples of South Africa is very obvious.



Need for Partnership

The task before us is extremely great and challenging. There is no single group that is able to meet this challenge. It is going to take all the members of the body of Christ and their God-given gifts to make an impact. Researchers and strategists tell us that we are going to need about 200,000 missionaries by the year 2000 when there will be about 7 billion people and of those, 5.2 billion will be non-Christians. We will need to reach about 62 million people a year just to keep pace with the present rate of population growth to the year 2000. Obviously, the church needs renewed dedication and commitment to the Lord, to His work, and to each other. Christians from both developed and developing countries have to experience, in a new way, genuine unity in Christ for the purpose of

bringing the outsiders to Jesus Christ. The geographical divisions that can be bridged, must be bridged. Our gifts must be combined to reach areas with unreached peoples. Viable strategies have to be formulated through more sharing and interaction of churches from developed and developing countries.

There are over 11,000 missionaries from developing countries who are today engaged in cross-cultural church planting. This is a delightful reality. It is obvious that the Spirit of God is at work, and we are to be flexible and sensitive to His leading. This means that God wants to send missionaries from every tribe which has received the Gospel. We are to accept this and work within this situation.

CAM International Bulletin (Summer 1981) has an article entitled, "A New Day Dawning", in which the author describes the phenomenon of Third World missions. He sees it as "a present day saga . . . unfolding before our eyes." He sees many new things developing as Christians cooperate in facing their task of missions—Christians from developed and developing countries. He sees new responses, new forms, new support patterns, and new partnerships. His concluding paragraph states: "Missions of like precious faith from all the world to all the world must work in harmonious cooperation. A mosaic is made of many coloured pieces all fitting into a beautiful design. A symphony orchestra is composed of many musical instruments all playing in the same key under the same conductor. New faces and new forms, new communication patterns and new insights can only mean many new opportunities for multiplication of witness."

May God help us to be open to the way the Holy Spirit is leading so that we shall be effective servants of Jesus, who are willing to adjust to new situations with His help, while we faithfully proclaim the whole counsel of God. ■

SERVICE

I cannot journey far across the earth to minister and tell of Jesus' birth, but with the mission voices I can blend my own, in service here and gifts I send. . . . And if I have no strength or gifts to share, I can still serve through witness, love and prayer.



A MODERN PARABLE ON MISSIONS

On a dangerous seacoast where shipwrecks often occur, there was once a crude little lifesaving station. The building was just a hut, and there was only one boat; but the few devoted members kept a constant watch over the sea, and with no thought for themselves went out day and night tirelessly searching for the lost. Many lives were saved by this wonderful little station, so it became famous. Some of those who were saved, and various others in the surrounding area, wanted to become associated with the station and give of their time and money and effort for the support of its work. New boats were bought and crews trained. The little lifesaving station grew.

Some of the members of the lifesaving station were unhappy that the building was so crude and poorly equipped. They felt a more comfortable place should be provided. So they replaced the emergency cots and beds and put better furniture in the enlarged building. Now the lifesaving station became a popular gathering place. It was used as a sort of a club. Fewer members were now interested in going to sea on lifesaving missions so they hired lifeboat crews to do this work. The lifesaving

motifs still prevailed in the club's decorations, and there was a liturgical lifeboat in the room where initiations were held.

About this time a large ship was wrecked off the coast, and the hired crews brought in loads of cold, wet, half-drowned people. They were dirty and sick and some of them had black skin and some had yellow skin. The beautiful club was considerably messed up. So the property committee immediately had a shower house built outside the club where the victims of shipwrecks could be cleaned up before coming inside.

At the next meeting there was a split in the club membership. Most of the members wanted to stop the club's lifesaving activities as being unpleasant and a hindrance to the normal social life of the club. Some members insisted upon lifesaving as their primary purpose and pointed out they were still called a lifesaving station. But they were finally voted down and told if they wanted to save the lives of various kinds of people who were shipwrecked in those waters, they could begin their own lifesaving station down the coast. They did.

As the years went by, the new station experienced the same changes that had occurred in the old. It evolved into a club, and yet another lifesaving station was founded. History continued to repeat itself; and if you visit that coast today, you will find a number of exclusive clubs along the shore. Shipwrecks are frequent in those waters, but most of the people drown. ■

Author Unknown

THE JOY OF SOUL-WINNING


"Even if I were utterly selfish and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner, for never did I know perfect overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her first-born child, no warrior was so exultant over a hard-won victory."

Charles H. Spurgeon

JENNIFER'S GRADUATING



HOW TO HONOUR HER?

 **Gideon Bibles OF COURSE!**

Now it's easy for you to place and distribute God's Word in overseas lands and at the same time honour friends and loved ones on a special occasion.

Here's how:

- Help yourself to an **In Honour** card from the Church Display Rack now in many churches. Instructions are included with the card.
- Contact local Gideons under "Gideon Bibles" in your telephone directory, or
- Complete the coupon below and mail it to The Gideons at the address shown.

I want to place _____ Gideon Bibles at a cost of 6 for \$10.00 in overseas lands in honour of

_____ Name

_____ Address

City Province Code

on the occasion of

 Birthday, Graduation, Anniversary, etc.

My name and address is

_____ Name

_____ Address

City Province Code

My cheque is enclosed

Please send me a donation notice and I will mail cheque.

The Gideons International in Canada

501 Imperial Road,
 Guelph, Ontario N1H 7A2

SALVATION

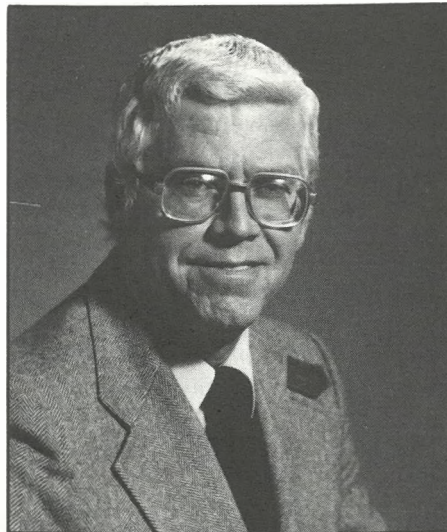
This is the fifth in a series of six articles expounding the OBC/OTS Doctrinal Statement. Previous articles were:

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. Good News About Man—Dec. 1981, p. 8.
5. SALVATION:

We believe that God in His mercy and grace saves all who repent of their sins and trust in Jesus Christ, justifying them through faith in the Saviour and giving them new life by the Holy Spirit. God further wills that all such should grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. True believers are kept by the power of God, so that none is lost; but the idea that this secure position in Christ entitles one to sin with impunity is false and pernicious.

Eph. 1:3-14; Eph. 2:4-10; Titus 3:4-7; Acts 2:28; Acts 16:31; Rom. 3:22; Rom. 4:5; Rom. 5:1; John 3:3, 16, 36; John 5:24; 2 Pet. 3:18; John 17:17; 2 Cor. 3:18; John 6:37-40; John 10:28, 29; John 17:12; Rom. 5:9, 10; Rom. 8:1, 30, 38, 39; Phil. 1:6; 1 Peter 1:4, 5; 1 John 2:19; Rom. 6:1; Col. 1:23; Heb. 3:14; John 15:6; 1 John 3:4-10

The first promise of salvation in the Bible is Genesis 3:15, and it sets the pattern for later revelation on this subject. After our first parents sinned, the Lord came with a promise of deliverance and a Promised Deliverer. The salvation announced in Genesis 3:15 concerned a seed who would administer a crushing blow to the head of the serpent. Later, the promise to Abraham was made, "in you and in your seed shall all nations of the earth be blessed." Paul makes it clear in Galatians 3:16 and Romans 16:20 that the seed of the woman was Jesus Christ. The truth veiled in the promise to our first parents was unveiled by the time of the prophet Isaiah. To him, it was revealed that the One to come, the Messiah, would suffer and die. His soul would be made an offering for sin (Isaiah 53:10): "God's righteous Servant will justify many for He will bear their iniquities."



by
Dr. Donald Leggett
O.T.S. Faculty

Two-Fold Emphasis

There is, in Genesis 3:15, a two-fold emphasis. First, there is the revelation of what God will do by the seed, Jesus Christ. He will defeat Satan, utterly triumphing over the powers and authorities and making a public spectacle of them (Col. 3:15) and ultimately destroy Satan himself (Rev. 20:10). But secondly, a saving work of God will be done within the believer, "I will put enmity between you and the woman, between your seed and her seed." This is a promise of the great reversal. It speaks of the work of God within the believer. Jeremiah's New Covenant promise (Jer. 31:31-34) speaks similarly of the work of God for us in salvation. "I will forgive their iniquities and remember their sins no more" (v. 34) and the work of God within us redirecting our hearts to Him. "I will put my law within them and write it on their hearts" (v. 33). Sin caused

our first parents to listen to Satan rather than to the Lord. Satan maligned the character of God in the most direct kind of assault upon the truthfulness and integrity of God. "Now", says the Lord, "I am going to do a work within you so that you will no longer be hostile to me" (Rom. 8:7) "but rather your hostility, and your animosity will be channeled into a spiritual warfare against the enemy of your souls, Satan himself."

A work of grace will be done within those designated as the seed of the woman to enable them to carry on a warfare with the Evil One. This enablement will include the desire to be linked with God, rather than the Devil and the *power* to overcome the Evil One. "The reason the Son of God appeared was to destroy the devil's work" (1 John 3:8). Salvation, conceived of both in terms of the work of Christ on the cross for us, and the ministry of the Holy Spirit within us (Acts 15:9) is the result of God's mercy and grace. "But when the kindness and love of God our Saviour appeared, He saved us not because of the righteous things we had done but because of His mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out on us generously through Jesus Christ our Saviour, so that, having been justified by His grace, we might become heirs having the hope of eternal life" (Titus 3:4-7).

Faith

As grace is the source of our justification, faith is the instrumental cause (Rom. 5:1; Acts 15:9). The example of Abraham cited in the New Testament several times (Rom. 15:3; Gal. 3:6) is instructive in describing the nature of saving faith. Abraham's trust was personally directed to the Lord Himself. "He believed in (upon) the Lord" (Gen. 15:6a). The content of what Abraham believed may be found in his faith-response to the specific promises, "The man will not be your heir, but a son coming from your own body will be your heir" (Gen. 15:4). Moreover, Abraham was told that his progeny would be as numerous as the stars and Abraham's trust was in the God who made that specific promise to him. Abraham's faith was not only a personal one in



the Lord Himself, but in the propositional content revealed by the Lord to Abraham. Biblical faith involves response to specific revealed content. "Whoever believes that Jesus is the Christ, is born of God" (1 John 5:1; Rom. 10:9; Acts 16:31; Jude 3). Because it is the content of what is believed which makes the difference between life and death, Paul says, "Even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned" (Gal. 1:8). The book of Hebrews assures us that what we are to believe can only be known by divine revelation and that true belief will not merely be known by what one says but by the appropriate response of emotion and action to what one believes. "By faith, Noah when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith" (Heb. 11:7). The saintly Matthew Henry said, "Faith first influences our affections and then our actions." We are saved by faith alone, but faith which is alone does not save. The promises of God which Peter describes as very great and precious are designed by God to enable us "to escape the corruption in the world caused by evil desires" (2 Peter 1:4).

Sound Doctrine is Health-Producing

The doctrine of the Bible is called in the Pastoral Epistles "sound doctrine" or doctrine "which is unto godliness" (Titus 1:1; 1 Tim. 1:10; 2 Tim. 1:13, 4:3; Titus 1:9, 13, 2:1, 2). Sin is described as a state of sickness and death (Isa. 1:6). What the doctrines of the Bible do when responded to in salvation is to produce spiritually healthy and holy people. "Sound" doctrine is health-producing doctrine (1 Cor. 5:17). Are we still able to sing meaningfully the gospel song, "What a wonderful change has been wrought in my life since Jesus came into my heart"? Paul's preaching of the gospel "came not simply with words, but also with power, with the Holy Spirit and with deep conviction" (1 Thess. 1:4; Rom. 1:16). The gospel as the power of God speaks of the mighty change wrought by the Holy Spirit in the lives of true believers. Paul received a commission from Jesus, "I am sending you to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in Me" (Acts 26:18). The power of the Holy Spirit which, initially, operated within the cold, dead and unresponsive heart of the sinner enabling him to repent of sin and turn to God, continues to be with him throughout his life. Paul is confident that "He that began the work in you will perform it until the day of Christ Jesus" (Phil. 1:6). Peter reminds the believer that he has "an inheritance that can never perish, spoil or fade kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time" (1 Peter 1:4, 5).

Eternal Security

The parable of the sower reminds us of the sobering fact that there is sometimes a difference between a profession of faith and the true possession of faith (Matt. 13:21). Jesus made it clear that "not everyone who says to me, 'Lord, Lord', will enter the Kingdom of Heaven, but only he who does the will of My Father who is in Heaven" (Matt. 7:21). There has been an insufficient recognition of this aspect of Biblical truth. James

talks about a kind of false faith which makes no significant difference in the way a person lives (James 2:14-24). Paul said that he believed that Timothy possessed a non-counterfeit faith (2 Tim. 1:5) implying that there is such a thing as false faith.

Objections have been raised against the doctrine of the eternal security of the believer on the grounds that such teaching leads to indifference in the way a person lives. This is an understandable objection given the way the doctrine is handled by those who omit the equally Biblical doctrine of the perseverance of the saints. But as Charles Hodge noted, "the orthodox doctrine does not affirm certainty of salvation because we have *once* believed, but certainty of *perseverance in holiness* if we have *truly* believed. Such perseverance in holiness, therefore, in opposition to all weakness and temptations, is the only sure evidence of the genuineness of past experience. It also validates our confidence as to the future salvation and surely such an assurance of certainty cannot encourage either carelessness or immorality."

Consolation and Admonition

The security of the believer is inseparable from his continuance in the faith (Matt. 10:22). Salvation is pictured in terms of finishing a race (Heb. 12:1). In addition to preaching the message of the gospel, Paul's ministry was also one of preaching and exhortation to encourage believers to continue in the faith (Acts 14:22). One finds in the Word of God a dual strand of thought. There is a word of consolation to the believer, assuring him that God is holding on to him (John 10:28, 29). There are, however, warnings coupled with admonitions to cleave to the Lord (Acts 11:23). In a world in which Satan is powerful and wily, the flesh corrupt, and the allurements of the world so attractive, it is necessary "to give all diligence to make our calling and election sure" (2 Peter 1:10). Paul simultaneously admonishes and consoles the people of God. To ignore either of these emphases is to fall into confusion. If we take admonition alone, we are hopelessly condemned to doubt the final outcome. If we take consolation alone, we are bound to have a piece of mind scarcely distin-

guishable from slothfulness. To make a divorce between God's preservation and human perseverance is to deny the goal of electing grace (Rom. 8:29; 2 Thes. 2:13), to deny the goal of the death of Christ (Titus 2:14), and to deny the power of the Holy Spirit (Ezek. 36:27).

A Complete Work

It is the good news of the gospel that when God saves a person, He does a complete work. In justification, our guilt is removed and we are given a perfect standing before God because He sees us in His Son, Jesus Christ. This is a once-for-all thing admitting of no degrees. We are either justified or not justified. A man standing before a judge and jury receives either a verdict of guilty or not guilty.

But sin not only makes us guilty, it defiles as well. Sanctification concerns itself with the defiling and polluting effects of sin. It relates not to one's standing but to his condition. It does not involve the receiving of righteousness but the doing of righteousness (Matt. 5:6; 1 John 2:29). It is

not a once-for-all thing, but a *gradual* process. Though these distinctions must be made in our understanding, justification and sanctification can never be separated in our experience. There cannot be sanctification without justification. We must be declared to be righteous by God before we can live righteously. It is equally true that there can be no justification without sanctification. The outcome of justification's growth is grace (2 Peter 3:18), knowledge (2 Peter 3:18), faith (2 Thes. 1:3), and love (1 Thes. 3:12).

This beautiful relationship is found beautifully pictured in Augustus Toplady's hymn:

*Not the labour of my hands can fulfill
Thy law's demands;
Could my zeal no respite know, could
my tears forever flow,
All for sin could not atone; Thou must
save and Thou alone.*

*Rock of Ages, cleft for me, Let me hide
myself in Thee;
Let the water and the blood, from Thy
riven side which flowed,
Be of sin the double cure, cleanse me
from its guilt and power. ■*

OBC/OTS CALENDAR

April 1	Evangelism Day
April 7	Student Workathon
April 23-30	OBC Final Exams
April 25	OBC Baccalaureate Service, Bayview Glen Church, 3:00 p.m.
May 1	OBC Graduation Service, CNE Coliseum, 7:45 p.m.
May 2-16	OBC Chamber Choir—Tour to Eastern Provinces
May 4	OBC/OTS Toronto Ladies Auxiliary Meeting
May 4, 5, 6	OTS Final Exams
May 7	OTS Graduation, Bayview Glen Church, 8:00 p.m.
May 10	OBC Summer Evening School Begins
May 29	Semi-Annual Meeting of OBC/OTS Board & Corporation, 7:30 p.m.
June 14-25	OTS Summer Session
June 25	OBC Summer Evening School Ends
Aug. 23-28	OTS/IVCF Build Your Faith Series

MUSIC AT O.B.C.

OPENING THOUGHTS

"Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ" (Eph. 5:19-20).

Music is a delight to the ears, the mind and the emotions, stimulating and enriching the experiences of all mankind. Music can soothe us when we are tense, cheer us when we are sad, and inspire us to serve the Lord with all our heart, strength and mind.

Music pervades our modern society and is a fundamental part of our work, play and worship. Reflecting the diversity of the human race, music comes to us in various ways: folk music, sonatas, musicals and concertos, carols, psalmody, anthems and cantatas. Music surrounds us in the recordings of the marketplace, in the singing around the piano or with the guitar in the family room, in the symphonies of the concert hall, and in the preludes and hymns of the church at worship.

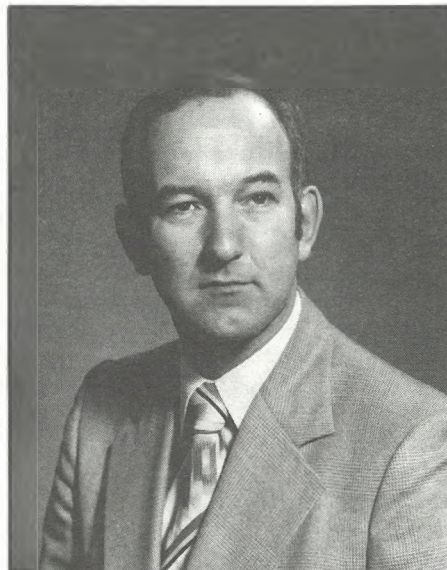
Music is open to everyone; it is important for the growth and maturity of every individual.

QUESTION: What music programmes are offered at OBC?

ANSWER: "We have training courses at two levels of interest: professional and non-professional.

"The Bachelor of Sacred Music is a professional degree conferred upon the successful completion of 4 years of study. In addition to core subjects and Biblical and Theological Studies, each music major must choose one of the following areas of vocational specialization:

- the Church Music major (two performance areas)
- the Applied Music major (one high-level performance area)
- the double major in Church Music & Christian Education (one performance area)



An interview
with
Dr. Bert Polman,
Chairman of the O.B.C. Music
Department.

"The Certificate in Church Music is a one-year program designed for those who aspire to serve in church music ministries as **non-professionals**. This Certificate may also be earned in several years of part-time day studies or in OBC's Evening School."

QUESTION: What would you suggest as good preparation for music studies at OBC?

ANSWER: "Prospective music majors are encouraged to take music studies during high school, to participate in the performing ensembles at school and church, to study privately with a competent teacher, to develop the discipline to practice efficiently, and to gain as many varied experiences in music as possible."

QUESTION: What are the technical requirements?

ANSWER: "To enter the Bachelor of Sacred Music degree program, applicants must acquire the following minimum skills:

- Grade IX (Toronto Conservatory) in music performance, or its equivalent;
- Grade III (Toronto Conservatory) in harmony, or its equivalent; and preferably Grade III (Toronto Conservatory) in music history, or its equivalent.

"To enter the Certificate in Church Music program, applicants are encouraged to attain Grade VI (Toronto Conservatory) in music performance as a minimum level, or its equivalent."

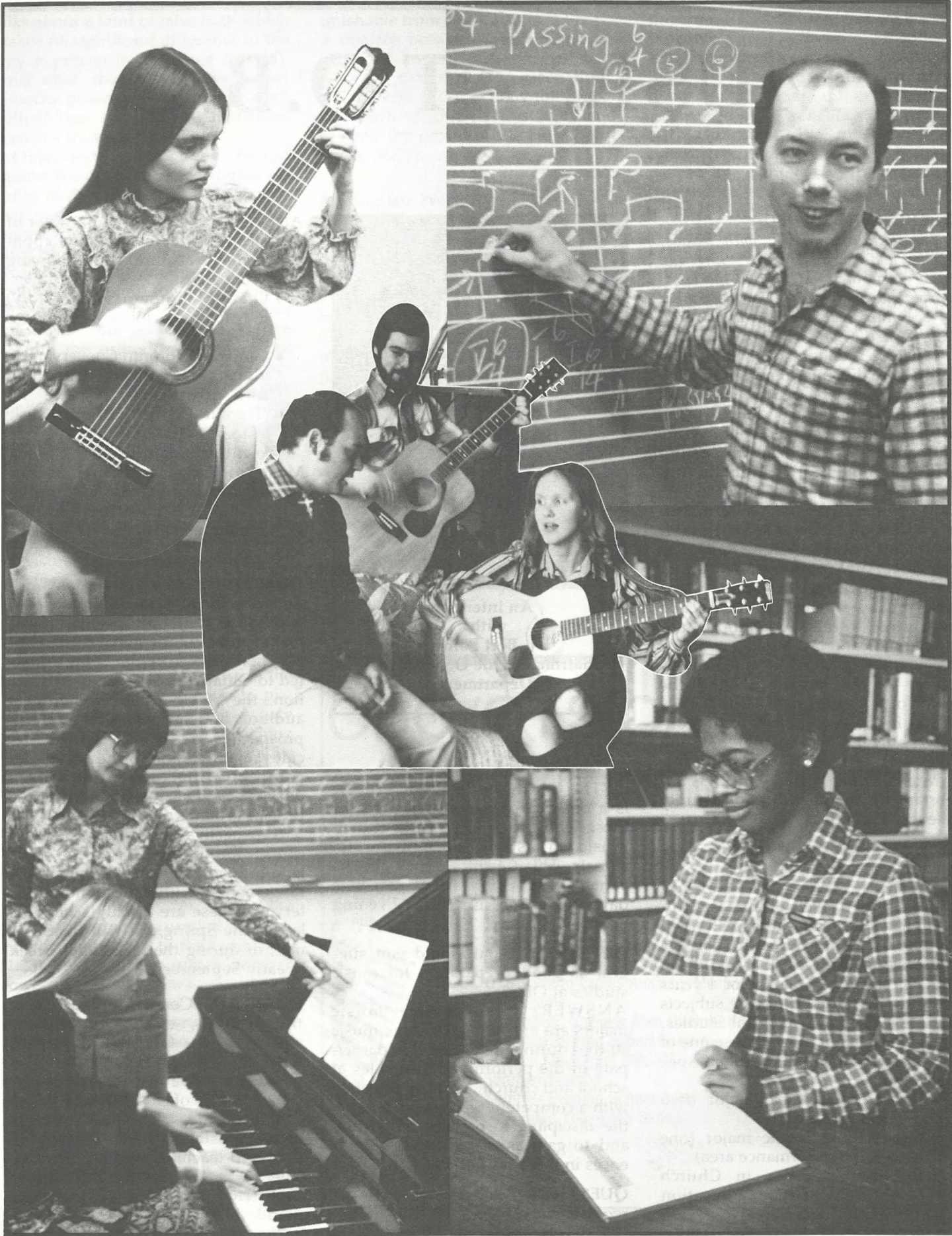
QUESTION: How are students admitted to the music programmes?

ANSWER: "All prospective music majors must complete the regular application process before being admitted to Ontario Bible College. In addition, the Music Faculty requires an audition and an interview with all prospective music majors, and decides on admission to the Music Department. Applicants with limited deficiencies may be admitted on a probation status.

"Prospective music majors should contact me directly during the regular admissions process and make arrangements for the audition and interview; these are usually scheduled late in the Spring, early in the Summer, or during the registration week in early September."

QUESTION: Could you list some of the facilities, equipment and resources of the OBC Music Department?

ANSWER: "We are located in the chapel wing of the College which contains a Recital Hall, 12 practice rooms, 2 listening rooms, Faculty offices and teaching studios. The College owns 25 pianos, including a Bechstein grand and a Heintzman grand, a large three-manual Baldwin



organ and another two-manual organ. The Music Department has an extensive Music Library and also houses the Campbell Hymnal Collection. The main library of the College has a large and continually-expanding collection of music books, scores and recordings."

QUESTION: What is the size of the OBC music faculty? What are their interests and qualifications?

ANSWER: "The Music Department is staffed by three full-time professors, four part-time instructors, and a full-time secretary. The Music Faculty represent a combined expertise in music theory, history and literature, church music, conducting, voice, piano, organ, brass, music education, and composition. Studio instruction in other performance areas is arranged as necessary from respected music teachers in the Toronto area."

Music Faculty Members:

- Bert Polman, Ph.D., Dept. Chairman
- Gordon Adnams, A.R.C.T., M.Mus.
- John Bell, A.R.C.T., M.Mus., Choral Director
- Sharon Bell, A.R.C.T., M.F.A.
- Louise Kho, L.R.A.M., M.A., M.Ed.
- Margaret Mikelait, A.R.C.T., B.S.M.
- Janet Potz, A.R.C.T., M.A.

QUESTION: Is applied music instruction available at OBC?

ANSWER: "Private lessons (in any area of music performance) and group lessons (in voice, piano or guitar) are offered by the Music Department at reasonable rates. These are required of all music majors, and are also open to non-music majors."

QUESTION: What Financial Aid is available to music students?

ANSWER: "In addition to other scholarships and bursaries (for which music majors may also be eligible), the following are specifically designed for music majors:

- The Betty Percy Scholarship in Piano
- The Musical Arts Award
- The Music Bursary"

QUESTION: What opportunities are available for students to be involved in music ensembles and music ministry while enrolled at OBC?

ANSWER: "Practical experience in ensemble performance and music ministry is offered in the following opportunities:

- the OBC Chorale, the Chamber Choir, and one or more smaller vocal ensembles. These select groups perform in local churches, concerts, and annual tours;
- an annual series of concerts by the 80 voice Christmas choir;
- the entire student body forms a special choir at the annual OBC Graduation Service;
- various vocal and instrumental ensembles are organized for specific events; and
- required Christian Service/Field Education in local churches. "There are many other musical events throughout the year, too:
- various student and faculty recitals each year;
- annual Performing Arts Concert Series;
- weekly Performance Hour for student performances, guest lecturers and performers, music films and master classes;
- field trips to concerts and churches in the Toronto area;
- periodic public seminars and workshops in church music, other musical topics, and music festivals."

QUESTION: Can non-music majors be involved in any musical activities?

ANSWER: "Yes, definitely. Non-music majors at OBC may participate in the following:

- take Music Appreciation; or choose Hymnology, Music History, and other music subjects as electives;

- sing in one or more of the performing choirs or smaller ensembles (after acceptance by audition);
- take private or group instruction in applied music for college credit;
- study music on a part-time basis in day classes or in Evening School."


QUESTION: In closing, could you summarize how vocational training programmes, such as music, fit into OBC's overall aims.

ANSWER: "OBC is an evangelical, interdenominational College. Our entire curriculum is Bible-centred. We present a Christian view of life amid the confusing ideologies of our times.

"OBC serves as the training arm for a wide variety of evangelical churches. (Each year, about 30 different Protestant denominations are represented in the student body.) As well as the B.S.M. degree, other degree programmes are offered in Pastoral Studies, Missions, Christian Education, Christian Education/Secretarial, Christian Education/Camping, Pre-University and Pre-Seminary studies. There is also a 3-year Diploma in Bible and a 1-year Certificate in Bible.

"OBC is at the forefront in meeting many specific needs in church-related vocational training and is accredited by the American Association of Bible Colleges. Our music program is an example of the ways in which OBC attempts to meet those needs of the Christian church and community." ■

Established *in* 1888



SCRIPTURE Gift Mission

**Supplies Scriptures and Scripture Portions
for Distribution at home and overseas -
in many languages.**

For Information — Write: 32 · 300 Steelcase Rd. W. Markham, ON, L3R 2W2 Phone: (416) 495-0521

ALUMNI in ACTION

CHRISTIAN CAREERS— OUR SPECIALTY

by
Douglas C. Percy

Career: "from street, road for vehicles; a course or passage; full speed or exercise of activity; a field of progressive achievement, esp. in public, professional or business life; a profession for which one trains, and which is undertaken as a permanent calling" (*Webster's Dictionary*).

As I researched yet another alumnus (in this case, alumni), I couldn't help but think of careers. For this reason, O.B.C. came into being: to train Christian men and women for full-time Christian careers wherever God should call them to live for, and serve, Him.

For most graduates, this means pastoral ministry (including pastors' wives) missions, or one of the many professions or business opportunities that opens up for them. Rarely do we hear of someone involved in 4 concurrent careers, as is the story of Ted and Ruth Simmons, of Hamilton, Ont. Here is a short resumé of that story.

Ted Simmons graduated in 1958 and Ruth in 1957. There was nothing outstanding in their lives, until God launched them on their careers. Ted was a high school dropout (Grade 10), while Ruth pushed on to graduate from Teacher's College.

Ruth had the advantage, not only of education, but her parents were also O.B.C. grads (Evelyn Harrow '29; Ross Almas '30) with all the example and encouragement that dedicated Christian parents could bring to bear on a young life.

Ted was a factory worker, until some bowling companions dared him to attend church—a dare he accepted, and where the course of his life was changed. The church was a small A.G.C. church in Burlington, Ont. where in the provision of God, Ruth Almas and her family also attended. The relationship deepened, and they talked of marriage. But, a prior commitment to the will of God

made them postpone it, until they felt it was God's time.

Ruth headed for Toronto and O.B.C. in 1954, and was followed the next year by Ted; the latter was enrolled as a mature student because of his lack of formal education. Perhaps only one who has been out of school for ten or more years can empathize with him. The discipline of study and the urge to spiritual growth all combined to prepare him for God's chosen careers.

The pastorate was the first step in careers, and the linking of these two lives was the next; in 1958, they became Mr. & Mrs. Ted Simmons.



Ted & Ruth Simmons

The pastoral career continued, and Ted re-entered O.B.C. in the B.Th. program from which he successfully graduated in 1962 . . . a long cry from the high school dropout era, and a testimony to the enabling of God in helping to make up the lack of formal training.

The pastoral work also included camp work, children's services, youth and adult programs, and the inevitable weddings, funerals and all the busy church life.

It was here that O.B.C. training showed, and the feeling of satisfac-

tion and fulfillment was almost complete.

Almost. They loved children and longed for their own. When they were advised they would never have any, they began adoption proceedings, and in the next 6 years, they had a perfect family, two boys and two girls.

In His own inimitable way God took them out of the ministry and into the Ontario Probation Services. For the next 15 years they worked with young people in trouble, and could recommend them to the Lord Who was able to "make the crooked places straight, and the rough places plain . . ." Here was another fulfilling career.

Then God called again, this time to education, of all things, and in 1970 he was elected to the Board of Education in Hamilton, topping the polls in his ward and in the city. The busyness of public life was intense, but here he made a great contribution. Ted was concerned about the educational system and felt there should be a "value education", an idea that he pushed as a Trustee, and subsequently as Chairman of the Association of Large School Boards of Ontario. All the while, he continued as a Probation Officer, and Ruth brought up the family, until the pressure eased and she was able to study Sociology at McMaster University, from which she will graduate shortly after you read this, in May 1982.

As an ordained minister, Ted found himself being called on for many duties that crossed the boundaries of probationary work. Many unchurched people called on him for help, particularly weddings, and again he found many opportunities for counselling about spiritual things. Soon this led to another career, when Ted and Ruth opened a small wedding chapel in an office rented for that purpose. Marriage counselling, dignified Biblical weddings, and a loving, caring Christian atmosphere has become yet another career for the Simmons duo.

In this busy life, God cared for His servants. In 1980, they dropped out

of public life to concentrate on the probation work, the wedding chapel and their church life.

For all this time, they were involved in Philpott Memorial Church in Hamilton: Ted teaching and a member of the Board; and Ruth as organist. To quote them: "O.B.C. training never ceases to be of value in all these areas we have been, and are, involved in."

So the circle of God's planning for their careers is not completed. Recently Ted was asked to sit on the Board of the Children's Aid Society of Hamilton, where he can again serve the public.

What of the future? Only God knows, but as Ruth so aptly said in a recent conversation, "With a God like ours, nothing surprises me anymore. One thing is certain—for those who are willing to follow Him, He will have lots for them to do, and a great many surprises and challenges as well. Sometimes our faith feels like an elastic band, stretched to the limit and ready to snap. But, at the crucial moment, He always provides some new strength and support, some new challenge, just when needed. Who would trade such a wonderful life for some lesser career!"

O.B.C. is career-oriented: not to tell people where to go and what to do, but to prepare them for life and God's will in it. These are Alumni in Action, indeed! ■



**ALUMNI CLASS OF '31
Golden-Milers at Homecoming
October 17, 1981**

L-R

(Front Row)

Dorra McClelland, Audrey Van Duzen, Barbara Henry, Ethel Smith, Ada Fisher, Doris Warren

(Second Row)

Lillian Strutt, Mary Burgess, Ellen Callander, Marion Hadall, Hilda Marshall

(Third Row)

John Austin, George Darby, Clifford Van Duzen, Lewis Lake, Gordon Chambers

A member of the Class of '31 said, "As I left the school, I received one bit of advice. It was this: 'Stand by the God of the Word and the God of the Word will stand by you.' This I have proved in all the years since graduation."



Ray & Dini Watts, Sheila & Robert Cousins

Serving in Kenya

Kapsabet Bible Institute, in Kenya, is the place the Lord has given us to serve. This Institute was established in the 1950's by the Africa Inland Mission.

Our purpose is to train men and women to serve the national church. Here in Kenya, the Africa Inland Church has only one pastor for every seven churches, so we feel that our school is helping to meet a real need.

Robert, B.Th. '80, and Sheila, M.T.S. '80, joined the staff in January '82. In addition to their classroom work, they minister on weekends in our churches.

Ray, B.Th. '61, and Dini '58 are just completing their four-year term and will be returning to Canada in August '82 for furlough.

BOOK REVIEWS

BRUCE OLSON: MISSIONARY OR COLONIZER?

Author: Andres Kung
Christian Herald Books, 1981,
price \$6.95 (U.S.)

Reviewed by Dr. Dennis Oliver
OTS Faculty

Bruce Olson is a creative and courageous missionary to the Motilone Indians of Colombia, South America (a fierce people whose name was derived from the Spanish word for "mutilation"). Olson's own account of his ministry, *For This Cross I'll Kill You* (Creation House, 1973) became a best seller and, in the process, gave tens of thousands of evangelicals a spiritual and intellectual "stirring up".

Kung's book, whose original Swedish edition was published in 1977, introduces the controversy which has plagued this independent missionary. Perhaps you will be shocked (as I was) to learn of the accusations hurled against Olson by Robert Jaulin, a leading French anthropologist. Jaulin worked with Olson for part of a year in the mid-1960's and received his help. Soon it was apparent that although both wanted to "help" the Motilones, their methods and philosophies were incompatible. Jaulin was a "preservationist" (wishing to keep the tribe's culture intact and protected from change). Bruce Olson shared with the anthropologist an aversion to introducing Western culture (so much so that he refused to introduce them to the sacrament of baptism because it was linked to abuses by priests in neighbouring areas). Yet, Olson was a promoter of healing through modern medicine and advancement through "Western-style" education. As well, he refused to withhold technology from them (e.g. radio and T.V.) if they requested it. Olson felt that unless the Motilones adapted to modern life, the political and economic forces surrounding them would lead to their decline and disappearance.

However, this book is not about anthropological debate. Rather, we

learn that Jaulin has conducted a campaign to vilify Olson as self-serving (seeking his own ego-satisfaction, personal comfort and financial advantage), an unconscionable liar, and even a murderer who was guilty of "ethnocide" (killing a whole people). Kung, a Christian journalist, set out to learn and tell the truth about Olson after he heard the charges (which were being widely-circulated). In essence, the book is an investigative reporter's determined quest for "the truth": "Missionary or colonizer?"—or better, "menace or martyr?"

The drama inherent in the quest, and the stature of Olson, makes the book worthwhile reading. Two flaws detract from the pleasure and profit of the book: (1) Kung talks too much about himself; (2) Kung deals in black and white terms. Olson is either all bad or all good, in Kung's frame of reference, but most missionary saints are more human than that. ■

MORE EVIDENCE THAT DEMANDS A VERDICT

Author: Josh McDowell
Here's Life Publishers, Inc., 1975,
389 pp., \$6.95 (U.S.)

Reviewed by Dr. William Foster
OTS Faculty

In seeking to minister to the needs of university students, Josh McDowell serves as a Traveling Representative for Campus Crusade for Christ International. In this book, he provides a compilation of massive amounts of material centering on the problems of Old Testament and New Testament Higher Criticism. He seeks to provide university students with readily-available answers to the theories of the Documentary Hypothesis and Form Criticism.

Traditionally, Higher Critical studies of the Pentateuch have tended towards the denial of its Mosaic authorship. Rather, they see it as many small documents that were written much later in the history of Israel, and then edited and re-edited

Support both

publishers of

Christian books and

Christian booksellers!

Buy at a

Christian Bookstore

HAVE YOU TRIED THE O.B.C. BOOKSTORE

Read a good book lately? Giving a book as a gift? Come and browse through our great selection of Christian books on Home and Family Relationships, Missions, Pastoral Studies, Psychology, Philosophy, Theology, Fiction and Non-Fiction. We have lots of Bibles, Children's books, cards for all occasions and small gift items.

Buying from our campus bookstore is another important way that you help to support God's work at OBC — the training of Pastors, Missionaries and Christian workers for effective worldwide ministry.

25 Ballyconnor Court
Willowdale, Ontario
OPEN: Monday - Friday
9 a.m. to 4:45 p.m.
(416) 226-6380

BOOK REVIEWS

by a number of unknown redactors. In the first half of this publication, McDowell takes each strand of the Critical argument and demonstrates that the Pentateuch could only have been written in the second millennium B.C. when Moses lived. The second part of the book provides a similar compilation of arguments which refute the views of Form Criticism in the area of New Testament events and message as coming from Jesus and the Apostles. He refutes the view of Form Criticism that the New Testament arose only from the confessional church long after the days of Jesus and the Apostles.

This text is an excellent source of materials relating to the views of Higher Criticism. Students who must contend with non-evangelical views concerning the Bible will profit greatly through the use of the materials contained in the book. The contributions of the best evangelical scholarship are arrayed against the so-called assured results of Critical studies. ■

LIFE-STYLE EVANGELISM

Author: Joseph C. Aldrich
Multnomah Press, 1981, 246 pp.,
\$9.95 (U.S.)

Reviewed by Dr. Dennis Oliver
OTS Faculty

One mark of God's present renewal of "The Church" is the burgeoning literature on missions and evangelism. Every week, it seems, new books on such life-changing ministries are published. The question that we are forced to ask of such books (always high priced) is, "Is this the one in which I should invest my time and money?" Those who are seeking something broader than an evangelistic program will be delighted with Aldrich's book, for three reasons. He puts evangelism in the broad context of authentic Christian witness. He speaks with candor about the frustrations most Christians have in their ongoing witness (and which we often are afraid to

admit, even to ourselves). Also, he communicates well with words and diagrams.

This is a good book to put in a church library. It would suit many groups as a discussion resource (each of its eleven chapters contains enough meat for an evening's discussion). It will help those who teach evangelism, both in its insights and in their expression.

Every book is addressed to a specific audience. This one urges those with a rather conservative understanding of the "Christianity in culture" issues (e.g. no movies or makeup) to . . . "cross traditional boundaries to reach the unbelieving world". In this, it reflects the ferment of reformulations (reformations?) which seems to mark every branch of Christ's Church today. ■

HOW TO BE A CARING CHRISTIAN

Author: Warren W. Wiersbe
Back to the Bible Publications, 1981,
100 pp., \$1.25 (U.S.)

Reviewed by Gwenville Miller
O.B.C. Faculty

One of the more serious maladies confronting the Christian church today is an insensitivity in personal relationships. People hurt, and when they hurt, they retreat from one another. Yet Dr. Warren Wiersbe, in this book, stoutly declares that this cannot be. In his opening paragraph

he states: "I suppose one of the biggest misunderstandings we have about Christian life is thinking that we can get along with God and not get along with each other." Having thus postulated, he then investigates twelve New Testament attitudes which refer to 'one another'. These, he affirms must be adopted, developed and exercised if we are to function in right relationships. Some of these (e.g. loving one another) are well known; others (e.g. preferring one another) may be less familiar.

Avoiding the plethora of counseling theories and therapeutic techniques now available, he confines himself to the Bible to show the Lord's commands in these matters and to demonstrate how the serious Christian ought to respond. He is unsparing in his insistence that this matter demands dual responsibility. The victim and the guilty alike bear the onus of self-examination and of true Christian response. It may seem, therefore, to be somewhat ruthless. And it is, insofar as the Bible is ruthless. Still, there is a deep concern for people which illuminates every page.

It is a small book, numbering only 100 pages. It reads easily, bears re-reading, even reading aloud. It could readily become the basis for group study in a local church. In any case, it is a book which begs to be taken seriously. Indeed, if everyone were constrained to behave in community as this little book directs, there would be no need for the book! Highly recommended. ■

THANK YOU FOR REMEMBERING THE CANADIAN BIBLE SOCIETY

Each year Wills provide \$800,000 for the Translation, Publication, and Distribution of the Bible. Your Will can place God's Word in the waiting hands of readers who would otherwise not have a copy.

CANADIAN BIBLE SOCIETY

10 Carnforth Road
Toronto, Ontario M4A 2S4 - (416) 757-4171

BOOK REVIEWS

DECISION MAKING & THE WILL OF GOD: A BIBLICAL ALTERNATIVE TO THE TRADITIONAL VIEW

Author: Gary Friesen with J. Robin Maxson
Multnomah Press, 1981, 452 pp.,
\$9.95 (U.S.)

Reviewed by Dr. Douglas Webster
OTS Faculty

Are you in search of God's perfect will for your life? Do you worry when faced with two perfectly good options but don't know which is God's will? How about your feelings? Do you try to decipher God's individual-ideal will on the basis of your inner impressions? If you do, and I think the majority of Canadian Christians are with you, then here's the book for you. According to Gary Friesen, the reason so many Christians are frustrated in their search for God's perfect plan is because they are searching for something that does not exist!

His major point is this: "God does not have an ideal, detailed life plan uniquely designed for each believer that must be discovered in order to make correct decisions. The concept of an 'individual will of God' cannot be established by reason, experience, biblical example, or biblical teaching" (pg. 145).

This book has four main divisions.

In part one, Dr. Friesen, Chairman of the Bible Department at Multnomah School of the Bible in Portland, Oregon, creatively presents the "traditional" view which defines God's will in three ways: His sovereign will, God's secret plan for everything that happens in the universe; His moral will, God's revealed commands objectively declared in the Bible; and His individual will, God's detailed life plan uniquely designed for each person.

'Does God have three wills?' is the central question of part two. Dr. Friesen affirms the clear Biblical evidence for God's sovereign will and His

moral will, but he sees little scriptural support for the traditional concept of God's individual-ideal will. He carefully examines a number of Biblical passages, such as Proverbs 3:5-6; Psalm 32:8; and Romans 12:1-2, passages commonly thought of as teaching God's individual will. Using good hermeneutical common sense, he looks at each text in its context and concludes that these passages "underline the vital place that the moral will of God, not an individual will, has in directing the believer" (p. 111).

Scripture does not teach that the believer must wait in suspended animation until, by some inner impression or feeling, he is convinced that he has discovered God's perfect will. The believer is given real freedom and responsibility to make decisions on the basis of God's moral will. When confronted by two seemingly equal options, Dr. Friesen advises that we give God thanks for two good opportunities rather than bemoan the fact that we have to make a decision. We should proceed with the option we prefer, provided that both the "means" and the "end" are in accord with God's moral will. Instances of God's special guidance to believers, while clearly taught in Scripture, are the exception rather than the rule, and often occur at critical stages in God's revelational plan.

The practical implications of what it means to seek after God's revealed wisdom instead of waiting for some kind of subjective push in the right direction are explored in the two remaining sections. Gary Friesen provides us with a wealth of insight into God's provision for our guidance. His book is easy reading and packed with illustrations. *Decision Making and the Will of God* is sound counsel in a day when many are frustrated, anxious, and uncertain about knowing God's will for their lives. Dr. Friesen exposes the mythology which surrounds our notions of God's will and teaches us that when we walk with the Lord in the light of His Word, it is a matter of trusting and obeying. ■

I WILL START THE YEAR . . .

- I WILL start the year with a smile.
- I resolve to be agreeable. I will not criticize.
- I refuse to waste valuable time. In time, I am equal to all others and draw the same salary in seconds, minutes and hours.
- I will not try to recover that which I wasted yesterday. It is gone as a vanished thought. I must live today as if there will be no tomorrow.
- I refuse to spend time worrying about what might happen—it usually doesn't. I purpose to make things happen.
- I am determined to improve myself—mentally, in my behaviour, in my skills and above all spiritually.
- I promise to give prompt attention to priorities. To do the things I should do and refrain from bad habits.
- I will seek contentment with that which I have and not imagine what I would do if things were different. They just are not different.
- I will stop saying, "If I had time." If I want time, I must make it.
- I will respect other people, treat them fairly and do for them in kindness that which I am able to do. I will endeavour to be charitable.
- I will be grateful—for daily needs supplied, for salvation through Christ and grace enabling me to live righteously. For tomorrow and the future I will trust God.

—Reprinted from *The Salvation Army War Cry*.

BOOK REVIEWS

A THEOLOGY OF PREACHING

Author: Richard Lischer
G. R. Welch (Abingdon Press),
1981, 97 pp., \$5.95 (Can.)

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

This slender volume in the Abingdon Preacher's Library series, subtitled "The Dynamics of the Gospel," describes preaching as "a kerygmatic oral activity" designed to do "justice

to the one creative principle of grace" (pp. 11, 19).

The book includes comments such as: Paul's call to evangelize "did not lead inexorably to larger and larger churches, national recognition, financial security, and, finally, a prime time show of his own" (p. 36). Or, "The congregation that gives its pastor a trip to the Holy Land pays for it twice" (p. 90).

Lischer affirms that "people listen to preaching only when they are convinced that it is the Word of God" (p. 66). But what do they actually

hear? "It is as difficult to find ministers who are against Biblical preaching as it is to find Biblical preaching." Some use the Bible merely as background "Muzak" for their own ideas. Real preaching, however, "begins with hearing the voice of God" (p. 91). "The Bible is the source of preaching and the sustainer of preachers" (p. 95).

Although this work does not give us much on the "how" of preaching, it definitely emphasizes the "what" and "why" of the homiletical task. ■

DR. STEPHEN OLFORD TO SPEAK AT O.T.S. GRADUATION

Dr. Stephen Olford, recognized around the world for his expository preaching and pastoral influence, will be the guest speaker at the O.T.S. Graduation to be held at Bayview Glen Church on Friday, May 7, 1982 at 8:00 p.m.

From 1953 to 1959, he pastored the Duke Street Baptist Church of Richmond, Surrey, England. He then was called to the Calvary Baptist Church of New York City where he served as senior minister for fourteen years. When he left to engage in wider ministry, the congregation conferred on him the title of Minister Emeritus.

In 1970, he launched Encounter Ministries, Inc., a church-related organization with an international outreach through radio, TV, literature, pastors' institutes, Christian Life Conventions, ministry to missionaries and Bible Conferences.

In 1980, he initiated the Institute for Biblical Preaching to promote Biblical preaching and provide practical training for the Christian ministry. His deep concern is for expository preaching in the pulpit, spiritual renewal in the church and aggressive evangelism in the world.

Dr. Olford has authored a number of books and booklets, and is a regular contributor to leading Christian periodicals on both sides of the Atlantic.

SUMMER STUDY IN CANADA

June 14-25, 1982 "SUMMER SESSION"

★ **Current Issues in World Missions (2 credits)**

*Taught by Guest Lecturer
Dr. David J. Hesselgrave,
Professor of Missiology at
Trinity Evangelical
Divinity School, Deerfield, Ill.*

★ **Discipling - Evangelism as a Lifestyle (2 credits)**

*Taught by Guest Lecturer
Dr. Robert Coleman,
Professor of Evangelism,
Asbury Theological Seminary,
Wilmore, Kentucky*

★ **Cost: \$112.00 per course**

August 23-28, 1982 "BUILD YOUR FAITH"

An annual series
sponsored jointly with
Inter-Varsity Christian Fellowship

★ **Galatians**

*Taught by Guest Lecturer
Dr. Tom Wright, Assistant
Professor of New Testament,
McGill University, Montreal*

★ **The Reformation as Discovery**

*Taught by Dr. Ian Rennie,
Dean and Professor of
Church History, O.T.S.*

★ **Youth Outreach**

*Taught by Jim Berney,
Canadian Director of I.V.C.F.*

★ **Cost: \$80.00 for the entire series
+ \$90.00 Room & Board**



Phone or Write:
Ontario Theological Seminary,
25 Ballyconnor Court,
Willowdale, Ontario M2M 4B3
1-416-226-6380



WINDOW on the WORLD

THE POST-CHRISTIAN ERA?

by
Dr. Ian Rennie
Dean of O.T.S.

Several days ago in a Church History class, a student made a comment (which he apparently regarded as accepted wisdom) in which he referred to ours as a post-Christian age. Then, a few days later, Dr. Ralph Winter spoke in Chapel. Dr. Winter is one of the leading students of missions in our day—known as a missiologist—and is one of the most creative missionary thinkers of our time. He is also one of the most optimistic and believes that, as far as most of the world is concerned, we are still in the pre-Christian age, that the faith of Jesus Christ is spreading throughout the peoples of the world, and that the best days of the church in history are yet to be. So the two positions about the present and future prospects of the church were clearly represented.

A decade or two ago, we were continually being told that Christian forces were in disarray and defeat. Now there was much evidence in our Western World—Europe, North America, Australasia—to substantiate such a viewpoint. But, as students of missions, with their global perspective, began to gain a hearing, the story of the contemporary church began to be seen in different colours.

Christians of somewhat liberal orientation tended, in the earlier part of this century, to be very optimistic about the prospects of the church. Sometimes, the theological arguments of the nineteenth century evangelical post-millennialists were used but, more often than not, the sense of positive anticipation had philosophical and cultural roots. However, as philosophies shifted and Western culture was harried with two great military conflagrations and the Holocaust, liberal sobriety began to be the order of the day. Then, the accelerating cultural shift of the sixties made the Christian liberalism ever more sombre and pessimistic.

Fascinatingly, at this very time, some evangelicals began to strike the note of hope.

Perhaps the first evangelical Christian to gain a new hearing for a note of optimism was the great historian of missions, Kenneth Scott Latourette of Yale. In his seven volume *History of the Expansion of Christianity* and in his numerous subsequent works, he painted a positive global picture of Christian advance. Donald McGavran, a life-long missionary in India, returned to North America in retirement some two decades ago and struck a similar chord. One of those Caleb-like people who engages in formative work in later years, McGavran established the School of World Mission at Fuller Seminary, leading it on to become a key centre of modern missionary dynamic. Then, he headed the Church Growth movement which not only has challenged Christian leaders that such growth should be sought, but that it is God's will, is being accomplished today, and with the proper use of the requisite means will continue.

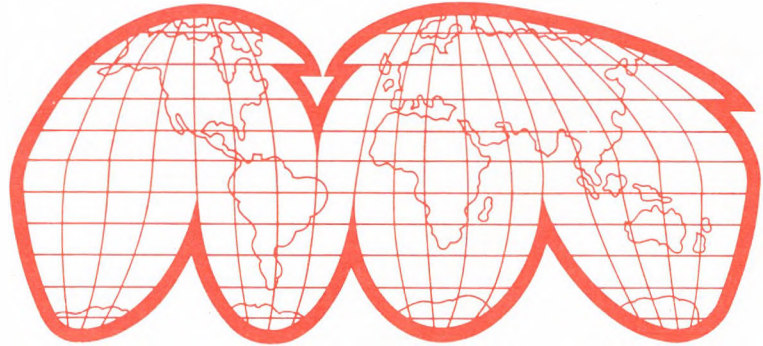
Ralph Winter taught in McGavran's school, and about ten years ago published *The Twenty-Five Unbelievable Years*, which chronicled the growth of the Christian world mission from the end of World War II. In parts of east and southeast Asia, sub-Sahara Africa, and Latin America, he gave statistics to show

that neither the threat of Communism, the throes of nationalism, the conservatism of animism, the resurgence of Islam, nor the prevalence or secularization had been seriously able to hinder the advance of the kingdom of Jesus Christ.

At about the same time, David Barrett, a missionary in Nairobi, published a significant article in which, restricting himself to Africa below the Sahara, he indicated that some 28% of the population professed to be followers of Jesus Christ, and that if church growth trends continued, by the year 2000, almost half the people would acknowledge our Lord.

The Lausanne Congress on World Evangelization in 1974 gave widespread publicity to this sense of anticipation, as did the surge of evangelical witness in many parts of the Western World. The influence of the counterculture once again made some form of supernaturalism viable for many of the young, and from there it was on many occasions only a step to Jesus Christ. The shaking of family life, and the threat of widespread social chaos have also created a climate where the word of God can frequently penetrate with life-giving power.

So one responded to the student by saying that it was unquestioned that we were in the post-Christendom era—the amalgam of church and state from Constantine and



WINDOW on the WORLD

Charlemagne onwards was indeed breaking down—but that it was questionable that we were in the post-Christian era. We may not be quite as exuberant as some mentioned in this article, and we may sense that the powers of resistance to our Lord are more potent than some would assess; but in it all we may surely share in the note of increasing expectancy that is characterizing growing sections of the evangelical church. And why not, since Christ is Victor, and we expect to see His triumph in the church, throughout the nations, and then in unfettered fullness when He comes again? ■



HOW CLOSE IS DOOMSDAY? by Olivia Ward

In 1981, the nuclear arms stockpile reached mountainous proportions. The cold war dipped below freezing point, presidential assassination became an international pastime and the Great Powers balanced on the brink of confrontation over Poland.

Yet Armageddon may not be as close as we think, says the leading international doomsday watchdog, the Bulletin of Atomic Scientists.

"There seems to be the will to negotiate," says Bernard Feld, editor-in-chief of the bulletin and a physicist who helped to create the first atomic bomb. "We cannot jump at individual crises without looking at the overall pattern."

Feld and the board of directors of the prestigious Chicago-based magazine recently decided that the hands of the "Doomsday Clock" that ap-

pears monthly on its cover to warn the world of the imminence of nuclear war would not be moved from their present position of four minutes to midnight.

"This has been a difficult year," says Feld. "Current events have been discouraging—but at the same time there are hopeful signs. Ronald Reagan has shown that he's willing to bargain for peace. The European peace movement has had an enormous effect on the decision-making process. Negotiations for arms limitation have been set in motion. All in all, the trends toward and away from nuclear war seem to be in balance."

This stabilization breaks the pattern of the past two years, when the clock moved from nine minutes to midnight to a mere four minutes. In January 1980, the shift was due to "increasing irrationality" of world leaders, including such secondary pressures as the Iranian hostage crisis. Last January, it was a reflection of Jimmy Carter's Presidential Directive 59—later taken up by Ronald Reagan—that nuclear war could not only be fought, but won if it was just done discreetly enough.

Four minutes to midnight may not seem a very comfortable distance from doom. But Feld points out that things have been worse: In 1953, the development of the H-bomb by the U.S. pushed the hands to two minutes. And back in 1949, the Soviet Union's first A-bomb brought them to three minutes from imminent destruction.

However, the "safest" we've been since the bomb was dropped on Hiroshima was 12 minutes to midnight in 1963, when the signing of the Partial Test Ban treaty by Russia and the U.S. halted nuclear tests in the atmosphere. Later, in 1972, the hands were at 12 minutes to midnight again when the first SALT talks led to an arms control agreement.

Those who brand peace movement members as nuclear nervous nellyes may ask what right the bulletin has to take on the role of international watchdog. But its founders, more than most protesters, know whereof

they speak. Among them were Albert Einstein, Leo Szilard and Eugene Rabinowitch, all contributors to the development of atomic energy.

"The most dangerous kind of thinking is that nuclear war need not be a total disaster," says Feld. "Let us not fool ourselves. A nuclear strike between superpowers would inevitably lead to a holocaust."

And, he adds, this is not a one-weapon era. "We don't have time to consider how and when to use the bomb. If a button is pushed, the confusion and panic will be tremendous. Nobody can predict the outcome."

A particle physicist at Massachusetts Institute of Technology, Feld spends much of his time lobbying for peace throughout the world, persuading the Pentagon, nation heads and fellow scientists to take up the anti-war cause.

And although the magazine he edits is small and expensive (\$25 a year in Canada), its 25,000 subscribers contribute to an educational foundation that furthers the staff's conviction that there is no time to waste in dismantling the world's 13,000-megaton nuclear stockpile—the equivalent of three tons of TNT for every man, woman and child on the planet. ■

—*Reprinted from The Toronto Star
January 3, 1982. Used by permission.*

"SALT CREATES THIRST"

At a missionary meeting some young people were discussing the text, "Ye are the salt of the earth." One suggestion after another was made as to the meaning of salt in this verse. "Salt imparts a desirable flavour," said one. "Salt preserves from decay," another suggested.

Then at last a Chinese Christian girl spoke out an experience none of the others had shared. "Salt creates thirst," she said, and there was a sudden hush in the room. Everyone was thinking, "Have I ever made anyone thirsty for the Lord Jesus Christ?" ■

COLLEGE AND SEMINARY NEWS

EVENING SCHOOL TESTIMONY

by
John H. Colwill
Parkway Bible Church, Scarborough



I was raised in a Christian home by godly parents for which I am eternally thankful. I was taught early in life about the Lord Jesus and, being saved as a child, I cannot remember a day when I did not trust in Christ.

As a young lad, I had a sincere desire to serve Christ. However, coming through the Depression, I did not have the finances or opportunity for formal training for Christian Service. Then came World War II and I spent the next five and a half years of service with the Armed Forces in Canada and overseas. God graciously led and protected me and, after the War, I resumed my position with the Canadian Imperial Bank of Commerce. I had a strong desire to learn God's Word, and I associated and served with evangelical churches in the many cities where I have lived.

As retirement began to draw nearer, I wanted to prepare myself for those retirement years. My passion was to serve God who has been so gracious and faithful to me over so many years. My thoughts turned to Bible College. **With the opportunity so near at hand, I registered in Evening School at Ontario Bible College. I took many subjects in the Old and New Testaments, including a study of the Psalms and the book of Revelation.**

Retiring in September 1980, after forty-one years with the Canadian Imperial Bank of Commerce, I began a full-time ministry as Visitation Pastor at Parkway Bible Church (A.G.C.) in Scarborough. I find the ministry exciting and rewarding.

My studies at Ontario Bible College have not only contributed to my spiritual growth and knowledge of the Bible, but have enabled me to minister the Word of God more effectively in the Adult Bible Class and as a lay preacher when the opportunity arises. I use the Psalms continually and effectively as I minister to the sick and elderly in my visitation ministry.

Ontario Bible College has been an answer to my prayers, and the fulfillment of some of my dreams, and I thank God for it. ■

Editor's Note: Mr. Colwill received a Basic Evening School Diploma in ceremonies at O.B.C. on April 14, 1981.

"ONE OF OUR GOALS IS TO HELP THE LOCAL CHURCH . . ."

"I see the missions challenge to be the greatest challenge facing the church. With over two billion people who have never heard the name of Jesus Christ—in fact for most, the name is not even in their vocabulary—we must mobilize every resource, every person to be committed to the mandate of Jesus Christ: . . . make disciples of all the nations." Somehow, we must all respond to the Apostle Paul's searching questions in Romans 10:14-15 . . . "How shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?"

Ontario Bible College and Ontario Theological Seminary are committed to developing the people who will respond to these questions and train others to do the same!"

OBC/OTS STAFF UPDATE

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

Rev. Ernie Harrison '40 retired as Office Services Manager on Nov. 30/81. His replacement is Ben Sikakane, son of Rev. Ebenezer Sikakane, Chairman of our Missions Department.

Mrs. Lynne (Howarth) Wright, B.R.E. '79, Admissions Secretary, terminated her employment on Dec. 24/81 to practise her skills in 'housewifery'. She is succeeded by Miss Cathy Zynomirski from Dunnville, Ontario.

Rev. Glenn Taylor is now the General Director of the Yonge Street Mission. He is also finalizing arrangements for further studies in Counselling at the Ontario Institute for Studies in Education. As well, he teaches part-time at both OBC and OTS in Pastoral Studies.

Mr. Earl Sherbino (father of David, B.Th. '70, and Michael, B.Th. '80) has joined the Department of Public Ministry and Stewardship as a Field Representative. He was a Major (in Finance) in the Canadian Armed Forces and recently retired from his position as Senior Administrative Officer to the Assistant Deputy Minister of the Canada Pension Plan.

MISSIONS

It costs less to send missionaries to foreign countries than it does to send soldiers—one goes to destroy and the other to save.

COLLEGE AND SEMINARY NEWS

Evening School Testimony



by
Mrs. Evelyn Grant
Knox Presbyterian Church, Toronto

When my three children were toddlers, going to **Ontario Bible College** for **Evening School Classes** was my "night out". My husband was cooperative and realized that it was important for me to have a change from the daily household routines.

I have taken many courses in OBC Evening School and found them all helpful. I particularly enjoyed the Old Testament Bible Studies. The characters such as David and Esther, became very real to me. Because of these studies, I feel I have been better equipped to share insights and experiences with others. As I saw God's working in the lives of these Biblical characters, I realized His faithfulness. I learned to trust Him to be with me through the trials, joys, and sorrows, which we all encounter as parents in guiding our children to adulthood.

We have usually had a Children's Bible Club in our home. In our neighbourhood, very few attend Sunday School. It is lovely to hear the children singing choruses. At a recent Summer Club, we had seventy children in attendance. A number of children were followed up by a local church and brought into the Sunday School.

I would encourage anyone, Christians of all ages, to enroll in the Evening Courses at O.B.C. I have found them very helpful in my spiritual growth. ■

Editor's Note: Mrs. Grant received a Basic Evening School Diploma in ceremonies at O.B.C. on April 14, 1981.

MISSIONS MESSAGE

- A. Compelling Motive—God's Love.
- B. Convincing Marvel—"that He gave"
- C. Converting Medium—"that whosoever believeth"
- D. Condemning Mistake—"perish"

OBC EVENING CLASSES on the WILLOWDALE CAMPUS and in the HAMILTON/BURLINGTON AREA

Want to study the Bible? Unable to attend college during the day? If your answer to both of these questions is "yes", you don't have to feel left out of OBC's programme. During our 1981-82 school year, over 800 adults enrolled in exciting educational adventures in our evening classes.

Some of these people took courses to enrich their lives and their lay ministries to others. Others received college credit for their classroom achievements.

If a busy schedule during the day is keeping you from Biblical studies, why not enroll in the Fall Semester (September 1982) for evening classes at Ontario Bible College.

For more information, phone or write today:
Director of Evening School
Ontario Bible College
25 Ballyconnor Court
Willowdale, Ontario M2M 4B3
226-6380

J. HARRY FROGLEY

WELCOMES

THE OPPORTUNITY TO DISCUSS YOUR INVESTMENT INTERESTS

SHERWAY GARDENS BRANCH

25 THE WEST MALL ETOBICOKE, ONTARIO TELEPHONE 621-9611

Hector M. Chisholm & Co. Limited

MEMBERS:

THE TORONTO STOCK EXCHANGE
THE MONTREAL STOCK EXCHANGE

INVESTMENT DEALERS' ASSOCIATION OF CANADA

11 ADELAIDE STREET WEST

TORONTO

TELEPHONE 362-4731

SHERWAY GARDENS

BRANCHES

DON MILLS

HAMILTON

GOD'S WORK at OBC/OTS

At OBC/OTS, God has entrusted us with a great responsibility — to provide to young men and women the distinctive quality of higher education that prepares hearts, heads, and hands for effective service for Christ and His Kingdom. You, too, can be a part of this venture in responsible education which is both scholarly and Christian.

Providing Christian higher education is no small task. It is costly. It requires dedication. It requires sacrifice. It requires a cooperative effort. That is why we are asking for your help.

OBC/OTS cannot exist on tuition fees alone. No college or seminary does. To finish the 1981-82 school year with a balanced budget, we are trusting God to provide, through you, approximately \$725.00 in gift contributions for every one of

the 550 students on our campus this year. (Did you know that only 15% of the operating expenses of secular colleges and universities in Ontario are covered by tuition fees. Much of the other 85% is paid from tax revenues. OBC/OTS receive no government subsidies. Student fees cover slightly more than 60% of our costs, with 38.5% contributed by you, our faithful and valued supporters.)

OBC and OTS are always open to welcome you. It would be our pleasure to show you our exciting vision for God's ministry through us. We would be delighted to introduce you to the people who take God's program and make it work. OBC/OTS is an exhilarating spiritual adventure for hundreds of young people. Come and see us!

OBC / OTS MEMORIAL PLAN



- A memorial gift to OBC / OTS is a meaningful way to honour someone you love and whose memory you cherish. At the same time, you support us in the training of young people for Christian ministry at home and abroad.
- OBC / OTS acknowledges all memorial gifts by sending cards to both the donor and the bereaved. This enables the bereaved to express their appreciation to the donor.
- Memorial gifts are receipted by OBC / OTS and may be used for income-tax purposes.

To: OBC / OTS MEMORIAL PLAN
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3

Date _____

Amount \$ _____

Given by:

Rev. _____
Mr. _____
Mrs. _____
Miss _____ (Please Print)

Address _____

City _____ Prov. _____ Postal Code _____

Send card to:

Rev. _____
Mr. _____
Mrs. _____
Miss _____ (Please Print)

Address _____

City _____ Prov. _____ Postal Code _____

In Memory of _____
Print Full Name

Please use this memorial gift for: (check (✓) one)

- Aid to needy students Books for Library Current Operating Budget

THE INNER CITY—THE WORLD AT YOUR DOORSTEP

by

Rev. Dorman Quinton, B.Th. '69

I grew up in suburban Toronto during the fifties and sixties, lived in a mainly Anglo-Saxon community with only a smattering of immigrants, attended a strong missionary-oriented church, which emphasized our responsibility as Christians to reach the whole world, felt a strong personal concern to reach that world, and never dreamed that the 'whole world' would one day literally be sitting at my doorstep. That is precisely what has happened in Toronto, and particularly in the Inner City, where I am a pastor. The most recent available census data reveals that approximately 40% of the population surrounding our church lists English as their mother tongue. Of that 40%, a significant number are from other countries where English is spoken, but the culture is very different from our own (i.e. the Caribbean). The remaining 60% of the community is made up of Portuguese, Italians, Spanish, Greeks, East Indians, and many others too numerous to name. Such a pluralistic community obviously needs special kinds of ministries if it is to be reached with the gospel of Christ.

As a pastor of a typical Inner City church—a church originally established in what was once an Anglo-Saxon community and now faces the burden of depleting resources (both financial and human)—I have discovered that I need certain qualities to effectively serve the Lord:

Patience

Practically speaking, this is crucial to ministering successfully in a downtown situation. Cultural differences between the community and the church, and between groups within the church itself, means a slower rate of growth than might be achieved in a more homogeneous

community. There are barriers of language, economy, and culture to overcome. Lack of leadership resources will, of necessity, mean that desired programs will take longer to be implemented. When I am impatient, I find myself frustrated by slow progress. I need to pray for God's perspective in viewing the work He is doing.

Flexibility

Every pastor needs to be flexible because people are individuals and their differences demand it. Ministering in a multi-cultural setting demands an extra measure of flexibility. I must be open to new approaches to ministry and be able to adjust personally to people who often think, eat, work, speak and worship differently than I do. The Holy Spirit

working in me will create this flexibility. This is one of the marks of the Spirit-controlled person.

A Love for the People

This, too, is essential for ministering to people's needs effectively. This is more difficult for me in a multi-cultural setting because I do not always understand the ways that people function. What is important to me may not be important to them and vice versa. In an Inner City church, I have found that part of loving people is to be easy going—willing to allow for their differences—willing to accept that their ways and my ways are not necessarily the same—willing to realize that the differences don't really have to separate us, but have the potential to enrich us. In other words, I must be sensitive to their desires and needs and to what they can teach me. Applied within the church, this can create a wonderful international spiritual fellowship that is unique and biblical. Applied in the community, it can open doors of ministry for the church that will see people respond to the gospel in spite of cultural differences.

Vision

Above all, I need a vision of what God can do through His people. It is so easy to adopt a defeatist, survival mentality while engaged in God's work in the Inner City. The needs are so great. Ministry there is, in some ways, more difficult than elsewhere and yet the opportunities are correspondingly greater. People who have emigrated to a new country are open to those willing to help. I need to see where God wants me, as a pastor, to lead my church to provide that help—help that includes a new relationship with Jesus Christ. ■



DIRECTOR'S DIARY

by
Jim Vold

I have been encouraged by the faithfulness of those Alumni 'chapters' which continue to function. I had the honour of visiting the Montreal group early in November. I felt the keenness of their continuing interest in OBC/OTS. I shared a bit of some of the expanding programs of the school—particularly our link with Scott Theological College in Africa and felt the Alumni affirmation. That same week, Linda Moorcroft (our Alumni secretary) and I had the privilege of sharing in the Sarnia chapter. I was struck by the depth of mutual concern expressed by its members. They prayed for one another and shared with one another. I felt that such *koininia* would be a boon to grads in any area. I encourage those of you who know of several grads in your locality to create a chapter for mutual encouragement, as well as to give special prayer support to your alma mater.

The Kitchener chapter is very faithful in terms of continued meeting. They are seeking ways of enlarging their contacts and ministry. The Brantford chapter was a great encouragement to Dr. Adrian when he visited that chapter earlier this school year. I had a happy time with grads in the Bancroft area during a meeting with them earlier this month (March 5).

It would be just so encouraging to hear from some of you who are (were) parts of chapters which seem to have gone to sleep. Maybe together we can create a new schedule which will be both helpful and expand your service for the College.

You may have heard reports of my health problems. I do not wish to turn this sector into what Dr. Walter Wilson so humourously referred to as an 'organ recital'! But I need to share with you that I have a serious health deficiency which requires a judicious husbanding of strength. That does not mean the termination of travel or activities, but it does call for wise rationing of both. Pray that I may so follow His wise counsel as to be a maximum blessing for Him.

Having said that, I wish to invite your prayer, and if it is graphically feasible, your presence at a sharing of ministry with a sister institution in Saskatchewan. I have the happy privilege of being one of the two theme speakers at the Pastors' and Christian Workers' Conference at the Briercrest Bible Institute (Caronport, Sask.) March 15-19, 1982. That following weekend (March 19-21), I am to conduct a prophetic conference at the Associated Gospel Church in Davidson, Sask. I will be thankful for your prayer fel-

lowship.

There are two ways you can assist the Alumni Association. One is to make certain that we have your latest address and any pertinent information about you. The other is to share with us your impressions, from your experience since graduation, of the value of the training you received here. Pastors, for example, might like to suggest valuable additions to the pastoral training program. Missionaries may be able to indicate ways in which the missionary instruction may be improved. Your careful comments will help to provide sensible self-analysis by which self-improvement can be effected.

The months ahead will be very challenging from the financial viewpoint. Few Canadians are immune from the pinch of the current economic recession. But our God has not failed nor are the riches of His glory discounted. These are the most difficult months for the school—extra income is needed if the budget is to be balanced. Will you join us in prayer? Is it too hard for God to lift the \$647,000 mortgage on our building? Is the current operating need beyond His capacity? Let us join hands in prayer and watch, in joyous expectancy, as He moves to "supply all of our needs according to His riches in glory" (Phil. 4:19). ■

OCTOBER!

The very word brings visions of bright blue skies, dazzling trees clad in multi-coloured leaves, rich harvests, early frost on the lawn and decisive college and high school football games. OCTOBER! To OBC/OTS Alumni the word brings another attractive vision:

HOMECOMING

This year's gathering may be the best yet! It will feature two days of enriching opportunities:

- Special Friday Classes just for Alumni
- The Annual Alumni Chapel
- A Variety of Sport and Fellowship Moments
- Opportunity for Class Reunions
- Interesting Workshops
- A Delectable Dinner
- A Special Chapel Service to Honour the Class of '32

It's all just for YOU! The dates—October 15, 16/82. Plan now so that YOU can attend.

EXECUTIVE ECHOES

by
Laurine Schmelzle, B.R.E. '67
Dorman Quinton, B.Th. '69

What is the OBC and OTS Alumni Association all about anyway? Is it simply an organization dedicated to keeping alive the memories of student days through occasional class reunions and the annual Homecoming weekend? Or is it more? Rekindling memories of our experiences as students is often very enjoyable and beneficial, but the function of your Alumni Association involves much, much more.

As our Alumni Association Constitution states concerning our purpose: it is "to organize into a group all graduates and former students . . . to keep them informed about the activities of the College . . . to conserve and develop their fellowship . . . to encourage every member to retain a continuing interest in the welfare of the College by supporting its ministry . . . to strengthen the bond of Christian fellowship with each Alumni member . . .".

We would like to share with you some of the responsibilities, challenges and plans that are entailed in fulfilling our purpose. In the past five years, the Alumni Association has contributed more than \$100,000 each year toward the support of OBC/OTS. This represents about 15% of the annual contribution income needed to operate. This was achieved because one thousand members of our Alumni participated, giving an average of one hundred dollars per person. Our goal for this year is \$185,000. We recognize that a financial gift is not the only means of supporting the school, nor the most important (your prayers are vital), but we ask you to consider what the Lord would have you to do.

BUT, we are more than a fund-raising organization. We are interested in you. In the past few years, we have endeavoured to provide seminars at the annual Homecoming in October. We envision providing in-depth refresher seminars on a regular basis which will speak to relevant issues facing you in your ministries, such as: 'interpersonal relationships'; 'Christian lifestyle' and others. As you know, we are also involved in providing scholarships for students and graduates to assist them in their studies. Our Alumni Director, Rev. Jim Vold, is available to meet with you concerning possible ministry in your field of service. Jim has a pastor's heart, and we are grateful to God for his ministry to the members of our Association.

YOU are the Alumni Association, an integral part of the family. We encourage you to be in touch with us and to share ideas and feelings about our Association. ■

KEEPING IN TOUCH

1896-1929

- **Mr. Benjamin G. H. Gomme** '28 passed away on Nov. 24, in Hamilton, Ont.
- **Rev. & Mrs. Jack Proctor** '16 celebrated their 60th Wedding Anniversary on Oct. 14, in Seattle, Washington. May God richly bless their lives as they continue to serve Him.

1930-1939

- **Mrs. Clarence Longe**, wife of John E. Longe '33-'34 went to be with the Lord on Oct. 6, in Kenora, Ont.
- **Rev. Douglas Muir** '39 passed away on Nov. 16, in Toronto, Ont.

1940-1949

- **Miss Ethel Parker** '48 returned to Brazil (U.F.M.) from furlough in September.
- **Mr. Frank H. Reid** '48, husband of Mary Sinclair '40, passed away in May in Lunenburg, Ont.
- **Rev. Wm. Siff** '48 has been appointed General Superintendent of the A.G.C., effective Jan. 1, 1982.

1950-1959

- **Rev. & Mrs. Ivor Greenslade**, B.Th. '59 (RUTH PHILLIPS '51) returned to Argentina with the Association of Baptists for World Evangelism.
- **Rev. Wm. R. Stanley**, B.Th. '51, passed away suddenly on Oct. 19 in Tillsonburg, Ont. He was the pastor of North Broadway Baptist Church.
- **Mr. LeRoy R. Soper** '59-'61 commenced his ministry at Bethel Baptist Church, Kitchener, Ont., on Sept. 20.
- **Rev. & Mrs. John Harder**, B.Th. '57 (AUDREY SEYMOUR, B.R.E. '57) are touring the European and North African fields of Gospel Missionary Union during February.
- **Mr. & Mrs. John Dekker** (HELEN CLOWES '59) began a ministry with Christian Nationals as of Nov. 1, 1981. He will be involved in developing a vision among national Christians in several countries for the unreached peoples of the world.

1960-1969

- **Mrs. Penny Longhurst**, wife of John T. Longhurst, B.Th. '66, passed away on Oct. 19, in Indonesia.
- **Mr. & Mrs. Tom Widdes** (EDYTHE SORLEY, B.R.E. '69) are the proud parents of a baby girl, Jennifer Diana, born on July 24, in Newmarket, Ont.
- **Mr. & Mrs. Curtis Holmes** (MAVIS KAWA, Dip. '68) have resigned from World Team and have begun a new work as Inner City missionaries in Denver, Colorado.
- **Rev. & Mrs. Peter Jon Van Ek-Veenstra** '63 have been blessed with a baby boy, Jason Gregory Don, born Dec. 22 in Victoria, B.C.

1970-1979

- **Rev. & Mrs. Stephen Filyer**, B.R.E. '73, announce the birth of their daughter, Eleanor Jean, on June 4 in Hamilton, Ont. They have recently taken up residence in Brandon, Man. where he is the minister of outreach at the First Baptist Church.
- **Mr. & Mrs. Fred Shaver**, B.R.E. '70, have been blessed with a baby girl, Sandra Katherine, on April 11 in Norway Bay, Que.
- **Mr. James Smith** '73-'74 married Miss Doreen Bickle '79-'80 on June 20 at the Fellowship Baptist Church, Cobourg, Ont.
- **Mr. & Mrs. Kelvin Mutter**, B.Th. '78 (JANICE CURRIE, B.R.E. '78) are the proud parents of a baby boy, Joshua Dennis, on Sept. 17 in Milton, Ont.
- **Mr. & Mrs. Bob Duffield**, B.Th. '77, have been blessed with a baby boy, Eric William, born May 20, in United Arab Emirates.
- **Miss Gloria Atkinson** '76-'77 married Mr. Rae Gardner on Oct. 17 at Erindale Bible Chapel, Mississauga, Ont.
- **Dr. Philip Vasan**, B.Th. '72, passed away suddenly on Sept. 30 in India.
- **Mr. & Mrs. Ross Raines**, (SANDY WESTON, B.R.E. '72) announce the birth of their son, Michael Weston, born Aug. 6 in Peterborough, Ont.
- **Mr. & Mrs. J. de Vries** (ELIZABETH ROSS, B.R.E. '72) are the proud parents of a baby boy, David Aaron, born Aug. 28 in New Glasgow, N.S.
- **Miss Leah Todoroff**, B.R.E. '77, married Mr. Gordon R. Heidman on Sept. 19 at First Baptist Church, Orillia, Ont. Mrs. Wm. Wilkinson (Bonita Steadman, B.Th. '81) was the soloist.
- **Mr. & Mrs. Ralph Koopmans** (DOREEN LANG, B.R.E. '77) were blessed with a baby girl, Sarah Elizabeth, on June 11 in Stroud, Ont.
- **Mr. & Mrs. Philip Ralph** '74-'75 announce the arrival of their new son, Ethan Edward, born May 4 in Moose Jaw, Sask. Philip was also ordained on Sept. 6 by the Christian & Missionary Alliance.
- **Mr. & Mrs. Dan Shurr**, B.Th. '79, are the proud parents of a son, Nathan Daniel, born Oct. 20 in Willowdale, Ont.
- **Rev. Daniel Jamer**, B.R.E. '78, was ordained to the ministry on Dec. 1 in Centreville, N.B.
- **Mr. & Mrs. Ronald Willson** (BARBARA RAYMOND '70) were blessed with a baby boy, David, on July 7, in Edmonton, Alta.
- **Mr. Robert Graham**, B.R.E. '78, began his first pastorate at North Bay Church of God, Sept. 1.
- **Mr. & Mrs. Gerald Wideman**, B.Th. '77, are pleased to announce the arrival of their new baby girl, Sarah Joy, born Sept. 24 in Papineauville, Que.
- **Rev. & Mrs. Raymond Johnson**, B.Th. '73 (LINDA COLE, B.R.E. '72) were blessed with a baby boy, Nathan Paul, born July 29 in Mississauga, Ont. Ray was also ordained into the gospel ministry on Nov. 21 at Bethel Evangelical Baptist Church, Mississauga.
- **Mr. Doug Anderson**, B.Th. '78, joined the staff of Emmanuel International on Jan. 1, 1982. He will serve as the Overseas Project Coordinator working out of the headquarters in Stouffville, Ont.
- **Mr. Mark Cassidy**, B.Th. '77, commenced his ministry at Queensway Baptist Church, Toronto as Youth and Visitation Pastor on Aug. 1.

- **Mr. Calvin Stone**, B.R.E. '77, has accepted a call to the Bible Fellowship Church in Leebur, Ont.
- **Rev. & Mrs. Mario Bruno**, B.Th. '72 (ROSE, B.S.M. '80) are pleased to announce the arrival of their new baby girl, Angelina Rebekah, Dec. 9 in Toronto.
- **Mr. & Mrs. Harley Winborn**, B.Th. '73 (MARY SZCZERBIAK, B.R.E. '75) commenced pastoral duties at Stouffville Baptist Church, Stouffville, Ont. in January.
- **Mr. & Mrs. David Richardson** (DIANE GLOVER, B.Th. '77) have been blessed with a baby girl, Kathleen Laura Diane, on Apr. 9 in Goodwood, Ont.
- **Miss Dianne Currie** '77-'78 was married to Mr. Dale McKnight on Nov. 7 at Emmanuel Baptist Church, Barrie, Ont. Mrs. Janice (Currie) Mutter, B.R.E. '78, was Matron of Honour. Miss Ruth Ganton '79-'82 was a bridesmaid. Mr. Kelvin Mutter, B.Th. '78, officiated the wedding ceremony.
- **Miss Jane Murray**, B.R.E. '76, has begun a counselling ministry with Christian Counselling Services, Toronto.
- **Mr. & Mrs. Paul Bucknam**, Dip. '75, are pleased to announce the arrival of their new baby girl, Catherine Lorraine Noelle, born Dec. 17 in Haiku, Hawaii.

1980-81

- **Miss Lois Templeton**, B.R.E. '81, is serving as the secretary/receptionist for the Probation and Parole office for the Ministry of Correctional Services in Richmond Hill, Ont. as of Sept. 1, 1981.
- **Mr. Bill Thornton**, B.Th. '81, commenced his ministry as associate pastor to youth at Bridletowne Park Church, Toronto.
- **Mr. & Mrs. David Low**, B.Th. '80 (HEATHER McDONALD, Dip. '79) announce the arrival of their son, Benjamin Arthur, Sept. 10. David was also recently inducted at Hopeville Bethany Alliance Church, Hopeville, Ont.
- **Miss Rose Penner**, B.R.E. '81, is enrolled at Fresno College, Fresno, Calif., working towards a Master's Degree in Counselling.
- **Mr. & Mrs. Rick Bell**, M.Div. '81 (SUZANNE '79) have been blessed with a baby girl, Margaret Heidi Elizabeth, June 4 in Toronto. Rich also recently began his ministry at Bay Park Baptist Church, Kingston, Ont.
- **Mr. & Mrs. Dennis Webster**, B.Th. '81 (CHERYL, B.R.E. '80) are the proud parents of a baby girl, Bethany Grace, Aug. 27 in Toronto.
- **Rev. Robert Lewis**, B.Th. '80, was ordained into the gospel ministry on Oct. 13 at Strathaven Baptist Church, Strathaven, Ont.
- **Mr. & Mrs. David Esser**, B.R.E. '80, are the proud parents of a baby boy, Roland Dean, on Oct. 23 in Sarnia, Ont.
- **David Draffin**, B.Th. '81, commenced his ministry at New Sarum Baptist Church, St. Thomas, Ont.
- **Mr. & Mrs. Steve Kerr** '78-'80 (KAREN BAKER, B.R.E. '80) are the proud parents of a baby boy, Aaron, born on Oct. 24 in Waterloo, Ont.
- **Mr. & Mrs. Mike Sherbino**, B.Th. '80 (TERRIE KAUPP, Dip. '79) are pleased to announce the arrival of their new baby girl, Jaralin Terrie, on Oct. 5 in Toronto.
- **Mr. & Mrs. Randy Jolliffe**, B.Th. '80 (MARTHA, B.R.E. '80) are the proud parents of a son, Zachary Mark, on Jan. 15 in Orillia, Ont.