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Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 88, no. 3 (September 1982)

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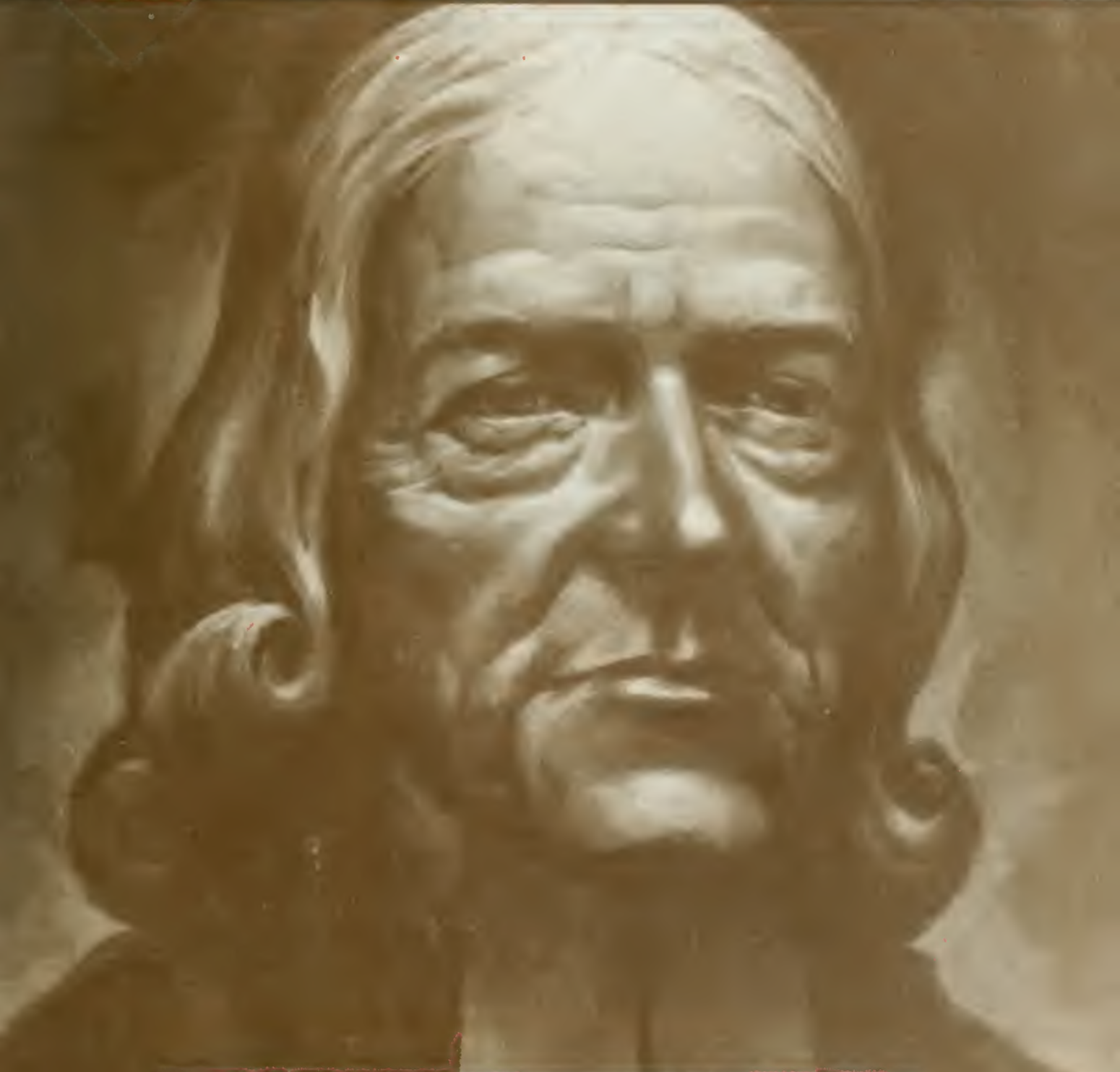
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EVANGELICAL **RECORDER**

Ontario Bible College and Ontario Theological Seminary

Vol. 88 No. 3 September 1982



John Wesley: 1703-1791

EDITORIAL

JOHN WESLEY: EVANGELISM AND SOCIAL CONCERN

Few Christian leaders in the history of God's people have manifested such a balance of commitment to evangelism and social concern as John Wesley. Through his prodigious evangelistic efforts, he had an enormous spiritual and social impact on his society!

His spiritual pilgrimage, exceptionally well-documented by R. G. Tuttle in *John Wesley, His Life and Theology*, took him through forms of mysticism and asceticism to his momentous experience at Aldersgate in 1838. Henceforth, his preaching and ministry was marked by power—for at the heart of his message was the Reformation doctrine of justification by faith.

Early in the mornings (5 a.m.), Wesley would preach to miners and factory workers on their way to their labours. At noon, he would preach to crowds at marketplaces. Through his untiring ministries, he created, by the grace of God, Christian communities throughout England.

Wesley did not, however, concern himself only with evangelism. He had a passion for the poor which motivated him actively to seek prison, labour, and liquor reforms in his day. He campaigned against the slave trade and brought medical assistance to the needy.

Wesley's doctrine of Christian perfection directed itself to both personal holiness and social holiness. In the wake of his renewal efforts, social reform measures were introduced widely, and mission societies were formed in subsequent years (see J. Edwin Orr in *The Flaming Tongue*).

We, as followers of Christ, have many tasks to perform. In the light of the large number of unevangelized in the world, we have made evangelism our priority. At the same time, Christ calls us to compassion and love in the context of poverty and injustice that characterizes so much of the world! The same redeeming Lord who said, "Therefore go and make disciples of all nations", also said, "For I was hungry and you gave me something to eat" (Matt. 25:35).

V.A.

THE CANADIAN CONSULTATION ON EVANGELISM, 1983

The Canadian Consultation on Evangelism, to be held June 6-9, 1983, at the University of Waterloo, Waterloo, Ontario, will seek to inspire laymen, pastors and Christian leaders, to the task of evangelism, and to stimulate action and strategies on the grass roots level.

Canada is no doubt ready for such a renewing movement of the Spirit of God! There is abundant evidence that a feeling of inner emptiness and a longing for 'something more' prevails in our society. The response of Christian leaders to this urgent need of increasing our efforts to reach the unevangelized in Canada and abroad is most encouraging. A book is currently being prepared which will inform us about the unreached people groups in Canada. This enlightening book will be available in the spring of 1983.

I am excited and have eager expectations as I look to June 1983, and to our Lord to do a new thing in our midst.

Please join me in prayer for revival and renewal in Canada.

For further information, write:
Canadian Consultation on Evangelism
201 Consumers Road, Suite 306
Willowdale, Ontario M2J 4G8

V.A.

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

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Vol. 88, Number 3, September, 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: 17,100 copies.**

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EVANGELICAL CONCERN FOR PERSONAL AND SOCIAL ETHICS

Evidence on Campus

Concern for Christian personal ethics and Christian social ethics is very evident at OBC/OTS. From March 16-19, 1982, the student chapels at OBC addressed the personal dimension under the heading "In Search of a Biblical Lifestyle", and the thrust was indicated by the stress placed upon the book *Living More Simply*, written by Ronald Sider, professor of Theology at Eastern Baptist Seminary, Philadelphia. Just a few days later, OTS indicated its concern with the social. During chapel, Dr. Bernard Zylstra, principal of the Institute for Christian Studies in Toronto (closely associated with the Christian Reformed Church) depicted an exciting picture of evangelical renewal in our day, but insisted that it would have little lasting impact unless it sought to influence society and the social structures of education, economics, politics, law and art. Then, in an informal gathering at the noon hour, with students packed into a classroom munching their lunches, Isaac Friesen, a General Conference Mennonite minister and instructor in Hebrew at the OTS spoke, together with a friend, on the subject of "Nuclear Power and Christian Responsibility". These particular occasions reflect an ongoing concern among the students, and in turn OBC/OTS is expressing the deep ethical concern that is increasingly pervading evangelical Christianity in our day, particularly among the young, and which is a cause for much thanksgiving to God.



by
Dr. Ian Rennie
Dean of
Ontario Theological Seminary

Historical Perspective

Historians have been pointing out for years that many of the Christians touched by the evangelical awakenings in the later eighteenth century, and throughout much of the nineteenth, were deeply concerned about the understanding and implementation of Christian ethics. On the British side, one particularly attractive place in which to look at this involvement is in connection with the Clapham Sect, that group of socially-prominent evangelical Anglican laymen that clustered around William Wilberforce, most of them

living at Clapham, which was on the outskirts of London at their time. As a young Member of Parliament, with ability, personality, resources and connections in abundance, the recently converted Wilberforce indicated his commitment to both the social and personal, when he confided to his diary that God had set before him two great goals, "the abolition of the slave trade and the reformation of manners"—the latter dealing with such matters as gambling and pornography. One of the best books on this subject was written by a former minister of Bloor St. United Church, Toronto, Dr. E. M. Howse, *Saints in Politics: The 'Clapham Sect' and the Growth of Freedom*. Although Dr. Howse would not have agreed with much of the theology of the Clapham Sect, he nonetheless gives an intriguing picture of a fellowship of practical Christian ethicists at work. In the United States, the eminent historian and Church of the Nazarene minister, Timothy Smith, in *Revivalism and Social Reform*, has painted a parallel picture, although the social hierarchicalism of the one nation and the egalitarianism of the other provide interesting surface differences.

By the late nineteenth and early twentieth centuries, however, the evangelical situation was rapidly changing, as recorded very simply by the evangelical sociologist, David Moberg, in the second chapter of *The Great Reversal*. There were many reasons why evangelicals retreated from much active ethical concern. Evangelicalism itself was declining

rapidly in numbers and strength, and there seemed little time or energy to maintain anything but the central arsenal, and Christian ethics were not always seen as among the irreducible fundamentals. The adversary of liberalism concerned itself with ethical issues, and this concern was enough to make some none-too-clearheaded evangelicals wary of the whole subject. A philosophy of history emerging among some evangelicals also postulated the irremediable ruin of church and society, which meant that there was little point in the Christian ethical enterprise. And so it went. Even where the study of personal and social Christian ethics was valued, the task of creatively maintaining these was often left to other strands of Christianity.

In the first half of the twentieth century, evangelicals were not noted for their ethical concerns. On the personal level, ethics were often subsumed under spirituality. The old Puritan tradition was maintained with its emphasis on righteousness as law-keeping and asceticism as the way to mortification and victory in the Christian's battle. While these were important, they left untouched vast fields of Christian ethics. On the social level, scarcely a word was uttered, except by mavericks such as Premier Aberhart of Alberta who, while rejected by many others for his financial heterodoxies, was rejected by many evangelicals for 'worldliness', which was simply defined as involvement in the political process. About mid-century, however, the scene began to change.

Carl Henry—A Key Figure

As in many other areas, Carl F. H. Henry was a key figure in the redevelopment of the evangelical concern with ethics. In 1947, he wrote *The Uneasy Conscience of Modern Fundamentalism*, which was a call to involvement in public life which inevitably meant wrestling with social ethics. And Henry's call was heeded by an increasing number. Nor did he lose his balance, as is so easy to do at the beginning of a movement, for he also wrote a volume on *Christian Personal Ethics*, and added to it, *Aspects of Christian Social Ethics*.

By the late sixties and early seventies, the social revolution that was



In 1977, Dr. Henry was a guest lecturer at O.T.S. Inter-Session (shown above).

expressed in such movements as civil rights was forcing more evangelicals to come to grips with the issues of the day, and thus concern for social ethics came very much to the fore. Three emphases became evident. On one side, there were what might be called the conservative social ethicists, represented in North America by Carl Henry, and in the United Kingdom by Sir Frederick Catherwood in *The Christian in Industrial Society* and *The Christian Citizen*. The stress is on limited government which frees regenerated individuals to uphold Christian standards and express Christian compassion. Francis Schaeffer has consistently espoused this position,

and recently expressed it in his 'Manifesto'.

The second group of evangelicals might be called the reforming social ethicists. In North America, this approach has received major impetus from the Christian Reformed Church people who trace their roots to Abraham Kuyper in the Netherlands, who in the late nineteenth and early twentieth centuries displayed a massive evangelical genius as pastor, theologian, editor, administrator, philosopher, and Prime Minister of his country. Richard Mouw of Calvin College in Grand Rapids, Michigan, has been a key spokesman for this point of view in such books as *Politics and the Biblical Drama*. John Gladwin and the Shaftesbury Project in England—associated with the Evangelical Anglican Theological College, St. John's, Nottingham—also expresses a reforming mentality, which has been sent out in Gladwin's book, *God's People in God's World: Biblical Motives for Social Involvement*. The emphasis is on a more positive role for government and legislation to secure justice for the needy. Christians are to be at work in the political process seeking to bring about a measure of transformation according to the Biblical mandates. The work of Gerald Vandezande, another Christian Reformed brother, in the Committee on Justice and Liberty, is a specific example of this approach at work in Canada.

The third group could well be described as the radical social ethicists.

J. HARRY FROGLEY

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Here the rootage is most often in the Anabaptist and Mennonite heritage with the work of John Howard Yoder, as expressed in *The Politics of Jesus*, being of seminal importance. Here it is emphasized that the Christian must reject the power politics of the 'worldly' systems. Christians have a responsibility to work for justice for the minorities, the poor and the oppressed, but they accomplish this by modelling such an approach in Christian communities, and by challenging the structures of society to bring about God's will of justice through God's method of vulnerability and powerlessness. Jim Wallis, in his books and particularly through *Sojourners* magazine, has carried this approach to a large number of young Christians from many and diverse backgrounds.



Lausanne Covenant of 1974

This concern for social ethics was summed up and given further impetus by the Lausanne Covenant of 1974, Article Five: "We affirm that God is both the Creator and the Judge of all men. We therefore should share His concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually

exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into His kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead."

The Last Ten Years

And now today, with social ethics having held the centre stage for a decade or more, and with its importance continually increasing, personal ethics is making a salutary bid for equal recognition. The main stress is that the Christian must live simply, yet not just for his own holiness, but for the good of the whole created order. He is more a conserver than a consumer. To have dominion over the earth does not mean to abuse it but to care for it. Small is beautiful. Vernard Eller perhaps gave initial expression to this aspiration in *The Simple Life*, almost a decade ago. Ron Sider, of course, has contributed his mini-classic, *Rich Christians in an Age of Hunger*. Richard Foster has spoken to the issue in *The Freedom of Simplicity*, as has John White, the well-known Winnipeg psychiatrist and author in *The Golden Cow: Materialism in the Twentieth Century Church*, and Doug Webster of the OTS faculty in *Christians Living in a Pagan Culture*.

If this dual emphasis can be maintained, if evangelical ethicists can deepen their thinking in the dialogue between Scripture and the societal, and if the Church of Jesus Christ can be called effectively into ethical implementation, then we may see Jesus Christ glorified in believers, in the Church, and in society, in a way that the world has never yet experienced. ■

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“BE FILLED WITH THE SPIRIT”



by Rev. Robert Little
Executive Assistant
to the President of OBC/OTS
in Public Ministry
and Stewardship

When the fullness of the Spirit is known, He is exciting, energizing and a wholesome companion. With the personal knowledge of the third person of the Trinity, the Christian life is a spiritual adventure. He provides a steady motivational growth to worship and to Christ-centered activity.

In John 14:17 Jesus said, concerning the Holy Spirit, “You know Him for He lives with you and is in you”. He is God’s personal power encouraging His child as the inward counsellor, teacher, guide and inspirer. This close and intimate relationship between the Holy Spirit and the believer is surely one of the most profound Christian concepts today. Those who want to be where the fruit is, should go out on the limb where the Holy Spirit operates.

The Baptism of the Holy Spirit

While talking about the fullness of the Holy Spirit, it is always very necessary to distinguish it from the baptism of the Holy Spirit. Unless both of these are understood, it is possible that confusion could follow. Baptism of the Holy Spirit is a gift that God gives to every believer at conversion. One day, I was swimming when a man from across our bay asked me when I was baptized with the Holy Spirit. I told him at my conversion. The situation made me think of what happened to me when I was a young Christian with little understanding of these matters. I wanted the very best that God could give me for my life so I sought “an added dimension”, which I heard the Holy Spirit could give. I sought earnestly but without success. Later, I discovered that nowhere does the Bible tell us to seek the baptism of the Holy Spirit or what some people call this added dimension.

Just as baptism with water is an initiatory event, so also is the baptism of the Spirit. They both take place once only, because both refer back to the death and resurrection of Jesus Christ which, of course, only took place once. To repeat the symbol of water baptism or the reality of Holy Spirit baptism is a theological inconsistency. Both baptisms are indicative of the beginning of the Christian life. Seven times in the New Testament the baptism of the Holy Spirit is mentioned. Four of these are by John the Baptist in Matthew 3:11, Mark 1:7-8, Luke 3:16 and John 1:33. Quoting Matthew, he says “I baptize you with water for repentance but after me will come One who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the

Holy Spirit and with fire.” Jesus used the same words after his resurrection, in Acts 1:4-5. Pentecost was to be the fulfillment of what John had said in this context. The sixth time that baptism is mentioned is in the Acts 11:15-17 where the writer looks back to Pentecost. In each case, the references are consistent and refer to the baptism of the Church with the Holy Spirit at Pentecost.

The seventh reference, found in 1 Corinthians 12:13 says, “For we were all baptized by one Spirit into one body whether Jew or Greek, slave or free, and we are all given the one Spirit to drink”. This shows that when a person is called and chosen by God, he moves at the very same moment into God’s gift of the baptism of the Holy Spirit. This does not assume that we experience any specific emotional or subjective empowerment in our lives.

A careful study of 1 Corinthians 12:13 shows baptism is a gift given to all believers. As they became members of the body of Christ at Pentecost, one hundred and twenty people who were already redeemed, were baptized with the Holy Spirit. However, in Acts 2:41, the three thousand people who were brought into the body of Christ were both redeemed and baptized with the Spirit at the same regenerative moment; this example is the norm for the Church today.

Many of our dear Christian brothers and sisters use the term “baptism with the Spirit” when, in fact, they mean the New Testament concept of the fullness of the Spirit. I saw this when I was reading a prayer by Hudson Taylor dated July 9, 1858, at Ningpo when he said, “Wilt thou not with more of Thine own Spirit

“Seven times in the New Testament the baptism of the Holy Spirit is mentioned.”

baptize Thy people.” Even Lloyd-Jones said in his book, *The Basis of Christian Unity*, “The greatest need of the hour is a new baptism and an outpouring of the Holy Spirit in renewal and revival.” Baptism is used here, and in many other Christian circles, without theological preciseness. It is true to say, then, that baptism of the Holy Spirit is a permanent positioning of the Holy Spirit in the life of the believer under the sovereignty of God at the moment of his salvation as he becomes a member of the body of Christ.

The Fullness of the Holy Spirit

The fullness of the Holy Spirit, on the other hand, is available daily on a regular basis to all believers. By personal spiritual preparation, we can join in the depth and effectiveness of that joyful living and sharing experience. While never instructed to seek the baptism with the Spirit, we are certainly called upon to be filled with the Spirit (Ephesians 5:18). From my reading of the Scriptures, the fullness of the Spirit ought not only to be a special visitation of power, which it is at times, but rather a normal day-by-day Christian experience.

Near my home in Midland, Ontario, is a lake with springs all around it. One of these springs is so abundant that it feeds a reservoir to provide water for several cottage families in the summer time. It is so productive that large quantities of water overflow into the lake. Summer's heat and winter's cold can never impede the flow of this spring. God's spiritual resources are very much like this, always available, always rich, always overflowing (John 7:38, 39). The knowledge of this open and overflowing channel from God to us by the Spirit, while clearly propagated in the Scriptures, is lamentably unknown in many Christian circles today. In this, lies one of the great impoverished areas of the Christian life. The Lord, in His grace, makes the river of life available to all who believe.

While the fullness of the Holy Spirit should be a constant experience of the believer, there are evidences, both Biblical and historical, that God shows a greater intensity in His dealings with the saints who are especially chosen for particular tasks. When A. B. Simpson, the founder of the Christian and Missionary Alliance Church, was called to a greater challenge than he thought he could handle, he said, “I trembled with the Holy Spirit and I threw myself on my knees and every fibre of my being answered, ‘Yes, Lord, I will go.’” He had a remarkable experience with the Holy Spirit at that moment and was empowered to go forward to his momentous task. This extra touch of power seems to be given to men and women who were especially commissioned by the Lord. Generally, the fullness with the Holy Spirit is a normal experience of the believer.

The inevitable question follows. How can the “ordinary” believer come to know this adventurous and challenging fullness with the Holy Spirit? Let me say three things briefly.

He is within you. Remember, that since we are baptized with the Holy Spirit at conversion, the source of this fullness comes from within us. That is why Jesus said in John 7:38, “Streams of living water will flow from within him”. The idea that the power of the Holy Spirit falls from above at a particular moment into the human heart to bring this fullness into the life is foreign to the New Testament teaching.

Continual forgiveness. The Holy Spirit needs a clean and empty vessel before He will fill it. By the blood of Jesus Christ, we can have continual cleansing (1 John 1:9). If, during our normal daily routine, we fall into sin

and become impure, it is precisely at that moment that we should turn to God in confession, asking for cleansing.

Continual submission. Having received, by faith, the cleansing, those who wish to know the fullness of the Holy Spirit should continue to submit themselves unreservedly and in obedience to the Lord. This means God, by His grace, keeps the human temple ready for full occupancy with the Holy Spirit.

If we thus prepare ourselves for the reception of the Holy Spirit, He will continually fill our lives just like the never-ending spring at the lake. Let me say again, this should be the normal experience of the Christian. God sends His grace continually to enrich our lives.

Signs of the Fullness

For practical purposes, it is useful to identify what the signs of the fullness of the Spirit are. I am presuming here that Christians who are filled with the Spirit will already know what their gift or gifts of the Holy Spirit are. If there is fullness, these gifts will be in operation and will be developed for use in the Church of Christ and beyond.

Now let us look at Christ's teaching in this area to see the evidences of the fullness of the Spirit. In other words, how do I know I am being filled with the Holy Spirit?

I have a certain knowledge. In John 14:16 it says, “He will give another Counsellor to be with you forever.” A person filled with the Spirit has absolutely no doubt of the operation of the Spirit in his life. Jesus promised in John 14:18, “I will not leave you as orphans.” Just as the disciples were with Jesus and knew it, our experience with the Holy Spirit ought to be the same. “You will know Him for He lives with you and will be in you”, said the Lord. Nothing is more strengthening or assuring of the fullness of the Spirit than to have that certain knowledge of His presence.

“It is useful to identify what the signs of the fullness of the Spirit are.”

I have a definite teaching. Fullness also means a regular instruction by the inward teaching. It may not always be academic or theological but that teaching will always be maturing and motivating. The basic groundwork of His teaching is the Word of God, although other sources should not be denied. In John 14:26, Jesus said "But the Counsellor, the Holy Spirit . . . will teach you all things, and will remind you of everything that I have said to you." This definite regular teaching will fit us for a full Christian life. The words "all things" refer to everything we need to know to make us productive and meaningful disciples. The fullness of the Holy Spirit inevitably leads to a growing maturity by the teaching of the indwelling spirit.

I know a specific witness. In John 15:26, Jesus said, "When the Counsellor comes, that is the Spirit of Truth, He will testify about Me." The "Me" of course is Jesus. So the Holy Spirit does not directly witness about Himself but rather about the second person of the Trinity, Jesus Christ. The concept is repeated in John 16:14 and in other places. Spiritual fullness, then, means that in the Christian life, by the Spirit's power, Christ should be personified in the normal Christian life of the believer.

What a challenge this is. Let me illustrate. After an elderly missionary (Missionary A) had told of Jesus in a pagan society in Africa, a native came to her and said, "He was here". She explained that "Jesus" had visited their village years ago. On further investigation, the Missionary A discovered that a previous missionary (Missionary B) had so lived like Jesus that the description Missionary A had given of the Lord from the Bible fitted Missionary B's life so clearly that the native said, "He was here". Christians who are full with the Holy Spirit demonstrate and exemplify the life of Jesus Christ.

I have a continuing conviction. Is Holy Ghost conviction a thing of the past? It should not be while the fullness of the Holy Spirit is evident. In John 16:8, Jesus said, "When He comes He will convict the world". "How will He convict the world?"

you may ask. Because the Holy Spirit lives within the believer. That supernatural power will radiate through dedicated personalities and characters and will challenge the unredeemed lives of those who are living in sin. He, the Holy Spirit, will convict of guilt, righteousness and judgment (John 16:8). In effect, this says that this conviction should come through the fullness of the Holy Spirit in the individual lives of Christians.

So you see, the fullness with the Holy Spirit is known:

- (a) When I have a definite relationship with Him;
- (b) When I know His teaching both at a heart and a mind level, which will produce results for God;
- (c) When I have a witness which enables me to demonstrate the life of Jesus Christ;
- (d) When I have a power of life which will convict others and bring them to the Saviour.

There are many people today who are living in the outer courts of the

Christian faith. While definitely in Christ, they are only making a fair show of religion in the flesh. They have received the doctrines of Christianity as some code of ethics, or as a system of truth.

However, because they are not obeying the Lord and are refusing to use the great resources which God offers to us in Christ, they are not experiencing the transforming continuing fullness of the Holy Spirit. New hopes, new horizons and new joys are ever before the Christian who keeps on being filled with the Holy Spirit. ■

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BOOK REVIEWS



WAR: FOUR CHRISTIAN VIEWS

Edited by: Robert G. Clouse
Inter-Varsity Press, 1981,
196 pp., \$7.45 (Can.)

Reviewed by John Franklin
O.B.C. Faculty

This book provides a well-organized discussion of the four common responses to the problem of the Christian and war. Those who contribute to the discussion include: Herman Hoyt of Grace Seminary (Biblical nonresistance), Myron Augsburger of Eastern Mennonite College (Christian pacifism), Arthur Holmes of Wheaton College (just war), and Harold O. J. Brown of Trinity Evangelical Divinity School (preventive war). The editor, Robert Clouse, provides a helpful introduction to the topic by giving a brief overview of attitudes to war from Biblical times to the present. The book is divided into four parts. Each contributor has opportunity to give a full statement of his position, after which a brief response is given by each of the other three.

"Biblical nonresistance" assumes a radical separation of church and state, and contends that violence is forbidden only for Christians. The people for whom the ethic applies,

argues Hoyt, are the "blessed" people of Matthew 5:3-10 and Luke 6:20. For Hoyt, the doctrine of nonresistance is not a social principle but a spiritual principle exercised by the people of God in a perverse world.

"Christian pacifism", though closely related to nonresistance, differs by contending that Biblical principles are applicable to the whole of society and not just "Kingdom people". At the heart of Augsburger's argument is the belief in an "unfolding revelation" which understands the New Testament ethic of peace as superceding the Old Testament ethic which allowed for war.

The "just war" theory expresses a real concern about violence and war, and within the context of a Biblical ethic seeks to temper justice with love and mercy. Holmes rejects the belief that there is an ethical discontinuity between Old and New Testaments and advocates one ethical standard for all peoples in all times. Moreover, this view affirms the validity of Christian participation in government, from which it follows that a believer may be involved in all just acts of government including war.

The final position, "preventive war", assumes that a war can be "just", but extends the application of that theory. A "just war" theory, permits a believer to go to the defense of his country against unprovoked aggression. Preventive war, defended by Brown, allows for waging war not only in response to aggression but also in anticipation of it.

This work provides an opportunity

to gain clear understanding of what is obviously a very complex issue. All too often within the Christian community, we avoid a frank exchange of opinion on difficult matters, where our views differ. This book is a welcome example of such an exchange and can be read with profit. It is a good resource for youth or adult discussion groups and the book includes a seven page bibliography. ■

THE APOSTLES

Author: Donald Guthrie
Zondervan Publishing House, 1981
422 pp., \$10.95 (U.S.)

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

This paperback is a reprint of an earlier edition first published in 1975 by this well-known British evangelical. Guthrie is best known for his *New Testament Introduction* and although this work is not as technical, it reflects the same careful scholarship.

The contents trace the apostolic age from the Day of Pentecost to 100 A.D., and the author skillfully weaves the contents of Acts and the Epistles together to form a coherent picture. It is designed to be used as a companion volume with the author's other work, *Jesus the Messiah*.

The size of the book prohibits a thorough treatment of the Epistles, and thus the book functions best as a survey. It could be profitably used as a textbook for a course in New Testament Survey or a survey of the epistolary literature of the New Testament. ■

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ALUMNI in ACTION

THE DYKE WAS UNPLUGGED!

by Douglas C. Percy

He was born in Holland, the land of dykes and windmills; wooden shoes and tulips; women wearing white caps, men with puffy pants. It is a land reclaimed from the sea, crisscrossed by canals and protected by large dykes. You have doubtless heard of the Dutch boy who found a leak in a dyke, and plugged it with his finger. He kept it there all night, stiff and cramped. He saved the land by preventing the sea from bursting through and flooding it.



Mr. & Mrs. Jack Bart & Family

There were not only dykes in the land, but also one inside a little Dutch boy that kept God's ocean of love out of his heart and life. Jack Bart '61 was that boy. A strong family attachment to the Dutch Reformed Church was only a formality. He memorized the Heidelberg Catechism, read the Bible at every meal, went to church regularly, but still kept God out of his life.

At the age of 20, Jack arrived in Canada, minus English and money.

He still hasn't much money, but speaks excellent English, with a heavy Dutch accent.

Fortunately, he heard of Emmanuel Baptist Church in Barrie, Ontario, and strolled into a service one Sunday, with an aching, empty heart. There he heard the Gospel, and gave his heart and life to Christ. The dyke in his heart was unplugged, and instead of continuing in the frustrations of sin, he found new life and purpose in Christ. That same night, he publicly confessed Christ as his Saviour, and hasn't stopped doing it since.

On hearing a missionary speak at the church, he found God's purpose for his life. He returned to school to polish his English, then came to O.B.C. in 1959. According to Jack, "the missionary emphasis at O.B.C. kept the vision of lost souls before me. It was also there I met Margaret Rose, a striking redhead and a committed Christian. She later became my wife, and a helpmeet in every respect, particularly as we set our faces toward the mission field."

For the next 20 years, he served in Argentina with the Gospel Missionary Union. At present, he is Deputation Secretary, living in Stouffville, Ont.

Perhaps the most stirring thing I ever heard Jack describe was a personal experience in Holland. With a brother, he was walking along a path, with quicksand on either side of it. His brother slipped, and was sucked down. As Jack saw his brother disappear, anguish filled his heart. Instinctively, Jack leaned over where his brother disappeared, plunged his hands in the goey muck, until his fingers felt his brother's head. Reaching further, his hands found his armpits, and with a new God-given strength, he heaved his brother back onto the path, saving him from certain death.

Perhaps nothing would illustrate Jack's life better than that true-to-life story. Since his conversion, Jack has been plucking men and women out of "the pit and from the miry clay" at home and abroad. In building six

churches in Argentina, teaching in schools, and ministering the Gospel as he had opportunity, he has exemplified the purpose and training objective of Ontario Bible College. Jack and Margaret are looking forward to the time that they will be able to return to their adopted country, Argentina.

From Holland, to Canada, to Argentina . . . God was leading his servant along. Here is another story of O.B.C. Alumni in Action. And there are many more. ■

WITHIN OUR REACH

Jesus said, "Go then to all peoples everywhere and make them my disciples." (Matt. 28:19 GNB)

Nineteen hundred years later, the challenge still stands. Between sixteen and twenty thousand distinct "people groups" have yet to be reached with the Gospel.

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EVENING SCHOOL

AT O.B.C.



An interview with
Mr. David Bell,
Chairman of the O.B.C.
Christian Education Department
and
Director of O.B.C. Evening School

QUESTION: "Join our growing numbers!" Why did you choose this for your 1982-83 theme for O.B.C. Evening School?

ANSWER: "This dynamic slogan typifies the exciting growth of the Evening School Division of Ontario Bible College—especially during the last two years. Also, the concept of growth (growing) has a Biblical application to the Christian's personal development towards spiritual maturity. That's right in line with our College motto based on Colossians 1:28."

QUESTION: What are the statistics of your recent growth?

ANSWER: "We have experienced a tremendous increase of 325% in the last two years. We finished the 1979-80 academic year with 275 Evening

School students. In 1980-81, the total jumped to 613, and this year we grew to 894!"

QUESTION: What factors have contributed to these increases?

ANSWER: "Most importantly, I think, Christians everywhere are becoming more actively involved in lay ministries of every description. Consequently, they know the need for expanding their Bible knowledge and training. Subsequently, we have increased the number of courses and broadened the range of subjects offered in Evening School on our main campus of Willowdale. This year, we also re-opened our Evening School (Diploma Division only) in Hamilton/Burlington because of the growing demand for Bible training in that area."

QUESTION: What levels of training are offered in the O.B.C. Evening School?

ANSWER: "We have both a Diploma Division and a College Credit Division."

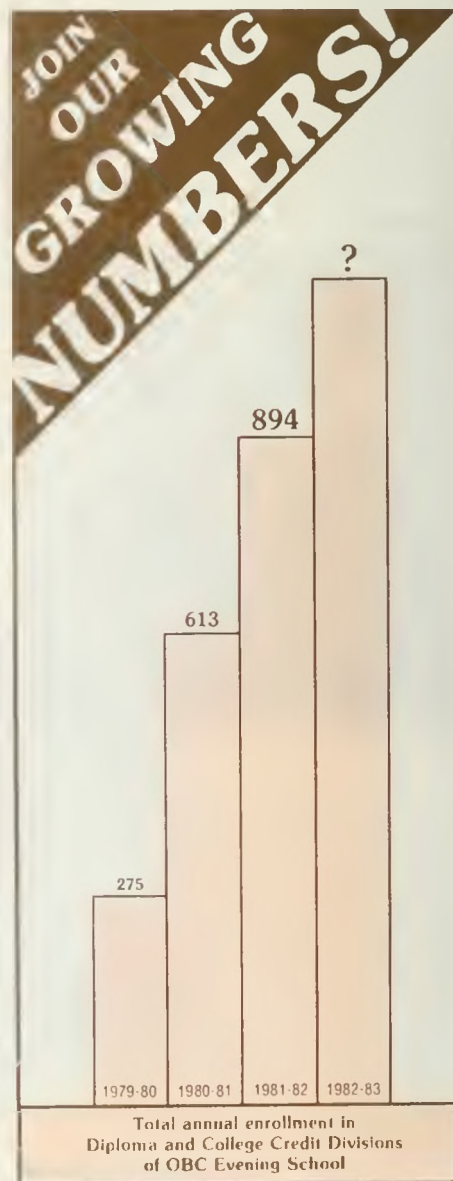
QUESTION: What is offered in the Diploma Division?

ANSWER: "The Diploma Division offers a basic level of training to help Christians increase their Bible knowledge, improve their Christian witness, and enhance the effectiveness of their Christian service in their church and community. Courses are offered in four areas of study: Bible, doctrine, training and general interest. Four levels of achievement can be earned in the Diploma Division:

- (a) basic diploma upon completion of 12 courses
- (b) intermediate—24 courses
- (c) senior—36 courses
- (d) advanced—48 courses

"Diploma courses run for a period of six weeks. Most classes on the main campus in Willowdale meet one night per week from 7:30 to 9:30 p.m. (either Tuesday or Thursday). In

Hamilton/Burlington, classes meet from 6:30-8:00 p.m. or 8:00 to 9:30 p.m. (either Tuesday or Thursday). The cost for each Diploma course is \$25.00."



QUESTION: What is offered in the College Credit Division?

ANSWER: "The College Credit Division was established to encourage Christians to continue their education at the College level in Biblical and related subjects; to allow Bible College day students to pick up or make up extra credits in the evening; and to provide the opportunity for Christians to earn a Bible College degree in the evening when other responsibilities do not permit them to attend day classes.

"Those taking courses in the College Credit Division can work toward a Bachelor of Theology Degree, a Bachelor of Religious Education Degree, or a Certificate in Church Music. One Year and Two Year Certificates are also given after the completion of 32 and 64 credits, respectively.

"All College Credit courses are taught on the main campus in Willowdale and meet one night per week for a period of 13 weeks. Courses are 1, 2, or 4 credits in value. 1 credit courses usually meet for 1 hour per week; 2 credit courses for 1½ hours; and 4 credit courses for 3 hours. Tuition fees for 1982-83 courses in the College Credit Division are \$49.00 per credit."

QUESTION: How can interested Christians obtain a catalogue of the courses being offered in Evening School this year?

ANSWER: "From Sept. 1982 to April 1983, we are offering 32 Diploma courses and 22 courses in the College Credit Division on the Willowdale campus. There will be an additional 28 Diploma courses scheduled in Hamilton/Burlington.

"In May and June 1983, we are planning to offer 8-10 College Credit

courses in our Summer Evening School.

"All those wishing to obtain course catalogues should write or phone the Evening School Office at O.B.C., 25 Ballyconnor Ct., Willowdale, Ontario, M2M 4B3. The phone number is (416)-226-6380. Those who write should specify which catalogue they desire, ie. for Willowdale campus or Hamilton/Burlington."

QUESTION: What feedback have you received from those who have been taking courses in Evening School?

ANSWER: "It has been very positive. Their own words say it best:

'The ministry of godly men and women, the Christian atmosphere, the intensive Bible study and the deeper understanding I have gained made attending O.B.C. Evening School classes very enjoyable. I recommend O.B.C. Evening School classes for all Christians who want to have a closer walk with God.'

'The Evening courses at O.B.C. have been a real inspiration. The Bible courses have taken me deep into God's Word and have always been made applicable to modern day Christians so that these truths can be shared with those to whom I minister. O.B.C. gives an all-round education to the sincere student.'

'O.B.C. Evening School courses have truly enriched my life and helped me along the Christian road. It is great to have Christian fellowship, and it is strengthening to see so many other students learning together with one mind and goal in view . . . to walk worthy of the salvation provided through Jesus Christ.' " ■



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Colossians 3:16

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OBC EVENING SCHOOL

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Diploma Courses—Fall Semester—1982

Registration: To enroll in Diploma courses, simply arrive at OBC at least one-half hour before the class starting time on the first night the course is scheduled. You may register at that time for any course listed that night. A course that has fewer than 12 students registered will not be offered.

Timetable: Each Diploma course runs for six weeks.
All courses meet from 7:30 p.m. to 9:00 p.m. on the specified evening.

Part I—Tuesday Evenings Sept. 14 to Oct. 19, 7:30-9:00 p.m.

Studies in Proverbs C. Pettigrew
Survey of the Pentateuch G. Wyper
Steps in the Christian Faith D. Percy

Part I—Thursday Evenings Sept. 16 to Oct. 21, 7:30-9:00 p.m.

Those Incredible Christians
(Survey of Church History) G. Dunkin
Preparing and Delivering Short Messages J. Bell
Studies in Hebrews (1) J. Vold
Personal Financing within a
Christian Perspective G. & R. Johnson

Part II—Tuesday Evenings Oct. 26 to Nov. 30, 7:30-9:00 p.m.

Speed Reading S. Gilbert
Trouble in the Church M. DiGangi
Pillars of Marriage D. Jost
Studies in Esther C. Pettigrew

Part II—Thursday Evenings Oct. 28 to Dec. 2, 7:30-9:00 p.m.

Studies in Hebrews (2) J. Vold
Doctrine of The Holy Spirit W. Foster
Creative Discipleship D. Roberts
Creative Leadership Communication J. Booker

College Credit Courses—Fall Semester—1982

How to Apply For Acceptance:

To be accepted into the College Credit Division, you must make special application, in advance. To receive the application papers, write to the Director of O.B.C. Evening School (see address above). Only those who apply in advance and who are accepted, can enroll in College Credit courses.

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

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

Monday Evenings Sept. 13 to Dec. 13

- Music for Children 463
S. Bell (6:30-8:00 p.m.)
- Conducting 263
J. Bell (8:00-9:30 p.m.)
- Methods of Bible Study 116
B. McKenzie (6:30-9:30 p.m.)
- Matthew 213
J. Vold (6:30-9:30 p.m.)

Tuesday Evenings Sept. 14 to Dec. 14

- Camp Administration 455
J. Wilkinson (6:30-9:30 p.m.)
- Life and Thought of C.S. Lewis 374
B. Davey (6:30-9:30 p.m.)
- Understanding the Old Testament 111
H. Dalzell (6:30-9:30 p.m.)

Thursday Evenings Sept. 16 to Dec. 16

- Pentateuch 415
G. Wyper (6:30-9:30 p.m.)
- Western Thought and Culture 191
J. Franklin (6:30-9:30 p.m.)
- Elementary Greek 371
J. Kessler (6:30-9:30 p.m.)
- Theological Studies 221
D. Webster (6:30-9:30 p.m.)
- Sermon Preparation 232
G. Hay (6:30-9:30 p.m.)

HAMILTON - FALL SEMESTER - 1982

Part I - TUESDAYS Sept. 14 to Oct. 19		Part I - THURSDAYS Sept. 16 to Oct. 21		Part II - TUESDAYS Oct. 26 to Nov. 30		Part II - THURSDAYS Oct. 28 to Dec. 2	
6:30-8 pm	Studies in Amos D. Jantzi	Psalms and Worship D. Stewart	X	X		Studies in Judges L. Worrad	
		Basic Biblical Doctrines P. Hay					
8-9:30 pm	Whatever Became of Prayer? W. Virgin	Parables of The Kingdom D. Stewart	Renewal in The Church W. Virgin		Studies in 1 Timothy D. Ralph		
		Studies in Ephesians P. Hay					

HAMILTON - SPRING SEMESTER - 1983

Part I - TUESDAYS Jan. 11 to Feb. 15		Part I - THURSDAYS Jan. 13 to Feb. 17		Part II - TUESDAYS Feb. 22 to Mar. 29		Part II - THURSDAYS Feb. 24 to Mar. 31	
6:30-8 pm	Doctrine of The Nature of God R. Thornton	Studies in Genesis L. Worrad		Studies in The Gospel of Mark D. Stewart	Elijah and Elisha G. Dalzell		
				Biblical Ethics P. Hay			
8-9:30 pm	Sermon on The Mount W. Virgin	Studies in James R. Anger	Studies in 1 Corinthians D. Stewart		Studies in Nehemiah S. Walker		
		Politics of Jesus B. Woods	Methods of Bible Study P. Hay				

BURLINGTON - FALL SEMESTER - 1982

Part I - THURSDAYS - Sept. 16 to Oct. 21		Part II - THURSDAYS - Oct. 28 to Dec. 2	
6:30-8 pm	Introduction to New Testament Greek (1) W.R. Willowby	Introduction to New Testament Greek (2) W.R. Willowby	
8-9:30 pm	The Devotional Life D. Roberts	Wonders of Creation (Science and the Bible) G. Dunkin	

BURLINGTON-SPRING SEMESTER-1983

Part I - THURSDAYS - Jan. 13 to Feb. 17		Part II - THURSDAYS - Feb. 24 to Mar. 31	
6:30-8 pm	Contemporary Apologetics and The Christian Faith D. Roberts	The History of The Church D. Roberts	
8-9:30 pm	Studies in Romans W.R. Willowby	Survey of The New Testament W.R. Willowby	

COLLEGE AND SEMINARY NEWS

PREVIEW OF O.T.S. 1982-83 CONTINUING EDUCATION PROGRAM

by
Dr. Douglas Webster,
O.T.S. Registrar

Ontario Theological Seminary is experiencing significant growth in the Continuing Education program. Pastors, high school teachers, medical doctors, lawyers, business people and homemakers are enrolling in our courses. Increasing numbers of staff from a variety of para-church ministries are also being attracted to the program. Originally, our Continuing Education program was intended for pastors and missionaries who wanted to complete the Master of Divinity or Master of Theological Studies degrees as they continued their full-time ministries or while on furlough. While the curriculum still preserves this basic purpose, it has been expanded this year to meet the growing demand among lay people for theological instruction at the graduate level.

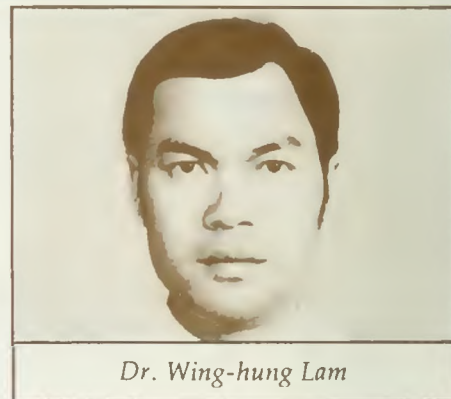


The Fall Semester starts on Monday, Sept. 13, with three courses being offered. In previous years, we have only offered two. Dr. William Foster will teach "Hebrew in Preaching" in the morning session (9:30 a.m.-12:30 p.m.), followed by Dr. Ian Rennie's course on the "History of Christianity I" (2:00 p.m.-5:00 p.m.). Dr. Donald Leggett's "Old Testament Theology and History" will be offered in the evening (6:30 p.m.-9:30 p.m.).

The Continuing Education program will be offered on other nights of the week as well. In the Fall Semester, Dr. Leggett is teaching a Tuesday evening course in "Psalms and Proverbs". Besides offering an exposition of representative Psalms and prominent themes in Proverbs, Dr. Leggett explores the special procedures for interpreting these books.



During the Spring Semester, three evening courses will be offered. "History of Christianity II" by Dr. Rennie on Monday night, "Modern Chinese Church History" by Dr. Wing-hung Lam on Tuesday night and "Exegesis of the Book of Romans" by Dr. Matheson on Thursday night. Dr. Matheson's course on Romans involves a study of selected portions from Romans with a view to using syntax and exegetical procedures to strengthen preaching and personal study. One year of Elementary Greek is a prerequisite (not open to students taking the Pauline Epistles 622).



Dr. Lam's course in Modern Chinese Church History promises to attract those of Chinese and Canadian extraction alike. Dr. Lam is professor of Church History and Historical Theology at the China Graduate School of Theology. He is presently in Canada doing research and writing. His undergraduate degree is in science from the University of Hong Kong. He received his M.Div. degree from Trinity Evangelical Divinity School and His Ph.D. in Historical Theology from Princeton Theological Seminary. His course deals mainly with the historical development of Christianity in China during the twentieth century with consideration given to previous Protestant and Roman Catholic missionary movements.

Dr. Lam studies the consequences of this development within the two main segments of the contemporary Chinese Church: the church in mainland China, and the overseas Chinese Christian community. The course focuses on a number of significant indigenous theological issues: the relationship of church and state and the concern over nationalism; the integration of Christian faith and Chinese culture; the impact of the Protestant missionary movement; and the search for identity going on within the North American Chinese Christian community.

O.T.S. is pleased to be offering these courses. We want to do everything possible to provide relevant graduate-level theological instruction to the Christian Church in Toronto and Ontario. ■

COLLEGE AND SEMINARY NEWS

THE SIGNIFICANCE OF TEN YEARS



*Dr. Victor Adrian,
OBC/OTS President*

What do ten years count for in the life of institutions like Ontario Bible College and Ontario Theological Seminary?

Ten years ago, Ontario Bible College was located on Spadina Road in downtown Toronto. Since then, we have seen, in the goodness of God, the relocation of the campus to the more modern facilities in Willowdale. The Ontario Theological Seminary was founded and firmly established as a sister institution at the graduate level. The student residence at Ballyconnor Court, coupled with the Community Life aspects of the schools, has added the significant dimension of teaching interpersonal skills to students living in the community of believers. The Evening School expansion in courses and multi-locations has made available sound instruction to many desirous of deeper Biblical knowledge. Even more could be enumerated of what has been accomplished in this period to the glory of God.

What do ten years count for in the life of a servant of Jesus Christ?

Nine years ago, Dr. Victor Adrian came to Ontario Bible College and for one year served as Assistant to the President. In 1974, when Dr. Stewart L. Boehmer assumed the office of Chancellor, Dr. Adrian succeeded him as President and has served in that capacity up to the present day. His church roots have been in the Mennonite Brethren, and he has maintained these strong links during his Presidency. As a member of the Council of the Evangelical Fellowship of Canada, the knitting together of the Canada-wide evangelical community has been a concern and focus of his efforts. Visits to world mission fields and participation in the Congress on World Evangelization in Thailand have moved him deeply with a pastoral care for kingdom work worldwide.

At the Strawberry Festival, on June 21, 1982, on the OBC/OTS campus, Mr. Claude Simmonds, Chairman of the Board of Governors, announced with deep regret that Dr. Adrian had tendered his resignation, to be effective at the end of the 1982-83 academic year. He has been unanimously invited by his denomination to assume the position of Executive Secretary of the Mennonite Brethren Missions and Services. He is specifically to be director of mission work of the North American Conference, including overseas work in Asia, Europe, Africa and Latin America. His role will involve helping in the clarification of theological perspectives of emerging churches, oversight of new works, and the direction and co-ordination of the outreach of approximately 150 missionaries in their efforts to establish independent churches.

At their meeting on June 10, 1982, the full Board of Governors heard, with sincere regret, Chairman Simmonds' announcement of Dr. Adrian's resignation. This was the second invitation that Dr. Adrian had received to assume this responsible missionary role. Coming with such a clear consensus of God's call, he, like Abraham, has accepted in glad surrender to his Lord. When the time came for Dr. Adrian to make his announcement at the meeting of the Board of Governors, he was unable to express his full heart. Chairman Claude Simmonds provided the Board with background to this very crucial decision. Board members expressed their keen appreciation for Dr. Adrian's vision, example, and motivating force as President. While we give God all the glory for what He has accomplished through OBC/OTS in these past ten years, we are not unmindful of the gifts He has bestowed on President Adrian. We praise God for such a leader! Dr. Adrian has taught us clarity of vision, singleness of purpose, piety, and holiness in unswerving allegiance to Christ Jesus, the Lord.

The Board of Governors, Cabinet and Faculty join in inviting your prayers on behalf of our dear brother, Victor Adrian, as he and his wife, Helen, take up these new mission responsibilities in mid-1983. We are grateful as a Board that he will complete the current academic year, thus permitting plans for an orderly succession of the Presidency.

The Executive Committee of the Board has been constituted as a Search Committee for a new president. It will be seeking the advice of the Alumni of OBC/OTS and also the President's Cabinet in this search. It will be considering potential candidates from within both institutions and from the Christian community at large. Your special prayers for this need and your suggestions would be appreciated. ■

*Gordon H. Johnson,
Vice-Chairman*

COLLEGE AND SEMINARY NEWS

OBC/OTS FACULTY UPDATE

Mr. John Kessler has received a one-year appointment as an associate faculty member with Ontario Bible College and Ontario Theological Seminary. John is married and father of two children. He is a graduate of Ontario Bible College (B.Th. '78), University of Waterloo (B.A. '80), and Trinity Evangelical Divinity School (M.A. '82). John and his wife, Stephanie, are under assignment with the Fellowship Baptist Foreign Mission Board for service in France. During the present academic year, John will teach Greek in O.T.S. and Methods of Bible Study in O.B.C.

Rev. Roy Comrie will serve as our "Missionary-in-Residence" during the 1982-83 academic year. He was born and educated in Zimbabwe. Theological studies were undertaken at the Baptist Theological College of South Africa. He transferred to Central Baptist Seminary in Toronto where he needs only several courses to complete his B.Th. and B.R.E. For nine years, Rev. Comrie served as a missionary/teacher at the Chizeria Bible Institute in Zambia. The last three years his ministry there were as Principal of the institution. During these years, he was also co-organizer of Theological Education by Extension for the area. Presently, over 1500 students are involved in this program. For the past ten years, Rev. Comrie has served in Zimbabwe, working as a church planter and Bible teacher, as well as continuing with the Theological Education by Extension ministry. Rev. Comrie will teach the History of Modern Missions course at O.B.C. in the Fall Semester, and the Book of Acts in the Spring Semester. ■

OBC/OTS STAFF UPDATE

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

Mrs. Sheila Stevens, B.S.M. & B.R.E. '82, joined our Library staff on May 25 as an Assistant at the Circulation Desk.

Mrs. Barb Hanson completed her service as an assistant in the Accounting Dept. on May 31. Miss Sandra Omstead '80-'81 joined us on Aug. 3 as Barb's replacement.

Miss Catherine McColl, an O.T.S. student, served with us in a temporary capacity as Secretary to the O.T.S. Registrar during May and June following the departure of Mrs. Debbie Nicholson, B.R.E. '79 (see June 1982 Recorder, p. 22). Miss Barbara Foster, B.R.E. '82, assumed the full-time responsibilities as Secretary to the O.T.S. Registrar on June 14.

Miss Mary Jane O'Connor '79-'81 resigned her position as Receipting Clerk in the Stewardship Department on June 17. She has joined the staff of Inter-School Christian Fellowship and is serving in the Scarborough, Ontario area. Mrs. Caroline (Hunter) Hawkins '81-'82 has been hired to fill this vacancy.

Miss Pamela Gibson served her final day as Secretary to the OBC/OTS Librarian on June 25. This summer, she has been working as head lifeguard and waterfront director at Crystal Springs Camp in Brantford, Ont. In September, Pam will be attending York University to study Childhood Education. Miss Joy Cerminara '78-'79 joined us on June 21 as Pam's replacement.

(Continued on p. 23, col. 3)

FOLLOW-UP TO O.B.C. MUSIC TOURS OF MAY 1982

"I didn't know there was a 5 o'clock in the morning!" Get used to it, *it's tour*.

"Why do we have to sing, 'Mee, May, Mah, Moh, Moo' . . .?" *It's tour*.

"Tenors, why are you pushing the altos into the luggage compartment . . .?" *It's tour*.

"Who stole all the sheets and the blankets last night . . .?" *It must be tour!*

Only students on a music tour could come up with comments like these. What in the world would make students want to go on a tour like this?

Was it the chance to see Canada? The octet toured Western Ontario. The Chamber Choir toured in New Brunswick, Nova Scotia, Prince Edward Island, Quebec and Eastern Ontario.

Was it the money? Most of the students sacrificed their own money and gave up job possibilities by being on tour. One, who was a part-time student, actually used his holiday time to go on tour.

Was it the chance to rest after a busy school year? Many early mornings and late nights don't mean extra rest!

Was it because of all the great food? The suppers were good, but you can only eat so many bag lunches on a bumpy bus day after day.

Then what would make students want to go on tour? Quite simply, a desire to share in song their love of God with others. Whether it was the Octet taking the whole service, or the Chamber Choir with Mr. Duez speaking, many people heard the message and then saw Christ in the lives of the students.

This is why students want to go on tour!!! ■



O.B.C. Music Tours—Highlights of Spring 1982:

Clockwise from top left: Chamber Choir with Mr. & Mrs. John Bell, Director & Pianist, respectively (front row—far left) and Rev. Robert Duez, Academic Dean (front row—far right); Welcome to P.E.I.; Welcome to Nova Scotia; stained glass window at Main St. Baptist Church, St. John's, N.B.; tall pines against Maritime sunset; Octet ladies: (top) Nancy Wright & Lori Barker; (bottom) Tavis Delf & Mary Lou Hebwig; Octet men (bottom to top) Robbn Pifer, Davu Burrow, Robert Warren, Alstair Findlay; bubbling stream in New Brunswick.

COLLEGE AND SEMINARY NEWS

OBC/OTS SPIRITUAL LIFE CONFERENCE PREVIEW

by
Dr. Gordon F. Stephens,
O.B.C. Dean of Students

Our OBC/OTS motto, based on Colossians 1:28, stresses the high priority that we place on the importance of the spiritual growth of our students. It is the scriptural basis for our concern that they move toward increasing their personal spiritual maturity during their studies with us.

With this as one of our practical goals for them, it is very carefully and deliberately that we incorporate, into our curriculum, spiritual exercises that will foster their growth and maturity in the Lord. It has become traditional to focus on various aspects of personal prayer, meditation and devotions at the beginning of each academic year.

In our morning chapels (10:00 a.m.) during the first week of the Fall Semester (Sept. 13-17), Mr. Alan Andrews of the Navigators will address many practical issues of our devotional lives. Mr. Andrews is the National Director for the Navigators of Canada and has been leading the work in Canada for the past 6 years.



Mr. Alan Andrews



Dr. Andy Telford

His responsibilities include the development of key staff men and travelling across Canada visiting and encouraging the ministries located in major cities across the country. He also serves on Navigator international teams and travels widely helping in staff and ministry development.

In our Annual Spiritual Life Conference (Sept. 20-24), Dr. Andy Telford will address the importance of our life identification with Christ. Dr. Andrew Telford is one of the outstanding preachers of the Word of God in our country. For nearly twenty-five years, he was pastor of the Berachah Church of Philadelphia—a church with over fifty of its members on the mission field. He taught for twenty-five years at the Philadelphia College of the Bible, Washington Bible College and the Berean College in Allentown, Pennsylvania. He has authored several books and is in constant demand as an evangelist and conference speaker. His preaching gifts have made his ministry unique. Faithful to the Word, fervent in Spirit, and a forceful presentation of the Word are marks that distinguish Dr. Telford's ministry. His homiletical gift enables him to make sermon and book out-

"PASTOR-IN-RESIDENCE" PREVIEW

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

Our annual "Pastor-in-Residence" program will be held at Ontario Theological Seminary on Friday, October 8, from 9:00 a.m. to 4:00 p.m.. All pastors, Christian workers and lay leaders are invited to join us for that day.

In previous years, this program has usually covered several days, and was just for O.T.S. students. However, the pastor that we have secured this year can only be with us for one day. Since he exercises such an effective ministry, and because of his exceptional quality, we wanted to share him with as many church and para-church workers as possible.

Rev. David Watson began his public ministry as a curate with John Stott in London, England, before which he had been a Guard officer and a student at Cambridge University. Some years ago, he went to the ancient city of York in the north of England, and there he began to minister in what the English describe as a

lines come alive. His years of pulpit ministry and radio preaching have been a blessing to hundreds of thousands and singularly used of the Lord.

Visitors are welcome and encouraged to attend these special chapel sessions at 10:00 a.m., Monday through Friday. ■

We invite you, the members of our OBC/OTS constituency, to pray with us that God will meet us in a special way as we undertake another school year. We will have about 200 freshmen on campus and also 200 returning upperclassmen. ■

"redundant parish". The redundant was soon resurrected, another parish was added, and a dynamic congregation grew to some 800 people, with their influence spreading far and wide.

Rev. Watson can be of help to many of us because his ministry in York has been in a relatively small city with no great influx of population, and he began with a dying cause. He also works within the inherited structure and forms of the Church of England. But, the evident presence of the Holy Spirit has given such power and authority to his preaching and teaching, and such creativity to his ministry in general, that the congregation has been like a magnet. The traditional forms of worship have been suffused with life, and new shapes of the ministry of the Body have appeared in all directions.

Rev. Watson will be in Ontario under the auspices of the Anglican Diocese of Toronto, specifically for a series of three services known as 'Joy in the City: A Festival of Worship and Witness', which will be held in Convocation Hall, University of Toronto, October 6, 7 and 8, starting at 7:30 p.m. each night. In such festivals, Rev. Watson preaches Christ on the premise that there is nothing more attractive than the worship of a congregation of Christians in the power, freedom, and joy of the Spirit.

O.T.S. is deeply indebted to the Renewal Committee of the Toronto Diocese for allowing Rev. Watson to be with us, and since they are shouldering most of the expense, it is a pleasure for us to invite you to share with us in this special day without cost. The only matter that you will have to care for is your lunch, and you can either bring your own (beverage will be provided), or dine in our campus cafeteria. ■

The need for capable and committed Christian workers is greater than ever before. From every nation and culture, the Church needs men and women of faith who have a solid understanding of Scripture, who are sensitive to the differences between societies, and who can communicate the Gospel fully and clearly. ■

—W. Stanley Mooneyham

OBC/OTS CALENDAR

Sept. 4-6	Student Leadership Training Session
Sept. 7-10	OBC Freshmen Orientation
Sept. 13	OBC Day Classes—Fall Term Begins
Sept. 13, 14, 16	OBC Evening School Registration—College Credit Division— Fall Semester
Sept. 14, 16	OBC Evening School Registration—Diploma Division— Part I—Fall Semester
Sept. 13	OTS Day Classes—Fall Term Begins
Sept. 13	OTS Continuing Education—Fall Term Begins
Sept. 15	Convocation Service—Hooper Chapel-10 a.m.
Sept. 18	Student/Faculty Picnic
Sept. 20-24	Spiritual Life Conference

Oct. 8	OTS Pastor-in-Residence Program
Oct. 12	London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Com- missioners Road E., London, Ontario
Oct. 14	Toronto Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:30 p.m. on the main campus, 25 Ballyconnor Ct., Willowdale
Oct. 16	Alumni Homecoming
Oct. 26, 28	OBC Evening School Registration—Diploma Division— Part II—Fall Semester
Oct. 27	Day of Prayer
Oct. 30	Parents' Day

Nov. 5	Shaping Tomorrow Banquet
Nov. 6	1982 Annual Meeting of OBC/OTS Board & Corporation (10:30 a.m.)
Nov. 9	London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Com- missioners Rd. E., London, Ontario
Nov. 16	Reach the City Conference
Nov. 23	Toronto Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:30 p.m. on the main campus, 25 Ballyconnor Ct., Willowdale

Dec. 4	OBC Christmas Choir at Wortley Baptist Church, London, Ont., 8 p.m.
Dec. 5	OBC Christmas Choir at Benton Street Baptist Church, Kitchener, Ont., 7 p.m.
Dec. 10	OBC Christmas Choir at Yorkminster Park Baptist Church, Toronto, Ont., 8 p.m.
Dec. 11	OBC Christmas Choir at Philpott Memorial Church, Hamilton, Ont., 8 p.m.
Dec. 14	London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Com- missioners Rd. E., London, Ontario
Dec. 14-17	OBC/OTS Final Exams for Fall Term

COLLEGE AND SEMINARY NEWS

A PREVIEW OF THE O.T.S. REACH THE CITY CONFERENCE

—Nov. 16, 1982

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

More and more of the people of the world live in cities. For its size, Canada has a significant number of large cities, and these are a special challenge for Christian evangelism and ministry. There are probably no cities in the world more cosmopolitan than those of Canada. While almost all American cities do have vast Black and Hispanic populations (and certain places have representatives of other ethnic groups as well), Canadian cities are an astonishing ethnic kaleidoscope. Twenty or thirty different races may exist side-by-side in sizeable numbers. The voices in our streets resemble the aftermath of Babel, and many have no knowledge of Christ. Of those who do, often it is only a surface acquaintance which produces shallowness or antipathy. And it is in this kind of city that God has called us to live and work.

At the same time, the city has many advantages for ministry. The city has a powerful culture of its own which draws people from their ghettos and encourages receptivity. It has effective means of communication in abundance. The city can be a place of intense loneliness, with people longing for a life that is different and better. And each subculture has a network of relationships which can, by God's grace, be the avenues of ready response.

In Canadian cities, and nowhere more than Toronto, there are strong and vital Christian congregations among many of the ethnic communities. The Chinese, Koreans, and Blacks are the obvious but by no means the only examples. In fact, many of these churches are so alive that they are a constant challenge and means of grace to the more long-standing Christian congregations.

Then there are the multiplied hundreds of thousands of Anglo-Saxons. Many of these have been participating in the process of secularization, but they often have a residual attachment to Jesus Christ. In the hour of need and pressure, when outside help is required, they are quite likely to turn toward the Saviour through His Church.

It is to assist us in ministering in this situation that 'Reach the City' is bringing Dr. Roy Bell to Toronto. Dr. Bell has pastored urban congregations in the Maritimes and on the Prairies, but undoubtedly his most outstanding ministry was in First Baptist Church, Vancouver, from 1970-1981. In fact, in recognition of his outstanding leadership, and the many-faceted ministry which he envisioned and brought into being, he has been a past president of the Baptist Federation of Canada, is a vice-president of the Baptist World Alli-

ance, and just a year ago was chosen by his denomination to be Principal of Carey Hall, Vancouver, where future ministers are trained.

Under Roy Bell's direction, First Baptist Church of Vancouver effectively touched almost every strata of the city's life. Affluent suburbanites, young professionals, and students were reached in large numbers. And so were the people from the 'West End', the most densely populated segment of North America after New York's Manhattan. The alienated, the single parent, the disabled, the homosexual, the alcoholic—they were all touched. And the faithful members of long-standing were never made to feel redundant. To personally speak as a guest in First Baptist was an exciting experience. I can remember the once-great congregation slowly dying during the sixties, and then before me were all the signs of resurrection. On that Sunday morning, there must have been about 1,000 in attendance, and all the varied types of people were there. It was a standing testimony of the grace of Jesus Christ to overcome both spiritual and cultural barriers. The smaller evening service was rich in sharing, while Hobbit House next door was an ever-open bridge between city and church.

So Roy Bell has great riches to share with us as he comes on Tuesday, November 16, from 9:00 a.m.-4:00 p.m., to lead us in 'Reaching the Canadian City for Christ'.

Plan now to attend 'Reach the City '82.' For further information, call or write O.T.S. at 25 Ballyconnor Court, Willowdale, Ontario M2M 4B3. Phone (416) 226-6380, ext. 36. ■



STEWARDSHIP CORNER

YOUR LAST WILL AND TESTAMENT



by
Rev. Elmer Cassidy
OBC/OTS Field Representative

Where Should I Keep My Will?

The five locations mentioned are given in the order of my own educated preference.

•Safety Deposit Box

A safety deposit box provides security. It keeps it out of the reach of anyone who might be tempted to destroy it or to learn of its contents. It is also readily available to the executor. Upon proper identification and presentation of the key to the bank manager, the will can be obtained by the executor of your estate. Of course, your executor should know where to obtain the key to your box. If it cannot be located, the bank must drill the box open.

Another advantage of using a safety deposit box is that your executor is free to use a lawyer of his own choice.

•Surrogate Court

Each county has a surrogate court, and your will may be deposited there for safe keeping for a small fee of \$3.00.

•Home of a Trusted Friend

If your will should be lost in a fire in your friend's home, you can always make another will. If you desire the contents to be confidential, then sealing the will avoids unnecessary suspicion that your friend has violated your confidence.

•Lawyer's Office

When you have your will drafted by a lawyer, he will keep the original copy in his file if you desire it. However, this plan has the disadvantage of making your executor feel obliged to limit himself to using your lawyer.

•Your Own Home

It is possible for a person to die in a fire in his own home, in which case his will could be destroyed. He would then pass away without a will. A copy is invalid.

Personal Wills are Vital for Safekeeping of Assets

Everybody has a will. The question is: Who made your will, you or the state?

There is no such thing as dying *without* a will, for the state has made one for those who have not made one themselves.

Three simple questions underline the need to make, review or update a will. They are:

• Which will is *yours*? One you have made, or one lawmakers have made for you?

• Is your will to your liking, and does it adequately fulfill your ultimate desires?

• Has your will *outlived its usefulness* because of changing tax laws, the changing economy, or changing circumstances for you or your relatives?

Do you have a question about your Will? If you do, please feel free to contact me at my home ad-

dress of 474 Cypress Ave., London, Ont., N6H 3R3 (phone 519-471-6173), or through the OBC/OTS Stewardship Office, 25 Ballyconnor Court, Willowdale, Ont. M2M 4B3 (phone 416-226-6380). ■

(Concluded from p. 18, col. 2)

Miss Linda Moorcroft, B.R.E. '80, left her position as Alumni Secretary on July 23. In September, she will be taking further studies in Early Childhood Education at Centennial College in Scarborough. Linda's successor is Miss Claudette White, B.S.M. '82.

Miss Teresa McLeod, B.R.E. '80, Secretary to the Academic Dean of O.B.C., has accepted a position on the staff of the Canadian Sunday School Mission. She left us on August 20 to return to her home territory in Northern Ontario where she will be teaching Bible in public schools in Sault Ste. Marie, Ontario. Miss Eileen Finlay, B.R.E. '82, is the O.B.C. Dean's new secretary.

Miss Ruth Collett, B.R.E. '78, who was serving in a temporary capacity as OBC/OTS Receptionist and Switchboard Operator, left for Kenya, Africa on August 25. She will be serving a short-term assignment at Rift Valley Academy as an assistant in the girls' dorm until December 1982. Miss Dawn Taylor '79-'81 will be joining us on Sept. 13 (as Mrs. Paul Peebles) to take over the Receptionist/Switchboard duties.

Rev. Jim Vold, Director of OBC/OTS Alumni and Church Ministries, has submitted his resignation from this full-time responsibility, effective August 31, due to health reasons. He will be remaining with us, however, as a member of our part-time faculty to teach both Diploma and College Credit courses in our Evening School. The search for a new Director of OBC/OTS Alumni and Church Ministries is underway at the time of this writing. ■

WHY SUPPORT BIBLE COLLEGE EDUCATION?

Values

Bible college education is more than just academic education. Intrinsic values which have made our country strong and which greatly enhance the success of all business enterprises are foundational in Bible college education. Among these values are Integrity, Hard Work, Stability, High Ethics, Dependability and the Sanctity of the Home and the Family.

Quality

A Bible college education is a quality education. Academics are very important. The patterns of education common among colleges and universities are followed by Bible colleges. Full-time faculty, who have an average of eight years education beyond high school, provide most of the instruction. During the last decade, nearly 75 percent of Bible college graduates continue their education beyond college. Roughly half of these earned graduate degrees. Their grades in subsequent institutions have been comparable to grades earned in Bible college.

Product

Bible college graduates are important opinion makers. A large majority find places of leadership in church and para-church organizations. Research indicates that 75 percent of graduates will hold such positions sometime during their working career. At any given time, 62 percent of the employed graduates will be so engaged. These people are a significant influence in the lives of their communities and their working environs. They promote the values and behaviours which make employees more valuable and productive—essentials for the success of any business or organization.

International Relations

It has been estimated that as many as 70 percent of all Protestant missionaries throughout the world have been trained in a Bible college. These selfless people have been largely responsible for starting educational systems, working to meet medical needs, and solving the problems of world hunger among Third World countries. We are all enriched by the peace and stability fostered by their work.

Need

Bible Colleges are private, non-profit, degree-granting institutions. They are not eligible for grants of government money. They must, therefore, rely on the private sector for support. Their income is derived solely from tuition, individual, church and corporate gifts. Gifts invested in Bible colleges get good mileage! Your dollar has significant potential and lasting effect when placed in Bible college education, perhaps more service to mankind than can ever be imagined! ■

(The above statement from the American Association of Bible Colleges, of which O.B.C. is an accredited member.)



MISSIONS IN MY LIFE

Paul Allen, B.Th. '77

I wish I could say that, while I attended O.B.C., I was a leader in the area of missions and that the Lord had used Monday Mission Chapels and the annual Missions Conference to speak to me. But, I would be less than honest if I wrote that. In fact, I always thought that missions, particularly foreign missions, were an issue far removed from my life.

About four years ago, my wife and I were introduced to a missionary couple from Angola. We were impressed with them and, during the next three years, we talked about them—even joked about our going to 'deep, dark Africa'.

A year ago, the missionary couple returned to our church at a time when the Lord was speaking to us about our future and our values, and both of us felt a very strong calling of God to service in Africa, specifically the country of Angola.

As I write this article, the country of Angola is in the midst of a civil war, as well as experiencing an invasion from South Africa. We do not doubt the call of God, but we certainly do wonder about the situation and where we fit into it.

Missions in my life has not come with the bestowing of a heavenly pith helmet but rather in the natural process of Christian growth and obedience to the Lord's daily leading.

As we have shared with our peers the calling of the Lord to Angola, there are a number of questions: what about the safety of the children . . . what about their education . . . why go to Africa when people right here in Canada haven't heard . . . ???

I don't have all the answers to these questions, but I do know that I will do everything in my power for

the good of my family. Yes, there are many in Canada who need to hear, and we cannot deny the need, but we also cannot deny the specific call of God.

Presently, I am serving on the staff of Richview Baptist Church, Toronto, and a great deal of my ministry is with young people, challenging them to understand what it is to be a disciple of Jesus Christ, encouraging them to count the cost and to be willing personally to pay the cost. That cost

involves being willing to listen to and to obey the leading of the Holy Spirit.

Abraham was sixty-four years old when the Lord spoke, telling him to go to a land that God would show him. Abraham was obedient, and the world has been significantly blessed by Abraham's decision. Our obedience to His call is just as vital to God's program for world blessing. For this the Lord asks each of us to follow Him. ■

SHOW ME HOW TO CARE

I can speak a word that sets the world on fire;
 I can dazzle men with eloquence and flair;
 But if I have no love then my words will have no meaning,
 And someone has to show me how to care.

I can play with skill that brings me admiration;
 I can show technique that many say is rare;
 But if I have no love, then my music's just an echo,
 And someone needs to show me how to care.

I can be exact in what is known as duty—
 Never miss a thing and always do my share;
 But if I have no love mere activity is pointless,
 And I really need to learn to care.

I can pray a prayer that seems to be perfection,
 And my many words can echo everywhere;
 But if I have no love then my prayer is just a shadow,
 And someone needs to show me how to care.

I can build a world of make-believe religion,
 And I can persuade myself that it's really there;
 But in the great outside, there are men who need a
 Saviour,
 And how are they to know unless I care?

—Joy Webb

DIRECTOR'S DIARY

by
James Vold

I recall the first time I heard the little comment: "Disappointment; His appointment". It seemed a bit trite. But, as life has advanced, I have found it expresses a profound truth. When our plans are frustrated and our programs fail, we feel a keen sense of disappointment. It is then that we find that the grace of God replaces the "d" with an "H" and the disappointment becomes His appointment.

Paul discovered this truth when he prayed three times for the removal of his "thorn in the flesh". The answer to the prayer was a declaration of the sufficiency of Grace. Thus Paul was taught that his disappointment was indeed God's appointment.

All of this has particular relevance to me in these days. I have suffered a grievous disappointment. I find it a little hard to understand that it is His appointment. I have had to resign my position as OBC/OTS Director of Alumni and Church Ministries because of a serious health problem. Kidney failure has forced a reduced work load. The responsibilities connected with the Alumni Office are too demanding for a part-time effort. Reluctantly, I resigned to become a part-time member of the O.B.C. faculty and a "free lance" preacher and conference speaker.

The Executive of the Association keenly regretted this step but concurred that it was the wise decision. They, too, are wondering how this moment of disappointment will become the time of His appointment.

Our disappointments may become appointments as we seek the Lord's face. We may do what Paul did. As we pray, He can say to us, "My grace is sufficient". From that contact, comes the thrill of saying that we rejoice in infirmities because through them His strength is magnified.

Specific prayer is needed for the Alumni Office in these moments of double transition. Linda Moorcroft left the office on July 23. She will pursue part-time college studies in Early Childhood Education and serve part-time in the Fellowship of Evangelical Baptist Churches in Canada office. She has been replaced by Claudette White, B.S.M. '82.

I need and request your prayer for the strength to engage in the O.B.C. Evening School classes that I will be teaching during the week and for those preaching/teaching assignments on weekends into which the Lord directs.

I trust you will continue to send your appreciated gifts for the financial support of the school. Your good words about the schools will help to make our courses known to those whom God designs to send here for training.

I confess to have very mixed emotions as I pen these words. There is a haunting sadness in the departure from the office. There is also a kind of challenge of faith in expecting God to move to provide personal needs. And there is the quietness of soul from that confidence that "the judge of the earth is doing what is right". Truly disappointments are HIS APPOINTMENTS. ■

HOMECOMING UPDATE

The Date: October 16, 1982
The Time: 9:30 a.m.-4:30 p.m.

The Program:

- 10:00 a.m.— "Music Through the Years"
— presented by a panel of O.B.C. Grads
- 11:15 a.m.— "Memories Through the Years"
— a panel of grads from various decades will recall ministry and personal memories
— Chairman—Rev. William Crump
- 1:00 p.m.— The Homecoming Dinner with special honour for the Class of '32
- 2:30 p.m.— HOMECOMING CHAPEL
— Alumnus of the Year
— Presentation of the Class of '32
— Challenge Message: MINISTRY IN THE 80's
- 3:30-4:30 p.m.— Class Reunions

Your Part:

- Respond promptly to the invitation you have received
- Indicate your year of graduation on the response form
- COME! !

ALUMNI SPOTLIGHT

by
James Vold

This issue, we turn a spotlight on two more recent O.B.C. grads, Mr. and Mrs. Stephen Bramer, B.Th. '76 (Sharon Ormond, B.S.M. '76). Stephen also received an M.Div. in 1980 from O.T.S.

For several years, Stephen and Sharon served Calvary Church on Pape Avenue, Toronto, in Music and Youth Work. Added studies took them to Deerfield, Ill., where Stephen worked toward a Masters Degree in Theology under Dr. Gleason Archer, with specialty in Old Testament studies. In Sept. 1981, they joined the faculty of Briercrest Bible College where he is full-time in the Bible Studies Department, and she is part-time in the Music Department.

Both have expressed their gratitude to God for the quality training received at OBC/OTS, and stated their deep continuing interest in our College and Seminary and the Alumni. We commend them to your prayers as they follow the injunction of 2 Tim. 2:2 to "commit the things they have learned to faithful persons who shall be able to teach others". They are vital links in the lengthening chain of instruction by our many valued Alumni. ■

ALUMNI LETTERS

A member of the Class of '22 writes: "I have always been thankful for the instruction that I received from dedicated members of the teaching staff. They created in me a desire to be a Bible student and to always remember to be a student."

A member of the Class of '81 reports: "I most heartily recommend O.B.C. It was here that I found myself. I can never fully express what the experience at College has meant to me."

A RECENT LETTER from Robin & Alan Gilman Class of 1981

(The Gilmans are serving with the Bible Testimony Fellowship in Vancouver, B.C. under the auspices of Christian Witness to Israel.)

"How we praise and thank our Lord for His wonderful leading and provision in the past couple of months! We see the answers of His people's prayers all around us. We would like to take this opportunity to thank those of you who have been praying for us in this time of transition and new beginnings.

"For those of you whom we have not yet met personally, Robin and I are both from Montreal, where we came to know our Saviour. Robin came to know the Lord through the steady loving witness of Christian friends, and myself through a conversation with a young Jewish believer. The Lord led both of us to learn more of Him at Ontario Bible College in Toronto, from which we both graduated last April. It was just

after our second to last year that we were married. Our daughter Sarah was born to us just two weeks after we graduated.

"We had been burdened for some time to reach our own people with the Good News. It was while we sought Him as to how we might serve Him that we crossed paths with B.T.F. Although we never dreamed of Vancouver, the Lord made it clear to us that that was where He wanted us. So here we are.

"It is a strange thing for us to write a general letter such as this. But let it be known that it was because of God's Workmanship (Eph. 2:10), the body of His Son, that encouraged us to go so far from home. We know God's people are here too, and if they are anything like those whom we've been so close to in the past, wonderful times lie ahead. We say this because we write with you in mind. Of course we refer to those whom we know, love, and miss. But we also look forward to meeting those of you who have upheld the people and work of B.T.F. in the past.

"Praise the Lord for our new home and His daily care for us. Thank Him

for His encouragement in these early days as doors seem to be opening. Please pray for open doors that we may boldly proclaim the Gospel to the Jewish people in love. More specifically, pray that He will guide as I seek to reach students on University campuses. Pray too that the Lord may guide us in finding a Church where we can regularly fellowship.

"Thank you for sharing our burden with us (Gal. 6:2)." ■

The Church

The church is not a structure made
Of wood or brick or stone,
With altar, sanctuary, walls
To echo organ's tones.

The church is built of worshippers
For whom the Saviour died,
Believers blessed by God above
Who chose them—His Son's bride.

His church—no building made with
hands;
Believers, bound by love's strong
bands.

—Bernice Berrie Libby

KEEPING IN TOUCH

1896-1929

* Mrs. David Milne (ADRIENNE BROOKS '14) was promoted to glory on March 13, in Toronto.

* Mr. Silas Fox '16 went to be with the Lord on April 14, in Clearbrook, B.C. Mr. Fox was the Alumnus of the Year in 1973.

* Rev. John Bell '27-'28 went to be with the Lord on June 11, in Fenelon Falls, Ont.

1930-1939

* Mrs. Willard Hamilton (LAURA MARSHALL '34) went to be with the Lord on June 17, in Stoney Creek, Ont.

* Dr. William Tyler '36 was granted an honorary doctorate from Richmond College, Toronto, in April 1982.

1940-1949

* Miss Queenie Allen '40 retired in February after many years of Home Mission work in Convention Baptist Churches in Toronto and Sudbury.

1950-1959

* Rev. William Heath '55 married Maureen Probert on Dec. 5, 1981 at the Newcastle-Under-Lyme Baptist Church, Staffordshire, England.

* Rev. & Mrs. Robert Cooch '55-'58 (HELEN SANDERSON, B.Th. '59) returned from furlough to Kenya (A.I.M.) in August.

1960-1969

* Mr. & Mrs. William Baldwin (MARION MILDON '60) arrived home on furlough in June from Greece (G.E.M.).

* Mr. & Mrs. Ray Watts, B.Th. '61 (DINI ZUNNEBERG '58) returned home on furlough from Kenya (A.I.M.) in August.

* Miss Helen Bacon '63 came home on furlough in September from Thailand (O.M.F.).

* Mrs. Ruth Clarke '67 (RUTH SINCLAIR) went to be with the Lord on Feb. 23, in Hanover, Ont.

* Rev. & Mrs. Carl DeBoer, B.Th. '67 (WILMA HEYINK, B.R.E. '65) returned to Japan (F.B.F.M.B.) in August.

* Miss Lorraine Shelstad, B.R.E. '68, arrived home on furlough in February from Thailand (O.M.F.).

1970-1979

* Miss Sheila Burgess '70 arrived home on furlough in August from Nairobi, Kenya (A.I.M.).

* Capt. Margaret Rose Burt, B.R.E. '71, returned home on furlough in June. She serves with the Salvation Army as Territorial Youth Secretary in Pakistan, and will be returning to the field in October 1982.

* Mr. & Mrs. Paul Hooper, B.Th. '72, arrived home on furlough in July from Papua New Guinea (W.B.T.).

* Mr. & Mrs. Les Greer, B.R.E. '74 (NORMA KIERSTEAD '58) returned on furlough in July from Nigeria (S.I.M.).

* Mr. & Mrs. Roderick Dorsch '75-'76 have been blessed with a baby boy, Nathan John, on Oct. 23 in Calgary, Alberta.

* Mr. Kevin Fleetwood, B.Th. '77, commenced a new ministry as Residence Advisor at Trinity Western College, Langley, B.C., on August 1.

* Mr. Robert Selby, B.Th. '77, began a new pastoral ministry at Fallingbrook Baptist Church, Toronto, on July 1.

* Miss Pamela Parsons '77-'78 received her Bachelor of Social Work degree from The Maritime School of Social Work, Halifax, N.S. on May 13.

* Miss Ruth Collett, B.R.E. '78, is serving as a short-term missionary from Sept. to Dec. '82. She will be an assistant in the girls' dormitory at Rift Valley Academy, Kenya (A.I.M.).

* Miss Jessie-Dale Davis, B.R.E. '78, married Mr. Michael Morrison on Apr. 3 at the Old Mill Chapel, Toronto. Miss Marguerite Moniz, B.Th. '78 was Maid of Honour, and Rev. Jim Byrne, B.R.E. '76, was the officiating minister.

* Mr. & Mrs. Gerald Hogenbirk, B.Th. '78 (DOROTHY, B.R.E. '78) are pleased to announce the arrival of their new baby boy, Peter Andrew, on March 3, in Surrey, B.C.

* Rev. Kelvin Mutter, B.Th. '78, was ordained by the Milton Baptist Church, Milton, Ont. on May 9.

* Mr. Dennis Quin, B.Th. '78, began new responsibilities as Maritime Director of Child Evangelism Fellowship on Aug. 1.

* Miss Hendrine Vermeulen, B.R.E. '78, was married to Mr. Derek Johnston of Auckland, New Zealand, on June 5 at Knox Presbyterian Church, Midland, Ont.

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* Mr. Stephen Bramer, M.Div. '80, has joined the staff of Briercrest Bible College, Caronport, Sask., teaching in the Dept. of Biblical Studies.

* Mr. Carl Dubrick, B.R.E. '80, married Miss Florence Paulitzki on July 3 at Temple Baptist Church, Cambridge, Ont. Mr. Ron Witmer, B.Th. '80, was an usher, and Rev. & Mrs. Gilbert Dickinson, B.Th. '73 (Marilyn Bryant, B.S.M. '74) provided the special music.

* Mr. Audley Goulbourne, B.Th. '80, commenced ministry as Youth Pastor at Lisle Memorial Baptist Church, Downsview, Ont., on Sept. 1.

* Rev. Brenda McKnight, B.Th. '80, was ordained into the Anglican Church on May 14, in Toronto.

* Mr. Sam Ko, B.Th. '81, married Miss Jennifer Shim on March 6 at the Korean Philadelphia Church, Toronto.

* Mr. John Duthie, Dip. '82, married Miss Christine Mitchell on Aug. 14 at the First Baptist Church, Aurora, Ont.

* Mr. David Mensah, B.R.E. '82, married Miss Brenda Paisley on May 16 at Ontario Bible College. Mr. Daniel Ball, B.Th. '82, was the Best Man.

* Miss Patricia Nolan, B.R.E. '82, accepted a position with IVCF in Montreal, P.Q. She began in August as a staff member working with C.G.I.T. groups.

* Mr. & Mrs. Michael Odelami, B.R.E. '82, have been blessed with a baby boy, John Oluwole, on May 4 in Toronto.