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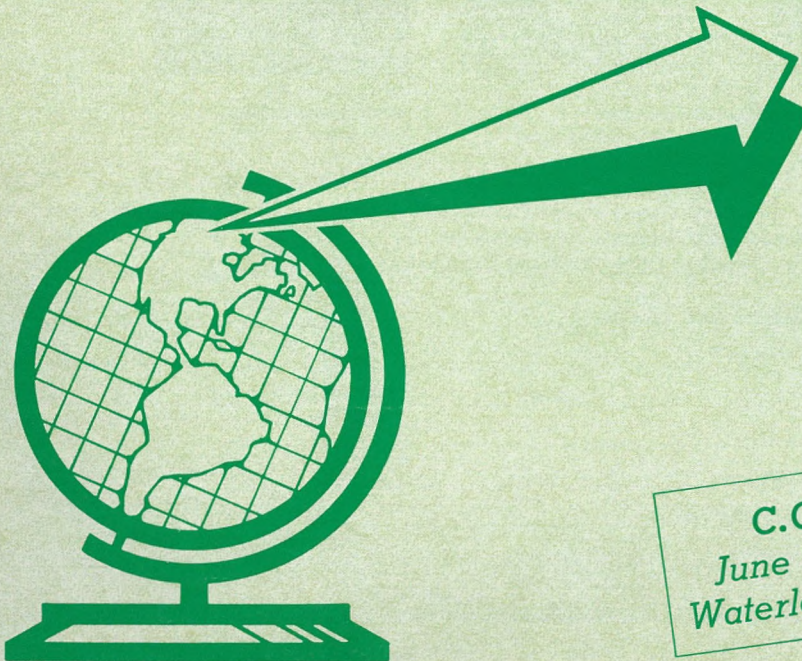
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EVANGELICAL **RECORDER**

Ontario Bible College and Ontario Theological Seminary

Vol. 89 No. 1 March 1983

"EVANGELISM in CANADA"



C.C.O.E.
June 6-9, 1983
Waterloo, Ontario



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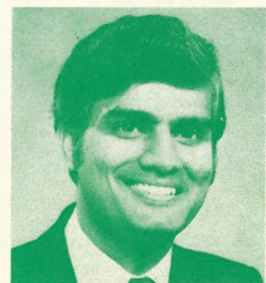
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EDITORIAL

OBC/OTS APPOINTS NEW PRESIDENT

On August 1, 1983, William J. McRae will assume the Presidency of OBC/OTS. He was extended a unanimous invitation by the Board of Governors in a special meeting of the Board on February 9, 1983.

Our new President was born and raised in Toronto. He attended Emmaus Bible School in Chicago, and Toronto Teachers' College, before graduating with a B.A. in Classics and History from Queen's University. Two years of elementary school teaching in Renfrew, Ontario followed his marriage to Marilyn Lockridge in 1956. Over a period of fourteen years, summers were spent as camp director, Vacation Bible School director, and in children's evangelistic crusades in Ontario and the U.S.A. His pastoral ministry began at Elmwood Chapel, Renfrew, and continued at Union Street Gospel Chapel, and Believers' Chapel in Dallas, Texas.

In 1970, Bill McRae obtained his Th.M. in Old Testament Literature and Exegesis and is a candidate this Spring for the Doctor of Ministry degree in Pastoral Ministries from Dallas Theological Seminary. He left Believers' Chapel, Dallas, in 1975 to assume pastoral care of North Park Community Chapel, London, Ontario. From a small congregation, it has grown to minister to 1,000 people weekly and has provided the impetus for two daughter chapels. Over the years, Bill McRae has led a dynamic pastoral team and carried out radio, TV, cassette tape, writing, and extensive conference ministries.

Bill and Marilyn have four children: Mary-Lynn who was married in 1982, Elisabeth, Janice and Mark.

Our new President is strongly committed to building the local church as God's prime instrument for nourishing Christians and reaching the lost in the world. He believes that training strong church leadership is the most pressing need before the Canadian church. His local church and we, on the Board of Governors, see Bill's assumption of the Presidency of OBC/OTS as the next logical step in a life of service to the church of God. We stand in awe over the leading of the Lord. Welcome, President-elect Bill McRae! We look forward with joy, thanksgiving, and excitement to our opportunity to be servants together in the days ahead. ■

Gordon Johnson
Chairman of the Board



William J. McRae

AN ACT RESPECTING ONTARIO BIBLE COLLEGE AND ONTARIO THEOLOGICAL SEMINARY

In December 1982, the Ontario Legislature passed an act incorporating all the past rights and privileges of Ontario Bible College and Ontario Theological Seminary (and adding a few new ones). This is an important step in our continuing purpose to provide effective Biblical/Theological training for Christian ministry at home and abroad.

The Act incorporates our Christian philosophy, spelling out the central reason for our existence as a Christian College and Seminary. It also places us on the approved Ministry of Colleges and Universities list of degree-granting institutions in this province. ■

V.A.

HOW CAN THE UNEVANGELIZED IN CANADA BE REACHED IN THIS DECADE?

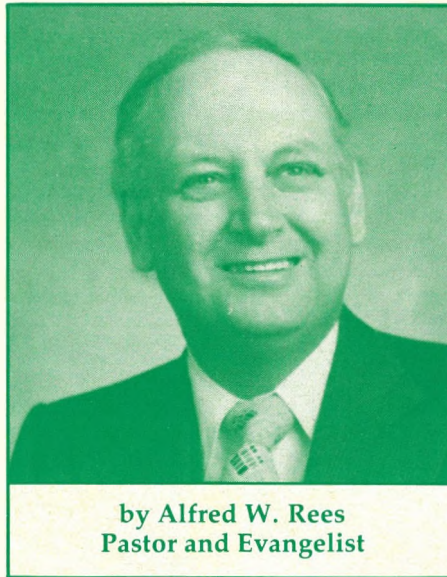
Canada is a cultural mosaic. Although two languages are recognized officially, more than 50 different languages are spoken—the evangelization of Canada is an immense task.

Few people have any idea of the widespread spiritual need of our country. The preoccupation of the average Christian with his own need results in a curtailed personal witness for Jesus Christ. We are in the midst of unprecedented opportunities and challenges in a world open to hear the gospel. On the other hand, unprecedented responses are being experienced in many areas.

People are more eager to hear than we are to proclaim. Many organizations are providing a "foolproof" plan engineered to bring about a superficial response. Whatever method is chosen, evangelism must have certain unalterable ingredients. Dr. John R. W. Stott emphasized this in an article, "The Nature of Biblical Evangelism": "Evangelism must not be defined in terms of methods. To evangelize is to announce the Good News (however the announcement is made) or to bring the Good News (by whatever means it is brought)."

The meaning of evangelism as stated in the 1974 International Congress on World Evangelization in Lausanne, Switzerland, must be confirmed to our new generation of lay-leaders, pastors, evangelists and teachers.

"To evangelize is to spread the Good News that Jesus Christ died for our sins and was raised from the dead according to the Scriptures and, that as the reigning Lord, He now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, Biblical Christ as Saviour and Lord, with



by Alfred W. Rees
Pastor and Evangelist

a view to persuading people to come to Him personally and so be reconciled to God. In issuing the Gospel invitation, we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow Him to deny themselves, take up their cross, and identify themselves with His new community. The results of evangelism include obedience to Christ, incorporation into His church and responsible service in the world."

A few major principles of evangelism should be following in pursuing a meaningful evangelistic contact. We are to be shareholders, sensitive, and selective.

Shareholders

Evangelism must become a way of life, not just be the result of a visit by team specialists. As declared by George W. Peters, "This has made much of evangelism a grandstand experience with a few mighty giants of God facing the world and Satan in the arena, with the multitude of Christians in the comfortable and walled off grandstand." The first Christians saw themselves not as members in a grandstand but share-

holders in the business of evangelism. The Spirit Himself was the organizer for proclamation. In communities, there must be a return to the acknowledgement that we are shareholders in this Gospel deposit, therefore working together to bring the people of Canada to their knees at Calvary, not that we belong to the same organization but that we are inspired by the same Holy Spirit.

Sensitive

After completing over 100 inter-church crusades in Canada and as many local church crusades, I cannot recall an outstanding conversation where there was not a pre-evangelism preparation by a friend, family member or business associate. I know of no better method of evangelizing Canada than adopting a friend as a target ministry. There is a new openness. People are now talking about religion in an interested, inquisitive way. A new mood for friendship evangelism persists. There must be a sensitivity to personal pain that has resulted from an early childhood injury, hypocritical friends and associates, deceptive neighbours and a traditional church. Sensitivity to need will allow us to bring people (who sit beside us on a bus or subway) from that frozen circle to the warm centre of life in a local church that knows and practices agape love.

Selective

Moving from the general references, we must address particular needs and select our target projects. Procrastination is our major problem.

We must attack the task of reaching into the ever-increasing high-rise dwellings in our major cities. The most natural method is to form a Bible study group within the complex, but we are stressing evangelism and making that initial contact. A major directory of names and tele-

phone numbers covering your neighbourhood apartment can be purchased. Select a building and send a letter personally addressed, indicating that one of your members will telephone within ten days explaining the work of your church in the community and offering, free-of-charge, a new translation of the Bible. This has resulted in contacting many Christians who have moved into the city but have been "lost in the crowd". Other churches are motivated to reach out and some new contacts are faced with the claims of the Gospel. Try it—you will be surprised at the results.

We must penetrate our High Schools. Christian organizations work diligently in this area. The greatest lack in Canada is the involvement of young people in some meaningful church-associated activity. Often, in our small towns, teens are plagued with loneliness and peer pressure.

Secure a High School gymnasium on a weekly basis, demonstrating a Christian witness through friendship and without undue pressure. This is time consuming but soon the "one-on-one" dialogue begins. The activity must not be denominationally centered but focussed on the purpose of introducing the living Christ and His claims. The plan must be community oriented.

We must use our social contacts. Recently, I was invited to speak at a community barbecue. As the speaker, I was able to become acquainted with many of the visitors and then share as a friend, giving a simple, meaningful Gospel message. Several indicated a desire for further discussion and prayer. Banquet evangelism has had a high profile in our team ministry. The Grant Memorial Baptist Church secured the banquet room of the Holiday Inn, Winnipeg. Sixty couples of the church invited sixty couples to share in a dinner, programme of music and a brief message. Name tags were used to indicate a response, each couple returned home to discuss the event. Several confessed Christ as Saviour.

A meaningful Christian witness has been in progress in many major Canadian cities as individuals have invited friends to see "Joni" or to attend the "Dayuma Drama". A general discussion of the event will pro-

vide ample opportunity for evangelism.

We must create a presence in our community. This can be accomplished by a bus ministry or any door-to-door contact. Begin by using a compass and mark a mileage radius for your church—we consider our parish to extend 3½ miles in each direction, giving us target areas to work in for the purpose of "presence evangelism". This results in your neighbours becoming aware of your interest as a Christian church. One Christmas, in our immediate neighbourhood, we gave a book gift of *The Hiding Place*. When the *Peace Child* was reviewed in the Readers' Digest, we distributed this informative book to 1000 homes. Letters of appreciation were sent to the church. Personal evangelism resulted with a neighbourhood hearing the claims of Christ.



While bus ministry is declining in many churches, one Toronto church continues to use this as an effective outreach. Their brown bus provides a community presence, an opportunity for conversation and dialogue with the parents. Because of this family service, an open door for evangelistic Bible studies, distribution of invitations to special church events and special counselling during times of family stress, continues to be an ongoing ministry.

We must know the key to success in evangelism. The answer is basic—PRAYER. This is the force that shakes the mountain of resistance and initiates the rock slide. Canada has never prayed as a nation or experienced a national revival. Ministers should be urged to meet with their colleagues, not for planning, promo-

tion or dialogue, but for intercessory prayer for their own spiritual needs and for a genuine renewal in their congregations leading to some evangelistic outreach.

A group of church leaders in B.C., Alberta and Ontario, sensing the need to see the church in Canada experience renewal and involvement in evangelism in this decade, have begun a telephone prayer chain, under the title "Canada for Jesus". The Consultation on Evangelism to be held June 3-6 in Waterloo, Ontario, is issuing definite monthly prayer requests to dozens of Canadian periodicals, denominational and church contacts, requesting a distribution to prayer cells in their related ministries.

What about the effectiveness of crusades? This is a method of evangelism but only to be used after long-term community cultivation, thereby accumulating dozens of contacts in order to provide an audience conditioned to hear the Gospel. Crusades are often a gathering of the saints, a time of preaching to the already committed. They have their place. Two years ago in Prince Albert, Saskatchewan, twenty-seven young Canadian Indians confessed Christ. New churches were formed in Matlakatla, Alaska; Churchill, Manitoba and Salmon Arm, B.C. Stories of miracles through gospel crusades are still being told.

So "evangelism is to announce the Good News, however the announcement is made, or to bring Good News, by whatever means it is brought."

I have reviewed the principles of evangelism and suggested some methods, for example: high-rise penetration, using our high schools, developing social contacts, door-to-door contact, using the key—prayer, planning community crusades.

In addition, we could include:

- To offer every home a Bible study course by mail. Some excellent material and training is available from the Canadian Home Bible League, Box 524, Station A, Weston, Ont. M9N 3N3.

- A witness at your local Fall Fair, the Canadian National Exhibition, etc. As an example, in Regina at the Agribition with Cowboys for Christ; a chapter of Athletes for Christ; Sunday morning service with the cow-

boys at the Calgary Stampede. Using the media: radio, cable TV, open air Christian films, drama, shopping plaza special events with church choirs or ensembles. The London Gospel Temple did some effective evangelism in their presentation at the White Oaks Plaza, London, Ontario.

• Churches in specialized evangelism particularly in sacramental or ordinance evangelism. The Mennonite Brethren Church in Carman, Manitoba, conducted a baptismal service for eight teenagers. The parents of one teen invited their non-Christian neighbours to attend the service and stay for a celebration luncheon. The testimony was clear, the results were powerful—the church was involved in evangelism.

• Several churches in the Wasaga Beach area have had a unique opportunity to evangelize through the use of Gospel films in a public drive-in theatre. Harvest Ministries, a Toronto-based evangelistic organization, has assisted several churches in a Summer Resort Beach Ministry. This included discipleship training in visitation and outreach. This is similar to the Children's Summer Ministry conducted by Scripture Union of Canada.

I would be pleased to share additional concepts with church leaders in Canada. ■

Editor's note: Alf Rees is Senior Minister of Banfield Memorial Church, Toronto, Ontario. In the midst of his busy pastoral ministry, Alf has served nationally and internationally as a teacher of pastors, Bible Conference and camp meeting preacher, Bible College and Seminary Spiritual Life teacher, and Evangelist. He is presently serving as Chairman of the Prayer Commission for the "Canadian Consultation on Evangelism", June 6-9, 1983.



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23-30 Dr. Elmer Towns

Jack Stenekes of Janz Team

30-6 Dr. Howard Sugden

Baritone: Robert Regal

AUGUST

6-13 Dr. Howard Sugden

Gene/Ruth Jordan,
Joe/Betty Springer

**13-20 Dr. Howard Sugden and
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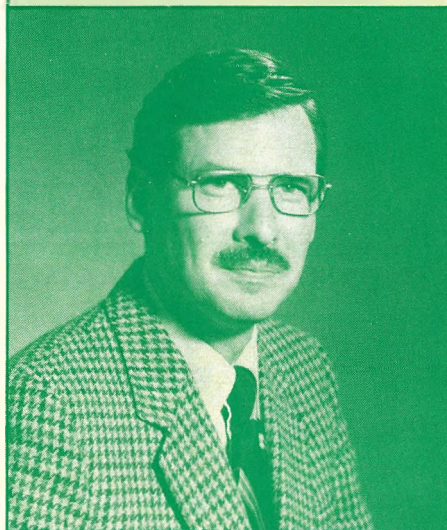


The hundreds of evangelical leaders from Canadian congregations, churches and missions who will gather at the University of Waterloo for a few days this summer, can grasp an opportunity which might never come their way again. The Canadian Consultation on Evangelism, June 6-9, is scheduled at a time when our nation is experiencing economic, social, cultural, and religious upheaval unprecedented in the lives of most Canadians.

After Waterloo '83, will Canada's evangelical leaders move their constituencies in new directions? Or, will the result of the Consultation be a reinforcement of established perceptions and ministry patterns? Behind this brief article lies the conviction that God is calling all branches of His Church in Canada to abandon some cherished perceptions and prejudices as they listen to what the Spirit is saying about the Churches today, and about contemporary unchurched Canadians. There is a danger that Canada's evangelical leaders will choose the broader, more comfortable path of simply repeating the old slogans and reinforcing the strategies and styles of our recent past.

No doubt about it, Canadian conservative evangelicals have "done something right" in the past few decades. In the 1960's and 1970's, the smaller denominations and stricter congregations have evidenced a vitality, prosperity, and growth—in contrast to the "old-line" Churches (Protestant, Catholic and Orthodox) who seemed so much more "liberal" (pluralistic). In these decades, Roman Catholicism was wrestling with a predictable disillusionment and reaction following the renewals and reformations of Vatican II. The three largest Protestant Churches were, in these years, struggling with a failure of nerve and dissipation of focus which was popularized by the "death of God" and other theological

WHICH CANADIANS SHOULD WE SEEK TO REACH?



by Dr. Dennis Oliver

fads. They experienced declining membership and financial support, putting great strains on denominational structures and an almost intolerable inner pressure on so many of their members. Thousands of frustrated "old-liners" turned towards conservative/evangelical congregations and diverted their tithes and offerings towards new (to them) missionary and service agencies.

The result of these trends has been a massive reweighting of the Canadian religious mix—a realignment among the Churches. Evangelical denominations have gained an "equal presence" with their more established and traditional counterparts. Within "old-line Protestantism," the more conservative congregations have become increasingly promi-

nent, with a disproportionately large representation in their denominations' seminaries. Conservative evangelicals, once despised in Canada, seem to have the future assured. A host of related institutions and organizations have developed to service them. As well, they are able to identify with much stronger evangelical and conservative trends in the United States.

Unfortunately, many in the leadership of this newly prospering wing of the Church have misread the signs of the times. First, they have mistaken their growing ranks as proof of evangelistic effectiveness. Buying into (but also misinterpreting) Dean M. Kelly's explanation of *Why Conservative Churches Are Growing*, they wrongly concluded that the clarity and rigidity of conservative religion had an appeal for the emerging secular majority. Kelly taught that without a firm and demanding faith, "liberal" Churches could not relate to the need for meaning that all men and women share. But, as his critics point out, conservative religions meet the needs of those with a pre-established conservative orientation. In terms of Canadian specifics, our evangelical denominations were growing because they had a well-developed ability to retain their children, and could appeal well to those frustrated "conservatives" within the "old-line" churches (Protestant and Roman Catholic). University of Lethbridge sociologist, Reginald Bibby, aptly terms such growth "the circulation of the saints". It must not be confused with the evangelizing of non-Christians. Bibby's two national surveys, as well as my own research and that of others, confirms the relative lack of evangelistic effectiveness among Canadian conservative evangelicals.

A second error in thinking among many evangelical leaders is the assumption that the 1980's will repeat the pattern of the 1970's. But history teaches us not to expect any broad religious trends to continue for long. Specifically, we should realize that the moribund and declining "old-line" churches are enjoying many kinds of renewal. Morale has never been higher in many denominations. The United Church of Canada and its sister, the Canadian Presbyterians, have been experiencing a striking re-

versal of their membership declines and a growth in their national attendance averages. Furthermore, non-attending Canadians are having their own religious awakening and are showing a renewed interest in the "mainline" options (with their ability to offer a continuity with past orthodoxy and a contemporaneity and individual freedom).

As CCOE, Waterloo '83, examines the opportunities and responsibilities of this decade, they will, hopefully, be able to rethink the challenge of Canadian evangelization. Target ministry to specific ethnic and social sub-groups will be a prominent part of their strategy concerns. But what predefinitions and presuppositions (perhaps quite unconscious) will guide their formulations about the broader populations? Specifically, who will be considered "unreached". So many evangelistic strategies have been aimed at redirecting those who are already oriented to the Christian

faith. The tragedy of this approach is twofold. First, it arrogantly divides Christ's Church and shatters our witness. (Better to honour another's affirmations of the triune God than to demand that they have beliefs, experiences, practices, or ethics identical to "ours"!)

Secondly, the "sheep-shuffling" strategies of the past need to be transcended, so that we can (like the New Testament Church) enter the more crucial battle of evangelizing those who do not have our kind of religious predisposition.

The Spirit of God is moving among us, renewing every branch of His Church and awakening the unchurched to their need of Him. The decade before us could well be recorded as one of unprecedented harvest in our land. If Canada's evangelical leaders refuse the temptation of resting content with the encouragements of the recent past, if they remain humble about the present prosperity of their branch of Christ's

Church, and if they open their hearts and minds to the as yet unrealized task of communicating effectively and redemptively with our secular majority, they will lead those within and those without their constituencies to an unprecedented spiritual blessing. May it be so, to the eternal honour of His name. ■

Editor's note: For over ten years Dr. Dennis Oliver has been focusing on the challenge of Canadian evangelization, in research, writing and teaching. At present, he is serving a Presbyterian congregation in Toronto.

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HELPING OTHERS IN 1983

by
Douglas N. Moffat
Executive Minister
The Baptist Union
of Western Canada

There is no doubt that we face 1983 in a different frame of mind than when we started 1982. A year ago, the economic picture was uncertain, but there was a prevailing hope that things would get better. They haven't, of course, and our worst fears have been confirmed. But, the difficult times we are going through can have a beneficial effect. As a society, we will be less inclined to take as much for granted and, hopefully, this will strengthen our resolve to pull together and make less demands on an economic base that has become seriously weakened.

While that may be a timely lesson to learn, it will not of itself meet the pressing needs that many families will face this year because they have lost their income or had it sharply reduced. As churches and individual Christians, we live in the midst of

unprecedented need, and it requires that we find ways to reflect a caring concern.

In short, what can we do to help?

Make Good Use of the Benevolent Fund

Many churches have a benevolent fund. Often, it is little used because needs are minimal. New emphasis needs to be placed on its purpose, and funds need to be allocated discreetly and quietly by pastor and

deacons to those who require assistance. In Old Testament times and New Testament times, careful provision was made for assistance to the needy (Deuteronomy 14:28-29, 24:19-21; Acts 2:44-45, 4:32-35). While government social assistance helps to meet the needs referred to in Biblical times, the caring attitude just outlined should be expressed by the Christian community in tangible ways.

(Continued on p. 11, col. 2)



ALUMNI in ACTION

FOR GOD ON YONGE STREET

by Douglas C. Percy

When Wilma Watson '41 was selected as Alumna of the Year in 1977, I wrote the following:

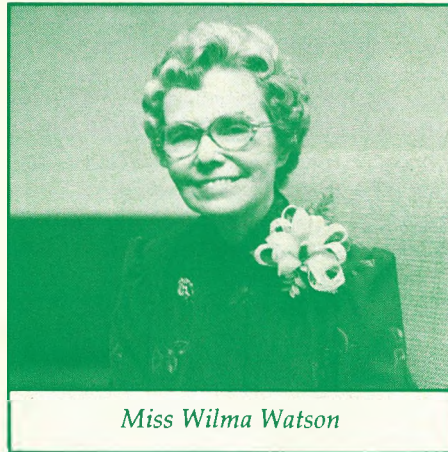
"O Woman! In our hours of ease
Uncertain, coy and hard to please,
And variable as the shade
By the light quivering aspen
made;
When pain and anguish wring the
brow,
A Ministering Angel Thou!"
(Sir Walter Scott)

It was the final line that made me think of Wilma, and I see no reason to change that accolade as she has recently completed 40 years with the Yonge Street Mission, and retired on Dec. 3, 1982, after 4 decades of selfless service for God on Yonge Street.

Wilma came to O.B.C. already an accomplished musician, and trained for a career in business. When God laid hold of her for the Y.S.M., He took her training, her dedication, and love for others and made an alloy that was most acceptable for the task and the time.

The Yonge Street Mission was founded to help needy men, women and children. On "The Strip" (as Yonge Street was known), there wandered the flotsam and jetsam of life. It was to these the Mission ministered, and into that work Wilma entered whole-heartedly. Inside the Mission and out in the open air, she served, "tangling with people and their problems at the Y.S.M. with a God-given flare imitable by few" (from *Contact in the Inner City*).

She cared for the drunks, the hungry, and the children, all of whom made up her parish. In the early days, with few other women serving the Y.S.M., it required a strong faith, a strong stomach and a



Miss Wilma Watson

strong back to care for the people who turned up. As the Mission expanded over the years, she found more and more time to care for its Pioneer Girls' Clubs, and to share in the administration of the work. There are few alumni who have shared in such a history and who have seen so many changes. The daily mission services, feeding, clothing and ministering to the spiritual needs of the people, aided by church groups (and the regular Friday service conducted by the students of O.B.C.) for decades was the main thrust of the Mission. With the changing tempo of the times, a Christian Community Centre was opened to work with the youth of the area.

Other programs have been developed that still continue the original thrust of Yonge Street Mission: the salvation of the men, women and children who make up the population of downtown Toronto.

As for her training at O.B.C., Wilma remembers "the interdenominational mix of students at the College made a deep impression on my life and prepared me for working together with those of all denominations in my years with the Yonge Street Mission. In the book (*God on Yonge Street*) that you wrote for the 80th Anniversary of Y.S.M., you quoted Dr. Jack Scott as saying, 'There is no place anywhere near this place like this place. This is *the* place!' I now echo those words with all my heart."

Wilma has experienced almost half of the long history of Y.S.M.—86 years. And in all that time, there has been no deviation from the original purpose: "To bring as many persons as the Mission shall be able to reach, to a knowledge of Jesus Christ as their personal Saviour." This, too, is the purpose of Ontario Bible College, and it is marvellous to know that the Alumni are adhering to it. As we see in Psalm 68:11, "God gave the Word, and great was the company of those who proclaimed it." This verse so aptly describes our Alumni in Action. God keep us all faithful and busy in fulfilling our task. ■

OBC ALUMNI SERVING IN NEW ZEALAND



Mr. & Mrs. David Jamieson, B.R.E. '73 (Sherry Lee, B.R.E. '71) are missionaries in New Zealand.

Under authorization by Baptist Mid-Missions since 1973, the Jamiesons served with distinction in Jamaica. In 1978 they were transferred to New Zealand, where he has been missionary pastor of Calvary Baptist Church in Mt. Maunganui.

Pastor Jamieson was active in starting Calvary Baptist Bible Institute in February 1981 for the training of New Zealand leadership. When he returns to New Zealand after his current furlough, he plans to develop the Bible Institute and to begin a second church-planting mission in a neighbouring area. ■



O.B.C. ALUMNI CLASS OF '32

**Golden-Milers at Homecoming
October 16, 1982**

From left to right:
(Front Row)

Mrs. Laurene Carnahan (nee Litwiller), Mrs. Florence Hamilton (nee Shepherd), Miss Bertha Belch

(Second Row)

Mrs. Vera Carnahan (nee Bender), Rev. Robert Simpson, Mrs. Maizie Embury (nee Van Dusen), Rev. John McLeod, Miss Nellie Chapman.

Would you like a copy of this photo?

Send \$5.00 with your name and address to Miss Claudette White, Alumni Secretary, Ontario Bible College, 25 Ballyconnor Court, WilLOWdale, Ontario M2M 4B3.

others in our planned recreation and inviting them as our guests can be a very beneficial tonic. The key is to do it in a way that avoids patronage and condescension. Is there some needy family or couple you can help or encourage just by keeping in closer touch?

Sensitivity to Economic Limitations

When people are hurting economically, we need to be sensitive to their scaled-back life style. Things previously taken for granted may now be unaffordable. We should not suggest any social activities to someone who cannot respond because it is now beyond their means. An evening out may no longer be possible, etc.

Passing Things Along

I prefer the term "hand-alongs" rather than "hand-me-downs". How often my wife and I have benefited from "hand-alongs" for the children, etc., not out of economic need but simply because family and friends had clothing and toys which their children no longer needed. The sharing of such things just makes good sense and is to be encouraged no matter what the economic circumstances. How much more sensible when economic needs are heightened. Do you know of any family that could benefit from "hand-alongs" that could be offered gracefully and quietly?

The Care of the Church

The above suggestions are very elementary and could be added to. The important thing is a caring spirit. I am convinced that where real needs are present and a church really cares, deacons and elders taking the needs seriously and addressing them prayerfully and carefully will find ways to assist as the Holy Spirit stimulates us to be innovative and imaginative. What is true for the church can be true for us individually.

If the hard times through which we are passing can teach us new lessons, then these times can also reveal new blessing. I sincerely trust that these times will teach us how to be more caring and concerned for each other. ■

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HELPING OTHERS IN 1983

(Concluded from p. 9, col. 3)

Help Others to Help Themselves

If there are jobs that need doing that could be done by someone unemployed whom we know, we should make such opportunities available to them. Churches might consider this when contracting out major painting or cleaning projects, etc. Is there some job you could offer to someone which would help him as much as it would you?

The Ministry of Encouragement

Families hurting economically need all the encouragement and support they can get. When one is feeling discouraged and uncertain, spending time with friends and benefiting from their warm hospitality can be good therapy. Including

GIVE EYES TO A CHILD LOSING HIS SIGHT!

In Bangladesh and India alone more than 80,000 infants go blind every year – for good! The sole reason for this is Xerophthalmia, caused by Vitamin A deficiency.

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WINDOW on the WORLD



Editor's note: Focus on Canada—Part I appeared in the June 1982 issue, p. 12, and Part II—Dec. 1982, p. 14.

FOCUS ON CANADA Part III

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

As we continue our examination of the Christian scene in Canada (and, in later issues, around the world), it is necessary to take a look at theological education. Many Christian leaders support the axiom that "as goes theological education, so go the churches". In other words, signs of vibrant life in Canadian theological education should augur well for the future of Christianity in this country.

Protestant theological education in Canada has traditionally been associated with urban institutions which were founded by the larger denominations in the nineteenth and early twentieth centuries. In recent years, these theological institutions have become geographically clustered in five main centres—Halifax, Montreal, Toronto, Saskatoon and Vancouver. A few of the older theological colleges have, however, managed to survive on their own, while others have become regional centres of Continuing Theological Education.

While there is considerable variety of theological presentation in such

institutions, it is encouraging to see certain developments.

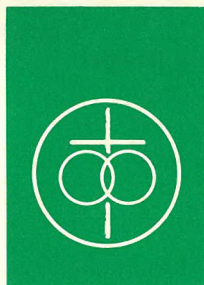
Acadia Baptist Divinity College is exercising an increasingly positive influence among the Atlantic Baptists. It is becoming so attractive that in this current academic year (for the first time in decades), there are no Baptist students from the Maritimes at Gordon-Conwell Seminary in Boston. Recognizing that almost half of Canada's Baptists are in the Atlantic Provinces, then the position of Acadia is one of great importance.

The Montreal Diocesan Anglican College has assumed new direction under Bishop Reginald Hollis and Principal Tony Capon, who for years directed the work of Scripture Union. Tom Wright, who taught with great acceptance at our O.T.S./I.V.C.F. "Build Your Faith" Seminar in

August 1982, also teaches New Testament studies at Montreal Diocesan.

Clark Pinnock at McMaster is recognized worldwide as one of the leading evangelical theologians of our day. He is deeply involved in movements of revitalization in the Baptist Convention of Ontario and Quebec.

R. K. Harrison and Richard Longenecker are at Wycliffe College in Toronto. Harrison's *Introduction to the Old Testament* is standard fare among evangelicals. In addition to Longenecker's widely read monographs, *Paul, Apostle of Liberty*, *The Christology of Early Jewish Christianity* and *Biblical Exegesis in the Apostolic Period*, Longenecker is developing a remarkable group of doctoral students in New Testament. What F. F. Bruce did at



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Manchester in the 60's, and what Howard Marshall has been doing at Aberdeen, Longenecker is now doing at Toronto—drawing students worldwide and sending them out as competent and dedicated New Testament scholars for the enrichment of the whole Body of Christ.

Then there are the Bible Colleges. It would require an article in itself to deal with these institutions, but it is well to remember that western Canada, particularly western Saskatchewan and Alberta, have more Bible Colleges per capita than any other place on earth. In central Canada, the four main Bible Colleges all have accreditation with the American Association of Bible Colleges. O.B.C. has enjoyed full accreditation for a number of years. Emmanuel Bible College in Kitchener received it a couple of months ago. Eastern Pentecostal Bible College in Peterborough has received applicant status and hopes to have achieved full accreditation within a relatively short period

of time, as does London Baptist Bible College.

Another form of theological education that can merely be mentioned is that of Religious Studies departments in the universities. Certain scholars in these departments deserve specific recognition for their contributions to Christian theological education, for example, Peter Craigie of the University of Calgary, author of *The Book of Deuteronomy* in the New International Commentary on the Old Testament; Larry Hurtado of the University of Manitoba; and Paul Garnet of Concordia University in Montreal.

Undoubtedly, the most interesting development in recent years has been the emergence of a number of new graduate-level, evangelical, theological colleges and seminaries across the country. The story has been most dramatic in the West. In 1970, both Regent College in Vancouver and the Canadian Theological College of the Christian and Missionary Alliance in Regina commenced operation. In 1972, Central Pentecostal College in Saskatoon added a seminary division. In 1973, Winnipeg Bible College spawned Winnipeg Theological Seminary. In 1976, the Fellowship Baptists made Northwest Baptist Theological Seminary in Vancouver a distinct entity. In 1979, the Baptist Union of Western Canada (Convention) founded Carey Hall in Vancouver, and in 1980 the North American (German) Baptist Conference began to offer full theological

training at North American Baptist Divinity School in Edmonton. Briercrest Bible College, just west of Moose Jaw in Saskatchewan, plans to begin offering seminary instruction on a "summer-only" basis in 1983.

In Central Canada, the growth has not been as remarkable, but the Fellowship's Central Baptist Seminary has continued to develop its graduate program. London Baptist Seminary and our own Ontario Theological Seminary were both founded in 1976.

Although most of these new theological colleges and seminaries have arrived on the scene without much fanfare, historians may look back on the 1970's as something of a golden age in the development of Canadian theological education. And, if it is true that "as goes theological education, so go the churches", then the development of these new institutions may be of the most profound significance for the future of Christianity in Canada. ■



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BOOK REVIEWS

MANAGING YOUR EMOTIONS

Author: Erwin Lutzer
Christian Herald Books (distributed
by Triwel), 1981,
170 pp., \$9.55 (Can.)
Reviewed by Miss Jan Potz
O.B.C. Faculty

Have you ever said to yourself, "If I could only stop my feelings, I could be a dynamic Christian. If only I didn't have to struggle with my feelings, think how the Lord could use me!" Most of the time, we see our emotions (especially, what we perceive to be the negative side of them) to be a bother and a hindrance to spiritual growth and a life of faith. In fact, at times we may feel that our feelings are completely out of control and that can be very scary.

Lutzer begins by pointing out that God Himself is an emotional Being who expresses anger, pleasure and compassion. God made us in His image. He gave us emotions to provide colour, depth, balance and wholeness to our lives. To deny what we feel is destructive. We need to look for God's answers for our emotional needs, allowing Him to guide us to emotional wholeness.

The author deals specifically with the following emotions: love, depression, rejection, fear, loneliness, anger, disappointment, regret, bitterness and sorrow. In a style that is very easy to read, the author blends examples from his own life with insights from Biblical characters. We are not alone in our desire to deal with our emotions. Most Biblical characters had the same struggle, and some tremendous lessons and principles are presented. At the end of each chapter, there is a list of questions for practical application and to encourage further pursuit of the topic.

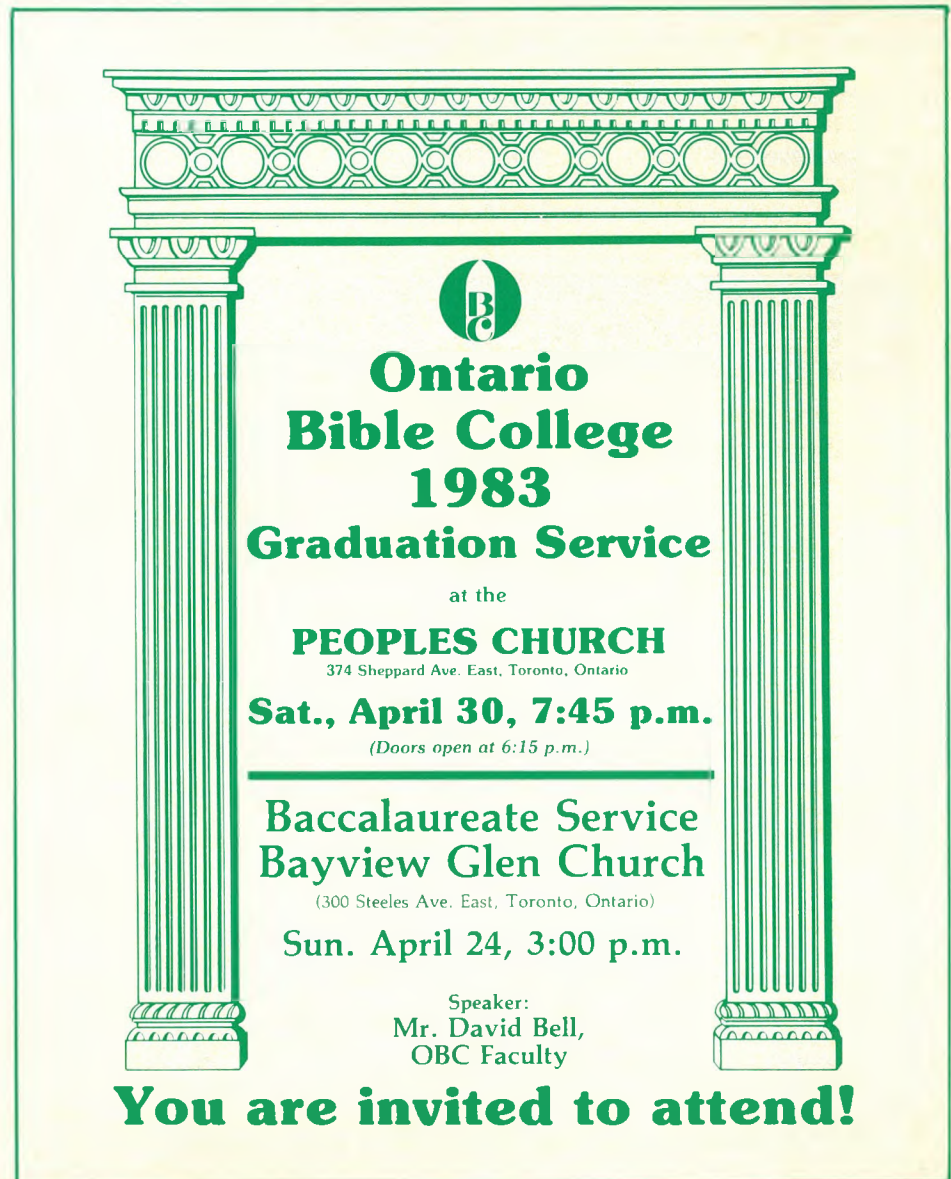
If our emotions are not going to manage us, we must manage them. Through the power of the Holy Spirit, we can choose what we are going to do with our feelings. This book will be helpful and provocative in the walking of that path. ■


FREEDOM AND FAITH

Editor: Lynn R. Buzzard
Crossway Books, 1982,
168 pp., \$14.95 (U.S.)
Reviewed by Dr. Douglas Webster
O.T.S. Faculty

Freedom and Faith is a collection of essays presented at a conference convened by the Christian Legal Society which addressed the issue of the impact of law and government policy on religious freedom. The book examines the emergence of secular humanism and its repressive political and legal impact in religious liberty.

The contributors cover a broad spectrum of personal experience and special concern. Chuck Colson makes an urgent appeal for Christian involvement in prison reform. Georgi Vins effectively represents the persecution and spiritual strength of Russian believers. Francis Schaeffer laments the silence of Christians in the face of today's humanistic takeover. He suggests the legitimacy of civil disobedience on the "appropriate level" as a response to the tyranny of secularism. Joel Nederhood of "The Back to God Hour" believes "God-fearing citi-




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BOOK REVIEWS

zens" cannot rest in our present "idolatrous culture" until the human rights of unborn children are protected, "until a form of education which reflects the Biblical perspective exists in our land without penalty and without prejudice", and until social justice is achieved insuring "that all citizens benefit equally from our common life together."

While the essays reflect a shared concern for religious liberty and a common call for Christians to become involved, there are differences of perspective. William Ball, an expert on constitutional law, seems to equate "public policy", government regulation and "compelling state interest" with the will of secularism. He conveys the impression that government is intent on destroying religious freedom. He offers the Bob Jones University case as an illustration. The I.R.S. threatened to revoke

the tax-exempt status of Bob Jones University on the grounds that the University prohibits inter-racial dating and marriage of its students. What concerns Mr. Ball is not the charge of racial discrimination but the principle of government encroachment on the freedom of a religious body, with the threat of severing "the lifeline of tax-exemption".

Bernard Zylstra, professor of political and legal theory at the Institute for Christian Studies in Toronto offers a more positive perspective of the role of government and presents a Biblical rationale for political and legal responsibility. Religious involvement in such areas as education, health care, fund raising, and welfare, overlaps with the legitimate responsibility of the government. In my opinion, his chapter does the best job of responding to both secularism and the growing complexity of politi-

cal life. Zylstra predicts that Canada will be entangled in the same legal labyrinth now facing the United States, "with respect to the religious rights of the mediating structures" because the Canadian Charter of Rights and Freedoms does not go far enough in disestablishing secularism and protecting the free exercise of religion.

Freedom and Faith should be read not only by lawyers and politicians who are concerned to exercise Christian responsibility in their vocations but by all Christians who take their "heavenly citizenship" seriously enough to live for Christ here and now in the social and political arena. ■

WHY CHRISTIANS BURN OUT

Author: Charles E. Perry, Jr.
Thomas Nelson Publishers, 1982
167 pp., \$4.95 (U.S.)

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

With the pressure inherent in the work environment of so many today, the subject of 'burn out', or just feeling slightly scorched, is of interest. Help in such a book comes first from a Christian identifying some of the outer and inner stresses that all experience, and taking them with appropriate seriousness.

With some definition ('burn out' describes "job stress and reactions to such stress", and 'burn out' describes "negative work-related attitudes and behaviours"), the main strength of the book is the stories. That may be its weakness as well.

Perry identifies (along with Cary Cherniss, a burnout expert) six factors that can lead to the "drying out" that can then result in burn out if not adjusted, or adjusted to: unrealistic expectations, job saturation, stifled goals, insufficient potential, low self-esteem, and failure after success. He adds a seventh—lack of personal support.

Perry encourages realistic understanding of the nature of a particular

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BOOK REVIEWS

career by pointing out the factors as examined in a recent University of Michigan study, ie. the illusions people have about high stress jobs, the illusion of job autonomy, the illusion of how interesting a job will be, that credentials will equate competence, that colleagues in some jobs will have unity, the shock of having ungrateful clients, that a professional will have all the answers.

It is an easy-reading book. ■

UNGER'S COMMENTARY ON THE OLD TESTAMENT, Vol. 1

Author: Merrill F. Unger
Moody Press (R. G. Mitchell, distributor), 1981,
1132 pp., \$21.75 (Can.)

Reviewed by Mr. Glenn Wyper
O.B.C. Faculty

This well-known former professor of Old Testament at Dallas Theological Seminary has provided a clearly written, dispensational commentary on the first two-thirds of the Old Testament. An introduction of two or three pages concerning some main

issues is given for single books, such as Genesis, and for a group of books, such as 1 and 2 Samuel. This is followed by a detailed outline of the book or books introduced. The outline titles then become the major headings within the commentary itself. The discussion moves section by section through the Scriptures, with the words being commented upon appearing in dark print. The text is the King James Version, supplemented at times by reference to more recent translations and occasionally to the Hebrew in transliterated form.

The author's comments are consistently conservative. Such an ap-

proach can be seen in his view that Moses wrote the Pentateuch, that the integrity of Job would be impaired if that book were fiction or an allegory, and that the Song of Solomon is to be understood typologically. Attention is paid, nonetheless, to recent research, especially to the findings of archaeology which illuminate the scriptural text.

This volume and the one to follow (Vol. 2) will provide a helpful introduction to the Old Testament for those who do not have larger commentaries on individual Old Testament books. It will also be a welcome addition for Merrill F. Unger fans. ■

WHAT . . . IF . . . ?

What kind of a church would our church be,

If everyone lived just like me?

What would the size of our church be,
If every member did no more than me?

What kind of meetings would our meetings be,
If all prayed for their success just like me?

What would the value of our prayer meeting be,
If no member attended more than me?

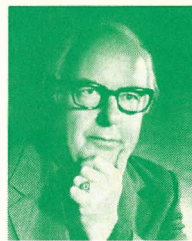
In what condition would our finances be,

If every member paid just like me?
Am I pushing my church as I should be

Or is my church carrying me?



Ontario Theological Seminary 1983 Graduation Service



Guest Speaker:

Rt. Rev. Desmond Hunt
Suffragan Bishop, Anglican Diocese of Toronto

Sat. May 7, 8:00 p.m.
Bayview Glen Church

(300 Steeles Ave. East, Toronto, Ontario)

THINGS TO COME

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

1. Our Commitment: Scripture—Dec. 1980, p. 16.
2. The Doctrine of the Trinity—Mar. 1981, p. 16.
3. Our Lord Jesus Christ—June 1981, p. 17.
4. Good News About Man—Dec. 1981, p. 8.
5. Salvation—Mar. 1982, p. 8.
6. THINGS TO COME:

We believe that, at a day and hour known only to God, our Lord Jesus Christ shall come again personally, bodily, visibly, gloriously, to establish His Kingdom of righteousness and peace. We believe in the resurrection of the just and of the unjust, and in the eternal blessedness of the redeemed and the eternal punishment of the unjust.

Mark 13:32; John 14:1-3; Acts 1:11; Rev. 1:7; Matt. 24:27, 30, 36-39; 1 Thess. 4:13-18; Titus 2:13; John 5:28, 29; Acts 24:15; Matt. 25:46; John 3:36; Rev. 20:11-15

Great Expectations

With all due apology to Charles Dickens, we are people with truly "great expectations". In a world plagued with pessimism, we dare to have hope.

Person: Our "blessed hope" is far grander than the mere fulfillment of some prophetic scheme. It has to do with the appearing of the great God who is our Saviour, the Lord Jesus Christ (Titus 2:13). We hold firmly to "the promise of His coming," despite the scoffing scepticism of a degenerate generation (Acts 1:11; 2 Peter 3:4). We believe that He will come again and receive us to Himself (John 14:1-3).

Purpose: We do not know precisely when Christ shall return. Whatever the charts of eschatological speculators may say, the day and hour of Christ's return are known only to God (Mark 13:32). But we are not left in doubt regarding the purpose of



by
Dr. Mariano DiGangi
O.T.S. Faculty

His coming.

Related to His advent is "the resurrection of the just and the unjust" (1 Thess. 4:13-18; John 5:28, 29); the full manifestation of "His Kingdom of righteousness and peace"; and the final judgment of the world, with "the external blessedness of the redeemed and the eternal punishment of the unjust" (Acts 24:15; Matthew 25:31-46; John 3:36; Revelation 20:11-15).

Great Implications

Biblical prophecy was not given to create profits for prophets who presume to know more about the end than God has seen fit to reveal. Nor is eschatology meant to stimulate sectarian strife or promote irresponsible escapism. Consider its great and very practical implications.

Evangelism: If God has set a day in which the world will be judged by

Jesus Christ, its risen and righteous Ruler, then we must energetically evangelize so that the uncommitted may come to repentance for sin and faith in the Saviour (2 Cor. 6:2; Acts 17:30, 31; 2 Pet. 3:9).

The prospect of judgment should not lead us to gloat over the doom of the impenitent or speculate about the destiny of the unevangelized heathen, but provide a powerful incentive to compassionate service and witness while there is time.

Ethics: The Christian hope is meant to promote holiness. Related to a solid experience of God's saving grace and a lively expectation of Christ's glorious appearing, is a life-style marked by the uprooting of "ungodliness and worldly passions" and the cultivation of "self-controlled, upright and godly lives in this present life" (Titus 2:11-14).

If we hope to be with Christ and like Christ, and we truly long for His return, we ought now to pursue that purity patterned after the character of our Lord (1 John 3:1-3).

The millennium can be described as a thousand year period of peace over which Christians fight (theologically). But if we look forward to a new heaven and a new earth in which righteousness dwells, we should be occupied with the pursuit of holy living rather than preoccupied with the exact dimensions of the Holy City (2 Pet. 3:11-14).

The Lord who has entrusted us with time, talent and treasure will come again. In that day of reckoning, what shall we tell Him about our stewardship of His gifts? Will tasks left incomplete, good causes left unfunded, and desperate needs left unrelieved, become evidence against us? Or will we be commended for the faithfulness of our stewardship by the returning Lord? (Luke 19:11-27).

Endurance: In this world, we all have responsibilities to fulfill and troubles to bear. Only hope enables us to endure. If we have an "endurance inspired by hope," we will not give up, but persevere to the end (1 Thess. 1:3). Ahead is a universe of glory. "Therefore . . . stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain" (1 Cor. 15:58). ■

IN MEMORY OF MRS. J. B. RHODES

When Mrs. J. B. Rhodes died on November 1, 1982, another strong link in Ontario Bible College's long history was snapped. When she arrived with her husband, Dr. J. B. Rhodes, at Toronto Bible College in 1936, there began a life-long association that together they shared at the College.

In 1939, Mrs. Rhodes, a qualified teacher, also assumed a faculty responsibility. There were many students who came to the College lacking a high school diploma but feeling the call of God to the ministry or missionary work. Mrs. Rhodes shouldered the burden of seeing them through the difficult period of "make-up" work. First, she initiated a Preparatory School, and subsequently a "Matriculation Department". She instilled in her students such a love of learning, that many not only successfully took Grade XIII, but some went on to University and Graduate work, attaining high academic honours, and submitting their new skills to the work of the Lord Jesus Christ.

One such student was so enamoured of study, that he took a double course with Mrs. Rhodes, and subsequently became a Christian worker on a university campus, developed a student drop-in centre, and several other significant Christian programs.

Mrs. Rhodes was always the gracious hostess, competent teacher, and the friend of many. When her husband, Dr. J. B. Rhodes, succeeded Dr. John McNicol as Principal in 1946, she had a closer tie with the College. When he died of cancer in 1953, there was double loss to the College, for Mrs. Rhodes vacated her honoured position, and left her teaching position.

Around the world there are many who, today, would rise up and call her "blessed". There are still some of us who can recall the memory of a great lady, a fine teacher, a good friend and an outstanding Christian. When she had completed 25 years at the College, the yearbook of that year (then called "The Gateway") dedicated the book to Mrs. Rhodes with these words: "This year we celebrate Mrs. Rhodes' quarter-century of faithful and devoted service to God at the College. An able and dedicated teacher, she loves both her subjects and her students. Many a student has come to know the joy and fascination of study under her skilled direction. With gratitude to God for her service, we salute Mrs. Rhodes, and dedicate our Gateway to her, with the prayer that she may long continue her greatly valued ministry in the College."

So say we all! For that prayer has been fulfilled. ■

D.C.P.

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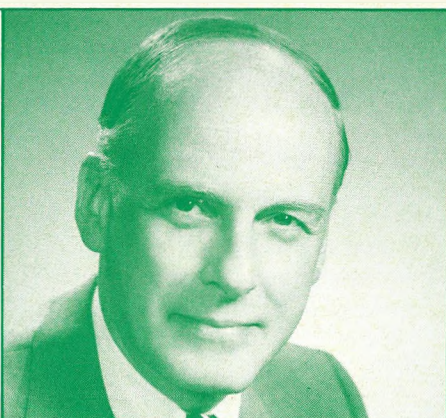
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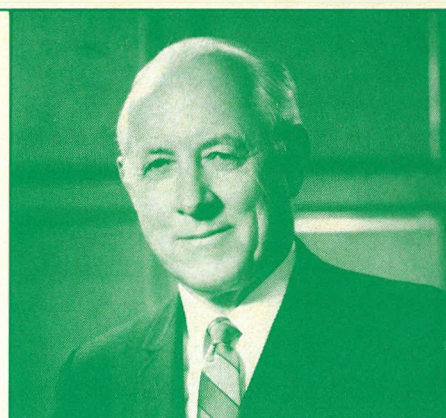
COLLEGE AND SEMINARY NEWS



Mr. L. Claude Simmonds



Mr. Gordon Johnson



Mr. Robert McClintock

OBC/OTS BOARD ELECTS NEW CHAIRMAN

At the November meeting of the Board of Governors of Ontario Bible College and Ontario Theological Seminary, **Mr. Claude Simmonds**, Board Chairman, retired from this responsibility after six years of effective leadership. He will continue to serve as Honorary Chairman of the Board.

Mr. Gordon Johnson was elected the new Chairman. He is a member of Wishing Well Acres Baptist Church, and Vice-President of Finance for the Imperial Life Assurance Company of Canada. Mr. Johnson is an active Christian layman, having recently served for three years as the Chairman of the Board of Governors of Yonge Street Mission.

Also at the November meeting, **Mr. Robert McClintock** was honoured for long years of very close association with OBC/OTS. He was a member of the Board of Governors of London College of Bible and Missions since 1965. After its merger with Toronto Bible College (to form O.B.C.), he assumed Chairmanship in 1969 and continued in this capacity until 1976. It was during his tenure that the new O.B.C. campus in Willowdale was purchased and the Ontario Theological Seminary was founded.

We are grateful for the men who serve so faithfully and with distinction on our Board and Corporation. ■

*Dr. Victor Adrian
OBC/OTS President*

OBC/OTS SPIRITUAL LIFE CONFERENCE FOLLOW-UP

**by Dr. Gordon Stephens
O.B.C. Dean of Students**

Is the generation gap a necessary thing that can't be avoided? Not when Dr. Andy Telford is the preacher! At eighty-seven years young, Dr. Telford had excellent rapport with the students during our Spiritual Life emphasis week, Sept. 20-24, 1982. It was common to overhear positive comments such as, "He seems to know so much!" Many students expressed their appreciation for his ministry.

Dr. Telford touched on familiar themes that cannot be rehearsed too much . . . "Get to know your Bible well. Learn to apply the Scriptures to your daily life." He did expositions of Galatians 5 and Romans 12. He challenged us to have a Christ-centered life, a Bible-anchored life, a prayer-supported life, a love-motivated life, and a joy-filled life. A very practical message on "How to know the will of God" was much appreciated.

OBC/OTS students are enthusiastic and committed to the task of spreading the Gospel. Dr. Telford's ministry was a positive reinforcement. We thank God for sending him our way. ■

REACH THE CITY FOLLOW-UP

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

On November 16, 1982, Ontario Theological Seminary sponsored another "Reach the City" Conference to assist pastors and Christian workers in their ministry of sharing Jesus Christ with the people of Metro and other nearby cities. The leader was Dr. Roy Bell, former pastor of First Baptist Church, Vancouver, and now Principal of Carey Hall on the campus of the University of British Columbia.

Perhaps the first outstanding impression was that here is a man who is dealing with Canada, where we are called to work and serve. So often in situations such as this we go to other countries for our experts. This approach may indicate both imagined and real inadequacy among Canadians, as well as ignorance of our own resources fostered by our regionalism. Anyway, it was good to have someone talking about our world—who knows it, is concerned about it, and ministers effectively to it.

Alongside the first impression was the awareness that although the speaker is low-key, he is a highly intelligent, articulate, and competent Christian brother. And you always listen to people like that with increasing respect.

As the day proceeded, we also became aware that we were hearing a Christian statesman. Roy Bell was realistic and then he "thought big" to meet the demands. How tragic to have a small-minded and circumscribed Christianity, and how invigorating to be ministered to by one who has consecrated his singular abilities and gifts and shares with his Lord and the apostles a culture-wide vision and a spirit of anticipation.

Running throughout the whole day was the sense that Roy Bell is a very creative servant of Jesus Christ. When he spoke on "Structuring the Church to Reach the Canadian City" and "Constructing Programs that Challenge the Canadian City", we realized that we were in the presence of a man in whom knowledge, intelligence, faith, and call are linked with imagination, vision and administrative know-how. Canadian churches are not exactly surfeited with creative people so we were all gripped and stimulated when Roy spoke of ministry through doors which so often seem closed to the rest of us, or are not even seen.

Completing the day's program, John McLaverty, Roy Bell's former assistant and now pastor of Spring Garden Baptist Church in Willowdale, Ontario, presented the ministry of "Hobbit House", a unique form of outreach in a home adjacent to First Baptist in Vancouver. As he spoke of the aim of Hobbit House to provide an atmosphere of warmth and acceptance, we sensed that here is a profoundly relational ministry where Jesus comes to people across the bridge of Christian sacrifice, vulnerability and love. Here is a beautiful wedding of the Christian servant being in the Body of Christ and in the world at one and the same time.

The participants in last November's "Reach the City" Conference at O.T.S. came away challenged, encouraged and excited about ministry in the city in the name, grace, power and authority of Jesus Christ. ■



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OBC/OTS STAFF UPDATE

Mr. Ronald MacDonald has recently joined us as an OBC/OTS Field Representative, after serving in a similar capacity with World Vision. He also has experience in business management. He is familiar with OBC/OTS since he is studying for a Bachelor of Theology degree in our Evening School.

Rev. Jacob Small, B.Th. '65, assumed the position of Director of Alumni and Church Ministries, effective January 1, 1983. He brings to the position, 18 years of pastoral experience. Most recently his pastorate was at the Memorial Christian Church (Stouffville, Ont.) of the Conference of the Congregational Christian Churches of Ontario.

Mr. Larry Moorhouse '80-'82 and *Mr. Malcolm Ross*, B.Th. '82, have recently joined the maintenance staff of our Campus Operations Department on a full-time basis.

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Living memorial gifts have been received recently by OBC/OTS to honour the following people:

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Mrs. Jane Locke
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STEWARDSHIP CORNER

THE CHRISTIAN USE OF MONEY

by Dr. James Halteman
Chairman of Economics,
Wheaton College

There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. For the love of money is the root of all evils; through this craving some have wandered away from the faith and pierced their hearts with many pangs."

1 Timothy 6:6-10

"It's not how much money you have, but how you use it." Students often use this common phrase when first confronted with ethical questions about the use of income. No doubt they've learned it in their Christian homes and churches, where the principle has been taught for years.

Unfortunately, when the next logical question arises, the easy answers disappear. **Just how should a Christian use his money?**

Almost any answer to this question invites the charge of moving from preaching into meddling. Christians primarily have held to two maxims: live within your means, and give ten percent of your income to the Lord's work.

To stop there, however, is to sidestep some of the most important ethical dilemmas of our time. These guidelines, while sound, are woefully inadequate in today's complex financial world. A new approach which takes current economic factors into account is needed before the

Christian can apply Biblical principles to the use of income.

Broadly speaking, income can be used in one of four ways: for consumption, productive savings, unproductive savings, or charity.

Consumption includes anything spent on items used in maintaining our standard of living. Food, clothing, shelter, recreation, and personal care items fit this category.

Productive savings is income used directly or indirectly for capital investment. One may invest capital directly into his own business in order to make it more effective, or channel capital through financial instruments like primary stocks, bonds, or savings accounts. In either case, the investment usually enhances the strength and productive ability of the economy.

Unproductive savings is income spent on speculation, which is not intended to increase the flow of goods and services in the economy. Buying precious metals, antiques with no sentimental value, collector's items, or unused land, for example, would not increase the economy's productive output and would thus be unproductive savings or hoarding.

Charity is money given essentially to benefit others, with no expectation of personal gain. Regardless of how charity is defined for tax or accounting purposes, the Christian should remember that how the money will be used and the motive for giving are important here.

Although these four categories are not always clearly delineated, they serve as guidelines in discussing the Christian use of money.

Here the distinctives of our modern economy become apparent. The economy of Biblical times was agrarian, not industrial. People of that time knew nothing of our applied technology, economic ma-

chinery, or complex investment schemes. Output came from land and labour, with minimal capital for investment.

Consequently, productive savings was irrelevant in that system. People could consume, hoard, or give, but productive investment was hardly an option.

Scripture clearly condemns sumptuous living, non-productive accumulation, and hoarded wealth. "Come now, you rich," wrote James, "weep and howl for the miseries that are coming upon you. You have laid up treasure for the last days. Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire" (James 5:1, 3).

But what of productive investment? The Bible is not explicit on wealth accumulation of this kind. Unfortunately, the church has done little to deal with issues of wealth accumulation in the form of productive capital.

Given this discussion of the nature of income, how should a Christian use his money? I suggest five propositions that may help the Christian in financial decision-making.

First, a Christian must determine what standard of living is appropriate for his family, and make his consumption spending commensurate with that standard. Although we are tempted to make this an individual matter, the community of believers with whom we identify should be an important reference point. There should not be a wide gap in living standards among the members of the local church with which the Christian associates. Neither should the standards be so high that it is beyond the reach of others in the local community, lest the believer be guilty of separating himself from

those he was meant to serve.

Second, unproductive investments and hoarding for future security should be vigorously discouraged in the Christian community. Christ did not approve of this, nor should His followers.

Third, productive investment should be handled in a way that honours Christ and furthers the Kingdom of God. For example, a liquor stock paying a 15 percent return should not be preferred to a stock purchase in a clothing manufacturing firm which pays an eight percent return. For the Christian, the personal rate of return is not the determining factor. The social and moral costs of liquor use must also enter the calculations. Thus, what is good business for the non-Christian may be bad stewardship for the Christian if Christ-honouring goals are not being served. The social and moral costs of liquor are obvious; however, many other ventures have less obvious but very real costs that the secular markets leave unrecorded.

Fourth, the Christian community must give its best prayerful wisdom and support to the Christian business person who regularly must choose whether to spend his excess income on valuable productive investments or charity. This moral dilemma is often misunderstood by Christians who are not business-oriented. To put it more graphically, if the money

spent in developing the printing press could have saved 50 people from starvation, what should the investors have done?

Fifth, any money the Christian receives as a tax refund because of charitable contributions should also be given to charity. For example, a person who determines to give \$100 to the church and receives a \$20 tax refund after taking the \$100 deduction has really only sacrificed \$80. If he gives the \$20 refund to the church, he fulfills his original intent to sacrifice \$100.

While these suggestions are not intended as a comprehensive guide to the Christian's use of money, they will hopefully stimulate fresh thinking in what has been one of the most neglected areas of our practice of faith.

Ideally, the careful, informed stewardship which the Lord requires of us should become an act of worship and an expression of thankfulness to the God who supplies our needs. ■

—Reprinted from *InForm*, Bulletin of Wheaton College, July 1982.
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OBC/OTS CALENDAR

Mar. 1-3 Mar. 8	Academic Lecture Series London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Commissioners Rd. E., London
Mar. 15, 17	OBC Evening School Registration—Diploma Division—Part II—Spring Semester
Mar. 28, 29	College-For-A-Day
Apr. 4-8 Apr. 12	Evangelism Week London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Commissioners Rd. E., London Toronto Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:30 p.m. on OBC/OTS Campus
Apr. 13 Apr. 24	Student Workathon OBC Baccalaureate Service, 3:00 p.m., at Bayview Glen Church, Steeles Ave. east of Bayview
Apr. 26-29 Apr. 29-May 4 Apr. 30	OBC Final Exams OTS Final Exams OBC Graduation, 7:45 p.m. at Peoples Church, 374 Shepard Ave. E., Willowdale, Ont.
May 1-15 May 7	OBC Octet & Chamber Choir Tours OTS Graduation, 8:00 p.m., at Bayview Glen Church, Steeles Ave. east of Bayview
May 9-June 27 May 10	OBC Summer Evening School London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Commissioners Rd. E., London
May 27	Semi-Annual Meeting of OBC/OTS Board & Corporation, 7:30 p.m.
June 13-24 June 14	OTS Summer Session London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Commissioners Rd. E., London
Aug. 23-28	OTS/IVCF "Build Your Faith" Series

A PLACEMENT SERVICE

is offered by Ontario Bible College (co-ordinated by Rev. Jim Cunningham of the Pastoral and Field Education Departments) providing:

- assistance to churches and organizations in locating needed personnel;
- Contact with churches and organizations for graduating students, Pastors, and Christian workers.

Write or phone:
Ontario Bible College
Pastoral/Field Ed. Dept.
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Willowdale, Ont. M2M 4B3
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NEW ALUMNI DIRECTOR APPOINTED

Rev. Jacob Small, former pastor of the Memorial Christian Church, Stouffville, Ont., has been appointed as the new full-time Director of Alumni at Ontario Bible College and Ontario Theological Seminary. He succeeds Rev. James Vold whose health would not allow him to continue in this capacity. The following is Rev. Small's testimony.

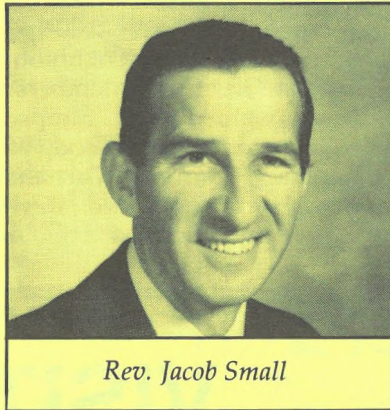
"I was born and raised in Western Canada.

"The typical materialistic and secular Canadian lifestyle was the norm for me for the first 17 years of my life. It was at that point that my life took on a new dimension and a new direction. It came about when one of my brothers was killed in a logging accident. This event triggered many questions in my mind as to the purpose and meaning of life.

"A retired Anglican minister and his wife became instrumental in pointing me to the Bible and to Christ for answers to my questions. Because I had never attended Sunday School or church before, it was suggested that along with the Bible, I use *Egermier's Bible Study Book* to help me understand more clearly the Good News of the Gospel. With the aid of this minister and his wife, I committed my life to Christ.

"Attendance at a local church became a regular practice every week. Spiritual growth followed as there was exposure to such radio preachers as C. Manning, Dr. Oswald Hoffman, Billy Graham, Myron F. Boyd, Charles E. Fuller, etc. Sundays became Bible-learning days.

"With the desire for more Bible knowledge came the desire for Christian service. So involvement in Sunday School became another area of experience.



Rev. Jacob Small

"While working at a local builders' supply, my desire for Christian training grew. After five years, this brought me to Toronto to the Anglican Church Army headquarters where I was a student for two years. In the course of events, I was pleasantly surprised to discover that an Anglican (Rev. E. L. Simmonds) was the principal of Toronto Bible College. This College had been advertised in the *Canadian Churchman*, the national Anglican paper which I had received periodically at home.

"In 1965 I graduated from Toronto

Bible College with a Bachelor of Theology degree. Sixteen years of pastoral experience took me to Smiths Falls, Toronto, and Stouffville.

"From my days as an O.B.C. student, I have valued the interdenominational unity in Christ evidenced in the College and amongst the graduates. Today, when decisive elements fracture the Church, the body of Christ, this oneness in Christ gives a powerful witness to the reality of our faith. One of my joys will be to promote that genuine fellowship between true Christians and to encourage the demonstration of true love, which Jesus said would convince the unbelieving world that we are His disciples.

"Having been a part of the pastoral scene in the work of the Lord, I believe that He is able to use this to identify with the needs and feelings of pastors amongst our Alumni. The stresses, as well as the joys, of the pastorate can be unique and can be appreciated especially by someone who has shared in them. We need the support of one another in the Lord's work, whether our form of

BREGMAN'S CELEBRATE 50TH ANNIVERSARY

October 22, 1982 was a big day for Mr. & Mrs. Fred Bregman from the Class of '30, as they celebrated their 50th wedding anniversary. Greetings were received from Prime Minister Trudeau, Ontario Premier William Davis, and the City of Etobicoke. Family and friends helped them recall the years spent together in the service of the Lord. That service includes time with the Shantymen's Christian Association and the establishment of the Beth Dor'she Emeth, an evangelistic work.

The name "Bregman" is familiar to all grads as they hear annually of the awarding of the Ex-Rabbi Henry Bregman Memorial Award, given to the student who has achieved the highest academic standing in Introductory Hebrew.

Though belated, this issue of the Communique joins in hearty congratulations to our brother and sister. ■

service is missionary, pastoral, Christian education, sacred music, para-church, business, housewife, professional, etc. This strengthening bond I shall, by God's grace, attempt to cultivate and foster.

"It will be an honour for me, also, to assist in the upgrading of reasonable and responsible support for OBC/OTS. It is a two-way street. Those who receive spiritual blessings are naturally obligated to contribute materially according to their means (Rom. 15:26, 27). Each of us, as Alumni, has received much in our training at reduced cost. We have an obligation to compensate the College/Seminary in a responsible way. I shall be seeking to increase the support of the institutions that have trained us to be good servants of Jesus Christ at home and abroad. 'If we each do a little, we shall all do a lot.'

"Along with my wife, Carol, and children, Stephen and Shelley, we go forward in faith into this new venture for Christ and His worldwide Church. We value your prayers as we adjust to this ministry." ■

REPORT ON HOMECOMING '82

At Homecoming on Saturday, Oct. 16, 1982, about 200 Alumni participated enthusiastically in the day's activities which featured both moments of nostalgia and insights into the future plans of the College and Seminary.

The theme of the 10:00 a.m. session was "Music Through the Years". Featured were Ron and Christine Unruh, accompanied by their daughter, Cari, and soloist Gord Hamilton who was accompanied by Mrs. Lynda Wigglesworth. Guests shared memories of musical moments at the Schools. Some of these were full of much humour, and others were tinged with pathos.

At 11:00 a.m., Rev. William Crump moderated a panel consisting of Victor Veary, Grace Austin, Christine Unruh, Sharon Bell, Grover Crosby, and Muriel Rae.

Through a series of skillful questions, Bill elicited from the distinguished panel members, both memories of their school years and impressions of today's College and Seminary programs.

The Homecoming Banquet at 1:00 p.m., so ably served by volunteers from the present student body, featured a presentation on Alumni stewardship by Earl Sherbino and presentations to Mr. & Mrs. Jim Vold, upon his retirement from the post of Alumni Director.

One highlight of the 2:30 p.m. Chapel Hour was the recognition of the Class of '32. Class members in attendance were Robert Simpson, Maizie Embury, John McLeod, Nellie Chapman, Laurene Carnahan, Florence Hamilton, and Bertha Belch. Each one received a Golden

Mile Certificate from Dr. Adrian. Mrs. Muriel Rae was the surprised guest of the day when she was named Alumnus of the Year. Dr. William Foster and Dr. Adrian made presentations on behalf of the Seminary and College concerning the future programs of both schools, then fielded questions from alumni members.

The Chapel Hour ended the formal activities of the day. Following this, several classes, including the large group from the Class of '37, held reunions.

Many of those attending remarked that it had been a "highlight" day and they were looking forward to 1983! The date for the 1983 Homecoming has not yet been established, but watch your June Recorder for that announcement. ■

VISITATION

by Mrs. Laurine Schmelzle,
B.R.E. '67

In the 15th chapter of Acts, we read about the successful city-wide ministry of Paul and Barnabas in Antioch. We are told that "multitudes" gathered to hear their messages. Yet, in the midst of this response, Paul decided to embark upon a VISITATION PROGRAM. After some discussion concerning personnel, Silas was chosen to accompany Paul to "go again and visit our brethren . . . and see how they do".

One of the primary goals of your Alumni Association is to build on-going relationships with the graduates of OBC/OTS. Like the Apostle Paul, we want to know how you are doing. There are many ways to make such a 'visit'. When you call our office or write to us, we see it as a visit from you. If you are in the area, we encourage you to drop in. Sending a prayer letter and other articles about you and your family is another kind of visit.

The Alumni Communique is one of the vehicles we use to keep in touch with you and to help you keep

in contact with your classmates and friends. Homecoming, graduation, class reunions, and other alumni gatherings are always appreciated because they give us an opportunity to visit and renew friendships.

There is also an active effort on our part to personally visit with you. Our new Alumni Director, Rev. Jacob Small, will spend a good part of his time visiting alumni. Keeping in touch with you may also mean a visit from one of the men in the Stewardship Department. Our OBC/OTS Board of Governors have also committed themselves to a program of personal visits to recent graduates.

Of course, it is not possible, even with a most ambitious program, to personally call on each of you. We will, however, continue to place considerable emphasis on this program. If, for any reason, you would like to be visited personally, we would appreciate a call to the secretary in the Alumni Office. We will make every effort to respond immediately.

In the meantime, we would be most pleased to have a letter 'visit' from you. ■

ALUMNI SPOTLIGHT

Moments in Ministry

by Mrs. Tom Oliver (Ruth Walden, B.R.E. '75)

Dan & Lynne Wright

After graduating from O.B.C., Lynne Wright (Lynne Howarth, B.R.E. '79) worked as Secretary to the Director of Admissions of O.B.C. for 2½ years. Presently, she works at O.B.C. on a part-time basis, whenever she is needed.

While attending Willowdale Baptist Church, she sang in the choir, taught a primary Sunday School class, as well as two teacher training classes. She and Dan are now attending Richview Baptist Church in Weston, Ontario. Lynne is a member of the choir there.

Dan graduated from O.B.C. with a B.R.E. in 1981 and has been working for Canadian National Railway as a yardman.

Dan was also a member of the choir at Willowdale. Two areas of ministry seem to be opening up for Dan at Richview Baptist—teaching an adult Sunday School class, and being involved in the bus ministry as a driver. He is also very interested in a ministry with the senior citizens at Richview.

Dan has a personal ministry which he calls his "Book Ministry". He says it is "putting particular books in the hands of particular people". An example of this would be to give a Sunday School teacher a book on methods of Bible teaching. Dan thought of this ministry after reading about Charles Spurgeon's wife, who would mail copies of her husband's books to poor ministers.

Mrs. Harold Warren (Doris Brown '30-'31)

After studying at T.B.C., Mrs. Warren had intended to go to China as a missionary with her husband, but medical reasons prevented them from going.

Mr. Warren served on the Board of Toronto Bible College. He went to be with the Lord in 1962.

Mrs. Warren has devoted much of her life to service at O.B.C. She served as Dean of Women to 25 girls for one year. Later, she worked part time in the campus bookstore. She has worked a bit on switchboard, and also in the Accounting office. For the last 20 years, the largest part of her work has been in the Alumni office, and she still puts in 15 hours a week assisting the Alumni Secretary.

Mrs. Warren attended Bethel Baptist Church, Toronto, for 40 years. While there, she served many terms as President of the Mission Circle. For her faithful service, she received the Dominion Women's Life Membership with the Convention Baptist Church.

Mrs. Warren presently lives in Willowdale, Ontario, and attends Spring Garden Baptist Church. ■

KEEPING IN TOUCH

1896-1929

* **Mrs. George Bauldry** (BERTHA COLLINS '24) was promoted to glory on Aug. 31, in Toronto, Ont.

* **Dr. James Hunter** '24-'25 went to be with the Lord on Oct. 22, in London, Ont.

* **Miss Ethel Sackfield** '25 passed away on Sept. 1, in Downsview, Ont.

* **Miss Beatrice Ryan** '28 was promoted to glory on Nov. 21, in Windsor, Ont.

* **Mrs. Percy Sampson** (IRENE COWAN '28) went to be with the Lord on Sept. 7, in Chatham, N.B.

1930-1939

* **Rev. Fred Kreick** '33 passed away on Dec. 27, in Kitchener, Ont.

* **Rev. George Anderson** '34 was promoted to glory in September, in Kelowna, B.C.

* **Mrs. Muriel Rae** (MURIEL WESTON '34) was announced as Alumnus of the Year 1982 at Homecoming '82, on Oct. 16.

* **Mrs. Rowland Davies** (EVA MUSSEY '36) went to be with the Lord on Dec. 8, in Warminster, PA.

* The members of the **Class of '37** donated the funds for the purchase of an IBM Selectric typewriter for the Alumni Office. Our thanks to them all!

1940-1949

* **Miss Wilma Watson** '41 has retired from 40 years of service at Yonge St. Mission, Toronto, Ont.

* **Mr. & Mrs. Bill Cameron** '48 (JEAN RENDLE '49) are on furlough from Chad (T.E.A.M.).

1950-1959

* **Rev. & Mrs. William N. James** '51 are undertaking pastoral duties at Mountainview Bible Church, Voorheesville, NY.

* **Mr. & Mrs. William Davidson** '52 (JUNE BURNSIDE '51) were promoted to glory on Dec. 17, in Windsor, Ont.

* **Miss Katharine Prose** '53 on furlough from Nigeria (S.I.M.).

* The mother of **Miss Mary Jane Tenney** '59 passed away on Sept. 16, in Florida.

1960-1969

* **Rev. and Mrs. John Koning** (MARION FRASER '59-'61) pastoring at Mountain Bible Church, Hamilton, Ont.

* **Miss Helen Bacon** '63 has returned to Thailand from furlough to serve at the Saiburi Christian Hospital (O.M.F.).

* **Miss Lorraine Shelstad** '68 has returned to Saiburi Christian Hospital from furlough to resume her nursing service (O.M.F.).

1970-1979

* **Mrs. Robert Davis** (MARGARET PROMNEY '69-'70) was promoted to glory on Oct. 4, in Toronto.

* **Mr. & Mrs. Bill Bonikowsky**, B.R.E. '70 (JOCELYN McCALLUM '67-'69) have accepted a pastoral call at Grove Community Church, Illinois, after 9 years of ministry with Youth For Christ.

* **Mr. & Mrs. Jake DeVries** (ELIZABETH ROSS, B.R.E. '72) have been blessed with a baby girl, Rachel Anna, on Nov. 22, in New Glasgow, N.S.

* **Rev. Allan McGuirl**, B.R.E. '72, is the new Canadian Director for Gospel Recordings, effective Sept. 1982.

* **Rev. John Stevenett**, B.R.E. '73, is serving as Assistant Pastor at Spring Garden Baptist Church, Willowdale, Ont.

* **Mr. & Mrs. Timothy Roberts** (KAREN PLEWES, Dip. '73) announce the birth of a son, Paul Timothy, on Nov. 11, in Colombia.

* **Mr. Harold Stouffer**, B.R.E. '73, was married to MISS FERN HARTWIG, B.R.E. '77, on Sept. 25 at Spring Garden Baptist Church, Willowdale, Ont. Mr. Robert Stouffer, B.Th. '76, was the Best Man, and Miss Carol McFadden, B.S.M. '73, was the organist.

* **Mr. & Mrs. Donald Fry** (SYLVIA PITTS, B.S.M. '74) are pleased to announce the birth of a son, on Apr. 22, in Halifax, N.S.

* **Mr. & Mrs. James Carey** (EILEEN MURRAY '73-'74) were blessed with a baby girl, Jennifer Lynn, on Aug. 24, in River-view, N.B.

* **Mr. & Mrs. Charles Slagen** (DOROTHY HARUTUNIAN, B.R.E. '75) rejoice in the birth of their daughter, Sharlene Marie, on Oct. 10, in Concord, Mass.

* **Mr. & Mrs. Doyle Cullen** (CATHERINE BIGELOW, B.Th. '75) announce the birth of a son, born on Sept. 21, in Clinton, Ont.

* **Mr. & Mrs. Dan Cover** '71-'75 (ALICE PENNER '73-'74) have moved to Portugal to help in literature and church planting (W.E.C.).

* **Miss Debbie Carroll** '73-'75 was married to Mr. Bill Menzel on Nov. 20 at Little Trinity Anglican Church, Toronto. Rev. Harold Percy '39 assisted in the service. She is now teaching part-time at the Toronto District Christian High School, Woodbridge, Ont.

* **Dr. & Mrs. Robert Gringmuth** (BARBARA BURWELL, B.R.E. '76) are pleased to announce the birth of their daughter, Christina Emily, on Sept. 2, in Maple, Ont.

* **Mr. Paul Rudy** '75-'76 is now serving on the staff of Scripture Union.

* **Miss Sharon Stephenson**, B.Th. '76, was married to Mr. David Nelson on May 21, at Bethel Baptist Church, Calgary, Alta. Mr. Murray Stephenson, B.Th. '78, assisted in the service.

* **Miss Ruth Parr**, B.R.E. '76, married Mr. Stephen Harnadek on Aug. 7, in London, Ont.

* **Mr. & Mrs. Mark Cassidy**, B.Th. '77 (ANITA WIDEMAN, B.R.E. '77) are now serving as missionaries to Taiwan with T.E.A.M.

* **Mr. & Mrs. David Richardson** '73-'74 (DIANE GLOVER, B.Th. '77) announce the birth of their daughter, Kathleen Laura, Apr. 9/81, in Uxbridge, Ont.

* **Rev. & Mrs. Edward Hodges** (MARILYN BATTEN, B.R.E. '77) were blessed with a baby girl, Joanne Michelle, July 26, in Toronto.

* **Mr. & Mrs. Brian McKenzie**, B.Th. '77 (BARBARA TREWIN '74-'75) joyfully announce the birth of their son, Stephen Gordon, Oct. 8, in Toronto.

* **Miss Janice Beurling**, B.Th. '77, is presently serving as Christian Education Director at Parkway Bible Church, Toronto.

* **Mr. & Mrs. Ted Golla** (BETH BROWN '76-'78) have been blessed with a daughter, Rebecca Anne, on Apr. 30, in Toronto.

* **Miss Marcia Wright**, B.S.M. '78, married Mr. Glen Weir, Sept. 18, at Bayview Glen Church, Thornhill, Ont.

* **Mr. John Scorgie**, M.Div. '81, is pastoring West Hamilton Gospel Church, Hamilton, Ont.

* **Mr. & Mrs. Terry Dorey** '77-'78 announce the birth of their baby girl, Karissa Beth, Dec. 7, in Alaska.

* **Rev. & Mrs. Edward Vandermeer**, B.R.E. '79 (MARION MILLER, B.R.E. '68) are home on furlough from Indonesia (U.F.M.).

* **Rev. Roy Grant**, M.Div. '79, is serving as pastor at the Fellowship Baptist Church, Little Britain, Ont.

* **Mr. & Mrs. Gary MacDonald**, B.R.E. '80 (DENISE MOLNAR, B.R.E. '79) are pleased to announce the birth of a son, Andrew Robert, March 18, 1982, in Stirling, Ont.

* **Mr. Stephen Parr**, B.Th. '79, married Miss Marcella Dueck on Aug. 14, in Bluemont, Man. He also received an M.Div. degree from Regent College, Vancouver, on May 10, 1982.

* **Miss Joan Wilson**, B.R.E. '79, married Mr. Glen Bowley on Sept. 11, at Emmanuel Baptist Church, Pickering, Ont. Mrs. Donald Nicholson (Deborah Jones, B.R.E. '79) was the Matron of Honour.

1980-1982

* **Mr. Frank Wallace**, B.S.M. '81, married MISS RUTH GANTON, Dip. '82, on Oct. 9, in the Ontario Bible College chapel. Mr. Lloyd Bell, B.S.M. '81, was the Best Man; Miss Mary Jane O'Connor '80-'81 was the Maid of Honour; Miss Marilou Wilson, Dip. '79, was Bridesmaid; Mr. Mark Robbins, B.S.M. '82, was the trumpeter. Frank is the son of Mr. & Mrs. Roy Wallace (Frances Kerr '49), and Ruth is the daughter of Mr. & Mrs. David Ganton '51 (Elizabeth Hill '51).

* **Mrs. Michael Melnik** (DONNA WAKEFORD, B.R.E. '81) has moved to Regina, Sask. and is working in the cafeteria of Canadian Bible College, while her husband attends the College.

* **Mr. & Mrs. Art Houghton**, B.R.E. '81 (KATHLEEN HAY '76-'77) were blessed with a daughter, Amy Linne, Sept. 17, in Cambridge, Ont.

* **Mr. & Mrs. Alan Gilman**, B.Th. '81 (ROBIN, B.R.E. '81) announce the birth of their daughter, Naomi, Oct. 16, in Vancouver, B.C.

* **Mr. John Duthie**, Dip. '82, married Miss Christine Mitchell, on Aug. 14, in First Baptist Church, Aurora, Ont. Miss Nancy Huggins '81-'82 was the vocal soloist.

* **Rev. & Mrs. John Ross**, B.Th. '82, joyfully announce the birth of their first child, Jessica Lynn, on Dec. 1, in Fredericton, N.B. They also announce the ordination of Rev. Ross, on Sept. 17, at the Millville United Baptist Church, Millville, N.B.

* **Miss Jane Paddon**, B.R.E. '82, married Mr. Tom Snider on Dec. 30 at Farmer Memorial Church, Toronto. Mr. Denis Snider '74-'76 was the Best Man. Rev. Douglas Martin, M.Div. '80, officiated the ceremony. Mrs. John Bell (Sharon McVety, B.S.M. '73) and Miss Claudette White, B.S.M. '82, assisted in the music.