

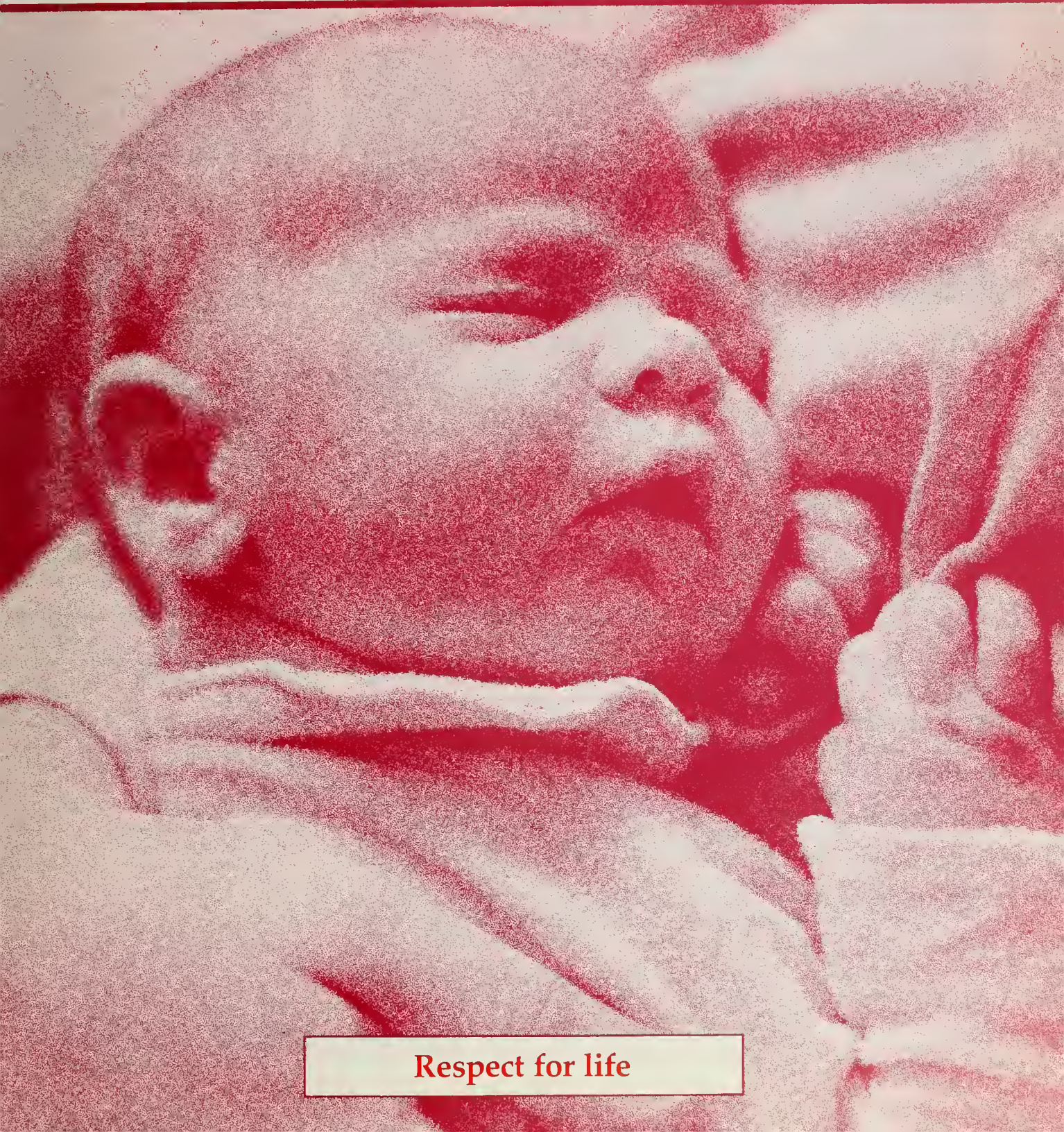
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Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 89, no. 2 (June 1983)

EVANGELICAL **RECORDER**

Ontario Bible College and Ontario Theological Seminary

Vol. 89 No. 2 June 1983



Respect for life

EDITORIAL



FAREWELL!

EAGER EXPECTATIONS!

This is my last editorial for the *Recorder*. At the end of this month, I shall lay down my duties as President of OBC/OTS, take up residence in Winnipeg, and commence my new responsibilities in the field of foreign missions. My specific assignment will be directing the work of The Mennonite Brethren Board of Missions and Services.

I will not reminisce about the ten exciting and challenging years at O.B.C., except to say that they have been years of gracious privilege and opportunity.

The Christian commitment of students and alumni has been treasured and respected. The fellowship in various Christian tasks with faculty, staff, Board and Corporation, and friends—will be missed. For me, it has been a time of spiritual growth. It has been a time of learning in greater measure to trust in the Lord, experiencing His promise that, *"He is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us"* (Eph. 3:20)!

Facing new situations and challenges with eager anticipation is the very essence of life in Christ! In his imprisonment in Rome, Paul models for us the positive stance we may and ought to take. In the midst of what appeared to be a cul-de-sac in his life's journey (a prospect a few of us face), Paul communicated to the Philippians a strong zest for life and a high level of expectancy. His words were, *"I eagerly expect . . . that now, as always, Christ will be exalted in my body, whether by life or by death"* (Phil. 1:20).

"I eagerly expect!" What a way to face every situation in life. The words are picturesque, describing a person who, in the midst of a crowd, stretches his neck with great eagerness and concentration to see what lies beyond and ahead of him. Paul faced his future that way. He had this air of expectancy because of the profound intermingling of his life with the person, the purpose and plans of Christ. Therefore, he summed up the meaning of his life, "for me to live is Christ."

A Christian, above all others, has every reason to face life expectantly! His accomplishments are, in large measure, related to the degree to which he has a high level of expectancy of what Christ can do in, and through, him and through fellow believers.

It is in this sense that I, too, face the future with eager expectancy—both with respect to the Lord's leading into a new assignment in the field of missions, and with respect to the future ministry of OBC/OTS. ■

Victor Adrian

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RESPECT FOR LIFE: THE ABORTION ISSUE

A few months ago (March 1983), the personal dilemma of Robert and Sharon Dawson of Vancouver, B.C. gained national attention in Canada. As the parents of a six year old son (Stephen), they desired that their severely handicapped child be allowed to die with dignity. Their refusal to permit surgery to relieve fluid on the brain was countermanded by the British Columbia Supreme Court. Consequently, a "life-sustaining" operation was performed as the result of a court ruling which was contrary to the wishes of the parents. Justice Lloyd George McKenzie remarked, "The court must be on the side of life. I am not satisfied that the life of the child is so awful that he should be condemned to die. It is too simplistic to say that this child should be allowed to die in peace."

This incident is not cited to be judgmental about either the Supreme Court or the parents of Stephen Dawson. But, it does reflect the ethical confusion which governs the human view of life. In this particular case, our legal system supports life. Yet in how many cases is life treated lightly and then capriciously exterminated? The human womb has been turned into a death chamber in numerous instances. Abortion has become so widespread that it appears to be a "normal" part of our lifestyle and culture. Wherever human life is unwanted, unplanned, or less than perfect, it can presumably be discarded like a plastic container.

Alarming Statistics

With the liberalization of abortion laws in the United States, the abortion rate has escalated at an alarming rate. The annual rate of reported abortions in 1976 exceeded one million. By 1978, it was over 1,400,000. When these figures are analyzed, the



by
Rev. Robert C. Duez
Academic Dean of O.B.C.

statistics become overwhelming. In each and every day of 1982, an average of 4,257 babies were aborted—177 per hour; 3 per minute; 1 every twenty seconds! While Canada does not have the same density of population, this same trend has prevailed in our country. From 1971 to 1980, 515,754 abortions were reported in Canada. This statistic does not include "spontaneous abortions" (miscarriages) which doubled, tripled, and even quadrupled in some provinces during the same decade. Many of these so-called "spontaneous abortions" have, in actual fact, been induced abortions. Add to this the fact that "out-of-country" abortions have increased. Approximately 50,000 Canadian women secured abortions in the United States between 1970 and 1975.

If abortion is the killing of innocent human beings, then surely abortion is the largest social problem of all times, for it includes the loss of more

lives than all human wars combined. Of course, there is no general consensus in our country that abortion is the destruction of innocent human life. While some label the abortive act as murder, others denounce anti-abortionists as insensitive bigots and make strong appeal to a woman's rights over her own body. Divided opinions and name-calling will most likely continue. Yet from a Christian perspective, there is a need to focus upon the central issue and its Biblical implications.

The Decisive Issue

The rights and freedom of the woman have tended to be the focal point in the abortion debate. But the central issue to be decided is the status of the zygote-embryo-fetus. Does the womb of the impregnated female contain something which belongs to the woman's body (e.g. her appendix) or is it an independent organism? Is the fetus an intruder which like a cancerous growth can be removed for health reasons? Or, is it the rightful occupant of the womb by virtue of the sexual act? To focus the question in the most pointed fashion, is the fetus a nameless entity or is it a human being, a person with an identity? If the zygote-embryo-fetus is not a human being, then abortion is no more serious than an appendectomy or a tonsillectomy. But if it is a human being, then abortion is an immoral act. It is nothing less than murder, for it is the extinction of a human life.

Medically, a dogmatic pronouncement on this fundamental question cannot be made. It is impossible to determine precisely when a developing embryo-fetus-baby becomes viable (capable of existence independent of the mother). Yet there is ample evidence for the zygote-embryo-fetus being "human" very early in its de-

velopment. The fertilized female egg contains the forty-six (46) chromosomes which comprise the whole genetic code of humans. If permitted to develop from that moment of conception, this single cell will become a fully developed human being. Within 18 to 25 days, the heart of the fetus is beating. By 45 days, brain waves can be detected. After eight weeks, there is a well proportioned small baby within the womb, containing all the internal organs of an adult as well as the external features common to all humans. No additional organs form beyond those found in a normal full-term baby. Survival outside the mother's body (viability) is possible at six months. These biological facts are impressive and would imply that there is human life present from conception. Yet this evidence does not lead everyone to this conclusion.

Theologically, conclusions about the status of the fetus can be no more definite. The Scriptures do not deal directly with the issue of abortion. Exodus 21:22-25 is often cited as the proof text for the human rights of the unborn. While this passage appears to teach that the life of the unborn child has the same worth as the life of the mother, some argue that the actual teaching here places a higher value on the mother's life and a lesser value on the life of the child. In spite of its problems, this passage does indicate that the fetus is not less than a human being. But it does not establish conclusively when the fetus becomes a human being.

Account must also be taken of the Biblical teaching that the unborn child has a special, independent significance in the sight of God. Psalm 139:13-16 and Jeremiah 1:5 are reflective of God's personal concern and interest in the life of the unborn. These passages indicate a continuity between the pre-natal and post-natal life which ascribes, to the child, a significance beyond simply being a part of the mother's body. It reinforces the Biblical teaching that all are in God's image and, therefore, all have a special uniqueness and status in the sight of the Creator.

In conclusion, it must be affirmed that neither Scripture nor science provides absolute proof that human life exists at the moment of conception. Likewise, neither Scripture nor

science pinpoint a time between conception and birth at which juncture something human may emerge from something less than human. Even the point of viability (independent survival) gives no conclusive evidence that this transition (from dependence to independence) confers human status or human rights upon a "piece of tissue".

Where does this leave us in facing the moral implications of abortion? The sixth commandment of the moral law explicitly forbids contempt of human life. This directive not only precludes pre-meditated murder but also the destruction of human life by careless neglect or for personal convenience. Human life is sacred, and scrupulous care must be exercised in its preservation. This implies that even the possibility of destroying human life must be avoided. The unborn fetus is either a human being or has some mysterious status about which we can only speculate. Since the possibility of the fetus being human cannot be dismissed, the act of abortion is the possible destruction of human life. In the light of the Scriptural sanction of human life, the only God-honouring position is to give the benefit of the doubt to the unborn child; namely, to regard it as a human being from the moment of conception and to treat it as sacred.

Does this position exclude all acts of abortion? Not necessarily. But it does raise some serious questions about certain reasons for the practice of abortion. The morality of abortion on Eugenic grounds (forecasts of mental and physical deformity), hu-

manitarian grounds (pregnancy as a result of rape or incest—which is rare), or on psychiatric grounds (maternal mental health) fall into the debatable category. None of these negate the sacredness of the life found in the mother's womb. It leaves open the whole issue of therapeutic abortion wherein a delicate choice must be made on solid medical grounds for taking the life of the unborn in order to preserve the life of the mother. This kind of dilemma is becoming less and less likely with our increasingly sophisticated medical knowledge and equipment. In these specialized cases, the decision is never easy and should always be made on the assumption that the child is a human being. Here we are confronted with the lesser of two evils.

If man is made in God's image and if the fetus in the womb (as a possible human being) bears that image, we must regard the unborn as sacred. This high regard for life will result in protest against the modern practice of abortion. It also requires that Christians oppose further liberalization of abortion laws and the establishment of abortion clinics. The seriousness of this matter should stir Christians to be creatively and sympathetically involved with persons who are caught in the shifting moral tides of our confused age. ■

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When Jesus, in the shadow of Gethsemane and in the face of Calvary, assured His disciples in the familiar words "ask and you shall receive" (John 16:24), He indicated the basic duty and the highest privilege of the believer—to engage in specific petitionary prayer.

Imperative Promises

Our Saviour bids us pray when He commands: "ask". He informs us of the basic purpose of that prayer when He adds, "you shall receive in order that your joy may be full" (John 16:24). The measure of Christian joy is directly related to the practice of petitionary prayer. Little prayer means little joy. Robust prayer means fullness of joy. Anemic Christian living must be traced to faulty praying. God deigns that His children know a joyful life. To achieve this, He has granted us the means of joy—specific requests for specific benefits.

There is an added purpose for prayer. It is suggested in the words of encouragement penned by James. He tells troubled saints to "ask for wisdom". The understanding of life's riddle is linked to specific prayer. When we ask for wisdom, it shall be given by the God whose giving is not linked with any "put down" (James 1:5).

The Lord bids us pray in order that we may have fullness of joy and the acquisition of wisdom. He further bids us pray that "the Father may be glorified" (John 14:13). God's reputation is enhanced through our praying. He is abidingly good and great, but His goodness and greatness become evident to others through our petitions and His answers. If we pray, He is glorified. When we fail to pray, His reputation is damaged. There is truly a cosmic significance to our prayer habits.

Important Premises

The principle of asking in order to receive fullness of joy and the possession of wisdom for His glory, is linked to several vital premises.

Our asking must be associated with His name (John 14:13). Two factors about prayer emerge here. One is that the ground of prayer is His worthiness. We do not have access in requests because of value in self. We

ASK AND YOU SHALL RECEIVE



by
Rev. James P. Vold
O.B.C. Faculty

are permitted to be specific in prayer because of the value in Him.

The other factor is that our requests must be worthy of Him if we are to attach His name to them. It would be inconceivable to associate the name of Jesus with a sinful petition. We can truly pray about anything and everything, but we are not at liberty to ask for things that are contrary to His nature.

Our asking recognizes His previous knowledge (Matt. 6:18). We do not ask in order that He may be informed, or to persuade Him to come to our viewpoint. He knows what we need before we ask. Why, then, should we ask at all? Because He has planned that our possession of His provisions should be linked to our exercise of specific petition.

Our asking proceeds from the recognition that He has chosen us and placed us in our relationship with Him (John 15:16). Enjoyment of our

prayer privilege is enhanced when we realize it is the result of His prior planning. We pray out of His appointment of us not out of our approach to Him.

Our asking grows out of our practise of abiding in Him (John 15:7). Prayer is the product of all that abiding suggests. Abiding is a life of communion in which we draw from Him and bring all to Him. We have the high privilege of asking and we have the vital necessity of abiding. Failure to abide means inability to ask.

Our asking is linked to a consistency of faith (James 1:6). We are urged to seek wisdom. We are told that we must ask "in faith with no doubting". The doubting man is likened to a wave of the wind-tossed sea. He must not suppose that he will receive anything from the Lord (James 1:6, 7). How can we have a consistent faith? It is linked to the Word. Faith comes by hearing the Word (Rom. 10:17). To have a strong faith, I must feed upon the Word of God. My occupation with His Word has a direct bearing upon my enjoyment of a life of prayer.

Our asking is assured by the character of God (Matt. 7:9-11). Jesus reminded His followers that even people of evil character gave "good" gifts to their children. How much more shall the "good" God give good things to us who ask? We may petition Him with assurance because we know Him to be of impeccable character.

Our asking is connected to the work of the Spirit (Luke 11:13). We do pray "in the Spirit" (Jude 1:20), and the Spirit helps us in the infirmity of "not knowing what we should pray for" (Romans 8:26). But here is an indication that the beneficent works of the Holy Spirit become ours in proportion to our request. There is mystery here. The Holy Spirit, as the sovereign breath of God, moves where He pleases (John 3:8). Yet He is granted to us in response to our request. Perhaps this is another area where we "have not because we ask not."

Troublesome Problems

No one can examine prayer, nor seek to practise it, without facing some evident problems. One is our clear failure to pray. We know that

we should. We know that we may. But somehow we do not pray. We often have to admit that "we have not because we ask not" (James 4:2). Why this deadly spiritual lethargy? Why our abject failure to run in the path of His bidding?

Part of the answer lies within our nature. It is not easy for humans to admit dependence upon another. We like to feel that "we did it our way". To pray is to admit that another must do for us in "His way". Part of the reason lies within the operations of Satan. He knows that to keep us from prayer is to keep us from both joy and power. He may move in the atmosphere of a skeptical society which assumes that naturalism is everything. Or, he may assault us personally by doubts, busyness or the craven cowardice of a soul which does not appreciate God's grace.

To overcome the Satanic assaults, we need to "submit ourselves to God and to resist the devil" (1 Peter 5:6-9). To resist the devil without submission to God, is to be defeated. To submit to God without resisting the devil is to be deluded.

There is another very real problem with our prayer. Not only do we fail to pray, but we pray and fail to receive answers. We "ask and receive not" (James 4:3). To this puzzle, I suggest two answers. One is the suggestion that we "ask amiss". To pray for the wrong thing is to be assured that the Judge of all the earth who does right cannot answer our prayer. We are urged to be specific in our requests, but we may not request that which is contrary to His basic nature or revealed plan. One thinks of the woman who asked prayer that some man might leave his wife to marry her. Such a petition could never be answered because it directly contradicted God's orders for marriage.

There is another problem in our praying. We may pray for the wrong thing. We may also pray for the right thing for a wrong reason. "We may ask amiss because we plan to indulge in our own pleasure" (James 4:3). Why do I want that for which I pray? To fulfill my role as His child and servant or to indulge myself as a sinfully oriented creature?

Tremendous Power

Prayer is the privilege to make specific requests of a good God for the

fulfillment of His purpose in us and for the realization of His purpose in us. To engage in proper prayer is to use a tool of tremendous power. Think of some of the far-reaching effects of prayer.

By prayer we may affect our society. It is the pleading of Abraham which afforded Sodom the possibility of preservation. If there had been the ten righteous men in Sodom (the minimum for which Abraham prayed), there would have been no destructive visitation (Gen. 18:16-33). Suppose there had been no Abraham to pray for the city? How many societies have been destroyed because there were no intercessors to plead for them? Is our own nation on the road to ruin because its Christian citizens do not plead for it? Why is the "quiet and peaceable life in all godliness and reverence" linked to the priority to prayer for "kings and all who are in authority" (1 Tim. 2:1, 2)?

By prayer we enable evangelism. Paul asked for the intercessory interests of the Thessalonians in order that "the word of the Lord may have free course and be glorified" (2

Thess. 3:1) and urged the Colossians to remember Him in prayer that "I may speak as I ought to speak" (Col. 4:4). It is a solemn truth that effective evangelism depends upon earnest prayer. If we fail to pray, what happens to the thrust of evangelism?

By prayer we fulfill our devotional duty. There is a grand word in Psalm 141:2. David asks God that his prayer be set before God as "the incense and the lifting up of my hands as the evening sacrifice". Israelites were obligated to burn incense and to present sacrifices. These were devotional obligations imposed because they had experienced national redemption through the passover. David asks that his prayer be the fulfillment of a duty imposed on him as the redeemed of the Lord. May we not apply these words to our lives? Is not our prayer life the fulfillment of the duties which are imposed on us because we have been redeemed by the Blood of our Passover Lamb—the Lord Jesus?

He encourages us to pray. Shall we encourage Him by praying? "Ask and you shall receive in order that your joy may be full." ■

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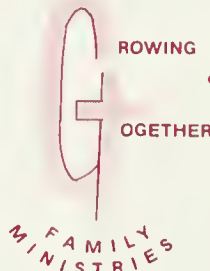
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BOOK REVIEWS

WHO AM I AND WHAT AM I DOING HERE???

Author: Mark W. Lee
Mott Media Inc., 1982,
144 pp., \$5.95 (U.S.)

Reviewed by Miss Jan Potz
O.B.C. Faculty

All of us experience times in our lives in which confusion, questions and doubt seem to come at us from all directions. We question who we are, what our capabilities are, and where on earth we are going. Life feels like one big mess and we feel like yelling, "Stop the world, I want to get off!"

Recently, a lot of literature has been written around the "passages" of life. These transitions are turning points in which we often experience a lot of upheaval, but they are also tremendous opportunities for growth and development.

Early in the book, the author says, "Answers to life's crucial questions are available. Our general unwillingness to accept those answers is the insurmountable obstacle for most of us. We do not like either the answers we hear or have available, so we presume the question is unanswered." Mark Lee addresses some of the crucial questions of life, such as identity, self-acceptance, direction and purpose in life, feelings and quality of life. He illustrates his points from his own experience but also uses the examples and choices of Biblical characters. These people become very contemporary as we see them struggling with some of the same issues that, at times, haunt us.

His approach is practical, sensitive, helpful and stimulating. Individuals of any age in any "passage" of life can benefit from reading this book. ■

HOW TO LIVE THE CHRISTIAN LIFE

Author: James Montgomery Boice
Moody Press (distributed by
R. G. Mitchell), 1982,
119 pp., \$4.95 (U.S.)

Reviewed by Dr. Gordon Stephens
O.B.C. Faculty

"But what is joy? Quite simply, joy is a supernatural delight in God and in His goodness. When joy is at work, it transforms our entire outlook on life, even its unhappy parts." Such is the kind of insight demonstrated in this simple booklet addressing the basics of the Christian life.

The booklet was originally a series of thirteen practical studies. Because the chapters were once individual units, one finds references to the need of becoming a believer occurring in several of the chapters. This could be an incentive to any unbeliever who reads it to put his/her faith in Christ. For the believer, it is a reminder of the importance of our faith in Christ to experience the reality of His promises.

This booklet should be very helpful to "new" Christians. After explaining how to become a Christian in Chapter 1, Boice discusses prayer, worship, the will of God, marriage, and temptation. All are important to the Christian. As well, the author writes of sources and cures for anger, worry and suffering. The material is simple. There is little contained in it that the mature Christian does not already know.

This booklet would be a good gift for young people and young Christians. It holds many valuable solutions to the struggles which we, as believers, encounter daily. ■

ACHIEVING THE IMPOSSIBLE: INTIMATE MARRIAGE

Author: Charles M. Sell
Multnomah Press, 1982,
230 pp., \$5.95 (U.S.)

Reviewed by Dr. Gordon Stephens
O.B.C. Faculty

The book market is flooded with books on family life and marriage, and rightly so due to the condition of our society. The impact of change has left most of us groping for answers to the struggles of family life.

This one by Dr. Charles Sell of Trinity Evangelical Divinity School (Deerfield, Illinois) is one of the most helpful I have seen. Sell, in his usual thorough way, addresses the many principle areas that need the attention of every couple, e.g. intimacy, differences, listening, sex, and conflict.

The style of the book is best illustrated by its creative sectional titles. "Bonding, not Bondage", "Marriage or Mirage", "When Porcupines Fall in Love", are examples. This kind of creativity is reflected throughout the book.

Dr. Sell's intentions have been to set up a context in which couples can talk to each other. He has placed what he terms a "Commune Occasion" at the end of each chapter for which he gives specific directions. For instance, when he discusses the sharing of feelings, he offers eleven suggestions from which the reader selects five. As well, he demonstrates how you can evaluate your success in that sharing experience.

This is a book for couples that mean business with themselves, and the Lord. The thoughtful person will gain invaluable help from it informationally, and also experientially. I highly recommend it to all Christian couples, engaged or married, and even suggest its use by a capable teacher in a Sunday School or "cell-group" setting. ■



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- Of the Father's love begotten
- Jesu, Jesu, fill us with your love
- Alleluia, alleluia, give thanks to the risen Lord
- For your gift of God the Spirit
- Come Thou long-expected Jesus

Side 2

- Praise the Lord with the sound of trumpet
- If you will only let God guide you
- Psalm 67: O God, to us show mercy
- Rejoice in the Lord always
- Psalm 134: You servants of the Lord our God
- Lord of all hopefulness, Lord of all joy
- Psalm 100: All the earth proclaim the Lord
- When in our music God is glorified

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**KEN MEDEMA
IN CONCERT
MON., OCT. 17, 1983**

Ken Medema, singer, composer, pianist, will perform a public evening concert in Toronto on Monday, October 17, 1983. The exact location, time, and cost of tickets is not yet finalized. Watch the next edition of the Recorder for further details.

Ken Medema has been writing and singing his own songs since 1970 when he began composing original material for his work as a music therapist in a psychiatric hospital. Soon his work took a turn and he found himself writing music reflective of his experience as a Christian and his understanding of the nature of Christian commitment. He is now involved in a full-time singing endeavor, and his music has taken him across the North American Continent, Europe, Africa and Australia.

A native of Grand Rapids, Michigan and the son of Christian parents, Medema studied music at Michigan State University where he met his wife Jane. "It was because of her Christian life that I was able to bring a lot of things together—my early training, my desire for freedom, my insistence on asking questions—and to realize that all of that could be a part of being a Christian. She pointed the way for me, and I followed." The two were married after Ken's graduation, and have managed the somewhat difficult task of wedding their work as well as the rest of their lives. Jane possesses a Master's degree in music education, has taught public school music, worked as a music therapist, and a director of activity therapy training programs; and has done theological study at Union Seminary in New York. In the pres-

ent team effort, she is the resource person who does the lion's share of the Biblical and theological study which forms the basis of Medema's music. Medema's university study, both at the undergraduate and graduate levels, was in the field of music therapy, although he concentrated heavily on performance skills in piano and voice. "It's astounding," says Medema, "how much the work of Providence is perceived by hindsight."

Speaking of what's ahead, Medema states, "In every aspect of our life together, whether it be the nurture of our two children (Aaron and Rachel), the way we utilize our money, our political views and actions, the music we write, the causes we support, the study in which we engage or the lifestyle we adopt, we are preoccupied with the continuing question, what does it mean to be distinctively—yes, radically—Christian." ■



Mr. John Saynor (B.R.E. '72) has recently been appointed Coordinator of Professional Development for the Humphrey Funeral Home — A. W. Miles Chapel.

Seminars have recently been held to bring clergy and lay people together to discuss "How We Can Provide a More Effective Ministry to the Bereaved" and "Children and Death: What Should They Know?"

In addition to his duties as Funeral Director and Counsellor, John is also available to speak to church and community groups. A great deal of literature and audio-visuals are available to provide funeral education for people of all ages.

John would be pleased to hear from you to discuss any aspect of funeral service including prearrangement, "Life Appreciation Services", or general funeral service education. He may be contacted at

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ALUMNI in ACTION

by Douglas C. Percy '36

Our alumnus for this issue of the Recorder will ring a bell in many a memory (pun intended). There are few alumni who have made their mark in Christian service, as has David Bell, B.Th. '54. The story of his life and record of his service would make fascinating reading were we able to reproduce it here. Alas, lack of space only permits a brief account. But even this is provided with admiration and appreciation for all he has contributed to our beloved *alma mater*.

David is one of the illustrious graduates of our London campus, as is his wife, Joan (Dip. '53).

During his final year, he was elected President of his class, an honour well-deserved. On graduating, he served as Director of Counselling and Youth Guidance with London Youth for Christ, under noted Canadian Evangelist Dr. Barry Moore, from 1954-56.

As a boy and teenager, he was constantly exposed to Christian missions, due largely to his church, Oakwood Baptist, Toronto, and the influence of his famed missionary uncles, John and George Bell of China. But God intended this young man for other tasks, and his gifts in teaching were soon very evident. From Y.F.C., he moved to Dallas Theological Seminary, majoring in Christian Education which was soon to be his life's work. On leaving Dallas, he returned to London in 1961 to teach Christian Education at his *alma mater*.

Five years later, with a growing reputation as a teacher, he was called to Philadelphia College of Bible, where he spent the next three years. Then Ontario Bible College called him back in 1969 to assume the Chairmanship of the Christian Education Department. For 14 years, he served in that capacity along with other responsibilities until the end of May of this year.

During this 22 year period of teaching, he has carried on an extensive



David and Joan Bell

ministry. Churches utilized his expertise, as did Christian Service Brigade and the Scripture Press Publications Ltd. of Canada.

At O.B.C., his administrative gifts were recognized when he was appointed Acting Academic Dean for one year, and then Administrative Assistant to the President for three years, while still maintaining his heavy teaching load. For the past four years, he has served as Director of Evening School and has seen it grow from 275 to 1000 students.

In 1982, he was asked to serve as Interim Pastor at Forward Baptist Church in Toronto. Here his gifts were again utilized to the full, and he

soon enamoured himself to the people so that they saw him as their Pastor. Through a nearly unanimous vote, he accepted their call, and on June 1, 1983, he became the Senior Pastor of that church on a full-time basis.

Thus God has been preparing and leading His servant in His way. Together with his wife Joan, who has been a wonderful helper during all these years, they enter the new ministry confident that the One Who has led heretofore will continue to do so. And, with the prayer backing and the interest of our wide-flung alumni association, many of them who thank God for his teaching and training, he will continue to go on in the work of God with much fruitfulness.

David was ordained to the Baptist ministry at Forward on April 9, 1983. But the ordination of God has long been upon him. "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). Thus is summed up in brief the record of David Bell, alumnus, teacher, pastor and friend. We all salute you and pray for you as you go on in your adventure with God. ■

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

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1983 OBC GRADUATION



John Lambshead, B.Th.

VALEDICTORY ADDRESS

by
John Lambshead, B.Th.
Class of 1983

This address was given at the Graduation Banquet for the Class of 1983 on April 29, 1983.

I have heard it said that, "Today's good times are tomorrow's happy memories." As I reflect on my years at Ontario Bible College, I find this statement to be abundantly true. I have many happy memories.

I would like you to consider with me, the last three or four years at O.B.C. as a chapter in the book of our lives. As we begin to read this chapter, we find some of us entering O.B.C. after a season in the work force; some of us from university; and some of us straight from high school. All of us, however, came with a desire to know God better and to learn how to serve Him more effectively.

As we read on in this chapter, we remember when we entered this rather large, six-storey building on our first day. As we walked into the O.B.C. corridors, we were swept off of our feet by a horde of upperclassmen wearing funny "T" shirts, offer-

ing to assist us to our rooms.

Then we were introduced to our first roommate, and we wondered how in the world we would make it through our first year, let alone subsequent years. Little did we realize that these strange people would greatly contribute to our spiritual growth and become our best friends.

As the pages of this chapter are turned, we remember ourselves attending classes such as Philosophy, Global Missions, Principles of Christian Education, Theology, Romans, Corinthians and Prophets. We remember ourselves "cramming" during the wee hours of the morning preparing for those exams and desperately attempting to complete our term papers on time. We remember that at times like these, we found it difficult to respect the faculty, but little did we know that the heavy workload was teaching us valuable lessons in time management, developing character and endurance, and of course, enriching our knowledge of the Scriptures.

As the pages continue to turn, we recall those times spent with our professors seated in their offices or around the lunchroom tables. How pleased we were to realize that our professors were just as interested in our development as Christians and as people, as they were about how well we performed in the classroom.

Interspersed throughout this chapter, we find the members of the Class of '83 coming to appreciate each other more and more. This was largely due to the work of Class Presidents and their executives. Prayer

chapels, class socials, and class retreats all contributed to a growing appreciation of each other. Much gratitude was felt for the work of our class executives.

The chapter progresses, and we realize the value of the O.B.C. Community Life philosophy which has encouraged us to be responsible people with a deep concern for the welfare of each other. We have gained valuable insights into the proper functioning of the Christian community.

And now this chapter in the book of our lives is concluding. We have had the privilege of knowing our God on a deeper level. We have learned to be effective ministers to God's people. We have made many lasting friendships.

This could be a time of sad parting, but it need not be sad, because the pages of our lives keep turning. Many new chapters are about to be written. How exciting it is to see how God has worked in us over the past few years, and how much more exciting it is to contemplate the growth that lies ahead.

My valedictory exhortation to my fellow classmates in the 1983 graduating class is this: let us not neglect the learning of the past few years. Use it to honour our God. Use it to build up the saints. Use it to win this world to the Lord Jesus Christ.

As the following advice was given to Timothy, so let it stand as my encouragement to you: "... continue in what you have learned and have become convinced of ..." (2 Timothy 3:14). ■

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1983 OBC GRADUATION

1983 O.B.C. BACCALAUREATE SERVICE

Nearly 800 people attended the O.B.C. Baccalaureate Service at Bayview Glen Church, Thornhill, Ontario on Sunday, April 24, 1983. The following testimonies were given by Miss Jane Voshart, B.R.E. and Mr. Steve Baldry, B.Th. of the Class of '83:

A MIRACLE HAS HAPPENED!

"Being confident of this, that He who began a good work in you will carry it on to completion until the day of Christ Jesus" (Phil. 1:6).

I can remember times during these past three years that I absolutely dreaded graduation. The thought of leaving the building, the routine and the people I had grown to love, frightened me; I wanted to stay much longer. But now I feel excited about graduating, and as difficult as it will be to say "good-bye", I look forward to it. These years at the College have been part of a process, preparing each one of us for the Lord's service. Graduation is a step forward, allowing each of us to continue the work of God in various capacities.



At the O.B.C. Baccalaureate Service on Sunday, April 24, 1983, testimonies were given by Jane Voshart (left) and Steve Baldry (centre), both of the Class of '83. Rev. David Bell (right) was the guest speaker.

I have made many special friends here. We've spent social times together, prayer times together and learned to confide in and help each other in times of need. Having roommates taught me how to live with another person in a very small room, and that two different people can become the closest of friends. I have grown to love and appreciate my teachers as well. Not only has the knowledge they have imparted to me been of great value, but their Christ-like examples will not be forgotten.

O.B.C. has given me leadership opportunities both inside and out-

side of the school. Outside of the school, I became involved in church programs in order to fulfill the requirements for Field Education. But the lessons in this were not in the completion of the requirements for credit, but in learning to love the most difficult of children and in developing a burden for their lives. I also had opportunities within the school, as I spent one year as a Residence Advisor developing skills in ministry to my peers in a community setting. This past year I was Vice-President of the Student Council where I developed administrative and leadership skills.

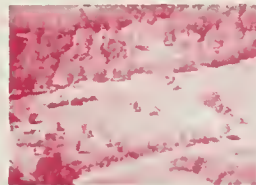
Classes, assignments and exams challenged and strengthened my faith, as well as provided practical information for Christian service. Classes, such as Public Speaking, helped take me from a shy, frightened speaker to the young woman standing before you right now. Research papers taught me to use the Word of God and other resources in a practical way. Exams helped me commit a lot of information to memory.

The people, opportunities and academics have all proven to be invaluable. And interwoven into all these areas of learning has been a relationship that exceeds all others, my relationship with a living God. The Lord says in Jeremiah 9: "Let not the wise man boast of his wisdom or the strong man boast of his strength or the rich man boast of his riches. But let him who boasts, boast about this—that he understands and knows Me." The grades and awards are not a top priority. The achievements had in leadership are not so important. And riches hold no eternal value. God tells me that my wisdom, my strength and my riches fade in importance as they stand beside a knowledge of Him.

Graduation is not the termination of my education, for my desire is to continue learning and continue serving wherever I am, whatever I am doing. Our studies have only just begun; there is an infinite amount yet

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to learn about God and His Word.

Annie Sullivan, the well-known teacher of Helen Keller, once wrote this in her diary, "My heart is singing for joy this morning. A miracle has happened! The light of understanding has shone upon my little pupil's mind, and behold all things are changed!"

As we continue to study God's Word, striving for a deeper knowledge and greater understanding, may we too be able to say of our enlightenment, "a miracle has happened! The light of understanding has shone upon my mind, and behold, all things are changed!"

*Jane Voshart, B.R.E.
Richmond Hill, Ontario*

AS I REMEMBER O.B.C., I REMEMBER GOD WORKING THROUGH PEOPLE

Four years ago, I came to Ontario Bible College with the intention of taking a one-year special program and then moving on to a university education in commerce. I am now twenty-two years old, leaving O.B.C. with a degree in theology and anticipating full-time service in the area of youth ministry. Since September 1979, many factors have played a significant part in bringing me to this stage in my life. As I look back on the education I have received, I do not so much recall the books I have read or the lectures I have attended or the papers I have written, as much as I recall certain individuals who stood out through all of these times. It is not that I do not highly regard the things I have been taught, but some of the teachers who have taught me have left far stronger impressions than any lectures, books or papers ever could. As I remember O.B.C., I remember God working through people.

I do not believe that to make mention of certain influential individuals is to exalt men but to exalt the God who these men serve. It is God working through men that makes lasting impression upon others. This was

the case in my encounters with Dr. Gordon Stephens, our Dean of Students. Although I had only two courses with him, he guided me through one of my most difficult times at O.B.C. In my first year, I struggled as to whether or not I could fulfill the responsibilities placed upon me as a freshman. Because of his personal contact, prayer support and encouragement, I was, by God's grace, able to gain victory over this struggle. As I reflect on my personal growth, I remember Professor Rod Wilson who supplied Biblical guidelines for issues which I never realized God's Word had an answer for. Such practical application of Biblical truth to daily living is something I will always remember and use in my own ministry. Another person who stands out is Professor John Franklin, who has provoked me to ask critical questions about my faith. This was never done to destroy my faith but to give me a better understanding of what I believe. As I consider my exposure to church ministry, I am compelled to recall the essentiality of person-oriented ministry as reflected in the life of Professor John Wilkinson. I am thankful to God for his burden for youth which, in turn, has intensified mine. Clearly, the lessons that will remain with me for the rest of my life are those which were personified in the people who instructed me.

These teaching experiences were not limited to the classroom, but occurred in the cafeteria, offices and even faculty homes. Approximately two years ago, Reverend James Vold offered his time to me to help in the

development of my preaching skills. Since that time, I have spent countless hours with him in the Word, marvelling at the things of God. The relationship has not simply sharpened my preaching skills, but helped me to mature spiritually, intellectually and emotionally. I would venture to say that even part of the "father image" my life has lacked since I was five years old has been fulfilled through my relationship with this man.

God has shown His goodness to me through the lives of His people. My time at O.B.C. has taught me that the church cannot be contained by buildings, but is resident in the very lives of those who love and serve the Lord. I have learned that victorious Christian living is not a matter of each person having a monopoly on the things of God, but rather God having a monopoly on the ones who are His. God, through the Holy Spirit, has wondrously taken up His residence within each of us in order to transform us into the likeness of His Son. It is because of this process in the lives of my teachers that I have been so moved by God's grace, and I pray that this will be the case in my life in future ministry. The example that my teachers set before me has given the incentive to say with the Apostle Paul: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2:20). ■

*Steve Baldry, B.Th.
Peterborough, Ontario*

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1983 OBC GRADUATION

1983 O.B.C. GRADUATION SERVICE

The Peoples Church, Toronto, was filled to capacity as 2,500 people attended the O.B.C. Graduation Service on Saturday, April 30, 1983. It was a great evening of public witness. The following testimonies were given by Miss Marney Adams, Mr. Sheldon Dyck and Mr. Alexander Parachin.

MUCH IS REQUIRED OF THOSE TO WHOM MUCH IS GIVEN



Marney Adams, B.S.M.

In some ways, it is hard to believe that 4 years at O.B.C. have already gone by. Reflecting upon those years, three things stand out in my mind.

First, I have become increasingly thankful for the positive influence of being raised in a Christian home. I really appreciate the example which my parents set before me, both spiritually and musically. I am thankful for their example in their relationship with each other, with their children, and with others around them. The influence of other relatives and friends has also been important in the shaping of my character and goals as a Christian.

I am thankful for the many opportunities for spiritual and musical development provided by my home church. Through these, I developed a sense of self-worth. It was encouraging to discover that my talents and abilities could contribute to the life of the church in a meaningful way. Leadership roles and group participation opportunities all gave me a solid foundation of experience to build on.

I am also thankful for the background of my profession as a Registered Nurse. It has not only provided for my financial needs, but more importantly, it has kept me in touch with the realities of everyday life and the people involved in those realities. As well, it has given me an opportunity to display Christian love to them in a practical way.

My background has proven far more valuable than I thought. I stand here thankful for all of it.

Secondly, I have come to believe that in any circumstances of life, the emphasis must be upon one's response to it. It is not what happens to me, but what I do with it that really matters.

A particular class may be great. Yet, if I do not appreciate it, I lose its value. On the other hand, a class may not be so great, but if I seek to make of it the best that I can, then it may be a great class after all.

I think of the wealth of knowledge and experience to be found among the people of O.B.C. It is so easy to become steeped in the academic demands of school. But interaction with faculty, staff and students is important because it establishes and builds relationships which can continue long past the school years. It is important because we do learn from others through their experiences, both negative and positive. It is important because we need not face a difficulty alone, be it academic, personal or spiritual.

Field education has provided many experiences each year. Sometimes, this has required flexibility and spontaneity, when I would have preferred organization. I see this as growth producing, in learning to respond to a circumstance positively, regardless of previous planning which would not be appropriate in that situation.

Learning to trust the Lord has been an area of growth for me, especially when in unpredictable situations. I have really found that I respond better in a situation when my reliance on the Lord is exercised. For it is only when I leave myself open to the Lord, that I can be used best by Him, in any circumstance.

Third, I feel compelled to offer all that I am and have for God. I came to O.B.C. with the concern that



A segment of the large crowd which packed the Peoples Church for the O.B.C. Graduation on Saturday April 30, 1983.



1983 OBC GRADUATION

"much is required from those to whom much is given". Four years later, after much more has been given to me in instruction and experience, I feel that even more is required of me. The gifts, abilities and opportunities given to me must be used wisely and responsibly.

*Marney Adams, B.S.M.
Brantford, Ontario*

"THE ONE WHO CALLS YOU IS FAITHFUL"



Sheldon Dyck, B.Th.

Do I really want to go to Bible College? Is that the right place for me? These were just two of the many questions that ran through my mind as I sent in my application to Ontario Bible College four years ago. I was not sure what I wanted to do in terms of life plans, but one thing was certain. I wanted to grow in my faith and in the knowledge of our Lord Jesus Christ.

Now, as I reach the end of my training here, I need to ask myself, "Has my desire been achieved." "Has Christ been doing a transforming work in my life?" There have been times when I have been discouraged and have wondered if God

SCHOLARSHIPS AND AWARDS GIVEN AT 1983 OBC GRADUATION

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1983 OBC GRADUATION

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THE R.J. KOFFEND GRADUATE GENERAL PROFICIENCY AWARD
Alexander Parachin

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Neil Steenson

J.B. RHODES MEMORIAL AWARD IN THEOLOGICAL STUDIES
Ann Stairs

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Timothy Beadle

WILLIAM R. QUINN AWARD IN MISSIONS
Pamela Moffett

LESTER LANKIN MEMORIAL AWARD IN CHRISTIAN EDUCATION
Wendy Brubacher

JOSEPH C. MACAULAY AWARD IN MUSIC
Marney Adams

JEAN C. SCOTT MEMORIAL AWARD IN GENERAL ARTS
Brian Duez

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The prizes are awarded to the students demonstrating abilities in content preparation, organization, delivery, and overall improvement in first year public speaking class. They are in the amounts of \$150.00 and \$75.00.

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2. **Sandra Gillard**

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

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| 4. Ann Stairs | 5. Brian Duez | 6. Margaret MacDonald |

was really going to bring about the process of change. But as I examine the past four years in particular, I'm amazed to see the growth that God has worked in my life. A number of factors have contributed to my growth in the knowledge of Christ, and I would like to relate to you just a few of them.

I have been academically challenged at O.B.C. and have come to a clearer understanding of my faith. In the Bible and theology classes, I have clearly encountered a greater knowledge of the person of Jesus Christ and, as I've considered Him, I have been prodded on to a greater growth. But also, a course like philosophy has helped to prepare me to intelligently deal with other world views. Counselling has given me greater insight into myself, and I believe this will enhance my future ministry and relationships with other people. And even New Testament Greek this past semester has helped to enrich my understanding of the love and grace of God through our translation and study of the book of Galatians.

I have also experienced growth through the opportunities I have had to be involved in leadership positions. I have taken part in student leadership at the College, and I have also had the opportunity to work in a local church. These experiences have provided ways for me, a fairly shy individual, to be actively involved in instructing and guiding others. Through these occasions, I have come to realize that I, too, have gifts as a member of the body of Christ. One of them, I believe, is in the area of teaching.

These factors have been important to me, but one of the greatest things that has helped me in knowing God has come through the friendships that I have made. Here again, the school setting has provided for an atmosphere of growth. More important than the theoretical teaching has been the Christian love and fellowship that I have experienced. Through a close interaction in the



1983 OBC GRADUATION

OBC Graduates 1983

lives of other students, I have come to see God working in their lives.

I remember having a fear that if I gave all my life plans and ambitions into the Lord's hands, I thought my desires might be destroyed. At that time, there were still things in my life that I didn't want to give up. Again, after communicating and sharing ideas with some friends, I came to see how wrong my thinking was and realized that joy comes through giving my all to the Lord. I was inspired by their desire to serve and as a result, I have been challenged in my commitment to Jesus Christ.

As I consider the professors who taught me at O.B.C., I have been impressed with the fact that several have been more than teachers; they have also been friends. I'm reminded of that when I think of the wit and humour of some of the professors who have accompanied us on choir tour. But there have also been many serious times of interaction. Just a couple of weeks ago, one professor deemed it worthy to spend over an hour with me in a time of discussion and prayer to encourage me in a struggle that I have recently been going through. I am thankful for the input of my professors, and I have grown as a result of it. In fact, as I now consider a future ministry, I can see the true need of caring for people as a priority over the subject matter that I may communicate.

1 Thess. 5:23, 24 says, "May God Himself, the God of peace, sanctify you through and through. The One who calls you is faithful and He will do it." God has been working in my life and these past four years have been an important part of the process. But God is going to continue in this work of sanctification. I am thankful for what God has done, but I leave with an anticipation and excitement to see what God is going to do. God is faithful and will complete this work that He has begun in me.

*Sheldon Dyck, B.Th.
Niagara Falls, Ontario*

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Karen Eileen MacLeod Lower Sackville, N.S.
Diane Rose Sawicki Toronto, Ont.
Cynthia Lea Schuringa Toronto, Ont.
Kathryn Anne Smurthwaite Toronto, Ont.
Evelyn Mary Stork Windsor, Ont.
Jane Heather Voshart Richmond Hill, Ont.
Elizabeth J. Charlene Warder Huntsville, Ont.
Heather Constance Wiley Fenwick, Ont.

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Sandra Joan Janzen Niagara-on-the-Lake, Ont.
Susan Jean Kennedy Levaack, Ont.
Sally Ann Lichtenberg Midland, Ont.
Suzanne Helen Rosenberg Willowdale, Ont.
Karen Louise Thomas Toronto, Ont.

Christian Education and Secretarial

Sharon Louise Cole Woodstock, Ont.

Missions

Glenda Marie Birney Willowdale, Ont.
Robyn Elizabeth Forrest Toronto, Ont.
Pamela Marion Moffett Fredericton, N.B.
Dianne Rose Nolson Agincourt, Ont.
Neil Danny Steenson, B.A. Willowdale, Ont.
Heinrich-Andrej Voth West Germany

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Robert Dale Drumm Hamilton, Ont.
David Roy Flook Stouffville, Ont.
Allan Lyle Gordon Cambridge, Ont.
David Robert Hollis Skaneateles, N.Y.
Glen Norman Johnston St. Catharines, Ont.
Kevin Wayne Leonard Stouffville, Ont.
Victor Isaac Lisowsky St. Catharines, Ont.
Blaine Irvine Mitchell Fredericton, N.B.
David Richard Ormerod Toronto, Ont.
Jurgen Fredrick Rausch Toronto, Ont.
Lauren Kelly Redinger Montreal, P.Q.
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Stephen James MacKenzie S.S. Marie, Ont.
Albert John Turcott Owen Sound, Ont.

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Clifford William Victor Rummennie
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Hugh Gordon Toronto, Ont.
Allan Robert Gray Whitby, Ont.
George Nathan Grierson Durham, Ont.
Jeffrey Howard Hosick, B.R.E. Cookstown, Ont.
* Alexander Parachin Toronto, Ont.
Jorma Aulis Saarinen, R.N. Finland
Ronald Alan Seabrooke Peterborough, Ont.
Randy James Williams Thornhill, Ont.

* Program completed through the Evening School Division

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Johnson Wambua Ndongye Machakos,
Eastern Province, Kenya

Pre-University Studies

Douglas Gordon Anderson Peterborough, Ont.
Joan Helen Bayley Toronto, Ont.
Brian David Duez West Hill, Ont.
Sheldon Wayne Dyck Niagara Falls, Ont.
Nancy Elizabeth Limpert Richmond Hill, Ont.
Alan Stewart Orser Owen Sound, Ont.
David George Arthur Thomson Markham, Ont.

1983 OBC GRADUATION

I WILL FOLLOW YOU!

It is hard to believe that graduation day has finally arrived! There are no adequate words to describe the very deep feelings of my heart at this very special time. It is a moment that I have worked towards, and thought of often, during the past eight years of study in the O.B.C. Evening School degree program. Many times I have told myself (and been reminded by my wife Donna) that if I just kept pushing on, that someday, this day would arrive. Well, the day is here and I stand amazed at the goodness and grace of

God who, according to His Word, has enabled me to "do all things through Christ which strengtheneth me."

Strangely enough, my reactions to this moment are somewhat mixed. On the one hand, I am naturally thrilled and excited to have finally accomplished this goal. There is no one more filled with joy than I, as a result of its realization. On the other hand, there is, in some measure, a sense of sadness associated with the completion of my studies. I have always considered it a privilege and a blessing to be able to study God's Word within the framework of Ontario Bible College. From the very

first lecture of the first evening credit course offered by the college at the old Spadina campus, there came to my heart a hunger and desire for this knowledge of God, accompanied by a special presence of the Holy Spirit. In response to many who have said to me over the years, "I do not understand how you are able to consistently sacrifice and give of your time to these studies", I have been able to honestly reply that I have simply done the thing which has blessed me the most—study God's Word!

It is no exaggeration to state that time and time again, both in the class and out, the reality of God

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 Carolyn Joan Cante Willowdale, Ont.
 * Rebecca Choi Toronto, Ont.
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 Bill James Dakin Komoka, Ont.
 Nell DeBoer Willowdale, Ont.
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Alexander Parachin, B.Th.

broke in upon me each time I grasped the understanding of another dynamic truth of Scripture. Throughout this process of study, my capacity to behold God, to worship Him and to fellowship with Him, has been wonderfully expanded and, in turn, God has filled that very part of my heart which He has opened, with Himself.

Sacrifice? No, I was called to a secret place and graciously allowed to meet with Jesus, to sit at His feet and to be made whole in His presence. I shall ever be grateful for this

1983 OBC GRADUATION

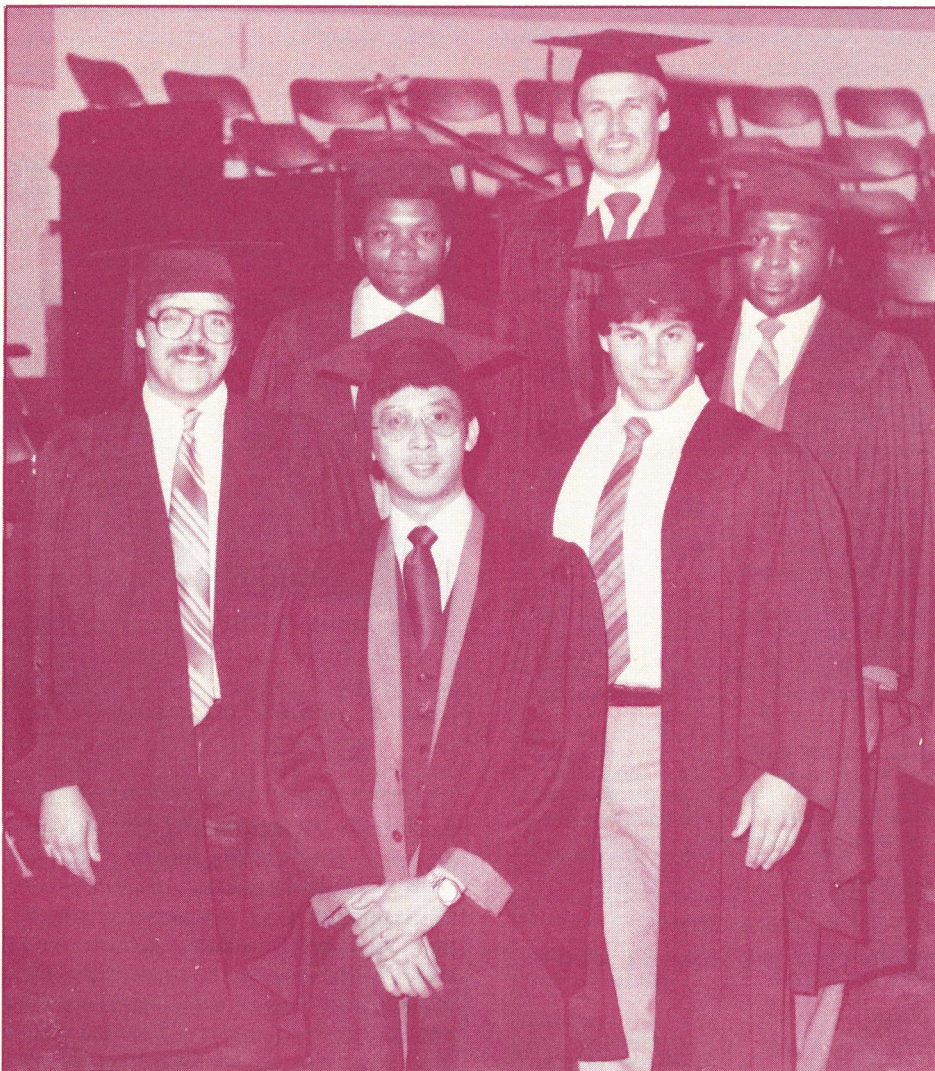
gift that has been given to me through Ontario Bible College!!

I can think of no better way to thank God and to exemplify all that is represented here at the College but to very simply repeat again the very first prayer I ever prayed when I first came to know Jesus as Saviour while sitting in the office of a Methodist minister some 12 years ago. Having been involved in the drug culture of the mid-1960's—a world of hallucination and unreality—I

quietly turned my life over to God saying, "If you put the footsteps in front of me one step at a time, I will follow You." I believe that God has done just that and has led me to this point in my life. I want once again to tell Him, "As You put the footsteps in front of me one step at a time, FROM THIS MOMENT ON, I will follow You!!"

*Alexander Parachin, B. Th.
Toronto, Ontario*

Editor's Note: College Credit courses were first offered in September 1975 through the Evening School Division. Mr. Parachin is the first person to complete a degree program by enrolling exclusively in evening studies. ■



International students in the O.B.C. Class of '83.

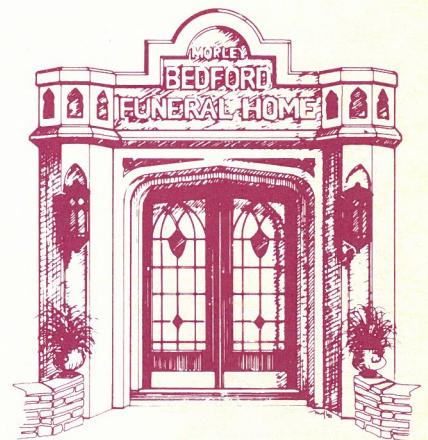
Front: Michael Lau, Hong Kong. Second row (from the USA): Douglas Duvall, Valdosta, Georgia and David Hollis, Skaneateles, N.Y. Third row (from Africa): Johnson Ndonye, Machakos, Kenya, and Benedict Ehirim, Amike Orlu, Nigeria. Back; Jorma Saarinen, Finland. Absent when the photo was taken: Heinrich-Andrej Voth, West Germany.

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1983 OTS GRADUATION

FOLLOW-UP TO O.T.S. 1983 GRADUATION

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

On Saturday, May 7, 1983, the fifth graduation service of Ontario Theological Seminary was held at Bayview Glen Church, Thornhill, Ontario.

30 Graduates This Year

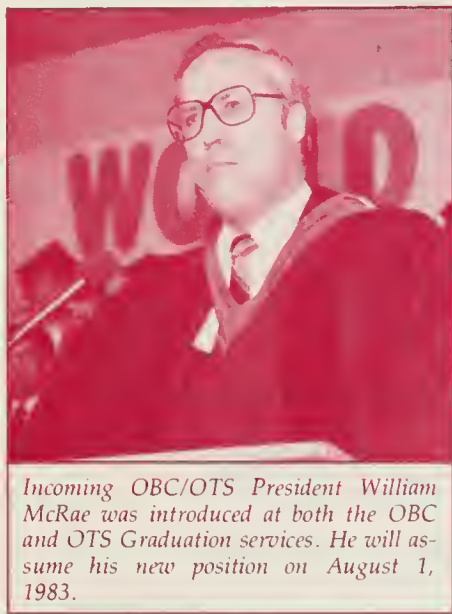
O.T.S. is a young and growing institution. In this past academic year, the Seminary has had nearly eighty full-time students, with another ninety in part-time training. Thus, among the thirty or so graduate-level Protestant theological schools in Canada, O.T.S. ranks numerically among the top half dozen. There were thirty graduates this Spring; three in the one-year Certificate program, fifteen in the two-year Master of Theological Studies, and twelve in the three-year Master of Divinity degree.

Increasingly, the training offered at O.T.S. is being prominently recognized and accepted. Graduates of 1983 will be serving among the Convention and Fellowship Baptists, the Christian and Missionary Alliance, the Associated Gospel Churches, the Pentecostal Assemblies, the Salvation Army, the Mennonite Brethren, the Missionary Church, the Disciples of Christ, and the Free Presbyterian Church of Scotland. Another will proceed to Wycliffe College to prepare for Anglican ordination. Others have their eyes on cross-cultural missionary service. A few will be involved in other forms of Christian ministry, while one has been accepted by Harvard University for further study.

New Faculty Introduced

O.T.S. is continually developing the scope and content of its academic programs. At the graduation service, two new full-time professors were introduced: Dr. Daniel Kelly in Mis-

siology, and Mr. Rod Wilson in Counselling. Dr. Kelly brings a rich background in academic training and cross-cultural experience. A graduate of Regent College (Vancouver) and Fuller Seminary's School of World Mission (Pasadena, California), he has spent many years with the Department of Indian Affairs, and in ministry with Canada's native peoples. Mr. Rod Wilson has proven himself to be a very effective teacher and counsellor during his five years at O.B.C. Now that he is completing his doctoral studies at York University, the Seminary is delighted to have him as part of the faculty. In order to maintain the widespread personal interaction which a Professor of Counselling must have, Mr. Wilson will also be engaging in part-time ministry in one of the Brethren assemblies.



Incoming OBC/OTS President William McRae was introduced at both the OBC and OTS Graduation services. He will assume his new position on August 1, 1983.

New President Introduced

O.B.C./O.T.S. have been blessed by God in the provision of a new President to succeed Dr. Adrian. Dr. William McRae was also introduced at the graduation, and he brings unique gifts in pastoral studies, in

which field he will be regularly teaching. He is widely known as one of Canada's outstanding expositors of Scripture, as well as a specialist in church growth. In his seven years as pastor at North Park Community Chapel in London, Ontario, this congregation grew from under 100 persons to over 1,100. Two thriving satellite congregations have also been established. There is no doubt that Dr. McRae will serve as a valuable model and inspiration to our students, and it is difficult to conceive of any gift that could be more valuable for a Seminary to have embodied in its President.

Effective Leadership

O.B.C./O.T.S. are rich in the members of its Board of Governors. Mr. Gordon Johnson, the Chairman, welcomed Dr. McRae at the graduation and, as good friends, they are obviously going to be an effective team. Mr. Johnson, a prominent executive in one of Canada's leading financial institutions, maintains an intimate acquaintance with the Seminary. He leads the Board in relation to the Seminary with administrative expertise, personal knowledge, spiritual discernment and withal in a warm-hearted and relaxed manner. Another Board member who took part in the graduation was Miss Pat Slade, a social worker who is a Zone Director with Catholic Family Services and whose involvement is typified by the extremely valuable contribution that she has made to the planning of some of our annual Reach the City Conferences.

Friends Participate

That O.T.S. is rich in friends was also gratifyingly evident at the graduation. The participation of Rev. Arnold Reimer, the pastor of Bayview Glen, was one indication of this. Another was the involvement of Rev. Andrew Wong, a graduate of the



1983 OTS GRADUATION

Seminary in 1981. He pastors the Toronto Chinese Baptist Church which is now the largest congregation in the Toronto Baptist Association.



OBC/OTS President Victor Adrian chats with Bishop Desmond Hunt who was guest speaker at the OTS Graduation on Saturday May 7, 1983.

The graduation speaker was the Rt. Rev. Desmond Hunt, one of the Suffragan Bishops of the Anglican diocese of Toronto. Bishop Hunt comes from a well-known Toronto family which has made an important contribution to the Christian life of this city for generations. Many of us have also been helped by his Bible teaching and encouraged by his leadership in evangelism. It was particularly fitting that he should speak to us on this occasion because Bishop and Mrs. Hunt's daughter, Pam, has been a student at O.T.S. this year while home on furlough from service with the Overseas Missionary Fellowship in the Philippines.

Our 1983 graduation service was one which gives much cause for praise to God. ■

The following testimonies were given.

THE SPIRIT OF GOD IS AT THE CENTRE

Two years ago, I finished my studies at McGill University and moved back to Ontario still uncertain of what doors the Lord would open next. At University, I pursued my interests in modern languages and linguistics. It was during these years that I was challenged to rethink the commitment I had made to Christ some six years earlier. It was as if Jesus were saying to me, "Mary, if you are going to follow me, then follow me." I also became increasingly interested in how my abilities and training in linguistics might be used by God in the future. God began to show me that the reduction of unwritten languages to a written form and the translation of the Bible into these languages was a real possibility for me.

To further prepare for such work, I had a real desire to study both Greek and Hebrew. I began sending enquiries to various Bible colleges and seminaries in an attempt to find one that would offer the type of training I needed. In particular, I was looking for courses in the Biblical languages and general training for Christian ministry. Through various means, God led me to O.T.S. Shortly after I arrived here, I was overwhelmed by the peace that God gave me, and the great assurance that I was exactly where He wanted me to be.

Over the past two years, I have grown and been challenged in so many ways. Two or three things stand out as being very central to my experience at O.T.S.

Having come to O.T.S. directly after completing a university degree, I was first struck by the sense of community at the Seminary and how the Spirit of God is at its centre. One can sense and know when the Spirit of God is present, be it in a church, a home, a meeting, or a school community. And there is nothing quite so thrilling as being part of a group of people in whom,



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1983 OTS GRADUATION



Mary Brogden, M.T.S.

among whom and through whom the Spirit of the Living God is moving and working. I have found such a group of people at O.T.S.

I know that where the Spirit of God is at work, there is change and growth—but this is not without its pain and struggles. There is also a great *vitality*, a real *life*, and a strong sense of the presence of God. Through this, a bond of unity is created.

We, at O.T.S., come from varied backgrounds, from a variety of countries, and many denominations. Yet, we are clearly *one* in Christ and *one* in the Spirit. But, I cannot speak of this unity at the expense of not mentioning the beauty of its diversity. Because O.T.S. is an interdenominational school, we have been able to experience something of the richness of our denominational differences. I have undoubtedly gained a greater understanding, appreciation and respect for the various denominational traditions.

Because O.T.S. draws students from a number of cultures, I have also been very blessed by the lives and ministries of my fellow students. Together, we have studied, prayed, sung and worshipped God, *our* God. In addition to the friend-

ship and rich fellowship which I have been privileged to share with these students, I have also learned much from them. In particular, they have challenged me to understand more of my own culture, and more of what true Biblical Christianity is, and to try to distinguish clearly the differences between the two.

In closing, I would like to share with you a Scripture verse that has been brought to my mind many times this year. It speaks of this same diversity, but more so of this unity on a wider scale, that is, within the entire body of Christ; and it challenges me to remember our

tasks of going out and making disciples of Christ. This verse is John 10:16, but I will read for you verses 14 through 16. Jesus is speaking and says: "I am the good shepherd; I know my sheep and my sheep know me—just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep that are not of this flock. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd."

—Mary Brogden, M.T.S.
St. Catharines, Ont.

OTS 1983 GRADUATES

CERTIFICATE IN BIBLICAL STUDIES

Patricia Diane Ashton Stoney Creek, Ont.
Linda Carol Nicholls Toronto, Ont.
Frank Christopher Weyer Barrie, Ont.

MASTER OF THEOLOGICAL STUDIES

Margaret Joan Askey Toronto, Ont.
Mary Jane Brogden St. Catharines, Ont.
Catherine Ann Brown Toronto, Ont.
Nicholas David Cox Deep River, Ont.
James D. Fraser Willowdale, Ont.
Hernando Hernandez Morales Colombia,
South America
Linda Kiroopoulos Toronto, Ont.
Larry Kin-Wai Lau Toronto, Ont.
Tsai-Yun Sandra Lin Hsin-Chu, Taiwan
Catherine Elizabeth McColl Willowdale, Ont.
Timothy Medhurst London, Ont.
Geoffrey Allan Oprel Kitchener, Ont.
Wilson Albert Peters Scarborough, Ont.
Sirpa Liisa Polkki York Mills, Ont.
Cecil Nevile Vincent Trinidad, West Indies

MASTER OF DIVINITY

Paul Henry Friesen Toronto, Ont.
Peter Nigel Hambrey Guelph, Ont.
Peter Jacob Klassen Orillia, Ont.
Malcolm MacInnes Agincourt, Ont.
Gregory Paul Males London, Ont.
James Russell McBeth London, Ont.
Juna Matti Tapio Polkki York Mills, Ont.
Philip Charles Ralph Rexdale, Ont.
Eunice G. Smith Ecuador
David C. Stewart Niagara Falls, Ont.
W. Stanley Walker St. Catharines, Ont.
Jacob Kibor Zablon Kenya, Africa

"THY WILL BE DONE"

I believe I am echoing the feelings of the entire graduating class, when I say that we consider ourselves an integral part of the total Christian community. We consider ourselves to be in solidarity with all followers of Jesus Christ: a group that transcends cultural, denominational, occupational and many other boundaries. We believe that this otherwise impossible alliance is possible only through our Holy Father who, as we read in Ephesians 2, has destroyed the walls built between ourselves and God, and ourselves and others—made possible in His incarnation as Jesus Christ.

Our graduation class and, I am sure, our whole school realizes our total interdependence with you who are here tonight. The sharing of your finances has built and staffed our school. Your encouragement has been invaluable when we have failed and floundered—and when we have succeeded! We have benefited from your experience. Our sometimes lofty thoughts have often met gracious, wise and practical guidance.

You have also allowed our experience to grow. You have let us try plans and programmes, old and new, when you could accomplish the former far better yourselves, and when the latter could at best be called naive experimentation on our



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part. We do believe, however, that we have made some significant contributions in various ways but, right now, we would just like to thank you and tell you how much we need and appreciate being one with you. This graduation ceremony should honour God first, to Whom we owe our life, our breath, and our rebirth. It should also be an occasion where we celebrate together how God is changing the world through us.

I believe I am reflecting our class also, when I speak of purpose, and vision, and goals. We agree whole heartedly with one of the ancients who is remembered for words to this effect: "A life unexamined is not a life worth living". Certainly our hope is not that anyone should give up! Rather, it is that all believers will be discontent with simply being carried along by life (or even by evangelical culture) and will either begin or continue to examine what their true purpose in life is. Our prayer is the same for the church—and we have the resources of more than a collection of Christians. We have a well-harmonized and co-ordinated whole that through Christ is greater than the sum of its parts. What is our purpose? Scripture continually confronts us: "to glorify God". Put simply it means, "to more and more conform ourselves and exhort others to reflect who God is." The more God's love and justice and mercy and law are established, the more God will be glorified. To dispute this is to dispute the rightness of an apprentice emulating his experienced master—yet it is far more serious.

What then is our vision? It is of a world that more and more reflects God Himself. It is of the Gospel received, the hungry fed, the outcasts loved, beauty expressed, bodies healed, minds restored, and many other things. Agnostics and pessimists may laugh but already we have seen what the death and the resurrection of Christ have done to change people and structures.

Christ's return will forever make right the universe but we have not

been told by Him to huddle in lifeboats meanwhile. Our goals follow hard on the heels of this vision. It is not for all of us to become a little more religious; we already excell in meetings and committees and services. Nor is it for all to become ministers or missionaries. We must never stop praying for these yet we must plead for carpenters, and teachers, and lawyers and janitors, who reflect God in their activities, for Scripture assures us that their callings are as high and as holy.



Paul Friesen, M.Div.

And when we witness by our lifestyle and words, in and out of the organized church, we must pray for the convicting and convincing of the Holy Spirit. But we must also pray for God's creativity and intelligence in us—that He will prevent us from being content with language and cultural forms of music and organization made irrelevant by several generations; that we will not be content with Christian books and movies, clubs, organizations, Christian exercise records, magazines and social events. To be concise, we must hope and pray and work according to God's model in Jesus Christ. We must enter the world of our neighbours, our co-workers, our outcasts, our poor, our criminals as Jesus did,

being bothered only by the absence of God, not by prejudices, or preferences, or taste. We hope for churches that aren't only buildings, programmes, traditions, or denominations but rather groups of believers that encourage each other to be fully in God's world and His love and excellence. We hope for churches that are organic bodies each counting on the other: not businesses, or dictatorships, or even democracies. These I believe are our goals this evening, founded on our vision and our purpose. We thank God that together with you we can pray:

*"Our Father who is in heaven,
Holy is your name.
Your will be done on earth as it is in
heaven". ■*

*—Paul Friesen, M.Div.
Toronto, Ont.*

"HE HATH GLORIFIED THEE"

My mother's decision to trust God for deliverance at a moment of desperate fear and need, transformed our family and brought a new orientation to our lives which, in turn, led me to Christ and to service for Him.

During the 1950's, there was intense persecution in Colombia because of a political struggle for control of the country between conservatives (who, in the strength of the Roman church, were controlling the country) and liberal factions who sought basic changes. Evangelicals were identified with the liberals—church buildings were burned down, schools closed, people imprisoned and shot in the period of violence which lasted for more than 12 years.

On one occasion, my father was leaving the house and was attacked by a neighbour of opposing political affiliation. He tried to defend himself while his attacker lunged a knife at



1983 OTS GRADUATION

his heart. My mother and I were watching; I was five years old at the time. Though we were not evangelicals, my mother had received the witness of a Christian & Missionary Alliance missionary in our city. My mother remembered the witness of truth which she had heard. She knelt down and cried: "Lord, if you save my husband, I am willing to give you my life . . . and be faithful to you, with my house, for the rest of my life." The knife meant for my father's heart was stopped by a pen which he carried in his pocket, and he survived his wounds.

Since that time, our family has been changed by the Gospel. We began to attend the Alliance church. But let me say that I am not a Christian because my mother is. God has no grandchildren—but through my family, He provided the context in which I made my decision to follow Him.

When I first became aware that God was directing me to Canada for theological training, I did not know anyone here. This experience has been a new confirmation of the faithfulness of God, which I proclaim to you today.

The sale of my small jewellery business in Colombia did not provide enough money to support my family here. But the Lord has fulfilled His word to me as expressed in Isaiah 55:5, "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee."

The first Christian people I met in Canada (in Calgary) pledged to help me, and said it was their privilege to do so. This was only the hand of the Lord—I was not a promising leader here, nor did I have great fruit to show for my ministry in Colombia. I had no strength or virtue to make me worthy of their attention or concern. I was only a child, learning to talk, but with a strong and faithful Friend.

I would like to express my most

sincere thanks to all of the organizations which have helped me during my stay in Canada.

The unique strengths of the O.T.S. program have been used of the Lord to affirm my gifts and calling, and to train me in the theoretical and practical aspects of the exercise of those gifts.

The interdenominational scope of O.T.S. has been an advantage in exposing me to a cross-section of evangelical thought and ministry. A forum was also provided for the discussion of the contemporary issues in



Hernando Hernandez, M.T.S.

the church and society which are strategic to the understanding of the Church's responsibility in today's world.

After seven years of intense struggle in the Marxist environment of a Colombian university, I came to O.T.S. with urgent questions. I needed to know what my social and political responsibilities were as an evangelical Christian. We formed a very helpful group called "The Study & Action Group", which provides a setting for interaction between the Seminary and other concerned Christians with regard to the special challenges which face contemporary evangelicals.

I do not return to Latin America with great illusions of single-handedly bringing about a vast transformation—of refuting or eliminating Marxist ideology in 75 Colombian universities.

But I have seen the power of the Gospel transform lives and communities, and I return to my homeland and to my people with a responsibility to work for the Lord in the city of Medellin, a city full of social and political upheaval, to minister to students in the universities. I hope to develop an evangelical student group in that setting, with the Lord's help, and in the future possibly move into wider responsibility for the university ministry in Colombia.

I do not believe that the solution for Latin America lies in military help; rather, it lies in the transformation of individuals by the power of God, and the commitment of those individuals to live according to the Kingdom's demands. ■

—Hernando Hernandez, M.T.S.
Medellin, Colombia



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COLLEGE AND SEMINARY NEWS

“MINISTERING TO FAMILIES IN THE CITY”

by

Dr. Ian Rennie
O.T.S. Dean

“Reach the City” conferences are held twice a year, for a day at a time, at Ontario Theological Seminary. The planning committee is a fascinatingly diverse body, both denominationally and ethnically. Yet when it came to planning the seminar held on February 15, 1983, there was unanimous agreement that all pastors and Christian workers, regardless of denomination or racial origin, needed help in ministering to families, and thus this became the theme. The importance of the theme was indicated by the crowd of nearly 200 who packed the largest Seminary classroom, while the relevance and effectiveness of the presentations could be gauged by the many expressions of appreciation.

Rev. Ron Hembree of Kennedy Road Tabernacle, Brampton—the largest Protestant congregation in Ontario and perhaps in all of Canada—led us into the presence of God as he used the Scriptures to show us God’s way of ministering to families. Dr. John Peters, Associate Professor of Sociology at Wilfrid Laurier University in Waterloo, combined his expertise as a missionary and an academic, with his experience as an active Christian in Canada, to help us in ministering to broken families. Then Dr. John Keidann of the Portuguese Baptist Church, himself a relative newcomer from Brazil, helped us in ministering to immigrant families. Then, in addition, there were workshops in ministering among high school youth, young adults, singles, the abused, homosexuals, families under economic pressure, and sole support parents.

Finally, just a word of advance notice about the next Reach the City Conference. It will be held on Tuesday, November 15, 1983. The theme will be “Out of the Ghetto . . . Into the City”, and the leaders will be the Rev. Herb Neufeld of Willingdon Mennonite Brethren Church, Burnaby, B.C., and Dr. Peter Foggin, professor of Urban Geography and chairman of the Geography Department at the University of Montreal. ■

DiGANGI, ESCOBAR AND PIPPERT ARE FEATURED SPEAKERS for “BUILD YOUR FAITH 1983”

During the second week of August 1982, almost one hundred people attended the “Build Your Faith” program sponsored by Ontario Theological Seminary and Inter-Varsity Christian Fellowship. They came from Ontario, the Maritimes, the Prairies and the West Coast. There were even a few from the U.S. There were students and senior citizens, teachers, social workers, doctors, business people, housewives and full-time Christian workers. The teaching was of high calibre, the interaction stimulating, and the fact that many attendees lived in residence provided an atmosphere in which friendship and fellowship grew.

This year, “Build Your Faith” will be held from August 22-27. There will be three, three-hour sessions each day. The various subjects can be studied either on an audit basis or for academic credit.

In the mornings, Dr. Mariano DiGangi of the OTS faculty will conduct a study of the Book of Colossians. He has aptly subtitled the series “Christ Comes First.”

In the afternoons, Samuel Escobar will teach in the field of theology. His theme will be “Our Evangelical Heritage”, which will gain added vitality from his years of work with students, and from the fact that he comes from the tempestuous and creative world of Latin America.

In the evenings, Mrs. Rebecca Pippert will deal with evangelism. “Becky” has had a uniquely effective ministry of evangelism, and in helping Christians to share Jesus Christ. Anyone who has read her book, *Out of the Salt Shaker*, knows the relevance and effectiveness of her teaching and training about evangelism.

Each course is \$45.00 for audit, and an additional \$28.00 for academic credit. Living in residence, with all meals supplied, is \$117.00 from Sunday evening through Saturday afternoon.

“Build Your Faith” is “a week-long learning community for the growing Christian.” Everyone is invited to participate in this enlivening experience. Contact the OTS office: (416)-226-6380 for registration information. ■

COLLEGE AND SEMINARY NEWS

OBC FACULTY UPDATE



Rev. David Bell, B. Th. '54, entered full-time service as Senior Pastor of Forward Baptist Church, Toronto, on June 1, 1983. Rev. Bell has served for fourteen years as Chairman of the Department of Christian Education. He also served as Administrative Assistant to the President for three years, as Acting Academic Dean for one year, and directed the OBC Evening School for the last four years.



Mr. John Wilkinson has been appointed as the new Chairman of the Department of Christian Education. He has been teaching in our Christian Education Department since 1974. His academic training includes an Honours B.A. (University of Winnipeg), M.A. (O.I.S.E., University of Toronto). He is presently working on his Ed. D. (O.I.S.E., University of Toronto). His background experience includes over 10 years of full-time ministry as a camp director (Canadian Keswick, Muskoka Woods) and more recently as the Director of New Staff Development for Canadian

Youth for Christ. In addition, he has had extensive involvement (part-time and volunteer basis) over the past 15 years in the area of youth ministry within the church and non-denominational youth-serving organizations.



Dr. Gordon Stephens is returning to the pastoral ministry this summer, after seven years in the Community Life Department—four of those as Dean of Students. Under the Fellowship of Evangelical Baptist Churches in Canada, his ministry will be to establish a new church (Rosedale Baptist) in downtown Toronto in the Yonge-Bloor area.



Miss Jan Potz, B.S.M. '72, leaves OBC for a short-term missionary assignment in Africa with the Africa Inland Mission. For the past five years, Jan has endeared herself to our students through her ministry in the Community Life Department and her teaching in the Department of Music.



Mr. Erwin Penner will be joining the OBC faculty, teaching theology and Bible. Mr. Penner is a graduate of Winkler Bible Institute, has a B.A. (University of Manitoba), an M. Div. and Th. M. from Westminster Seminary and is presently completing his doctorate in New Testament at Fuller Seminary. He has been a teacher and Academic Dean at Winkler Bible Institute.



Dr. Siang-Yang Tan has been appointed as male associate in the OBC Community Life Department. His B.A. in psychology and his Ph. D. in clinical psychology have both been earned at McGill University. Dr. Tan is Malaysian in background but is a Canadian citizen. Presently, he is employed in the Department of Psychological Services, University of Western Ontario.

COLLEGE AND SEMINARY NEWS



Dr. John Unger will join OBC full-time in Christian Education. His academic training includes B.R.E. (Mennonite Brethren Bible College), B.A. (University of Western Ontario), M. Div., M.R.E. (Goshen College Biblical Seminary) and Ed. D. (South Western Baptist Theological Seminary). For the past eight years, Dr. Unger has served as Executive Secretary of the Board of Christian Education for the Mennonite Brethren Churches of Canada. ■



Dr. Daniel Kelly has accepted an invitation to join the OTS Faculty as Professor of Missiology and Director of Field Education. He has an M.C.S. from Regent College, Vancouver and his M.A. Miss., and D. Miss. were earned at Fuller Theological Seminary. He is a former Director of the Department of Indian Affairs for the Yukon, and more recently has been a missionary with the North American Indian Mission.

OTS is now offering a Master of Divinity Degree with a major in Missiology. ■

new P.R. Secretary is Mrs. Mary Reed.

Miss Helen Hofstetter '49, worked her last day as Secretary to the OBC Dean of Students on May 13. After 19 years of dedicated service at O.B.C., she has moved north to work as Secretary to the General Director of Muskoka Bible Conference.



Wilson ('33) and Muriel ('32-'33) Flanagan retired on May 27. This husband and wife team have graciously served OBC/OTS since January 1966.

Wilson will continue to work on an informal volunteer basis on behalf of our Department of Public Ministry and Stewardship. Muriel has worked at the Switchboard, Stewardship Department, Bookstore and part-time secretary at OTS. Since announcing her retirement plans, she has been asked to serve as Secretary for the Pocket Testament League.

OTS FACULTY UPDATE



Mr. Rod Wilson has served for five years at OBC in the Community Life Department as Director of Counselling Services. He is in the process of completing the final stages of his Ph.D. in Clinical Psychology at York University. He is now joining the OTS Faculty on a full-time basis as Professor of Counselling and Dean of Students.

OTS is now offering a Master of Divinity Degree with a major in Counselling.

OBC/OTS STAFF UPDATE

Mrs. Sally Steenson resigned her position as Secretary to the Director of OBC Recruitment effective April 29. Sally and her husband, Neil (B.R.E. '83) have joined the Canadian Sunday School Mission in children's ministries in the Fort Frances/Rainy River area of Northern Ontario.

Mrs. Fenny Lau, a clerical assistant in the Library, also resigned on April 29. Her successor is Miss Janet Cheng.

Miss Lynn Cartwright, Secretary to the OBC/OTS Director of Public Relations, terminated her employment on May 13 to become the Executive Assistant to the Senior Vice-President at National Grocers in Toronto. The

Mrs. Donna Dowding served her last day as Secretary of the OBC/OTS Public Ministry and Stewardship Department on June 13. Donna served with the Salvation Army before coming to OBC/OTS, and now she has returned to Army headquarters in downtown Toronto. The new Stewardship secretary is Miss Jean Allcorn. ■

COLLEGE AND SEMINARY NEWS

NOT IMPORTANT?

Xvxn though my typxwritr is an old modxl, it works quitx wxll xxcxpt for onx of thx kxys. I'vx wishxd many timxs that it workxd pxrfectly. Trux, thxrx arx forty-two kxys functioning wxll xnough, but just onx kxy not working makxs thx diffxrxncx. Somxtimxs, it sxxms to mx that our organization is somxwhat likx my typxwriter—not all thx kxy pxoplx arx working propxrlly. You may say, "Wxll, I'm only onx pxrson. It won't makx much diffxrxncx." But you sxx, thx organization, to bx xfficient, nxxds thx activx participation of xvxy pxrson. Thx nxxt timx you think your xfforts arxn't nxxdx, rxmxbxr my typxwritr, and say to yoursxlf, "I am a kxy pxrson and nxxdx vxry much." ■



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OBC HOCKEY SWORDSMEN CAPTURE SECOND CHAMPIONSHIP

by
Rod Wilson
Hockey Coach

For the past four years, the Ontario Bible College Hockey Swordsmen have been involved in the Evangelical Hockey League in Toronto. This league is comprised of 8 teams from churches and para-church organizations. League games are played every Friday night at George Bell Arena from late September until early April. (The O.B.C. team practices every Wednesday.) The first year that O.B.C. was in the league, the team finished third and was eliminated in the semi-finals of the playoffs. In the second year, the team finished season play in first place but was again beaten out in the semi-finals. The last two years, however, have been different. The team captured first place and the league championship in both years!

In the season just past (1982-83), the Swordsmen compiled an impressive record of 25 wins, 7 losses and 3 ties through the regular season, playoffs, tournaments and exhibition games. The year culminated in the final series against Blythwood Baptist Flyers. After winning the first game in the best 2/3 final, 5-0, O.B.C. went into the second game anticipating another victory but found themselves trailing 5-2 with 8 minutes left in the game. However, a miraculous comeback led to a 7-6 O.B.C. win and the championship. This victory epitomized the team spirit and crowd support that had characterized the Swordsmen throughout the year.

We anticipate another successful season next year and welcome the involvement of any OBC/OTS student that has hockey abilities and interest. **Student involvement in Christian athletics is a facet of College/Seminary life that is not often seen by, or reported to, our OBC/OTS constituency. Any friends of OBC/OTS who are interested in encouraging our sports activities through donations or sponsorships should contact me directly for further information. Phone (416) 226-6380.** ■

STEWARDSHIP CORNER

Amendments to your Will

There are times when you may want to make changes in your Will without having to draft a completely new one. These changes can be made by means of a CODICIL.

A codicil can be in your own handwriting but it must be handwritten in its entirety. It may be signed by two witnesses but this is not required to make it legal. It only needs the date and the testator's signature.

However, a typewritten codicil *must* be signed by the testator and two witnesses all present at the same time.

It is important in any codicil that it identify the original Will by name and the date that it was signed.

The following is a sample codicil:

THIS IS THE SECOND CODICIL to the last Will and Testament of me, JOHN TIMOTHY CAIN of the City of Brantford in the County of Brant, in the Province of Ontario, which last Will and Testament bears date the 21st day of April, 1972, and which first codicil bears date the 2nd day of July, 1975.

I. I hereby revoke the appointment in clause II of my said will of Harold Black as executor and trustee, and I APPOINT my son, EARL ROBERT CAIN to be executor and trustee of my said Will in the place and stead of the said HAROLD GEORGE BLACK.

II. I INCREASE the amount of the legacy bequeathed to my niece CAROL JOY STEVENS by clause III (f) of my said Will from TWO THOUSAND DOLLARS (\$2,000) to FIVE THOUSAND DOLLARS (\$5,000).

III. In all other respects I confirm my said Will and the first codicil thereto.

IN TESTIMONY WHEREOF I have, to this my Second Codicil to my last Will and Testament, written upon this and one preceding page of paper, subscribed my name this 20th day of April, A.D. 1983.

SIGNED, PUBLISHED AND)
 DECLARED by the said Testator,)
 JOHN TIMOTHY CAIN, as a)
 Codicil to his last Will)
 and Testament,)
 in the presence of us,)
 both present at the same time,)
 who at his request)
 and in his presence and in the)
 presence of each other have)
 hereunto subscribed our names) (Signature of testator)
 as witnesses.)

(The above clause is not needed in a handwritten codicil without witnesses.)

 Witness

 Witness

YOUR LAST WILL AND TESTAMENT



by Rev. Elmer Cassidy
 OBC/OTS Field Representative

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"So how much time has he got left now?"

My wife, Carol, was speaking in a half angry tone born out of frustration. She was talking to the doctor whom she had met in the hospital hallway. She was referring to the fact that not long before he had told her that if everything went as well as it possibly could, I may live as long as four years. At that moment, things were not going well. I was on the operating table for the third time within a month for the same thing.

Still weighing heavy in my wife's mind were the words of another doctor who told her that from what he could tell of the rate of my kidneys were deteriorating, I may only live another six months. Of course, he said, I might live longer, but she was not to get her hopes too high. Now these six months were up, and I had decided to try a dialysis procedure which could allow me to live a little longer on borrowed time.

These feelings of uncertainty, frustration and anger were certainly not new to Carol. They had been present only a few short years before when I had slowly but steadily lost my eyesight. While not a life-threatening situation, the problem of blindness did loom large enough to alter the course and direction of our lives.

I suppose the root of these problems could be traced back to the late fall of 1959, when I was twelve years old. It was then that I was discovered to be diabetic.

The fact that I had diabetes did not greatly interfere with my lifestyle. There were no outward signs that made me appear any different from anyone else. I passed through my high school years, Bible college and several years in the workplace without many of my friends and acquaintances even knowing. All this time I had a sense of security and assurance as a child of God, for at the age of nine I had given my life to Jesus Christ and had put my faith

BY FAITH, NOT BY SIGHT

by
Mr. Ralph Cossitt,
B.R.E. '72

and trust explicitly in Him.

It was not until the onset of blindness that the diabetic condition began to affect my lifestyle in a visible way. Going blind is not particularly easy or enjoyable. My sight deteriorated over a period of a year and a half to the point where I was considered legally blind. I was still able



Ralph and Carol Cossitt

to distinguish some large and contrasting colours. Two years later, I would be able to see only a little bit of light.

"You're miserable! Now what are you going to do about it?"

It was the voice of God's messenger, my wife, speaking in a very firm manner.

"Are you going to accept this thing (meaning the loss of my sight) and make the best of it? Or are you going to be miserable for the rest of your life? Now what's it going to be?"

For a moment I couldn't answer her. I knew she was right. I wasn't accepting it very well. I hadn't made the best of it. I didn't enjoy being miserable and I certainly didn't want to be miserable for the rest of my life.

Many times I have thanked God for a wife who knows what to advise, when it is needed, and just how to give it. The next day, I contacted the Canadian National Institute for the Blind to see what I could do to make the best of my situation. I was registered legally blind with the C.N.I.B. in late March of 1977, just a few months before my 30th birthday.

During the past year and a half, I had undergone four operations on my eyes, including two laser beam treatments and two other similar operations, to retard the progress of the diabetic retinopathy. These efforts did not seem to have much effect.

I also had to leave my employment. At the time, I was working for a civil engineering firm involved in the drafting and design of large sewer projects. My wife was consequently forced to go to work, and we found ourselves in the midst of some trying adjustments. Space does not permit me to go into the details of our experiences over the next couple of years. Perhaps it will suffice to say that it was a time of testing and proving—testing our willingness to accept God's will for us and proving our faith against His faithfulness.

There were times when I thought God had abandoned us. I questioned His reality. There were times when I was ready to throw His Word out the window. But the thought horrified me. God had always proved Himself to be real. We had much evidence of

"There were times when I thought God had abandoned us."

that in our lives in the past. His Word was too precious. There was too much to lose and nothing to be gained.

For a while, Carol could only get intermittent, part-time work. There were many times when we had to trust God for our everyday needs. We often wondered how we would put gasoline in the car, food on the table, or pay the rent that was due next week. Not once did we lack anything, nor were we ever late with any payments. Complete dependence upon God not only strengthened our faith, but kept us in close fellowship with Him.

Whether it be adjusting to a handicapping condition, great emotional stress or traumatic changes in one's circumstances, how does one manage to get through this kind of adjustment? The key is in availing oneself of all that God has provided for the believer. At the risk of being too simplistic, perhaps I can summarize these provisions in four key areas.

First is the indwelling presence of the Lord Jesus Christ by His Holy Spirit. It is very difficult to cope in these kinds of circumstances if all one has is human resources. I have been able to observe this first hand.

Secondly, God's Word is a vital instrument as it is used by God's Spirit to mold and direct our lives.

Thirdly, at least for me, it was my wife, a special person who was able to provide the necessary human channel for affection and caring. Someone to share the burden, someone who can enter into the anxieties and frustrations as well as the triumphs and joys.

Fourthly, the fellowship, love, and practical support of Christian friends and family, those who know the joy of meeting others' needs through the giving of their time, their skills and abilities, and even their goods and money.

There was one [other] time when I hit a particular low point in my initial period of adjustment. It was mid-January, 1978. Prior to that time, my vision had cleared somewhat and I

was getting around very well. But that morning when I woke up, instead of being able to see the outline of the window as the light came in, I could see almost nothing. I became despondent and two other days continued like this. On the third day, I was consciously telling myself that what I felt least like doing was what I needed most—to pray and to get in the Word.

Almost a year earlier, I had memorized the first chapter of I Peter. Now it was the only Scripture that would come to mind. I began reciting it to myself until I came to the passage, "reserved in heaven for you who are kept by the power of God through faith." I stopped. My mind couldn't seem to get past those two words, "through faith . . . through faith. . . ." For a period of time, I don't know how long, I meditated on those words, "kept by the power of God through faith."

I realized that I simply had to have faith. God knew what was happening, and He knew what He was doing. He had a purpose for all that was happening to me. Whether I ever understood or knew all that was involved didn't really matter. I simply had to have faith and trust God.

I got down on my knees and began to commune with God. I felt something like Jacob when he contended with God. I felt I was struggling to hold on and I would not let go until He had promised to bless me.

In determining to believe God and what He had for me, I asked the Lord to encourage my heart by giving me a glimpse of what He was doing and accomplishing through my circumstances.

In the days and months that followed I began to see things that God was doing, things I had not been aware of. It became rather exciting to

take my eyes off my own circumstances and look for the things God was doing in the lives of others.

On Sunday, in each of the next three months, I was asked to speak at three different churches, giving my testimony and preaching from the Word. After each of these opportunities, I would hear of blessings people had received, and even of a few people who later accepted Jesus Christ as their Saviour. The Lord was answering my prayer.

A few months later, I was able to attend a three-month rehabilitation course given by C.N.I.B. at their training facilities in Toronto. This course is designed primarily to equip and teach a blind person the basic skills and techniques necessary to adapt and live in a sight-oriented world.

While there, I was taught orientation and mobility techniques—everything from learning to be led by a sighted person to independent bus and subway travel. I found the two most useful tools for me in independent travel were the long cane, white of course, and a braille compass. Of course, I was always very conscious that the Lord was with me.

Other elements of the course were skills for daily living, communication skills such as typing, braille, use of tape recorders, effective listening, a shop course using hand and power tools, as well as hobby crafts such as macrame and gardening. I also learned of many aids and appliances designed for use by visually impaired people, from simple things such as writing guides to sophisticated instruments such as a talking calculator.

The learning of such skills helped to solve my frustrations. It began to restore my sense of independence and self-worth.

One month after completing this course, the Lord provided a job with the C.N.I.B. counselling with blind people and coordinating the services provided by C.N.I.B. The first four months were spent away from home working in different centres. Then

"I realized that I simply had to have faith."

we were moved to Windsor, Ont., where I worked in the counties of Essex, Lambton and Kent. A year later, we were moved to the town of Markham where I became C.N.I.B. administrator for the district of York and Durham. Life was beginning to become "normal" again.

Then, in late April of 1980, I sat in a doctor's office while he told me that I was a real problem case. He listed for me four major physical problems, all of which stemmed from diabetes mellitus which had taken its toll over the last twenty years. The most significant of these, and the most life-threatening, was nephropathy (kidney damage and reduced renal function).

During May 1980, I spent two weeks in hospital where assessments of my overall condition were made. It was then that the doctor told my wife privately that she should not have much hope that I would live for too long. The basic conclusion was six months to two years.

It was this doctor's opinion that little could be done for diabetics with renal failure. Normal procedures, as he put it, caused more complications than they corrected. He could offer little but to keep me comfortable until the end, and offer me the satisfaction of dying with dignity.

That summer, my energy began to wane rapidly and I became very anemic. I was barely able to do a day's work, and would come home to collapse on the couch for a couple of hour's sleep. Again I sought the Lord.

One summer evening in early July, cars began pulling up in front of our home. Inside the house, nine men and myself gathered for a special prayer meeting. There were two pastors and the deacons from the Baptist church I attended. After meditating on the book of James, particularly the verses in chapter 5 (verses 14-16) relating to physical healing, I had felt led to ask for this meeting. Those who came had been prepared before, and it was a simple but hallowed time, with each man praying earnestly for my healing. The meeting concluded, we enjoyed a short time of fellowship, and each man went his separate way.

No immediate and instantaneous healing was given. In the weeks that followed, there were times when I

felt fairly strong and other times when I was completely listless. There were times when it seemed more difficult to live than to die. My wife, too, struggled with ambivalent feelings. She wanted me with her, but not to suffer when I could be far better off in the presence of Christ.

One day in early August, I met a man who had kidney problems the same as mine. He had found great benefit in a life-support system known as C.A.P.D. (continuous, ambulatory, peritoneal dialysis). A month later I went to London, Ont., to talk to another diabetic who had been on the hemodialysis machine for several years. He took me to University Hospital to meet a specialist there who agreed to recommend to my family physician that I try dialysis. Shortly thereafter, I was referred to the renal unit of the Toronto General Hospital. I entered hospital on October 6, 1980. There were times in those early days that Carol left after visiting me, convinced that I would never leave hospital alive.

The decision was made to try C.A.P.D. The doctors thought that this was the most suitable system to control both the renal problem and the diabetes. This system, involving a surgically implanted catheter, was not easily put into action. Three operations and three months in hospital were required before it was functioning properly.

I was discharged from hospital the first week in December of 1980. My strength has slowly and steadily increased from my initial weakness. How far it will return to what I would consider normal is very uncertain. Am I living on borrowed time? Having to depend on an external life-support system would certainly lead one to think so. Why does God allow this? Perhaps the most obvious answer is that it is in accordance with His will, and He has a purpose for it. I am simply seeking what He has for me to do, and in the time I have left, I am trying to do it. Perhaps the writing of this article is one of those things.

Any story of mine cannot fully be told without including my wife. She has her own story to tell, and I have barely touched on it here. May I say

one thing to those who would help their handicapped friends, "Please don't neglect the person or persons with whom that friend lives, or on whom he depends for help." Often it is just as hard, if not harder, for the spouse or supporting person to endure the pain, the frustration, the emotional stresses of handicap, sudden loss or change of circumstances. Many times all of the help and attention is focused on the handicapped person; the spouse is left to struggle on his or her own.

We have learned, too, that the spouse is often the victim of misunderstanding, which makes the hurt harder to bear.

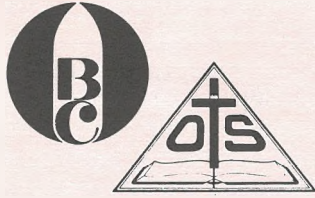
There are some parallels from my life that I think apply to the Christian life. If they sound repetitive, they are meant to be. Just as a daily injection of insulin is necessary for me to live a normal life, so a daily injection of God's Word is necessary for the Christian to combat the disease of sin in his life.

As a blind person, I rely heavily upon my guide (another person) as well as my cane and compass. As a Christian, I need to keep close to my Guide, the Lord Jesus Christ, and to rely on my cane and compass, the Scriptures.

C.A.P.D. is an indispensable life-support system for me. Christians also need a life-support system, and there is one that is indispensable, and without which their spiritual life would die. That support system consists of God's Word (II Timothy 3:16,17). God has given us His Spirit to guide us into all truth. We have that truth; dare we neglect such a vital and purifying necessity?

Yes, my life is literally a "walk by faith, not by sight." But in a very real sense that must be your life too—even though you have your physical sight. God's ways are always and only understood by faith—and I thank Him that through His grace and sufficiency I can still have 20/20 spiritual vision to see Him at work in my life. ■

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**Ontario Bible College
Ontario Theological Seminary
25 Ballyconnor Court, Willowdale, Ontario M2M 4B3
Phone: (416)-226-6380**

ALUMNI ALERT!!

Dear Fellow-Alumnus:

We have been very pleased to hear of news, blessings, prayer requests and to receive contributions from many of you, near and far, during the last several months. Many of you have been very faithful to the Lord in remembrance of OBC/OTS in your practical giving. For this we are grateful.

As we start this new fiscal year, our goal for Alumni Contributions is \$130,000. It has been suggested that if each of us were to contribute \$35 per year, our budget would be met. This is less than a dollar a week. While this may not be possible for some, it would be more than possible for others. Our *alma mater* urgently needs our help in this way for our share of support in the general operation of our institutions for training people for Christian service at home and abroad.

Also, we have been very appreciative of the gifts designated for the Alumni Scholarship Fund. As most, if not all of you already know, each year we give three scholarships of \$500 each (two O.B.C. students; one O.T.S. student) to students entering their final year of studies. These scholarships are awarded on the basis of excellent academic achievement, evidence of approved Christian character, and significant contribution to College/Seminary life. Now is the time to start replenishing this fund so that we will not disappoint qualifying students next Spring.

As students, we all benefitted from subsidized tuition, and some of us have benefitted from the Alumni Scholarships as well. We thank the Lord for each of you who is doing what you can by prayer and finances to help your *alma mater*. May the Lord honour us as we each honour Him in these two areas of finance so that His Name may be great in all the earth.

Sincerely in Christ,

(Rev.) Jake Small
Alumni Director

JS:lc

GETTING BACK TO GOD

by Rev. Jacob Small
Director of Alumni

Once there was a family of wayward church members who had once been active but had lost interest and had fallen away—a father and three sons. The deacons had talked to them about their sad condition and the pastor had visited them, but to no avail. One day when they were in the field, a rattlesnake bit the eldest son, John. He became very ill and the doctor finally said, "We've done all we can. All you can do now is pray." The pastor was called and he prayed thus:

"Oh Wise and Righteous Father, we thank Thee that Thou in Thy wisdom has sent this rattlesnake to bite John in order to bring him to his senses! He has not been inside the church for years and it is doubtful that he has felt the need for prayer in all this time. We trust that this will be a valuable lesson for him and lead him to genuine repentance!

And now, Oh Father, wilt Thou send another snake to bite Jim, and another to bite Sam, and a great big one to bite the old man! We have done everything we know for years to bring them back to Thyself, Lord, but it hasn't done any good. We thus conclude that the only thing left that will do this family any good is more rattlesnakes, so Lord, send us bigger and better rattlesnakes! In Jesus' Name, Amen."

We may smile at this story, but getting back to God is a serious matter. Let us consider this briefly from the life of Naomi recorded for us in the Book of Ruth.

First of all, we see that new beginnings in our fellowship with the Lord are often made when we suffer some sort of affliction or trouble. Instead of remaining in the land of Palestine when famine occurred, Elimelech and Naomi left the land where God had promised His blessing and went to Moab. Bereavement followed and the sons born to them contravened God's clear command by marrying

outside the covenant family. It was "then" (1:6) that Naomi decided to return to the land where God had promised His blessing. If it takes affliction, difficulty, or trouble to get us back into the will of God, the Lord has a way of arranging things. Ask David, Jonah, Peter or the Prodigal Son.

As well as experiencing some affliction, difficulty or trouble, an acknowledgement is made of her condition before God.

"Is this Naomi?", the people ask at her return. She answers, "Call me not Naomi (Pleasantness), call me Mara (Bitter), for the Lord has dealt very bitterly with me." (1:20). This is an acknowledgement that God honours, ultimately, those who honour Him and those that despise/disobey Him shall be lightly esteemed. Elimelech (my God is king), Mahlon (Sickly), and Chilion (Pining) had demonstrated their disobedience. The way of the transgressor is hard. There is pleasure in sin only for a season. But, how good God is to salvage a bad situation, when one submits to His will! Though our sins be as scarlet, they shall be—upon true repentance and faith—as white as snow. He abundantly pardons all who genuinely turn from sin and give undivided loyalty to Christ.

When this is so, then the Lord makes a way for our needs to be met. God now brings Naomi into contact with a wealthy relative who marries

her daughter-in-law and Naomi becomes related to the Messiah, the Lord Jesus Christ (4:14, 15, 17; Matt.1:1, 5). Our greatest needs can be met only by the person and work of our Lord Jesus Christ. He died and rose again that we might be forgiven and restored to fellowship with Him. When we are correctly related to Him, we find that "He satisfies the longing soul and fills the hungry soul with goodness" (Psalm 107:9).

Someone once said, "If God doesn't seem as near as He once was, be certain as to whom it was that moved." If we have drifted from God, we can get back to Him now if we seek Him with our whole hearts. Christ Himself has pledged, "Him that comes to Me, I will in no wise cast out," (John 6:37). What are we waiting for? ■

Pioneer Clubs Canada, Inc.

Pioneer Clubs seeking **General Director** to give direction and leadership to Boys and Girls clubs across Canada — travel necessary. Mature Christian — Bachelor Degree — 5 years experience in Christian Education/Administration. Skilled in Public Relations — Preaching — Teaching Seminars.

Send complete resumé to:

The Chairman of the Board
c/o Pioneer Clubs Canada
Box 447
Burlington, Ont. L7R 3Y3

BE A MISSIONARY PEN PAL

The Student Committee for Global Ministries is looking for Alumni missionaries who would be willing to participate in a "pen pal" program with students at O.B.C. Students are desirous of exchanging personal letters with missionaries who would be willing to write to them telling them of their prayer requests, etc. . . . This is a great opportunity for both students and missionaries. **If interested, please fill in below and return to us by AUGUST 15/83.**

Name _____

Address _____

City _____ Province _____

Country _____

Mission _____

Type of Ministry _____

Mail to S.C.G.M., Ontario Bible College, 25 Ballyconnor Court, Willowdale, Ontario, Canada M2M 4B3.

DIRECTOR'S DIARY

by Rev. Jacob Small
Alumni Director

Since beginning full-time duties in this office on January 1, 1983, I have been adjusting to new people, new surroundings and new routines. I am grateful for the encouragement, insight and help of Rev. & Mrs. Jim Vold, who have been an inspiration to me in this time of orientation and transition. The knowledge, experience and skills that Alumni Secretary, Miss Claudette White, has demonstrated have made many things easier for me as the new Director in this office. The regular, devoted, and willing service rendered by Mrs. Doris Warren is an additional asset to the Alumni Office. We also have been greatly blessed with the dedicated help from the Ladies' Auxiliary in working towards the completion of the new file card changeover.

In acquainting myself more fully with our Alumni in Ontario, I have contacted Alumni and arranged fellowship opportunities with them in Peterborough, Kitchener-Waterloo and Sarnia. Future plans will include meetings in many other cities and towns across the province. From my contact and visits to date, I have noticed the following:

- interest in continuing education (requested in localities)
- parents' keen support of their sons/daughters who are students here
- deep prayer loyalty on the part of many devoted Alumni
- desire to give monthly/systematically to OBC/OTS
- appreciation of Biblical training and its influence on life and ministry
- valued benefit of special conferences, courses, ministries of OBC/OTS
- enjoyment of fellowship with Alumni of different Alumni class years

It has been an encouragement to join with Alumni for prayer on behalf of our Bible College and Seminary. A sincere and earnest desire is uniting a growing number of people for this ministry of intercession. These are precious times together with some of God's choicest servants.

We believe that having class objectives and projects can foster a unifying influence within each class year and can be of practical and financial benefit for our *alma mater*. Class-year Presidents who have not opportunity as yet to meet for this purpose are asked to consider meeting at Homecoming '83 (Oct. 15) to discuss possibilities as to what part their class may take in this important area of ministry.

Correspondence with many of our Alumni goes on, and we feel that this is very important for news, update, and prayer.

Some of our Alumni who have good books that they wish to donate to students who would value and use them, have made them available. Students who have received such have been genuinely appreciative. Please let us at the Alumni Office know if you have any good ideas for sharing in these ways. ■

ALUMNI SPOTLIGHT

Moments in Ministry

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

Mr. Reuben Chappell (1926)

For the past 50 years, Reuben has been involved in ministering to people who have suffered with ill-health, disease or unfortunate accidents. A very small request started him on the course of visiting the sick when he was asked to visit a young boy in the now non-existent Orthopedic Hospital on Bloor Street in Toronto. When he arrived there on a Sunday afternoon, he found a small group of singers from the United Church who spent an hour of their time singing the old Sankey hymns, and he willingly joined them in their efforts.

Another Sunday morning, while on his way to church, Kay McGarrie asked Reuben to go with her to the General Hospital to help with singing. Little did he realize then that his ministry of singing in the public wards and visiting the patients individually would span a period of 40 years. This work had been started by the late Mr. Chris Hargrave. He and Reuben worked together each Sunday morning supervising 50 Toronto Bible College students whose Field Education involved working in the nine public wards. These students came faithfully week by week and sang as soloists, duets, trios and quartets, assisted by another group member who gave a 5-10 minute Bible devotional. Some of the patients accepted their messages and made decisions for Christ.

In time, the public wards were divided into private wards. Mr. Hargrave, Lyle Brooks, and Reuben were then invited to help with the Sunday morning service at the Riverdale Hospital.

Mr. Chappell is not idle in retirement, because he spends three afternoons and evenings a week at Riverdale Hospital reading to the patients and helping to feed some of those who cannot feed themselves.

The teachers from Toronto Bible College that Mr. Chappell has been most indebted to are: Dr. McNichol, Rev. T. B. Hyde, Rev. Dixon Burns, and Rev. E. L. Simmonds.

MOMENTS IN MINISTRY

by Rev. Jacob Small, Alumni Director

Rev. Chris Sorley (1928)

"Working on borrowed time" is the way Rev. Chris Sorley describes his present ministry and reviews his previous labours. Following graduation from the College in 1928, he served for 4 years with the British and Foreign Bible Society (now called Canadian Bible Society) as a Bible colporteur. It was in Kitchener, Ontario, that Pastor and Mrs. Sorley commenced their pastoral ministry. This leadership covered a period of over 40 years. In addition to his regular responsibilities as pastor, an afternoon Sunday School was commenced at Bridgeport. A number of young people were won to the Lord through this ministry, among whom was Lorna Arndt, our OBC accountant and a graduate of London College of Bible and Missions. According to Lorna, nine of these young people trained at Bible Colleges for Christian service at home and abroad. Among the evangelical churches of the Kitchener-Waterloo area, Rev. Sorley gave valuable assistance on the ministerial executive and as songleader for the "Fireside", an after-evening service youth fellowship. Under Rev. Sorley's supervision, Missionary Tabernacle was built.

Under the A.G.C. Home Extension program, Pastor Sorley then moved on to a venture of faith in ministering the Gospel in Two Mountains and Lachute in the Province of Quebec. Here again, much groundwork was needed to establish and strengthen these centres for evangelistic outreach.

After 18 years in Quebec, Chris and Mrs. Sorley were called to Bloomington Christian Gospel Church where he continues regular duties of preaching twice on Sundays, conducting Bible Study and prayer meeting, sponsoring the Young People's group, and making an average of 300 visits among his people each year. Daily Vacation Bible School has been an arduous but rewarding experience year after year. Rev. Sorley is the senior active pastor in the Associated Gospel Churches of Canada.

A few years ago, when Missionary Tabernacle in Kitchener celebrated their 40th anniversary, they expressed their love to Pastor and Mrs. Sorley with an open house for family and friends. Many people from other congregations came to honour these servants of Christ.

One daughter, Edythe Widdes, is a graduate of the College (B.R.E. '69), and serves in Grace Church, Newmarket, Ont.

In all of his life, and in whatever his hands have found to do, Chris gives God all the glory. He sums up his life in the words of the hymnwriter, "I am happy in the service of the King." ■

HOME COMING '83

DATE: October 15, 1983
TIME: 9:30 - 4:30 p.m.
PLACE: Ontario Bible College,
25 Ballyconnor Court,
Willowdale, Ontario,
M2M 4B3

The following classes are due to have their 5 year reunion at Homecoming:

'33, '38, '43, '48, '53, '58, '63, '68, '73, '78

If the class executives have not yet started to plan their reunion, now is the time to do so. Can the Alumni office help?

Babysitting will be provided that day. As well, the shuttlebus will run from Finch subway station to the College.

RESERVE THE DATE FOR HOMECOMING '83 ON YOUR CALENDAR NOW! Watch the September issue of the Recorder for more details. ■

YOU HAVE SHARED

(Excerpts from Alumni letters and comments)

"I never feel that my devotional time is complete unless I have prayed for the Faculty, Staff, and students of OBC/OTS . . ."

* * * *

". . . Since I have already benefitted from the generosity of the Christian public during my time at O.B.C., it seems appropriate to take a part in helping others. Again, thank you for your concise and informative mailing . . ."

* * * *

"It is a privilege to talk to God on your behalf, remembering students, faculty, and staff—from maintenance and kitchen personnel through to the President and Board of Governors . . . Thank you for being there teaching others how to bridge the gap between lost souls and the Saviour." ■

TOGETHER FOR PRAYER

Certain of our alumni have expressed an interest to meet together for prayer on behalf of our Bible College and Theological Seminary. We welcome very much this concern and desire. If you would like to be a part of such a group, please telephone the Alumni Office (226-6380, ext. 43) and we shall see that you receive information about times and places to meet for prayer in this regard. ■

KEEPING IN TOUCH

1896 - 1929

- * **Miss Mary (Minnie) Pitman** '13 was promoted to glory on Feb. 21, in Toronto.
- * **Mrs. J.F. Holliday** (LEULLA TROMBLEY '21) passed away on Feb. 19, in Unionville, Ont.
- * **Mr. Elvin Snyder** '25 is presently serving as Assistant Librarian for the Mennonite Mission Board in Zehhart, Indiana.
- * **Miss Violet Thamer** '33 went to be with the Lord on Sept. 22, in Kitchener, Ont.

1930 - 1939

- * **Rev. Fred Kreick** '33 was promoted to glory on Dec. 27, in Florida.
- * **Mrs. Axel Fugelsang** (MURIEL MILLER '33) went to be with the Lord on Feb. 27, in Thunder Bay, Ont.
- * **Mr. Ulf Cronhielm** '34 went to be with the Lord on Dec. 9, in Washago, Ont.

1940 - 1949

- * **Mr. Max Promney** '40 passed away on Feb. 2, in Willowdale, Ont.
- * **Rev. David Harris** '42 was promoted to glory on Dec. 31, in Oshawa, Ont.
- * **Mr. & Mrs. James Orr** '44 are home on furlough from Brazil (South American Mission).
- * **Mr. Dennis Hockaday** '45 was promoted to glory on Dec. 23, in Durham, N. Carolina.
- * **Mrs. D.W. Stevens** (ELSIE WHITMORE '49) went to be with the Lord on March 25, in Toronto.

1950 - 1959

- * **Miss Winnie Polkinghorne** '50-'51 went to be with the Lord on Feb. 23, in Toronto.
- * **Mrs. Everett Sedgwick** (ALICE BEDFORD '53-'55) was promoted to glory on Feb. 16, in Norwood, Ont.
- * **Mrs. Patrick Dermenjian** (NANCY BOYD '55-'57) went to be with the Lord in January in London, Ont.
- * **Rev. & Dr. John Cserepka** '57-'58 (MARGARET '58-'59) arrived home from Bolivia (C.B.O.M.B.) on Feb. 12.

1960 - 1969

- * **Miss Gertrude Baumann** '63-'64 has returned from India (Leprosy Mission) for 9 months while she undertakes a Nursing Refresher Course.
- * **Rev. Charles Jackson**, Dip. '67, received a Master of Arts degree in Theology on Dec. 4 from St. Michael's College, University of Toronto.

1970 - 1979

- * **Dr. & Mrs. Hugh Clugston** '69-'70 announce the birth of a son, Paul Stanley, on Sept. 9 in Wingham, Ont.
- * **Mr. & Mrs. Dana Krysia**, B.Th. '70, were blessed with a baby girl, Stephanie Sara, on August 20 in Willowdale, Ont.
- * **Rev. & Mrs. William Himan** (ELIZABETH COCKBURN, B.R.E. '71) rejoice in the birth of their daughter, Hannah Susanne, on Dec. 16 in Peterborough, Ont.
- * **Mr. Mark Garner**, B.Th. '72, is now serving as Supervisor of the Canada Employment Centre for Students in Fort Erie, Ont.
- * **Mr. & Mrs. Graham Crofts** (JUDITH HOOD, B.R.E. '72) are pleased to announce the birth of a baby girl, Anna Mary, on Jan. 3 in Stockport, England.
- * **Mr. & Mrs. David Knight**, B.Th. '72, joyfully announce the birth of a baby girl, Ruth Aleesia, on Nov. 29 in Geraldton, Ont.
- * **Mr. & Mrs. Gordon Marquis**, B.R.E. '75 (PATTI LAWSON '73-'75) have been blessed with a baby boy, Timothy Shawn, on Jan. 18 in Uxbridge, Ont.
- * **Rev. Mark Boughan**, B.Th. '77, was ordained on May 29 at Trinity Baptist Church, Hamilton, Ont.
- * **Mr. & Mrs. Kelvin Calhoun**, B.R.E. '78, announce the birth of a son, Ryan Kevin, on Sept. 14 in Fredericton, N.B. Kevin graduated in May from the University of New Brunswick with a B.Sc. (Engineering).
- * **Mr. & Mrs. James Lowe** (DEBRA BOUSFIELD, B.R.E. '78) announce the birth of a son, Andrew James Matthias, on Nov. 29 in Kitchener, Ont.
- * **Mr. & Mrs. Dwight Wideman**, B.S.M. '78 (JOAN EVANS, B.S.M. '78) were blessed with a baby boy, Jonathan Dwight, on July 22 in Papineauville, P.Q.
- * **Mr. & Mrs. Anthony Vroom** (JANET STEENHOF '78-'79) joyfully announce the birth of a daughter, Nancy Lynn, on Feb. 24 in Toronto.
- * **Mr. & Mrs. Donald Nicholson** '77-'78 (DEBORAH JONES, B.R.E. '79) were blessed with a baby boy, Braden Donald Jeremy, on March 24 in Windsor, Ont.

1980 - 1983

- * **Mr. David Buchner**, B.R.E. '80, has accepted a call to be Assistant Pastor at Maranatha Fellowship, an Associated Gospel Church for the Deaf in Toronto.
- * **Mr. Gary Colwell** '78-'80 married Miss Valerie Forbes on Feb. 12 in Burlington, Ont. Mr. Mark Robbins, B.S.M. '82, was the Master of Ceremony.
- * **Miss Heather Ann Heeney** '79-'81 married Mr. William Penner '78-'79 on June 4 in St. Catharines, Ont. Mrs. John Bell (SHARON McVETY, B.S.M. '73) and Miss Claudette White, B.S.M. '82, assisted in the music.
- * **Mr. & Mrs. Mac Wigfield**, M.T.S. '81 (MARLISE GIESSBERGER, B.R.E. '72) are pleased to announce the birth of a daughter, Elizabeth Ann, on Feb. 9 in St. Redempteur, P.Q.
- * **Miss Dorothy Sowden**, M.T.S. '81, left for Brazil (C.B.O.M.B.) on Feb. 8 to attend the language school there for 3 months.
- * **Rev. & Mrs. John Pepper**, M.Div. '81, joyfully announce the birth of their first born, Nathan John, on Jan. 17 in Durham, Ont.
- * **Mr. & Mrs. David Mensah**, B.R.E. '82, were blessed with a daughter, Elizabeth Laura, Feb. 25 in Kentville, N.B.