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EVANGELICAL **RECORDER**

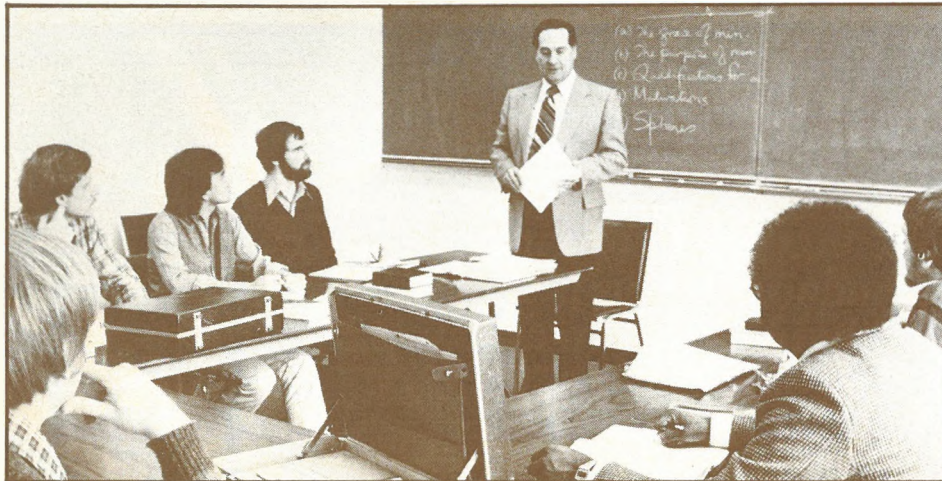
Ontario Bible College and Ontario Theological Seminary

Vol. 89 No. 3 September 1983



**Christ
&
Peace**

EDUCATION FOR LIFE AT ONTARIO BIBLE COLLEGE AND ONTARIO THEOLOGICAL SEMINARY



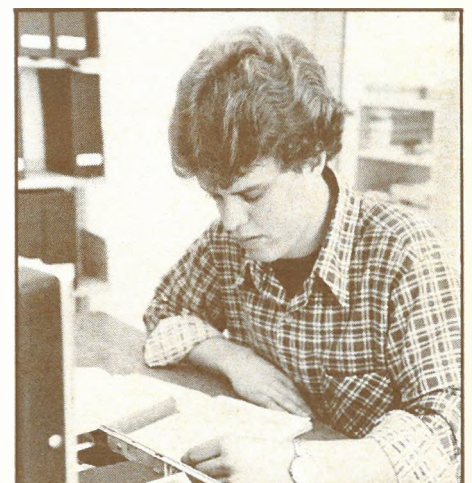
This does not have to be, for God's revelation provides us with knowledge of our origin, purpose in life, and ultimate destiny. We can know ourselves.

KNOWLEDGE OF RIGHT AND WRONG

Finally, if man rejects a direct revelation from God, he cannot know right and wrong. For if there is no absolute truth, then all matters of morality and ethics change with every situation. "Ethics is autonomous and situational, needing no theological or ideological sanction" (Human Manifesto II).

It is no wonder that our governments are struggling to pass ethics laws. Or that some secular institutions have had to inaugurate courses in ethics to try to eliminate cheating among students.

Ontario Bible College and Ontario Theological Seminary are committed to the Bible as God's revelation of Himself and of man and to its teachings as absolute truth providing us with a guide for living. The College and Seminary not only prepare committed Christians for ministry in the Body of Christ, they also provide the best possible education for life. ■



Without God's revelation, man is set adrift in a sea of confusion and unfulfilled expectations. When the Bible is rejected as an absolute revelation from God, a great void is left in man's ability to know the most important facts of life. It is, therefore, of utmost importance that Christians be totally committed to the Bible and its teachings.

KNOWLEDGE OF GOD

If man rejects this revelation, he cannot know God. He can know about God for "The heavens are telling of the glory of God and their expanse is declaring the work of His hands." This kind of knowledge, however, does not enable men to know God because "There is no speech, nor are there words; their voice is not heard" (Psalms 19:1, 3 NASV). Man was initially created with the ability to know God and communicate with Him, but sin came between man and God, leaving man with an insatiable desire to fulfill this potential. Augustine, Bishop of Hippo, once said, "Thou hast made us for thyself and our hearts are restless until they repose in Thee." The Psalmist expressed it, "As the deer pants for the waterbrooks, so my soul pants for thee, O God. My soul thirsts

for God, for the living God" (Psalm 42:1-2a NASV). Therefore, a man may know about God, but to know God there must be a source through which we can know Him.

KNOWLEDGE OF MAN

Without a revelation from God, man cannot know himself. He can only assume his origin, hope for some meaning to his existence, and try to convince himself that "life does not survive the death of the body" (Human Manifesto II). If an individual rejects the fact that God has given us an absolute revelation that answers all these perplexing questions of life, he is subject to extreme limitations. He assumes that we "begin with humans not God, nature not deity" (Human Manifesto II). In an attempt to justify his existence and to put meaning in life, he affirms that his "commitment to all humankind is the highest commitment of which we are capable" (Human Manifesto II). Even though there are some good people, the depravity of man, more often than not, reduces this commitment to a sham. The system falls far short of what man is capable of being and often drives well-meaning individuals into false religions, extra-sensory experimentation, drugs, and even suicide.

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EDITORIAL

TRUTHS IN TENSION

At the University of Oklahoma, researchers have been teaching a 15-year-old female chimpanzee named Washoe to talk using sign language with simple recognition. Since 1966, this chimpanzee has learned 140 signs. Recently, the project directors decided that Washoe was now prepared to "conceptualize". In plain language, instead of imitating some human's words, the chimp would express thoughts of her own. Now, understand, Washoe has been a pampered animal in the University's laboratory—well-fed, physically comfortable, safe from harm. She has security. And yet, when she was able to put words together on her own into a phrase, these were the first three: "Let me out". She has said them again, repeatedly.

From our earliest days, this has been the cry of a fallen humanity. How has our Lord responded? Through His redemptive work, men and women of faith have been liberated not only from the curse of our sin but also from inner bondage. The shackles of guilt, fear, anxiety and hostility have been broken.

As with every truth, the freedom of the believer must always be held in tension. Several years ago, Viktor Frankl wrote, "I always tell my American audiences that freedom threatens to degenerate into mere arbitrariness unless it is lived in terms of responsibility. That is why I recommend to you, Americans, that your Statue of Liberty on the East coast be supplanted by a Statue of Responsibility on the West Coast."

That is the tension: liberty—responsibility. How urgently, how desperately, the balance of these truths is needed in our contemporary Christian society. For those oppressed by legalism, carnality and Christian humanism as well as those crippled by the condemnation of their sin, the emancipation in Christ is the word of the hour. For those living carelessly and selfishly in their Christian freedom, our responsibility to Christ is the pressure point. Freedom without responsibility leads to anarchy, chaos and disaster. Responsibility without freedom brings oppression, bondage and despair.

Martin Luther put it this way: "A Christian man is most free—lord of all, subject to none. A Christian man is most dutiful—servant of all, subject to all."

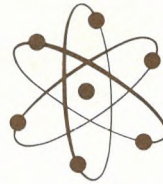
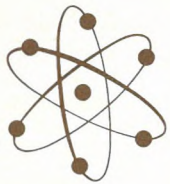
When a man is released from prison, he is not free to do anything he feels like doing, but he is free to obey the law. In the same way, when we are freed from sin, through trusting in Christ, we are not given a license to sin, but are free to obey Him.

Although speaking of Viet Nam, Robert McNamara expressed a profound spiritual truth when he said, "Coersion captures a man: freedom captivates a man". A Christian is one who is captivated by the Lord through his freedom in the Lord.

As I commence my ministry in these two outstanding and strategic institutions, it is with the desire that our faculty, staff, student body and constituency be characterized by these profound truths in tension. ■

William J. McRae
OBC/OTS President

CHRIST AND PEACE IN THE NUCLEAR AGE



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

Destructive Power

We recently spent our family vacation in Jackson, Mississippi and experienced first-hand the devastating power of tornadoes and the destruction of widespread flooding. One night, we woke up at 2:00 a.m. to the sound of loud thunderclaps and a siren warning that a tornado had been spotted. Terrific winds bent trees to the breaking point and torrents of rain pounded the house. Several blocks away, a tornado did touch down. With the roar of a freight train, it levelled power lines, trees, and homes. When the power of nature is unleashed, it is awesome. We are reminded of our smallness. Earthquakes, floods, volcanic eruptions and hail storms are commonly referred to as "acts of God" and those who experience them thank God for survival.

Far more terrifying than any tornado or earthquake is the apocalyptic devastation wrought by man-made nuclear weapons. The proportions of the destruction are nightmarish in the extreme. By today's standard of atomic weaponry, the 12.5 kiloton bomb dropped on Hiroshima is small—very small. But that bomb alone killed 130,000 people! Modern land-based strategic missiles with three nuclear warheads are thirty times more powerful than the bomb dropped on Hiroshima. The largest Soviet ballistic missile can carry one 25-megaton thermonuclear weapon with more than two thousand times the destructive power of the Hiroshima bomb. In other words, it would take 25 million tons of TNT to create the same effect.

All forms of natural disaster pale in comparison to nuclear arms. If we were to combine famine, flood, plague and earthquake, the effect would not be as great as one multi-warhead nuclear bomb. Anyone within a mile of such a nuclear explosion would be incinerated by a heat blast measuring 10,000,000°C! It would set off tremendous winds and a fire storm with temperatures exceeding 700°C. Farther away, a mere glance at the explosion would burn the retinas of your eyes causing instant and permanent blindness. Radiation exposure would exceed human levels of toleration. Vast areas

would be covered by cancer-causing fallout.

Casualty statistics of a nuclear attack seem hyperbolic. Mankind has actually designed weapons of such unbelievable destruction that they seem to challenge our credibility. Can something really be that devastating? Sanity dictates that we accept the potential impact of nuclear war even though these immoral, blasphemous weapons seem to fit science fiction better than Western civilization. **The nuclear bomb brings each and every Christian to an ethical crossroad. What does it mean to seek peace in the nuclear age?**

California Conference

Earlier this summer, I attended the conference on "The Church and Peace-making in the Nuclear Age" in Pasadena, California, where over 1400 Christians met to wrestle with this very question. We examined the nuclear arms race from diverse evangelical perspectives and shared our conviction that the Bible is God's Word. The purpose of the conference was to lay out the issues and hear the perspectives of informed Christians, without developing a conference resolution or establishing a political position. I benefitted from hearing both sides; those Christians convinced that nuclear weapons are necessary given the current world situation and those who are opposed to anything to do with nuclear weapons. Pacifists, "just-war" theorists and staunch Reagan supporters sat down and talked out their perspectives and clarified their differences.

OTS has not given a great deal of thought to the ministry of peacemaking as it relates to the problem of nuclear weapons. As a catalyst for further discussion, I want to offer a few perspectives on some key questions.

What Is Right About Nuclear Weapons?

One thing I learned at the conference was to respect the Christian sincerity of all parties in the nuclear debate. Everyone is for peace. The question is how best to work for peace. We are told by some that nuclear weapons play a vital role in securing peace. Without them, we would be vulnerable to a Soviet nuclear attack. This may be true. I found very few people on either side

of the issue who wished to dismiss the Soviet threat or minimize the evil of Soviet aggression. However, I did find some folks challenging us to think beyond simple categories which identify U.S. policy with righteousness and Soviet policy with wickedness. No one *wants* to live under Soviet totalitarianism. The question is how best to resist Soviet imperialism. As a Christian, I find it impossible to support the targeting of a nuclear warhead at Moscow because it threatens the annihilation of millions of innocent men, women, and children, many of whom are brothers and sisters in Christ and many more who are in need of the Good News of Jesus Christ.

The present U.S. military policy works on the frightening principle of "mutual assured destruction" (M.A.D.). Supposedly, the Soviets will not attack North America or Western Europe as long as the U.S. and its allies can utterly destroy the Russian people. This is why the leaders of the Western powers hold out the option of "first strike" and respond affirmatively when asked by reporters if they would push the button if attacked. The M.A.D. policy has resulted in a U.S. arsenal that can destroy every major Soviet city thirty-five times, while it is estimated that the Soviets can destroy every major North American city twenty times over. The U.S. has virtually given up building defensive weapons. President Reagan's allusion to futuristic laser weapons is a long way off. Until then, it looks like the best defence is a good nuclear offence.

In practical terms, it appears that very few of us truly believe that the escalating arms race will deter war. The nuclear club is expanding to include "Third World" nations as well as the super-powers. Global arms spending is now pegged at \$550 billion a year. Can you imagine that? For every starving person in the world, one thousand dollars a year goes to arms according to Ronald Sider and Richard K. Taylor, authors of *Nuclear Holocaust and Christian Hope*. "It has been estimated that to give basic clothing, shelter and education to those who now lack them would require \$17 billion. This is a huge sum of money . . . about the amount that the world spends on

arms in 2 weeks!" (The New Internationalist) No matter how you work out the calculations, the bottom line is immoral. We are robbing from the poor to build weapons of unimaginable destruction. We are depending hourly upon sinful, fallible human beings not to throw us into a nightmare the likes of which the world has never seen.

What is right with nuclear weapons? I have found nothing which provides Christian justification for nuclear weapons. I would rather live under the likes of Nero or Hitler or Andropov and practice the resistance of the Apostle Paul, Corrie ten Boom, Dietrich Bonhoeffer, and Alexander Solzhenitsyn than be a part of mass human destruction.

Is the "Just-War" Theory Relevant

A common argument is that the nuclear blast over Hiroshima was "just" because it ended World War II. It is claimed that more lives were saved than lost. As one man at the Pasadena conference put it, "The bomb saved my life". No one argued with him. He was part of the naval force scheduled to invade Japan. So was my father. Instead of dying on Japanese shores, the troops returned home. We can debate whether the bomb should have been dropped over a population centre and whether sufficient warning was given to Japan. But, the fact is that it was dropped—by a supposedly "Christian" nation on a "pagan" nation. Only *one* nation has used the bomb: The United States.

If we did not know it then, we know it now. When the atomic bomb was dropped, the "just-war" theory for all practical purposes, became obsolete; an historical anachronism in the Christian debate on war. If Japan had been able to retaliate with its own atomic bomb, let's say against Los Angeles and San Diego, would the bombing of Hiroshima and Nagasaki have been "just"?

The "just-war" theory holds that war may be entered into by a stable government only as a last resort to defend itself against aggression. There must be a reasonable hope for success and the goal must be the restoration of peace and order, rather than revenge. The means of war must be proportionate to the threat

and non-combatants ought to be spared. A nuclear war violates these "just-war" principles. The principle of "last resort" becomes less meaningful as conventional weapons fade out and tanks and artillery are armed with nuclear warheads. There will be no time to calculate proportionate means. The difference between peace and hell will be a matter of minutes.

Experts are agreed that a nuclear war is virtually impossible to contain. Backed against the wall, would a nation restrain the weapons at its disposal? Non-combatant immunity would be impossible. Total destruction, rather than the restoration of peace, would be the result. The atomic bomb may have ended World War II but only because Japan had nothing with which to retaliate. The world is vastly different now. What the church espoused for centuries is no longer good for peacemaking. It leaves the dangerous impression that, under some conditions, nuclear war is justified. Such is the demonic power of ingenuous weapon-making that the "just-war" theory becomes not only obsolete but a temptation. Christians are at a crossroads. Where shall they turn? What position should they take? Do you agree, as I do, with the wisdom of John Stott that "every Christian, whatever he may think of the possibility of a 'just' use of conventional weapons, must be a nuclear pacifist"?

What Would Jesus Do?

Timothy Smith, Professor of History at the Johns Hopkins University has stated the dilemma this way. "We are backed into a corner. We have no place to turn but to Jesus' ethic."

The difficulty with Jesus' ethic is not its complexity but its radical break from worldly wisdom. Jesus called his followers to be peacemakers. "Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5:9). The true advocates of peace are those who have been reconciled to God. He alone is the source of all peace. God's Shalom is costly peace provided through Christ's blood shed on the cross (see Colossians 1:20).

Peacemaking is the Christian's responsibility on every level of society. It means working against injustices, nationally and internationally, but it

does not mean placing security in nuclear weapons. As I stated earlier, Christians support peace. The question is *how* can peace be achieved? Some say by nuclear strength; others say through multi-lateral disarmament.

Remember the words of Jesus, "Peace I leave with you; my peace I give you. I do not give to you as the world gives" (John 14:27). I believe this offers a clue to what Jesus would say and do in today's nuclear age. The world offers "peace" through nuclear superiority, sexual license, personal autonomy, affluence, and selfishness. Christ offers peace through personal and social righteousness, love and humility, obedience and truthfulness. "Not as the world gives" said Jesus. The choice is between worldly peace achieved through evil or Christ's peace provided through love and justice.

Spiritual peace and political peace are both important in God's Shalom. Both are God's gift to mankind. One is foundational. The other is a work of obedience. Jesus taught us to pray for God's will "on earth, as it is in heaven". So let us pray for peace. Let

us overcome evil with good. Let us affirm with the great 19th century British evangelical, Lord Shaftesbury, "What is morally right can never be politically wrong, and what is morally wrong can never be politically right."

God has ordained governments to bear the sword "to bring punishment on the wrongdoer" (see Romans 13:4). But God has not mandated the state to implement a policy of "mutual assured destruction". Out of reverence for our Creator and Redeemer, let us realize our responsibility to work for peace and refuse to support an apocalyptic arsenal. ■

Editor's Note: This article represents the position of the author and not necessarily of OBC/OTS. As Dr. Webster states, it is intended "as a catalyst for further discussion". We invite your response. In a future issue, the "pro" position will be presented.

One aim of the RECORDER is to address current Canadian evangelical and theological issues, by publishing items by respected and godly leaders in an atmosphere of open discussion.

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YOU WON'T GROW UNLESS YOU'RE WILLING TO CHANGE

by Gordon Aeschliman

Having to change our ways probably excites very few of us. We grow accustomed to certain people, places, lifestyles, possessions, and naturally, we are very resistant to ideas and teachings that confront or challenge our comfortable ways.

But the life of a Christian must encompass change, because change is essential to growth. We never will become more like Christ unless we're willing to scrutinize, adjust, let go of, and tear out areas of our lives that impede our walk with Him.

This is made quite clear throughout the New Testament. Were salvation a simple event whereby we are automatically transformed into a state of doing everything righteously, we would have needed only a few pages of the New Testament. Instead, the Bible constantly has to remind us, "Put away the old man." "Don't give yourself to these things." "Die daily." "Be not conformed," and on and on goes the list. Our walk with the Lord is a process.

There are some areas that we are quite willing to change. Questions of purity of mind, sexual sins and the like we put aside without much argument. But as soon as an issue like lifestyle or possessions threatens to raise its formidable head, we jump to the defensive. Whatever the reasons may be, certain subjects bring up all sorts of protests ranging from, "don't lay guilt trips on me," to "don't judge" and "you believe your way and I'll believe mine." I've wondered many times if that's because we feel God has already "gotten His share" of requests and He ought to be willing to leave our things alone in these other areas. This attitude would indicate that we haven't counted the cost of submitting ourselves to His Lordship very carefully.

It is when we begin to see the possibility of a life of discipleship with

global dimensions that we are confronted with the cost of following Christ. As we choose to grow as World Christians, we realize we will have to be open to changes in our lives that wouldn't be necessary were our vision confined to our small, national or regional borders.

With this understanding of being a Christian, the value of things take on new dimensions. All of a sudden, we see that a 50 cent Coke could buy dinner for a starving family in parts of Mexico, and a new \$50.00 dress could support a national missionary in Irian Jaya for a whole year. We begin to see that we don't live in a vacuum and that all of our actions as Americans actually have repercussions at the international level.

This realization ought to change our attitude when confronted with those "digging" issues. For example, when it is pointed out to us that we dress extremely affluently, compared to the millions of people who don't have enough clothes to keep them warm, we may lash out with the irrational response, "Well, what do you expect me to do, own only one pair of jeans?!"

"God desires to change us from people who pattern and chain our lives after the standards set by the world into people with exciting lives set free to serve Him."

We usually react by giving excuses for our behaviour, mistakenly assuming that our behaviour is excusable. Instead, we should give only reasons, and acknowledge that only God has the right to judge our actions, and decide whether or not they are pardonable. When confronted with an area of our life that might have to change, we need to humble ourselves before God (and our brothers and sisters) and have an attitude of heart that is completely open to whatever His judgment and demands might be. If we're serious about growing as World Christians, this will happen often. Some of us will be changing jobs, moving, selling our homes, giving them away, reducing our appetite for our new styles, refusing to lock our self image to status and the list will go on and on . . .

We need to be encouraged and not

intimidated by the prospect of this kind of change. God desires to change us from people who pattern and chain our lives after the standards set by the world into people with exciting lives set free to serve Him. We will be surprised as we begin to let go of things to see how severely we were chained to the world's system. What we thought was freedom was actually bondage. This doesn't mean that the way will be smooth. God never promised to make the path of discipleship easy, but He did promise to fully equip us for it and to fulfill us through it.

Some of us may be scared of making the first steps along this path. We've "tried it before", and failed, we haven't had the strength, we were ridiculed, we didn't have the support of others. We need to persevere and take God at His word. He will grant our God-founded desires and give us the strength to change. I've heard it said that holiness purifies the heart, but does not instantly mature the head—it takes time. And so it is with the process of growing as a World Christian. Deciding to incorporate God's heart for all people into

our lives is the beginning, but the process of change will only take place as we're confronted with new insights (such as the value of a \$50.00 dress). This process will continue—should we remain open to change—throughout our lives.

Ultimately, we must conclude that the only thing we can hold tightly to ourselves is our love for Jesus and His love for all people. Our possessions, likes, dislikes, plans, relationships, hopes, status—all else—has to be held loosely. They are mists, vapors, fading flowers, temporary gifts and tools—all given for His glory. The Lord gives and the Lord takes away. Blessed be the Name of the Lord. ■

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"IF THE SON MAKES YOU FREE"

(John 8:36 Reconsidered)

These are perplexing times for serious-minded Christians. All around us, we hear the shouts and cries of angry people claiming their rights. They claim that they are enslaved by cultures, governments, traditions and systems. Their cry is for freedom and equality among nations, races and sexes. Most of us say that this is just so much "noise", the clamor of selfish people. Yet, when we hear the shouts issuing from within the Christian community itself, we wonder if there is not some truth in the piercing sounds.

Freedom, Sin Unbelief

John, chapter 8, is a wonderfully intriguing story which seems to touch forcefully on at least one fundamental aspect of human freedom frequently neglected in the discussion, i.e., the relationship between freedom, sin and unbelief. The Gospel tradition places this periscope within the Tabernacle Feast visit early in Jesus' ministry (see John 7:1-10, 21). Following a discussion in which Jesus claims to be "the Light of the World", He addresses certain Jewish men who "believed in Him". These Jewish men seem to correspond with the ones who believed earlier when they saw His miracles, but their faith was superficial. They are the false Christians who returned to the world when they could not accept the hard fact that the Christ had indeed come *in the flesh* (cf. 6:60-66). Jesus teaches them that the mark of the authentic disciples is that they live ("abide") permanently in His Word. Christians are to abide in the teaching of Jesus' Word as His teaching abides in them (5:38; 8:31f.; 15:7). This constant reception of the teaching leads to a clear and dynamic perception of truth which results in freedom from sin. This is the prerequisite to all freedom: "you will know the truth, and the truth will set you free". Knowing the truth, here, is not some abstract cognitive exercise, but

rather a personal, practical experience with the "flesh and blood" person of Jesus. *He* is the Truth (14:6); and *He* is the One who frees from sin because He did indeed overcome the world. Jesus is the Word of God who is and who speaks God's special revelation to the world.



by
Rev. Robert L. Muse
OBC Faculty

The response of the Jews to Jesus' challenge is predictable. They misunderstand His use of the word "freedom". They speak out of their religious tradition, claiming a relationship to Abraham, and thus, as "servants of God", according to Lev. 25:42, they say that they are slaves to no man. Political freedom is not the primary issue here. The issue is freedom to serve God because of physical descent from Abraham *versus* freedom for service which belongs to the believers who had moved from sin to righteousness because of faith in Jesus. The only freedom that matters, is freedom from, the tyranny of sin. Jesus' response has a ring of ultimate truth: "Verily, verily I say to you, every one who commits sin is the slave of sin" (8:34).

The Jewish confidence in their heredity seems to have been a popular religious argument of the Jews in the

time of Jesus. Their authority statements (based on Gen. 17:1-14, 16; 22:17; Ps. 105:6; Is. 41:8) are quickly refuted by Jesus (cf. also Mat. 3:9; 8:11f.). Implied in the Jewish claim was the notion that the righteousness of Abraham was of sufficient merit for the justification of all his physical children. Justin Martyr, an early church father, concluded that this doctrine meant that "the eternal kingdom will be given to those who are of the seed of Abraham according to the flesh, even though they be sinners and unbelievers and disobedient to God". But, this doctrine was diametrically opposed to the Gospel of Christ.

Finally in vs. 34-38, the difference between the true and the false disciples of Jesus is indicated by contrasted activity. The slave does not remain in the master's house permanently; but the son does. So it is with the son's of God. Those who have been genuinely set free by the Son remain in fellowship with the Son and the sons; but the false disciples, who are still enslaved, declare themselves by withdrawing and returning to the world. Thus, all that believers are, they are because of Jesus' dynamic work (see Gal. 4:31); and only those whom *He* has liberated are, in every sense of the word, *free*.

Practical Implications

The practical implications of this teaching passage are far-reaching. **First**, there is the hard reality that emerges concerning those outside of Christ. If we identify the "Jews" today, we may say that they include the unsaved or even the contemporary religious leaders who in their "traditions" oppose Christ. According to Jesus' teaching, these cannot deal with true freedom issues until they have first dealt with the issue of sin in their own lives. As it was then, so it is now, that Jesus confronts secular and religious man and challenges him either in his unbelief or in

his false belief. He says, "You are not really free in your traditional religious or irreligious stance because of the sin that affects your hearts and minds. How can you hope to cry out for liberty when you continue to live in a slavery that is a thousand times worse than your external oppression?"

This should raise a yellow caution flag for each of us in our relative involvement in the so-called "freedom" struggles of non-Christian groups and individuals. Not that justice is of no concern for the Christian, but that *justification* is the more basic issue. (This has great implications for views of missions and evangelism.)

"Unless (they) struggle first with the Saviour of all men, they shall never find the freedom they seek, for the unbelieving world only plays freedom games."

Those who have observed the non-Christian "struggle" for freedom around the globe are generally in a tension. On the one hand, we suffer with all people who are enslaved and oppressed by racial hatred and political systems. Yet, we know by the Word of God that unless the people struggle first with the Saviour of all men, they shall never find the freedom they seek, for the unbelieving world only plays freedom "games". The bottom line is *power*—the power to win and the power to enslave another after victory. Is that not the testimony of history and the tale of Scripture regarding the nature of man apart from God? As J. Lowman puts it, "Freedom (to the natural man) is a mirage on the desert. (It is) a death, a dusty taste in the mouth". But, "If the Son makes you free, you will be free indeed".

Secondly, freedom is a possibility that depends upon the disciples' commitment to a knowledge of the truth. The Jewish disciple was always a learner who attached himself for a period of time to his Rabbi. This attachment continued in discipline until the Rabbi determined that it was time for the disciple to strike out on his own. Goethe once said, "It is much easier to recognize error than to find truth, for error lies on the surface . . . but truth lies in the depths, and to search for it is not given to everyone". It is to the disciples of Jesus that the search has been granted.

This is the essence of His words, "If you *continue* in my word . . .". This is the disciples' call to commitment to seek knowledge of the truth. For the Christian, this is a total (intellectual, emotional, spiritual) experience of the ultimate reality of God in Christ as seen in the model of the Rabbi-disciple relationship.

This word of teaching may shock many of us. We know of local churches where people are merely dabbling at discipleship. These are the one-hour-a-week members who fill our pews and church rolls. How many of these are real disciples whose search for truth has set them free to worship and to serve? How

many of these people, who are struggling with their own slavery to sin, are making pronouncements and policies to limit the freedom of others, or to define truth according to their own limited view? We usually call them "Nominal". Jesus says, "You too must learn of the deep truth that sets all men free. And that can only happen as you commit your whole life to Me."

Lastly, there is a word for those of us who are truly disciples and who are continuing in Jesus' Word. We are called to continue in dialogue with one another on freedom issues within the community. History tells us that there has been an ongoing struggle within groups (and within individuals) over our relative freedoms in Christ. Jesus started something radical in His life and teaching. The whole New Testament seems to be an attempt to understand all of these things in relationship to the needs of each local church situation. Our discussions tend to be polarized. One group tends to come across like modern "Judaizers", suggesting that Jesus, the Word and the Holy Spirit are not enough for us in our walk with God. We must opt for a controlled freedom and adhere to the traditions (law?) of our respective groups respecting traditional views of Scriptural interpretation and ecclesiology. Another group argues for the law of absolute freedom in the Spirit of Christ and opposes all tradi-

tional views as formulations of weak, sinful minds. These say that they are interested in the truth of the thing itself (Scripture, etc.) and not the truth of the view about the thing. The former group may argue further that genuine freedom is the internal state of the believer and, like Paul, the truly liberated Christian has learned, in whatever state, "to be content" (Phil. 4:11). The latter group responds that freedom is a body and soul phenomenon and once one has learned the truth of Jesus, all barriers are broken down (Gal. 3:28f.). Where is the truth to be found? Probably within the church that is struggling with the Word to know the mind of Christ according to its maturity and needs.

The angry shouts for freedom from within the Christian community should probably be rebuked. Their self-centeredness is uncharacteristic of Christ. Yet again, as we view certain churches, we may suggest that they, too, are open for criticism. For there we find, not too infrequently, men making strong claims about their status and ancestry (back to Adam). But there seems to be little listening to the voice of Jesus in His Word and at times little response to the sway of the Spirit. These say that they too have never been enslaved; yet their narrowness and absolute commitment to the letter of tradition and of Scriptural law seems to argue against their own freedom to make pronouncements about the meaning of Jesus' freedom for others.

Similarly, we also note that apparent lack of respect for all tradition and the traditional authority of Scripture among others. Such "libertines" sadden the serious-minded Christians who are still wrestling with God's Word on the matter.

We suspect that Jesus' final word for us concerning *His* freedom is still being taught to His people. And He will continue to teach us all by His Word in a fresh and new way every day, according to our maturity and our needs. Sometimes, it will be a challenge to our legalism and ancestral claims. At other times, it may come in the form of renewed commitment to an appreciation for the traditions of the church and the authority of His Word. His last word remains the same: "If the Son makes you free, you will be free indeed". ■

Several years ago, a major automobile manufacturer promoted its latest luxury model on a rather spectacular billboard. A young lad lying on a grassy hillside was longingly looking skyward at their most elegant and expensive product. The caption read "I can dream, can't I?"

This is not only the privilege of young men with all of life before them. It surely is also the prerogative of a new President as he launches his administration. Let me share with you some of my "dreams" for the ministries of OBC and OTS.

A Generation of Biblicists

In a world of secularists, humanists, socialists and existentialists, the Biblicist is becoming a vanishing breed. Most Christians would not recognize one if they met him, let alone qualify themselves.

Ponder his profile. The feet of a Biblicist are firmly planted on a reliable, trustworthy, inerrant Bible which is absolutely authoritative in all matters of faith and practice. His conviction is this: when it speaks to a subject, it delivers the final word! The heart of a Biblicist, hungering and thirsting for the Word of God, finds strength and refreshment from its nourishment. His mind turns first, instinctively and instantly, to the Scriptures for his answers to the issues of life. Whatever else may characterize his message, it is pre-eminently Biblical—expounding Biblical truths from the texts of Scripture. His walk is governed by the great principles and precepts of God's Holy Word. He, indeed, is a breed set apart.

In a day when this valued species is threatened, I thrill at the prospect of a generation of such men and women stepping out of OBC and OTS and into dynamic ministries and fruitful lives.

A Commitment to Excellence

Evangelicalism seems doomed to mediocrity for some rather obvious reasons.

John Gardner in his most challenging book, *Excellence*, writes, "Some people have greatness thrust upon them. Very few have excellence thrust upon them . . . they achieve it. They do not achieve it unwittingly by 'doing what comes naturally' and they don't stumble into it in the

I CAN DREAM, CAN'T I?



by
Dr. William J. McRae
President of OBC/OTS

course of amusing themselves. All excellence involves discipline and tenacity of purpose."

While many use the term, few define it. What do we mean by "excellence" in a Christian context? Two texts have put it into focus for me. "Whatever you do, do your work heartily, as for the Lord rather than for men" (Col. 3:23), and, "Whatever your hand finds to do, verily, do it with all your might . . ." (Eccles. 9:10a).

In Search of Excellence, by Thomas Peters and Robert Waterman Jr., ought to be digested by every Christian leader. Their conclusion: Excellent companies, above all, are brilliant in the basics. So are excellent football teams and Bible Colleges and

Seminaries.

My dream? A Board of Governors, a Corporation, faculty and staff so committed to model excellence that we will reproduce after our kind, men and women whose standard for living and ministering is excellence!

Quality Leadership

General Mark Clark, distinguished educator and soldier, on one occasion wrote, "All my life, both as a soldier and an educator, I have been in search for a mysterious intangible. All nations seek it constantly, because it is the key to greatness—sometimes even survival. That intangible is the electric and elusive quality known as leadership."

A Christian Education bulletin, some time ago, ran this headline in bold black letters: "Our No. 1 Problem—Leadership." I agree. Whether it is the home, the church or the mission field, here is our greatest deficiency.

Two years ago, struggling with the pressures and priorities of the ministry, I determined under God to prioritize leadership development. Every invitation was carefully considered in the light of its potential to contribute to the training and encouragement of quality leadership. My commitment here has played a crucial roll in the decision to become part of the ministry at OBC/OTS.

A leader is one with the capacity and will to rally men and women to a common cause. Leaders are not born, they are made, taught, trained and developed by other leaders who have strategized their ministry around 2 Timothy 2:2, "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also".

Quality leadership demands spiritual character, sharpened skills and a significant vision. Our Community Life and Field Education programs, our curriculum and Chapel services and our faculty-student relationships will all be aimed in this direction. Our target: quality leadership in the kingdom of God.

The Pursuit Of Holiness

In the third century, Cyprian, the Bishop of Carthage, wrote to his friend, "It is a bad world, Donatus, an incredibly bad world. But I have

discovered in the midst of it a quiet and good people who have learned the great secret of life. They have found a joy and a wisdom which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are Christians . . . and I am one of them."

Who would dare so to describe the Christian community in our society today? Who is reading *The Imitation of Christ* (Thomas a Kempis), *A Serious Call To a Devout and Holy Life* (Wm. Law) or *A Call To Holiness* (J. C. Ryle)? Who takes seriously the words Susana Wesley said to her son John, "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—whatsoever increases the authority of your body over your mind—that thing to you, is sin?"

"Pursue holiness, for without holiness, no one will see God" (Hebrews 12:14). Never was this call to holiness more urgently needed. God's method is to use men and women—holy men and women (I Tim. 3). Unholy ones get in the way! I dream of scores of graduates pursuing not careers and ministries, not success and fame, but holiness in their personal life and public ministries.

A High-Level Devotion To The Home

There are two Biblical institutions on earth: the home and the church. Together, they are an invincible combination. Isolated from each other, they are threatened species.

In 1981, there were 190,082 marriages in Canada, and 67,671 divorces. Never has the attack of Satan been more directly aimed at marriage and the family. There is no doubt about it, this is spiritual warfare. To fight it with anything but spiritual weapons is fatal. By God's grace, we plan to attack this front.

According to Deut. 6:4-9, a God-centered home has a double commitment; to love God and to live His Word. Read it carefully. That is the message for every Christian family.

At OBC, we are introducing into our curriculum, a course on marriage and the family which will be required

for every student. We have no illusions that this alone will turn the tide. We do, however, believe it will provide a basis upon which to build the commitments essential for God-centered homes. What a privilege and opportunity is ours to shape the future marriages of hundreds of young people. This is one of our top priorities.

Church Planters and Feeders

Someone recently tabulated 6,500 parachurch organizations, both Protestant and Catholic, in the world today. Without question, many are of God, doing a great work for God.

But the local church is His priority institution. It may not be the most efficient, but it is the most effective for accomplishing God's purposes. The Lord has designed His people to function as an organism, not an organization, and the local church eminently provides that context.

At OBC and OTS, we have dedicated our lives to produce, under God, not only strong, spiritual homes but healthy and dynamic churches. In our vision, there are hundreds of young men and women who have been trained in local churches, taught to appreciate God's wisdom in establishing local churches and exposed to attractive models of effective churches. Many of them will venture into the treacherous, but thrilling realm of church planters in our great suburban districts, our teeming urban centers, our neglected ethnic neighbourhoods and our isolated rural communities. What an array of special saints these men and women will be!

Community Infiltrators

The *World Christianity Encyclopedia* recently listed data on the evangelical adherents in 41 nations for the years 1900 and 1982. In Canada, the actual number of evangelicals has remained about the same, but due to population increases it has plunged from 25.1% to 6.7% of the total population. Dean MacDonald of IVF makes this staggering observation: "Expressed either in actual numbers or as a percentage of the total population, the number of evangelicals in Canada is the smallest of any Western nation listed and, furthermore, is less than that of any of the 8 Eastern countries listed".

The evidence is that most of the church growth in Canada is a "Circulation of the saints" not a penetration of the community to reach the unreached for Christ.

The early church "filled Jerusalem with (their) doctrine" (Acts 5:28). There was no ghetto mentality. They blitzed their community. Our entire philosophy of education is calculated to resist the tendency to isolation and to promote a Biblical identity with our world so as to be strong salt and brilliant light. I see an army of superbly trained and equipped guerrilla forces leaving our halls to infiltrate the ranks of the enemy and, by the Grace of God, turn the course of history.

Worshippers of God

The first priority of the Christian life is the worship of God. This is the ultimate thing that makes a church great—worshipping God in His fullness. These are those whom the Father is seeking: worshippers.

Worship is simply talking out in the presence of God, what He is and what He has done. It is a heart occupied with, and delighting in, God and all His marvellous actings and ways. It is the occupation of our heart, not with our needs, or even with our blessings, but with God Himself.

Ann Orlund observes that in a worship service, the people on the platform are the prompters, the congregation the performers, and the Lord is the audience. Have you been to such a service lately?

This is the hub of the wheel. Every aspect of our College & Seminary programs will be built around it. If we fail to graduate students with a heart to worship, we fail! I see scores of men and women injecting freshness, vitality, spontaneity and devotion into the all-too-often dull and depressing worship of evangelical Canadians.

I can dream, can't I? Sometimes dreams become reality. This can happen if we do our part when God does His part. Without His enablement and blessing, there is no hope. With it, all things are possible. Our part is to work diligently, pray faithfully, give generously and serve humbly. Will you join partnership with hundreds of others to help make this dream come true? ■

BOOK REVIEWS

QUALITY FRIENDSHIP

Author: Gary Inrig
Moody Press (distributed by
R. G. Mitchell), 1981
223 pp., \$5.95 (Can.)

Reviewed by Rev. Robert Muse
O.B.C. Faculty

The publisher says that this book "was written to help Christians get back on track in developing quality friendships". Inrig's concern for the drift away from such friendships moves him to address the questions, "How can we build quality friendships?" (p. 12). The author's answer is that we must look to the Bible, the Word of God, which teaches the truth about friendship in terms of relational models and divine principles and precepts.

The book has fourteen chapters: Chapters 1-7 deal with different aspects of friendship illustrated by Old Testament models; Chapter 8 is a parenthesis on wisdom; Chapters 9-13 are an expository treatment of 1 Corinthians 13; Chapter 14 is a final exhortation to the Christian community.

There is a need to replace "loneliness" with *friendship* in today's world. First, Inrig argues that Jesus Christ ("The Friend of friends") is the answer. Jesus teaches that the basic responsibility of friendship is *love*. "Biblical friendship is built on *agapē* love" (p. 20). The supreme model of friendship is seen in John 15:13-16 where Jesus speaks of his friendship with the disciples. His love enables Him to call them "friends". The best Old Testament model of loving ("quality") friendship is seen in the relationship between David and Jonathan. Chapters 2-7 illustrate the rich quality of the David-Jonathan friendship through an exposition of relevant passages in 1 Samuel. The author treats such topics as building friendship, destroying friendship, testing friendship, encouraging friendship, rescuing friendship.

Chapter 8 is an interlude which offers "wisdom" from the Proverbs on "How not to choose a friend". Inrig counsels, "Those best equipped

for friendship are those more prepared to stand alone" (p. 124). Godly men and women are warned against close friendships with "scoffers" and "fools".

In Chapters 9-13, the author offers an exposition building quality friendship and love (John 15:13), Inrig concludes that "quality friendship is built upon a very special quality of love, the love that He (Christ) modelled by His death upon the cross . . ." (p. 139). Finally, the reader is urged to see him/herself within the church as "A Fellowship of Friends", where Christians commit themselves to help one another realize their full potential under God (p. 221).

This book is well written—an interesting combination of pastoral, devotional and exegetical material. The author writes as a pastor-teacher, who wants his readers to learn the practical implications of Biblical truth. Rich anecdotes and quotes continually punctuate his work. Several chapters appear to be expanded expository sermons.

Inrig is at his best outlining a Scripture passage. For example, 1 Samuel 17:55-18:5 is titled "Building a Friendship". The author asks the reader to focus on five major points: 1) An Attitude of Acceptance, 2) Mutual Attraction, 3) An Expression of Commitment, 4) Genuine Openness, and 5) Appreciative Enjoyment. These are "the building blocks of solid friendships, under the hand of the Friend of friends" (p. 58).

The book, however, is not without its weaknesses. The author makes very little use of secondary sources for his teaching authority (eg. Chapter 4, on destroying friendships, treats such diverse topics as rejection, selfishness, jealousy, anger and envy. There are only two footnote references given for the whole chapter (p. 71). Secondly, we ask why the author chose to use the Old Testament friendship model of David and Jonathan (still an excellent one) when he had already introduced the reader to the Jesus-disciple model in Chapter 1? There appears to be a

wealth of material for study in John which calls for exposition. In the Johannine writings, for example, we might find a helpful word on the relationship between *agapē* and *philos*, which is crucial to any discussion of friendship. Lastly, we pose a question—is it legitimate to survey the whole of Biblical literature—history, biography, poetry, paraenesis—and find equal and authoritative teaching "principles" everywhere? Are we not on safer ground when we recognize the various levels of authority in each genre and then work more carefully from the didactic sections as we teach Biblical principles?

Quality Friendship is a book that will speak to many Christians—laity and clergy alike—and should help motivate believers to "get back on track" and to take a hard look at their relationships within the church. We commend the author and publisher for their labours. ■

YOU TRY BEING A TEENAGER

Author: Earl D. Wilson
Multnomah Press, 1982,
191 pp., \$5.95 (U.S.)

Reviewed by John Franklin
O.B.C. Faculty

The task of raising teens poses a considerable challenge to the average parent. I have a hunch that even an extraordinary parent would, at times, be taxed by the idiosyncracies of adolescence. Unlike those who believe "you ought to bury them at twelve and dig them up at eighteen," Earl Wilson invites parents of teenagers to "stay in touch". The main thesis of the book is that with the coming of adolescence, the parental task needs to be redirected. The job is no longer correcting, controlling or even training, we must now become consultants and guides, instead of directors (p. 9).

He begins by showing the need for sensitivity to the physical, emotional and intellectual changes that teenagers experience. Such transition requires not only empathy but a willingness, on the part of the

BOOK REVIEWS

parents, to make some changes as well. Wilson writes at length on the problems of control, a major battleground in many homes. His comments and suggestions benefit from a great wealth of experience and provide valuable insights for even the most competent parent.

One chapter specifically attends to the needs of teens and also to the ways that parents may effectively respond to them. For example, he addresses the matter of developing mutual respect between parent and teen. He advocates the need for parents to respect the abilities, plans and privacy of their teens. All too often parents are unaware of the importance of these matters for building mutual respect, and failure to give proper consideration serves only to create barriers to good family relationships.

The bulk of the book (Chapters 5-12) is devoted to a detailed examination of some of the important tasks of parenting teens. These include influencing spiritual development, dealing with value of conflicts, helping towards autonomy and aids to self-acceptance. Throughout the book, the author provides helpful insights that, if properly applied, will prevent strained relationships and may even serve to heal those already broken.

The book contains a wealth of practical and spiritual wisdom for parents. The author effectively balances Biblical and psychological insights. As a parent of teens, I found the book both stimulating and helpful. It is an excellent book, well worth reading. ■

BAPTISM: ITS MODE AND SUBJECTS

Author: Alexander Carson
Kregel Publications, 1981
(Originally published, *Baptism in its Modes and Subjects*, American Baptist Publication Society, 1853),
500 pp., \$12.95 (U.S.)

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

Alexander Carson ministered the

gospel in Northern Ireland for 50 years until his death in 1844. In his personal study of the Scriptures, he came to the place where he rejected the position on baptism taught by the Calvinistic Presbyterian Church. Leaving that church, he began a new church which allowed the immersionist position which he had come to adopt.

The book contains a lifetime of study on a topic which was most controversial in the days of the author. The treatment of the topic is very exhaustive, and the author presents his arguments in a reasoned and scholarly way. Evidence of the arguments pro and con may be detected in the many pages of the doctrinal treatment. Although his own options are

firmly held, he does give careful and well-reasoned consideration to the points of view of his opponents.

The book has been a valuable one for several decades for those who are convinced that immersion is the proper Biblical way to administer baptism, and who also reject the baptism of infants in favour of believer's baptism. The book has become a classic on this point of view, and there is probably no other book which so carefully and so comprehensively treats the topic. The manner of argumentation is so very thorough that much dedication is needed to pursue the topic to its end. Nevertheless, the book has continuing value as a resource book for all Christians who are concerned about these issues. ■

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BOOK REVIEWS

THE DISCIPLINE OF GODLINESS

Author: Dr. William Foster,
OTS Faculty
G. R. Welch Co. Ltd., 1983
170 pp., \$9.95 (Can.)

Reviewed by Dr. Mariano Di Gangi
OTS Faculty

A theology of Christian living may sound like a contradiction in terms. After all, isn't Christianity a life rather than a doctrine? Dead orthodoxy is certainly no substitute for a vital spiritual experience. It is nevertheless true that what we believe is of the utmost importance. Creed must shape conduct, if Biblical doctrine is to be translated into the language of living.

But how do you cultivate a Christian life-style in an existential age characterized by secularism and sensuality? And how is it related to the community of faith and love, or contextualized with reference to contemporary social concerns? What is the relevance of a glorious eschatological fulfillment in God's eternal kingdom to the life that we now live in this present evil world?

These are some of the many aspects of progressive spirituality presented by my esteemed colleague in this book. Steering clear of eccentricities, expounding systematically the great truths of our historic Christian faith with due attention to their practical implications for daily living, he reviews the dynamics involved in moving on to maturity. Clarity and fullness of treatment appropriate to the importance of the theme, no less than fidelity to God's authentic and authoritative revelation in the Word, make the commendation of this volume a happy privilege. May it encourage us all in the pursuit of that genuine holiness without which no one will see the Lord. ■

THE EXPOSITOR'S BIBLE COMMENTARY

Edited by: Frank E. Gagelein
Zondervan (distributed by R. G. Mitchell), 1981,
603 pp., \$19.95 (U.S.)

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

This new volume in the Expositor's

Bible Series is the fifth to appear and covers the General Epistles and Revelation. It is characterized by the same careful and yet non-technical, evangelical scholarship that characterized the previous works. We can only look forward with anticipation to Volume 8 on the Synoptics, since this will complete the New Testament.

The most significant contributions are found in the commentaries on the two larger books, Hebrews and Revelation. As one would expect, Leon Morris does a creditable job on Hebrews, viewing the epistle as written in the A.D. 60's to a group of Christians at Rome rather than Jerusalem or Qumran. He interprets the warning passages like Chapter 6:4-6 as referring to people who appear to have the real thing, but who like Simon Magus lack true salvation.

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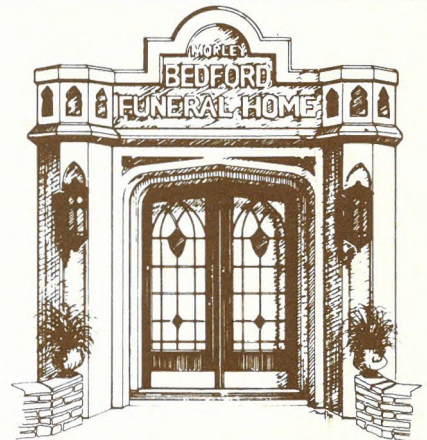
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BOOK REVIEWS

The Book of Revelation is produced by Alan Johnson of Wheaton College. He interprets the book from a pre-millennial point of view which he describes as the "end-historical" position similar to that of Oscar Cullmann. The author is sensitive to the literary genre and cites extra-Biblical apocalyptic material where it touches on the Biblical passage. He roots the material firmly in the historical circumstances that give rise to the book, an element often lacking in popular commentaries on Revelation.

The smaller books (Peter, John, Jude) are well done, although they suffer from the necessary brevity in a volume of this nature. The problem passage in 1 Peter 3:18-22 is well summarized with various viewpoints given, considering the space available. ■

DANIEL: AN INTRODUCTION & COMMENTARY

Tyndale Old Testament Commentaries

Author: Joyce Baldwin
Inter-Varsity Press, 1978,
\$10.95 (U.S.)

DANIEL, THE MAN AND HIS VISIONS

Author: Charles L. Feinberg
Christian Herald Books, 1981,
212 pp., \$6.95 (U.S.)

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

The author (Dean of Women at Trinity College, Bristol, England) has contributed another fine commentary to the Tyndale series. Those who are familiar with her previous Tyndale

commentary on *Haggai, Zechariah, Malachi* will find the same insightful and practical handling of the Biblical text. More than almost any other Old Testament writing, the book of Daniel has a major portion of critical questions which have been the subject of serious debate for a long time.

Introductory questions concerning the historicity of well-known passages, like the third year of Jeholakim (Dan. 1:1), and the references to King Belshazzar and Darius the Mede (5:30, 6:28) are thoughtfully argued. In addition, the introductory sections of the commentary handle the problem of why the book is written partly in Hebrew and partly in Aramaic. Considerable attention is given to the date for the writing, and also to the questions of the unity of the book. After much discussion of the arguments for and against a 6th century date and in favour of a 2nd century Maccabean origin, Baldwin concludes that "a late sixth or early fifth century date of writing for the whole, best suits the evidence" (p. 46).

Controversy rages not only between conservative and higher critical scholars over the historical background of the book, but between different groupings within evangelicalism over the interpretation of some of the key Messianic portions of the book, in particular Dan. 2:44; 7:13, 14; and 9:24-27. In all of the divergent particulars of interpretation between evangelicals on the eschatological portions of the book, it is well to keep in mind the larger place of Daniel in the Old Testament revelation. Coming at the time of the exile, when it *appeared* that God's promise of salvation to the covenant nation was really of none effect, the book of Daniel brings a message of God's absolute sovereignty in history not only in connection with the covenant people, but over the very nations with whom Israel, in exile, is in contact. God's Kingdom is still coming through the Messiah (9:24-27).

Another helpful treatment of the message of Daniel on a somewhat more popular level is *Daniel, The Man and His Visions* by Charles L. Fein-

berg. As the author notes in the preface, the basis of the book was a series of radio messages. The handling of questions was not a part of the author's purpose. Rather, he uses a verse-by-verse approach, seeking to make clear for laymen the teaching of the book. The critical importance of the message of Daniel can be seen in the author's contention that "the book of Daniel is unquestionably the key to all Biblical prophecy" (p. 13).

Most students of the Bible know something of the pivotal nature of Daniel 9:24-27 in Biblical eschatological thought. Feinberg's view is that the predictions of Dan. 9:24-27 "are solely concerned with Daniel's people—the Jews—and not with the church, which is the body of Christ" (pp. 127, 128). The three great purposes of Dan. 9:24—to finish transgression, to put an end to sin, and to atone for wickedness—"were accomplished by the death of the Messiah on the cross for us. But is imperative that we recognize that Israel did not partake of these nationally. It would take all 490 years for this to be accomplished for Israel, not just potentially but actually" (p. 128).

Following the well-known work of Sir Robert Anderson, *The Coming Prince*, Feinberg sees the beginning of the 70 weeks as being the decisive issue by Artaxerxes in the 20th year of his reign recorded in Nehemiah 2:4-8.

The "he" of Dan. 9:27, who makes a covenant with many, is the head of the revived Roman empire. "He" does not refer to the Messiah for "logically and grammatically the 'he' of verse 27 must refer to 'the prince who is to come' of verse 26." Students of the prophetic word will know the rash amount of writing on these matters both from the dispensational school and from the conventional position. To the ones at all familiar with the more detailed arguments put forth in the literature, Feinberg's approach will seem inadequate and over-simplified. However, he does present simply and clearly a dispensational interpretation of the prophetic sections of the book. ■



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ALUMNI in ACTION

REACHING ITALIANS FOR CHRIST

by
Mario Bruno

"With over 450,000 Italians in Metro Toronto, why are there not more evangelical believers than the handful that claim to be so?"

There are many answers to this question that is frequently asked. Without seeming negative, but with a desire to enlist your prayer support, may I highlight six of them for you.

Loyalty to the Roman Catholic Traditions and Beliefs. One must remember the followers of this system have been taught for about 1500 years that they are "members of the one and only true Church," that "Rome is the Cradle of Christianity," and that "The Pope and Church represent and speak on earth for Jesus Christ who is in heaven." Historically, the Reformation made very little impact on Italy. The Italians, especially those in Toronto, even if only nominally Catholic, are none the less loyal to the traditions, beliefs and sacraments as taught by Rome and reinforced by generations of family training.

Poor Reading and Writing Skills. Because of the bad economic conditions in Italy following World War II, Many Italians left Italy to find the "good life" in Canada. Most were from the rural regions with little or no formal education. Elementary schooling was considered sufficient. (My own family is typical of this.) Also every region in Italy has its own dialect, which varies greatly from the national language. Most Italians in Toronto speak their own dialects. It is the language spoken in the home, not the national language. The Italian Bible, however, is written only in very beautiful Italian, requiring more reading skills than the majority had when they came to Canada. When confronted with the gospel, they don't readily read a passage and



Mario (B.Th. '72) and Rose (B.S.M. '80) are both grads of O.B.C. and minister at Italian Baptist Church, Toronto.

grasp the significance, especially in relation to their traditional beliefs. Also, until very recently the Popes had declared it to be a sin for Catholics to read and interpret the Bible and kept the Word of God out of the hands of the common people.

Affluence. Per capita, Italians rank among the top wage earners in Toronto. The majority own property and do not rent. They have a good supply of this world's goods and seek for more, but there is little hunger and thirst for God and His Word. Jesus said you cannot serve God and Money.

Strong Family Ties. If an Italian were to consider allowing me as an evangelical minister to come into his home, in the back of his mind the question looms large, "What will Brother, or Mother, or . . . think?" This strong family tie can and will become a source of persecution, varying from verbal to physical (though the physical is not common) should there be a departure from the traditional family way.

Age. Most of the solely Italian speaking people (the heads of homes) in Toronto are 35 years of age and over. This means they are more set in their ways and less open to

change. Our church has experienced its greatest growth in the College and Career age bracket.

Complete Break from the Past, Socially and Culturally. Conversion will cause the new believer to be cut off from all that he knew and held dear in the past. His family religion, Catholicism, is his last link with his birth place. It is almost equal to turning his back on his roots.

Our God is Lord over Difficulties. Having recognized that these difficulties exist, that there are reasons behind the reluctance of the Italian people to turn to Christ, let us pray that our God will overrule and call many of these dear people to Himself. Paul wrote one of his longest epistles to the Church at Rome. Undoubtedly there were a good number of Italian believers there. Unfortunately those Romans are gone. But we can pray that God will save others like them, and like Cornelius, the first Gentile convert, who also just happened to be an Italian. Our God does not change, and He is still able. ■

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OBC/OTS ALUMNI HOMECOMING '83

Saturday, October 15, 1983
9:00 a.m.-3:30 p.m.

at
Ontario Bible College,
25 Ballyconnor Court,
Willowdale, Ontario, M2M 4B3

THEME:
"Fullness in Him
Through Ministries

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on the campus at 25 Ballyconnor Court, Willowdale, Ontario



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Rev. Norm Archer

Pastor, First Baptist Church,
Calgary, Alberta

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Dr. Wm. McRae

OBC/OTS President

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9 am - 4 pm

with

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and

Dr. Peter Foggin
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Dr. Douglas Webster
- Word and Christ
(2 - 5:00 pm)
Dr. William Foster
- Pauline Theology
(6:30 - 9:30 pm)
Dr. Roy Matheson

Tuesdays, Sept. 13 - Dec. 10

- Jeremiah
(6:30 - 9:30 pm)
Dr. Donald Leggett

Thursdays, Sept. 15 - Dec. 12

- Elementary Greek (1)
(6:30 - 9:30 pm)
Mr. John Kessler

Each course is 4 credits
Cost: \$248.00 per course



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(No registration fee)

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WINDOW on the WORLD



FOCUS ON CANADA PART IV

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

Editor's note: Focus on Canada—Part I appeared in the June 1982 issue, p. 12; Part II—Dec. 1982, p. 14; Part III—Mar. 1983, p. 13.

As we continue looking at Canada with Christian eyes, one of the most fascinating scenes that comes before us concerns the Francophone section of our country and, particularly, the province of Quebec. The significance of developments concerning the Kingdom of God among our Francophone fellow-citizens was brought anew to me in the Spring 1983 Newsletter of the Canadian Bible Society. Its front page announces the publication of *La Bible En Français Courant*, the new French-Canadian counterpart of the Good News Bible. If it sells as French language Scriptures have in recent years, then the C.B.S. will have difficulty keeping it in stock.

Also, the current issue of *News of Quebec* (published in connection with the French-speaking Brethren assemblies) has a spread which contains the pictures of their full-time workers. Among the forty or so shown, it was interesting to see the relative youth of the Quebecois, compared with the Anglo-Saxon pioneers, and to be reminded that a new

generation of indigenous leaders is emerging in the French churches.

Every report from French Canada contains much to excite today's Christian. The feeling shared by all ministering in Quebec today is well summed by *News of Quebec*: "The Lord's work in Quebec continues to be very encouraging. New Christians, growing Christians, new assemblies, growing assemblies."

There was a French evangelical church in 'La Belle Province' in the last century; in fact, during the final decades of that era, it numbered about 100 congregations, almost entirely Presbyterian, Baptist and Methodist. But the intense anti-Roman Catholicism of the movement—in a society where Catholicism was regarded as the guardian of the culture—consigned French Protestantism to the most distant fringe. The lack of French Protestant schools, with the attendant Anglicization of the young, together with spiritual and theological decline, soon brought this movement into perilous days. But the end was not yet.

During the years between World War I and World War II, new missionaries quietly began to enter French Canada. They were Pentecostals, Plymouth Brethren, and those today known as Fellowship Baptists. They did not have the prestigious support which had been accorded some of their forerunners of the previous century, which was perhaps just as well. In certain cases, they suffered (as did some of their early converts) but the ministry of the Gospel continued. This relatively quiet and obscure ministry continued into the post-war period.

There were, however, vast social movements afoot in Quebec—movements which frightened many of us Anglophones—but which God in His sovereign grace, wisdom and power, determined to use for the spread of the personal knowledge of Jesus Christ. And it has been in the midst of this massive social revolution that the Gospel has been spreading. How

similar to the context of all the great Christian awakenings, the situation in Quebec has been in recent days.

The forces of change began with the Quiet Revolution in 1960. Education was largely removed from the control of the Roman Catholic Church, and the monolithic character of French-Canadian society was broken. No longer was it necessary to be a practising Catholic to be a loyal French Canadian. Then the Vatican II Council in the early 1960's urged the reading of the Bible, and as is well known, when the Word of God in the vernacular is in the hands of the people, anything can happen. Montreal's Expo '67 exposed many searching French Canadians to Christian films. Increased use of the media, particularly television, played an important role. Then on November 15, 1976, the P.Q. government was elected, and the Franco-phone people were now "maitres chez nous—masters in their own home." They did not have to fear outside influences. They could be open to what they wished and assimilate what they desired. Since that day, the ministry of the French Evangelicals has shot forward.

Some say that there were about 10,000 associated with all Francophone evangelical congregations in Quebec in 1976, while today the number is between 30,000 and 50,000. Mennonites, the Christian and Missionary Alliance, and the Associated Gospel have recently arrived. Some of the churches with roots into the last century have also been experiencing revitalization. The French congregations associated with the Baptist Convention of Ontario and Quebec are again flourishing. It was a great personal joy, a little while ago, for me to be in the French Presbyterian congregation in Quebec City, and to find some 125 people jammed into a building designed for no more than two-thirds that number.

Let us pray, with increased faith, during this singular day of opportunity in Quebec. ■

OBC EVENING SCHOOL

On the Main Campus at 25 Ballyconnor Court, Willowdale, Ontario, M2M 4B3

Diploma Courses — Fall Semester — 1983

Registration: Courses as noted (*) have limited enrollment and require pre-registration. Contact the OBC Evening School Office (see address above) for full details. To enroll in all other Diploma courses, simply arrive at OBC at least one-half hour before the class starting time on the first night the course is scheduled. You may register at that time for any course listed that night. A course that has fewer than 12 students registered will not be offered.

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

Part I — Tuesday Evenings

Sept. 13 to Oct. 18, 7:30 - 9:00 p.m.

Introduction to New Testament Greek (1) R. Muse
New Life in Christ T. Eng
Speed Reading S. Gilbert

Part I — Wednesday Evenings

Sept. 21 to Oct. 20, 7:30 - 9:00 p.m.

**LOCATION: Richview Baptist Church,
1548 Kipling Ave., Weston, Ontario**
Register at this location for this course only.

Studies in Corinthians (1) J. Vold

Part I — Thursday Evenings

Sept. 15 to Oct. 20, 7:30 - 9:00 p.m.

Ethical Issues in the Business World G. Johnson
Basic Principles of Written Communication L. Tarr
Studies in Gospel of John (1) B. McKenzie
Techniques of Counselling for Laymen (1) S. Tan
Listening Skills for Effective Ministry L. Scobie

Part II — Tuesday Evenings

Oct. 25 to Nov. 29, 7:30 - 9:00 p.m.

Studies in Leviticus C. Pettigrew
* Guitar for Christian Work and Enjoyment
(Beginner course) A. Davey
Introduction to New Testament Greek (2) R. Muse

Part II — Wednesday Evenings

Nov. 2 to Dec. 7, 7:30 - 9:00 p.m.

**LOCATION: Richview Baptist Church,
1548 Kipling Ave., Weston, Ontario**
Register at this location for this course only.

Studies in Corinthians (2) J. Vold

Part II — Thursday Evenings

Oct. 27 to Dec. 1, 7:30 - 9:00 p.m.

Understanding Teaching N. Black
Crafts for Church Workers M. Wallace
Techniques of Counselling for Laymen (2) S. Tan
Studies in Gospel of John (2) B. McKenzie

College Credit Courses — Fall Semester — 1983

How to Apply for Acceptance:

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

Registration: To enroll in any College Credit course, simply arrive at O.B.C. between 5:45 p.m. and 6:15 p.m. on the evening the course begins. You may register at that time for any course being offered that night.

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

MONDAY EVENINGS

Sept. 12 to Dec. 12

- Piano 163
S. Bell (6:30 - 7:30 p.m.)
- Personal Discipleship 135
D. Matsune (6:30 - 9:30 p.m.)
- Life of Christ 218
R. Muse (6:30 - 9:30 p.m.)
- Camp Administration 455
J. Wilkinson (6:30 - 9:30 p.m.)

TUESDAY EVENINGS

Sept. 13 to Dec. 13

- Hymnology 365
B. Polman (6:30 - 8:00 p.m.)
- Conducting 263
J. Bell (8:00 - 9:30 p.m.)
- Genesis 311
G. Wyper (6:30 - 9:30 p.m.)
- Rudiments of Music 61
S. Bell (6:30 - 8:00 p.m.)
- Canadian Literature 274
B. Davey (6:30 - 9:30 p.m.)
- Biblical Themes in Preparation
for Preaching 335
J. Vold (6:30 - 9:30 p.m.)

Thursday Evenings

Sept. 15 to Dec. 15

- Elementary Greek 371
J. Kessler (6:30 - 9:30 p.m.)
- Luke/Acts 215
J. Vold (6:30 - 9:30 p.m.)
- Theological Studies 321
W. Foster (6:30 - 9:30 p.m.)

COLLEGE AND SEMINARY NEWS

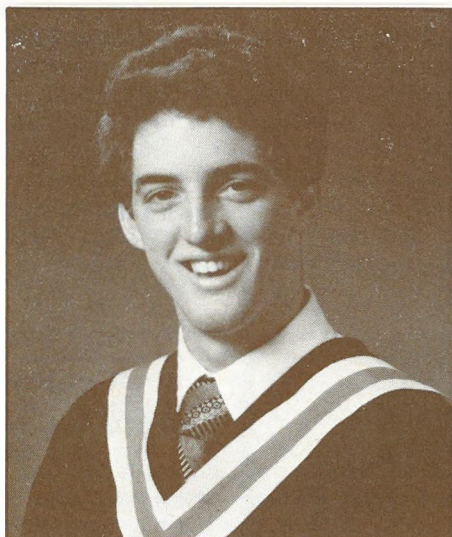
PENETRATING FRONTIERS

The annual Missions Conference at Ontario Bible College (January 24-28, 1983) was once again a challenging and informative experience. The purpose of this year's theme of "Penetrating Frontiers" was to focus upon that aspect of the church's missionary task in the world, which is still virtually untouched.

Our Conference speaker, Dr. Ralph Winter from the U.S. Center for World Mission in Pasadena, California, continually challenged us to that end. Through six different messages, he presented the Biblical mandate of missions, our historical achievements, and the present strategies of our missionary task. He also helped us to see the immediate challenge and possibility of completing the task of fulfilling the Great Commission within our own generation.



Our Conference logo was a graphic reminder that there are still many mission frontiers in the world today—people who do not know Jesus Christ as Lord and Saviour, and who still have had no direct Christian contact. Many refer to them as the "hidden peoples". These are people who exist on every continent, who come from many different lifestyles, and who are amongst every age group, but yet they have never heard the Good News of salvation through Jesus Christ.



by
Ken Jolley
OBC Student, Class of '84

Two O.B.C. students, Sharon Cole and Alistair Findlay, wrote this year's theme hymn for the Missions Conference. It reminded us that we have a responsibility to go out and share the good news to the lost and needy in our world. However, we are to do it not in our own strength, but by the equipping and filling of the Holy Spirit, and the power of God's Word.

In addition to the main sessions with Dr. Winter, there were also many opportunities for all to participate in a number of panel discussions and workshops.

On Tuesday, the focus was upon thinking about our world, not as rigid geographical areas, but rather in terms of distinct "cultural and people groups". In the morning, many of our international students at O.B.C. were given the opportunity to share their cultural heritage and the concerns they have for their own people and homelands. In the afternoon, a number of "People Group" Seminars were offered (eg. Tribal, Muslim, Hindu, etc.).

On Wednesday, the focus switched from being "people group" orientated to that of being "career or occupation" orientated. Students once again were given the opportunity to become aware of the wide range of service opportunities that are available in the world of missions today.

On Wednesday evening, we were all better informed and challenged by the Urbana film series, "To Every People", which takes a look at the four major "frontiers" in our world today. Those being the Tribal, Hindu, Muslim, and Chinese peoples. We were also given the opportunity that evening to take a look at "The Lighter Side of Missions" presented by the O.B.C. Drama Club. We all chuckled at many of our own misconceptions and misunderstandings concerning missionaries and mission board policies and practices.

On Thursday morning, Nelson Benzanson (T.E.A.M.) focussed our attention on some of the very practical things that we, as students, can do now in preparing for God's work on the mission field.

In the afternoon, we were challenged to examine opportunities for cross-cultural ministry right here in Toronto. A number of people who are engaged in cross-cultural ministry in the city came to share with us what they are doing.

The Conference concluded Friday morning. After an address by Dr. Winter and Dr. Adrian, a number of students signed the following commitment card:

I believe that Jesus Christ died for me, and rose from the dead. I believe that I am saved to serve . . . to be an instrument wholly yielded to Him. Therefore I make this committal of myself:

*Lord Jesus Christ:
ALL I am and have, ALL I ever will be, and ALL I ever will have I give to You, absolutely, unconditionally and forever. I will serve You in a foreign land or in my own country. I am Yours to use in a place of Your choosing.*

Another key aspect of the Conference each year is the opportunity to have "real, live missionaries" living on campus for the whole week. Many students expressed how much they appreciated the personal contacts that they made with many of the missionaries. Many learned much more from them than what could ever be communicated through a program. As one student stated, "the example set by many of the missionaries blew away my stereotype of them".

In evaluating the Conference, the following student comments speak for themselves:

"I personally was really challenged by what it means to claim Jesus as Lord, give up all, take up my cross and follow Him. The commitment I made will have ramifications on the rest of my life."

"I have a greater concern for the unreached."

"The Missions Conference opened my eyes to who missionaries are, and what part I can play, and the many opportunities available."

"Missions Conference was a very positive experience. It came at a crucial time when I was needing God's direction. He renewed my motivation for finishing my degree and began prompting me to consider some specific areas of ministry."

"I am now willing to become a foreign missionary."

"The one thing that really hit me was how the Conference 'cracked' me or softened my attitude towards missions. Before the Conference, I was somewhat skeptical and never really thought of myself going into missions. After the Conference, I have definitely become more open to God leading me into a missionary career."

Was our 1983 O.B.C. Missions Conference a success? To God's praise and glory I can definitely say "yes"! There has definitely been a strengthening of the commitment and interest of many students towards God's missions task in this world. One outward evidence of this is the formation of a new prayer group in the school. Each day, a group of 30 students pray specifically for the unreached peoples of the world. By the above testimonies and examples of commitment, I have been greatly encouraged and I trust that you will be too. God is indeed working amongst the student body at O.B.C.

May God ever help us to keep the vision of penetrating the remaining frontiers before us. It is He alone Who is able to equip and enable us to carry out this missionary task. May we bring reality to the words of the Psalmist who sang,

*Declare His glory among the nations,
His marvelous deeds among all
peoples.*

(Psalm 96:3) ■



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COLLEGE AND SEMINARY NEWS

THREE O.B.C. STUDENTS WIN TOP AWARDS IN SHAW COLLEGE'S TYPING SPEED AND ACCURACY CONTEST



From left to right: Sharon Cole (seated), Colleen Futers and Jeanette Sybring

For the past number of years, students studying for their Bachelor of Religious Education Degree at the Ontario Bible College of Toronto and who are specializing in Christian Education and Secretarial Studies, attend Shaw Business College for four months to study secretarial subjects.

On March 16, three Ontario Bible College students entered Shaw's annual typing speed and accuracy contest and competed against fourteen other secretarial and business students who are preparing for the world of business. The contest was conducted by President, Donald R. Shaw.

The contest was won in the Senior Classification by O.B.C. student Sharon Cole (Class of '83) from

Woodstock, Ontario, typing at 75 gross words per minute with three errors on a ten minute timed test. O.B.C. student, Jeanette Sybring (Class of '84) from Burlington, Ontario, came in second in the Senior Classification, typing at 65 gross words per minute with five errors. The Senior Classification indicates students have had previous knowledge of typing prior to entry at Shaw College.

In the Junior Classification, indicating no previous knowledge of

typewriting prior to entry in Shaw College, O.B.C. student Colleen Futers (Class of '85) from Dunnville, Ontario, won first place with 57 gross words a minute with three errors.

Mrs. Birdella Friesen (Birdella Hill '46), a graduate of the Ontario Bible College and a member of the Shaw College faculty, as well as Head of the Typewriting Department, was indeed very happy with the results obtained by the Ontario Bible College students. ■

OBC/OTS CALENDAR

Sept. 3-5	Student Leadership Training Session
Sept. 6-9	OBC Freshmen Orientation
Sept. 12	OBC Day Classes—Fall Term Begins
Sept. 12	OTS Day Classes—Fall Term Begins
Sept. 12	OTS Continuing Education—Fall Term Begins
Sept. 12, 13, 15	OBC Evening School Registration—College Credit Division—Fall Semester
Sept. 13, 15	OBC Evening School Registration—Diploma Division—Part I—Fall Semester
Sept. 14	Convocation Service—Hooper Chapel—10 a.m.
Sept. 17	Student/Faculty Picnic
Sept. 19-23	Spiritual Life Conference
Oct. 15	Alumni Homecoming
Oct. 20	OTS Pastor-in-Residence Program
Oct. 25, 27	OBC Evening School Registration—Diploma Division—Part II—Fall Semester
Oct. 26	Day of Prayer
Oct. 29	Parents' Day
Nov. 5	1983 Annual Meeting of OBC/OTS Board & Corporation (10:30 a.m.)
Nov. 15	Reach the City Conference
Nov. 18	Shaping Tomorrow Banquet
Dec. 3	OBC Christmas Choir at Wortley Baptist Church London, Ont., 8:00 p.m.
Dec. 4	OBC Christmas Choir at Philpott Memorial Church Hamilton, Ont., 6:00 p.m.
Dec. 9	OBC Christmas Choir at Yorkminster Park Baptist Church, Toronto, Ont., 8:00 p.m.
Dec. 11	OBC Christmas Choir at Benton St. Baptist Church, Kitchener, Ont., 7:00 p.m.
Dec. 13-16	OBC/OTS Final Exams for Fall Term

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COLLEGE AND SEMINARY NEWS

OBC STAFF UPDATE

Mrs. Shirley Brush is changing responsibilities by moving from Secretary to the Christian Education Department to assume the position of Director of Audio-Visuals. She is increasing her involvement in the Evening School Division by becoming its Administrative Secretary.

Mrs. Lynne (Howarth) Wright, B.R.E. '79, has returned to OBC on a part-time basis to provide secretarial services to the Recruitment Office.

Mrs. Diane (Windsor) Saynor, B.R.E. '80, rejoined the OBC staff on July 4 as Secretary to the Acting Dean of Students, Rev. George Hay, in the Community Life Department. Her husband, Wayne, B.Th. '81 is attending OTS full-time.

Miss Joy Cerminara '78-'79, completed her duties as Library secretary on July 8. She will be married to Mr. Vince Pezzullo on September 17 in St. Catharines, Ontario.

Miss Dale Gibson served her last day in the Accounting Department on July 29. She was married to Mr. Rick Doner on August 12. They will be living in Guelph while Rick completes his final year of veterinarian training.

Miss Lu-Lu Ling, M.T.S. '81, resigned as Secretary to the OBC/OTS President effective July 29. She will intern at North York Chinese Baptist Church for one year commencing January '84, while pursuing further graduate studies at Wycliffe College, Toronto. The new secretary to the President is Mrs. Lynda Kliewer.

Mrs. Susan (Allcorn) Gilbert '77-'78 terminated her employment as Secretary in the Community Life Department on August 19. She will be enrolling at the University of Toronto in September in the Bachelor of Education degree program. Her replacement is Miss Charlene Martin '82-'83. ■

OBC FACULTY UPDATE



Rev. George Hay, Chairman of the Pastoral Studies Department and Director of Field Education, will serve as Acting Dean of Students for the 1983-84 academic year.



Miss Miriam Sailors will join us as an Associate in the Community life Department as a replacement for Miss Jan Potz. She is a graduate of Bryan College (B.A.), University of Tennessee (M.S.). Rosemead Graduate School of Professional Psychology (M.A.) and is presently completing her Doctor of Education degree at the Ontario Institute for Studies in Education, Toronto. ■

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COLLEGE AND SEMINARY NEWS

PREVIEW OF O.T.S. PASTOR-IN-RESIDENCE PROGRAM THURS. OCT. 20, 1983

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

This year, we want to change the title to "Pastor-and-Spouse-in-Residence". We invite all pastors and Christian workers and spouses to join the OTS student body for this day, free-of-charge.

Our guests will be Ray and Elaine Stedman of Palo Alto, California. They have ministered in Peninsula Bible Church for over thirty years, and have seen it grow from a handful to several thousand people. The ministry of PBC has been characterized by solidity and creativity. What a combination! Only God can give this to a congregation; but He can, and does. Biblical exposition has been at the core, in the Sunday services, home Bible studies, and special events. At the same time, the exposition is so relevant and fresh, as are all the other facets of ministry, that the brightest of young people in great numbers are lining up to get in. So Ray and Elaine come not only as good teachers but as effective models.

Both Ray and Elaine have been widely known through their books. He first came to prominence before the reading public with *Body Life*, which quickly became a minor classic a decade ago as it taught many about the gifts of the Holy Spirit in the Body of Christ. Following soon after were a number of volumes of Biblical exposition such as *Folk Psalms of Faith*, while Elaine produced *A Woman's Worth*.

The day will run from 9:15 a.m.—4:00 p.m., with Ray teaching on Preparing to Preach, *Body Life*, and Developing Leadership, and Elaine speaking on the Pastor's Wife.

There is no registration fee. Lunch may be purchased à la carte in the Campus Cafeteria or you may bring your own bag lunch.

A PREVIEW OF THE O.T.S. REACH THE CITY CONFERENCE TUES. NOV. 15, 1983

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

The theme for this year's conference is "Out of the Ghetto . . . Into the City".

Rev. Herb Neufeld of Willingdon Mennonite Brethren Church, Burnaby, B.C. will address the first phase of the theme, "Out of the Ghetto . . .". This is not to suggest that the Mennonites are the only Christians with ghetto problems! We all have them. But Willingdon Mennonite Brethren, under Herb Neufeld's leadership, has broken out of its own ghettos into a remarkably effective ministry to people from every conceivable background.

Then, Dr. Peter Foggin of the Department of Geography at the University of Montreal will lead us in considering the second phase, ". . . Into the City". He will be speaking first on The Contemporary City, and then on The City of the Future. He is uniquely qualified for this task as an urban geographer and Chairman of his Department. He is also fluently bilingual. Among his many forms of Christian ministry have been radio broadcasting, serving as Director of World Vision in Haiti, and the pioneering of a Francophone congregation in the suburbs of Montreal.

The Conference begins at 9:15 a.m., (with registration commencing at 8:00 a.m.) and concludes at 4:00 p.m.

The cost is \$5.00 per person. Lunch is extra and may be purchased à la carte in the Campus Cafeteria or you may bring your own bag lunch. ■

