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Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 91, no.2 (Summer 1985)

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VOL.91 NO.2 SUMMER 1985
Ontario Bible College and
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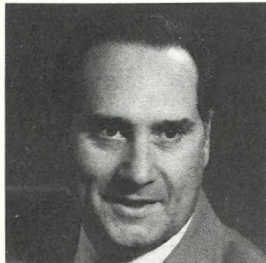
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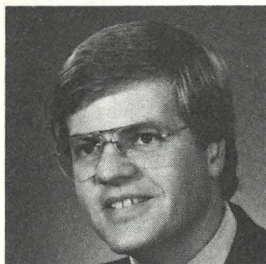
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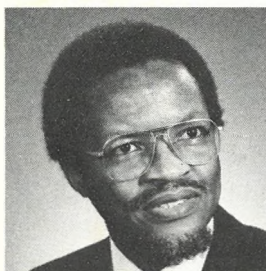
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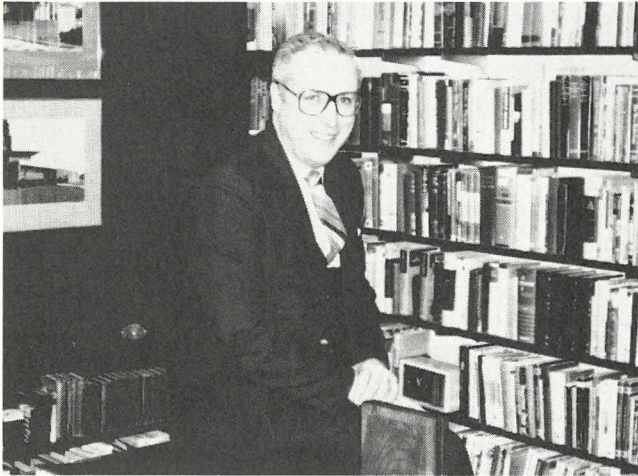


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EDITORIAL



"Every person should have three conversions"
Although it sounds like heresy, this is precisely what George Ingle declares in his book on the Lord's prayer. And he is absolutely correct. We need to be converted to Jesus Christ as Saviour – an urgent message for a generation that confuses religion and regeneration. We need, also, to be converted to the church – an important message for a community that confuses independence and interdependence. Finally, we need to be converted back into the world – a disturbing message for a Christian who has confused isolation with separation.
We have far too many worldly Christians, and far too few world Christians.
A world Christian encircles the globe with his prayers. How many people do you regularly pray

for, by name, who are on the frontiers of the world delivering the gospel?

A world Christian invests in the strategic advance of the kingdom of God into the kingdoms of this world. What percentage of your giving is directed to ministries outside your immediate home front?

A world Christian is committed to infiltrating and penetrating his "world" as a bold and bright ambassador of the Lord. How many friendships with unbelievers are you cultivating today with a view of sharing the good news of life in Jesus?


Our last three issues have focussed upon the Christian and his relationship to Christ, the home, the local church. This month we complete the series – our relationship to the World. Many would focus upon the negative and promote a separation that is merely isolation. We have emphasized the positive and call for the mobilization of all our resources for a great evangelistic assault during this decade.


William Booth once had an audience with King Edward VII of England. His Majesty highly recommended the Salvationist for unflagging zeal and wonderful work among the poor. How revealing was Booth's reply to the King's glowing words. He said, "Your Majesty, some men's passion is for gold. Some men's passion is for art. Some men's passion is for fame. My passion is for souls!"

That's a world Christian!

Wm. J. McRae

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Authorized as second class mail, by the Post
Office Department, Ottawa. Registration No.

Vol. 91, Number 1, Spring 1985. Published
Quarterly by Ontario Bible College/Ontario
Theological Seminary, 25 Ballyconnor Court,
Willowdale, Ontario, M2M 4B3. Phone: (416)
226-6380.

0140. Place of distribution – Oshawa, Ont.
This issue of the Recorder: 16,000

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EVANGELICAL PRESS ASSOCIATION

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

The Evangelical Recorder
Ontario Bible College
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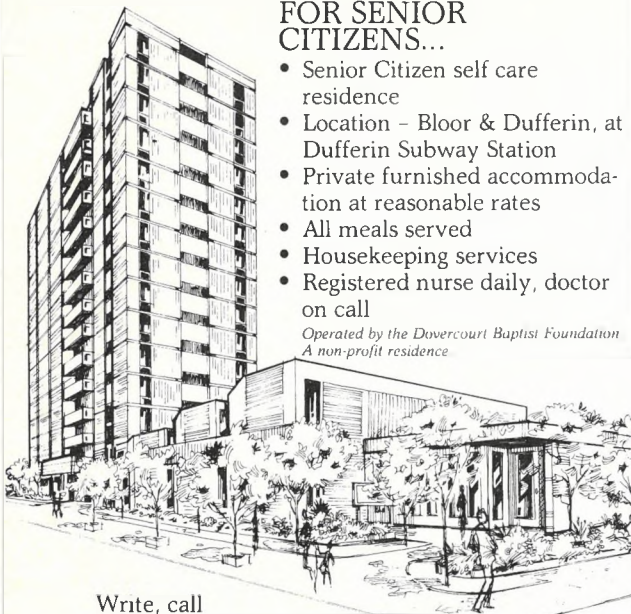
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Speaker at Friendship Baptist Church in Pasadena, California.

DR. DAN KELLY *July and August*
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DR. MARIANO DI GANGI *August 5 - 9*
Participating in Pensicola Theological Institute in Florida.

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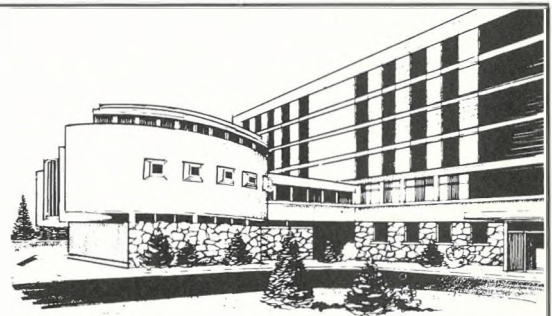
INSTRUCTOR

Mr. Ray Binkley, former Manager of Computer Services for Shell Canada Ltd. Presently, adjunct faculty member, Ontario Theological Seminary.

RECOMMENDED READING

- (1) *Thank God It's Monday* by William Diehl
- (2) *The Christian Mind* by Harry Blamires

Listed above are examples of formats available to you or your organization. For further information contact Mr. Binkley at OTS 226-6380.



THIS COURSE IS OFFERED IN TWO DIFFERENT FORMATS (A or B)

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- SESSION 6** Review, Summary and Student Case Study.

B. A popular alternative which we can bring to your church or office. The above 6 sessions are also available on a weekend course: Friday, 7:00 to 9:30 p.m. and Saturday, 9:30 a.m. to 4:30 p.m.

Desserts Friday night and lunch Saturday included in fee.

GOD BLESS US...

Psalm 67 – a Missionary Hymn

MARIANO DI GANGI

What is your favourite psalm? Is it the 23rd, that incomparable confession of a personal relationship to the living God as your faithful shepherd and gracious host? Or the 91st, which tells of the security and serenity of a soul entrusted to the Lord's care? Psalm 67 should be far better known than it is. It contains a scriptural prayer, envisions a universal program, and includes a theological proclamation indispensable to understanding God.

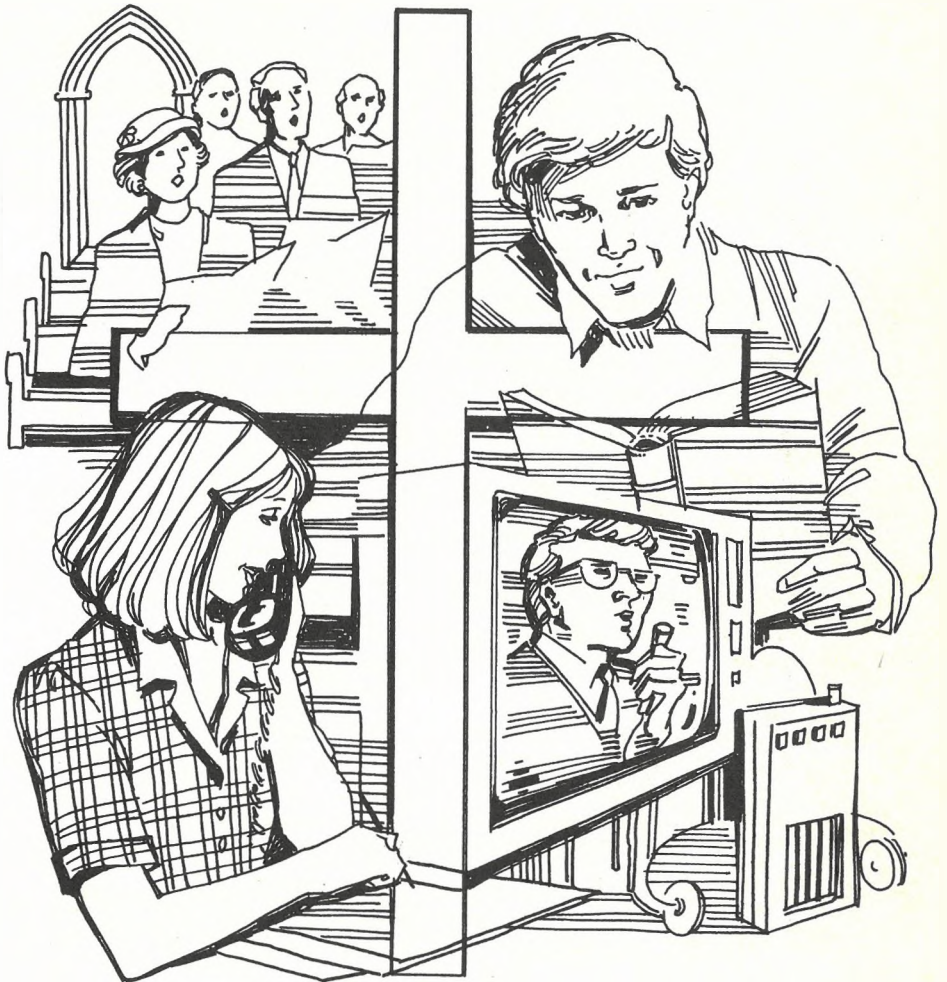
A Scriptural Prayer

The psalm begins with a prayer: "May God be gracious to us and bless us and make his face shine upon us" (67:1). For centuries, Israel had heard the words of the Aaronic benediction: "The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you; the Lord turn his face toward you and give you peace" (Numbers 6:24-26). Now the people claim that promised blessing.

We are encouraged to pray in response to the promises given of God in the Scriptures. Of course, we must remember the conditions related to those promises. Else, our asking, knocking and seeking at the gates of heaven would be nothing less than presumption.

The first request is that God may be gracious to us. That is where we sinners must start. When our hearts are convicted by the law of God, we are uplifted from the mire of mere remorse and ruinous regret by the word of the gospel. The truth is that "if we confess our sins, he is faithful and just and will forgive us our sins, and purify us from all unrighteousness" (1 John 1:9).

We pray that God might bless us with forgiveness, the assurance of acceptance, the renewal of our strength, the awareness of his



presence, and the hope of a glorious immortality. These blessings are summed up in the prayer for the shining of God's face upon his people. God's face is hidden from us, notes Calvin, "when he strikes terrors into our conscience on account of our sins, or withdraws the outward marks of his favour". Truly happy are those who have seen "the light of the knowledge of the glory of God in the face of Christ" (II Corinthians 4:6). Our Saviour is "the radiance of God's glory and the exact representation of his being." (Hebrews 1:3). All the blessings we need are given us in Christ.

A Universal Program

Why should we ask God to be gracious to us and bless us? What should motivate our prayer for the sight of the brightness of his face, radiant with redeeming grace? We seek God's blessing for ourselves, so that God's ways may be known on

earth and his salvation revealed among all nations (67:2).

Supplication separated from intercession runs the risk of becoming selfishness disguised as piety. If we ask God to bless us, it should be so that we may become channels of blessing to others.

Almost two thirds of the people on this planet have never heard of Christ, or remain resistant to his gospel. How shall the nations of the earth experience God's salvation if those to whom that gospel is entrusted fail to let it flow through them to others? A veteran missionary strategist puts it like this: "Everyone who calls on the name of the Lord will be saved. How, then, can they call on the one they have not believed in? And how can they hear without someone preaching to them? And how can they preach unless they are sent?" (Romans 10:13-15).

World evangelization is not an option, but an obligation. The Great Commission given by the risen Lord is still our mandate. It is his will that "repentance and forgiveness of sins should be preached in his name to all nations, beginning at Jerusalem," by credible witnesses whom the Spirit empowers (Luke 24:47, 48). The Lord who possesses all authority in heaven and on earth, issues a clear command: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, and teaching them to obey everything I have commanded you." (Matthew 28:18, 19).

Words of witness are important. The message must be communicated intelligently and intelligibly. That is why one famous missionary earnestly requested, "Pray for us, that we may proclaim the mystery of Christ... that I may proclaim it clearly, as I should" (Colossians 4:3,4). Through the translation, publication, distribution and exposition of Holy Scripture, the cause of the gospel goes forward. Literature, films, dramas, broadcasts, telecasts, and songs faithful to the Biblical message are also useful in this process if they are directed to human needs.

Works of witness also have a vital role in promoting the gospel among the nations. There must not only be clarity in declaring the Christian message, but compassion in demonstrating the reality of God's love. We prepare the way for the reception of the gospel by the quality of our lives and the service rendered in his name. Feeding the hungry, sheltering the refugee, teaching the unlearned, healing the sick – these activities are part of the mission of the Church. God has blessed us so that we might become a means of blessing to others. And in so doing, by word and deed, we commend the gospel to them more convincingly.

Theological Proclamation

This psalm also includes a proclamation of the Lord's character. Take a closer look at what it tells us about him.

God is presented as "gracious" (67:1). He promises pardon, and delights in mercy. He rejoices when the lost are found and the dead restored to life. Do we reflect his gracious character in our dealings with others? "Blessed are the merciful, for they will be shown mercy" (Matthew 5:7).

God is the giver of "salvation" (67:2). He provides saving health for those stricken with the deadly plague of sin. The gospel offers liberation from the mortal effects of moral evil. At the end, we shall also experience the wonder of a resurrection body.

The God whom we here encounter is a King who rules the peoples justly (67:4). If the grim reality of injustice in social, political and economic spheres is a source of suffering and sadness, the righteous rule of God must be a reason for rejoicing. God is concerned with the poor and oppressed, and is not indifferent to malice and violence. At the close of human history, God will judge the world in righteousness through the risen Christ. But even now, as civil government fulfils His will by protecting the law-abiding and punishing the law-breaking, God shows something of his just rule in the world. He also makes it manifest in the costly efforts of disciples devoted to the remedying of social ills. "Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matthew 5:6).

This gracious, healing, righteous God is also the giver of abundant harvests (67:6). In the days of the Old Testament, the fruitfulness of vineyards, fields, and olive groves was a sure sign of God's goodness. Today, we take the regular succession of the seasons for

granted. Sunshine and rain, seed-time and harvest – these are indispensable for the support of life on this planet.

Yet we go about producing and consuming without a due sense of gratitude. Real thankfulness to the Giver of all good demands a faithful stewardship of His gifts. What do the receipts filed with our income tax returns tell about our gratitude to God? Have we been generous in supporting churches, schools, and missions faithful to the Christian gospel?

The God we meet in this psalm inspires a response of reverence and rejoicing. "All the ends of the earth will fear him" (67:7). Turning away from idols to the true and living God, they shall revere him. Such a wholesome fear of God is but an expression of love, experienced by the soul that would rather die than displease the Saviour. God also calls forth praise (67:3,4,5). Let there be hymns that celebrate the greatness, holiness, goodness, wisdom, and righteousness of God. Some hymns neither declare the truth about God's attributes and works nor express the response of a penitent, believing heart. They are defective hymns, majoring in subjective sentimentality rather than scriptural sentiments. When we know God as revealed in His Word, we will fear and praise Him as we ought.

The day will come when all those redeemed out of every tribe and language and people and nation will join in that incomparable anthem:

"Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honour and glory and praise..."

To him who sits on the throne and to the Lamb be praise and honour and glory and power, for ever and ever!" (Revelation 5:12,13).

Dr. Di Gangi has been with the Seminary since 1976 and is professor of Pastoral Studies. He is also an author of several books and Executive Director of The Bible & Medical Missionary Fellowship.

WHAT IN THE WORLD IS HAPPENING

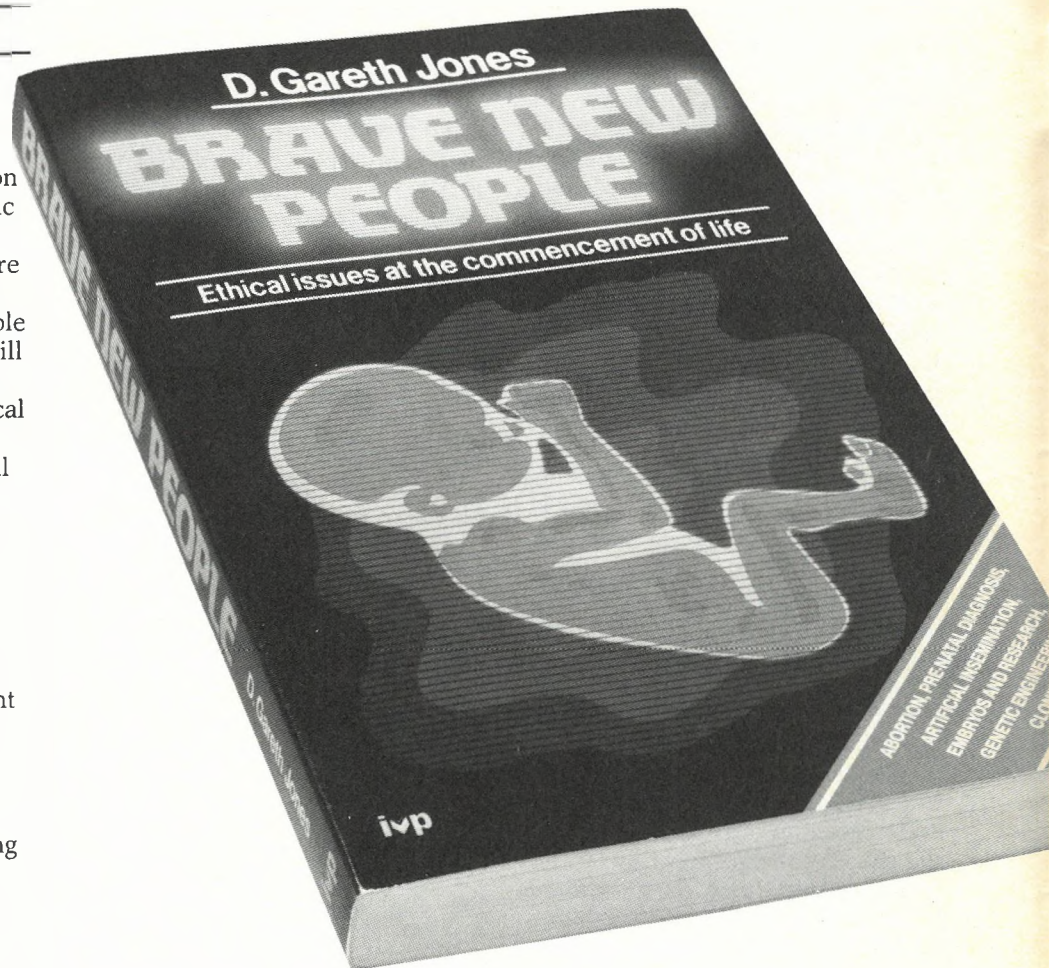
Brave New People: Ethical Issues at the Commencement of Life

by D. Gareth Jones, Inter-Varsity Press, 1984

DOUG WEBSTER

Before reading *Brave New People* you may feel in vitro fertilization (IVF), embryo transfer (ET), artificial insemination (AI) and (AID), cloning, and genetic abortion are more appropriate science fiction themes than they are topics for premarital counselling, Sunday morning messages and Bible studies. One thing Gareth Jones will do for you is cause you to re-think the contemporary Christian's ethical agenda. Writing both as a committed Christian and a medical biologist (Professor of Anatomy at Otago University, New Zealand), Jones introduces us to a modern revolution which he argues is in striking contrast to all previous revolutions. Unlike political, economic and intellectual turning points in human history the current biomedical revolution, "with its emphasis on genetic manipulation and genetic control", (p.13), is experimenting with the unprecedented power of controlling the biological make-up of human beings. According to Jones, we are rapidly acquiring the ability to modify and redirect our genetic inheritance.

The author's thesis is that the decisions forced upon all of us by advances in biomedical technology need to be made out of a comprehensive frame of reference which weighs the biological possibility with what we know about the nature of the human person from God's Word. There are two Biblical principles which need to be held in tension by responsible Christians. Precisely because we are made in the image of God we have the ability to discover the secrets of the universe and explore the intricacies of creation. God has commissioned us to exercise responsible stewardship over creation. Through our God given



insights and capabilities many of the harsh effects of our fallen evil world can be and have been significantly modified. As Biomedicine advances so does our ability to overcome certain diseases, infertility problems, and genetic disorders. For example, the artificial introduction of the husband's semen into his wife's uterus (AIH) in order to overcome the husband's low fertility may serve a very positive and therapeutic role by enabling a married couple to have children. Another example is recombinant DNA technology which promises a number of positive medical

applications including the production of human interferon, human growth hormone, and human insulin.

The second principle which needs to be weighed against our God-given capabilities and the creation mandate concerns the moral limits which need to be respected by God-fearing people who believe that all creation is under the sovereign command of God and that all creation must conform to God's purposes and not man's designs which are often evil. This introduces the negative side of current and potential biomedical research

including research on 'spare' embryos from in vitro fertilization, cloning, sperm banks, selective human breeding, and prenatal control to eliminate defective genes from the population. Gareth Jones deals with a host of issues from an informed perspective presenting the positive and negative aspects of biomedicine. His call for discernment weighs the biomedical perspective with primary regard for the human person as a moral and spiritual being in community.

Brave New People is a controversial book because the line between responsible human intervention and irresponsible human manipulation is not easily drawn. Gareth Jones contends that sometimes the only difference between the morality or the immorality of an act is in the motive and intent behind the medical procedure and not the outcome of the procedure itself. After weighing the psychological and social arguments against donor artificial insemination, a procedure which uses sperm from a third party or donor (AID), Jones writes, "Enormous care must be exercised before approving AID" (p.134). The substance and tone of his argument disapproves of AID, yet he implies the possibility of its use even though "the introduction of an extra-marital element" carries ethical implications which "appear to me to be foreign to a Christian view of the marriage bond" (p. 136).

But by far the most controversial aspect of the book for conservative Christians is Jones' perspective on therapeutic abortion. If you believe that under no circumstances a fetus should be aborted then you ought to read Jones' argument. He passes over reasons for abortion based on danger to the physical health of the mother, and as a consequence of rape and incest and focuses on genetic reasons. Jones distinguishes between human life and

personhood. From the moment of conception the embryo is a human organism deserving of exceptional safeguards and credited with intrinsic value. However, he considers the fetus a potential person, that is "an existing being which, while not yet a person, will become an actual person during the normal course of its development" (p. 162). This "potentiality principle" sets up a strategic question for Jones and leads to a controversial conclusion:

Is it possible to determine what conditions may rob a fetus of any potentially personal qualities? This is certainly not the case with Down's syndrome, and I would not accept the legitimacy of aborting a fetus with Down's syndrome. On the other hand, it almost certainly is the case with anencephaly, where major brain centres are lacking and where there is no prospect of anything remotely resembling human life (p. 179).

Jones summarizes his position: *My aim in this discussion has been to maintain the Christian ideal of life preservation in situations where abnormality and handicap seem likely to overwhelm individuals and families. In this context I have been prepared to allow that there may be extreme situations where abortion is undertaken in the face of what appear to be enormous difficulties (p.180).*

One of the issues raised by Jones' position is the accuracy and morality of biological foreknowledge in detecting genetic disorders in a fetus through amniocentesis, ultra sound, fetoscopy, and radiography. While early detection may eventually lead to corrective measures in the genetic composition of the fetus, today's primary use for such knowledge is to determine whether or not to abort the fetus. Jones warns of:

the frequent lack of certainty that a fetus to be aborted will actually be physically or genetically deformed. The

risk of a defect is a statistical one... When aborting for a statistical risk, more healthy fetuses will be killed than deformed ones (p.157).

Is the abnormality of the fetus so great as to deny all personal qualities to the organism and so certain as to warrant the cessation of human life by abortion? If this can be affirmed, Garth Jones contends there is grounds for therapeutic abortion.

After reading *Brave New People* you may wish you lived in a previous generation when Christians did not need to interact with these complex ethical issues; when Aldous Huxley's *Brave New World* was only a dream instead of a prophecy, when human frontiers were geographic instead of genetic. I am afraid that whether we like it or not, our answers to many of the questions raised by biomedicine may be more tentative than we might like. It would be easier to call for a moratorium on prenatal diagnosis, in vitro fertilization, and genetic research, but if we did we would be abdicating our responsibility as God's stewards of creation and forfeiting potential therapeutic benefits. If there are shadowy areas where we need to tread cautiously mindful of the moral pitfalls, there are also very clear issues such as abortion on request which Christians need to strongly oppose with charity and solidarity. Ethical concerns, such as the threat to the unborn child, may increasingly become the starting point for an authentic presentation of the Gospel of Jesus Christ. Wherever the world counters the Word of God the Gospel must be proclaimed. Thankfully, the Gospel of Christ is "good news" to the unborn child.

Dr. Webster has been professor of Theology at the seminary since 1980. He understands and has researched many of the moral issues of our society today, he teaches ethics throughout the year to the seminary students.

TORONTO – A MISSIONARY TRAINING CENTRE

DAN KELLY

The Global News broadcast of November 26, 1984, contained an item of information that should be of vital importance to those whose main function is the preparation of men and women for cross-cultural or urban ministry. The commentator reported that fifty percent of the students in the Metro Toronto school system, do not have English as their mother tongue. The corollary of this is that the ethnic origin of approximately half of the City's population of 2.2 million is outside of that part of the world that regards English as its first language.

A survey by Gospel Recordings undertaken in early 1984 uncovered more than 100 major languages and dialects spoken in the Metro area. Statistics Canada records data on 48 major language groups within the City boundaries. In other words, 48 language groups have sufficient representation in the Metro area that Statscan collects and records social statistics on them.

What implications has this information for those whose ministry is the training of cross-cultural and urban workers.

Experienced missions training staff generally agree that there are at least four essential elements which should be present in an area in order to sustain a viable missions education program.

1. The students should receive a sound, current, theological and missiological education.
2. They should have the opportunity for frequent, supervised, interaction with people groups other than their own.
3. Owing to the psychological strains of ongoing cross-cultural involvement, they should have available, a counselling program to help them evaluate their suitability for ministry in an inter-cultural environment.

4. They should have access to the expertise of experienced missionaries who have demonstrated an ability to function successfully in cross cultural situations.

All four of these elements are available within the City of Toronto area.

Sound, current theological education including missiology and urban evangelism is available at both Ontario Bible College and Ontario Theological Seminary. The missions program at these institutions is based on the most advanced missiological research and principles. One of these principles is that each distinct people group requires that a Christian worker must, by study and contact, enter the frame of reference of the receptor and thereby incarnate the gospel message. Relevancy is a word we hear often today and the gospel message is often regarded as irrelevant if it is perceived as a revelation to another people in another time.

This leads to the second element; frequent interaction with a cultural or sub-cultural group other than one's own.

It has been estimated by the Missions Advanced Research Centre (Marc) that there are more than 18,000 people groups in the world. A people group by definition is a sufficiently large group of people who perceive themselves as having an affinity for one another. The Tamil speaking Hindus of Toronto could be regarded as a people group, as could the City's 9000 cab drivers, or the Cantonese-speaking Vietnamese refugees, or the members of the Metro Toronto Police Force.

We don't know how many people groups there are in the City; it must be in the hundreds; but we do know that any student interested in cross-cultural or urban ministry can, with sufficient effort, have, within the

Metro area, a rewarding experience with representatives of almost any unreached people to whom God has called them to minister.

It is a fact that many missionary failures can be attributed to the strain of acculturation. Some people find it almost impossible to function effectively for any length of time in another culture and yet it is imperative that missionaries become bi-cultural. In other words, they must, in a matter of time, be able to function with a fairly high level of efficiency in both their own and in their chosen culture. Unfortunately, many missionaries have found themselves to be culturally overwhelmed after they have arrived in the field and they have been unable to adjust. This causes severe mental anguish and feelings of failure.

A training program in the City of Toronto could draw on the resources of the counselling programs offered at both OBC and OTS. In addition there are several Christian Counselling organizations in the City and many of the staff members have attended a number of Mental Health and Missions Conferences and have acquired valuable insights into the psychological problems experienced by missionaries. There is also a Missionary Health Unit headquarters in Toronto.

This mental health resource, coupled with frequent supervised interaction with people of other cultures should reinforce the call of those who see their future in cross-cultural ministry and should assist others who feel uncomfortable in foreign cultural situations to find a ministry in a more rewarding environment.

Finally, there is no substitute for exposure to the expertise of missionaries who have successfully bridged cultural boundaries and taken the Gospel to a people other

than their own. Toronto is blessed with a large number of Missions headquarters and there are many more based in other centres in Southern Ontario. These missions would not hesitate to offer their expertise to students who seek them out because it is in their best interests to have well prepared candidates who have had a

successful cross-cultural experience. We conclude, therefore, that in the City of Toronto, God has provided us with a unique centre for the training of both cross-cultural and urban workers. Both Ontario Bible College and Ontario Theological Seminary are acutely aware of their strategic location within the very boundaries of the most cosmopolitan City in North

America. Because of this we are designing our missionary program with a blend of missiological theory and structured experience in order that our students may take advantage of our unique location.

Dr. Kelly is professor of Missiology and Urban Evangelism and has been with the seminary since 1983. Each summer Dr. & Mrs. Kelly are missionaries to the Indians with the North America Indian Mission.

RECEIVING CHURCHES BECOMING SENDING CHURCHES

EBENEZER SIKAKANE

It may be necessary to define two words used in this article so that the reader who is not familiar with missiological terms may understand their usage. "Two-thirds world countries" are those countries sometimes referred to as Third World countries (a term that does not sit well with some leaders of those countries). The countries are the less developed countries as opposed to Western Countries and the Communist block. "The Hidden Peoples" are those people groups which have not been evangelized and cannot evangelize themselves because they do not have a viable, indigenous witnessing church within their borders. There are about 17,000 such groups. The only way to get the gospel to such people is for Christians from other cultures to enter those cultures, learn their languages and begin evangelizing, planting churches and discipling such nations.

We are experiencing something new in our lifetime. The churches in Two-thirds world countries are taking up the challenge of the Great Commission. They are becoming "sending churches" very rapidly. The past decade has seen an unprecedented growth of this significant phenomenon. It is estimated that now about one third

of all the missionary force is composed of men and women from Two-thirds world. Dr. Lawrence Keyes who has researched this phenomenon very carefully says in his book, *The Last Age of Missions*, that in 1972 there were 3,404 missionaries from Two-thirds world and 13,000 in 1980. He also shows that Africa was leading in the growth of sending agencies between 1972-80. These agencies are sending genuine cross-cultural church planters. They have to learn a new culture and a new language in order to communicate the gospel to others. There seems to be a worldwide movement of "people sending people to people". Dr. Harvie Conn who visited Korea last summer, reports in *Missionary News Service* that he taught 60 candidates at the Hapdong Presbyterian Theological Seminary's Missionary Training Institute - all 60 had their financial support! They were ready to go. Conn points out that most Koreans go to other parts of Asia, but some go to Africa. Africa Inland Missions actively recruit Koreans. Stories and reports of what is happening in non-Western countries is certainly the most exciting development in missions this century. Dr. Keyes records countries that have missionary agencies as follows: (pp. 58, 59) Africa (22), Asia (14), Latin America (16), Oceania (6).

The total number of agencies was 462 in 1980. Today, the number of both the sending agencies and the actual missionaries is much higher. Church planting is phenomenal in some of these countries. Korea is now 25 to 26 percent Christian, and the world's largest single congregation of 360,000 is in Seoul, Korea! By the second millenium (16 years from now) Africa will be the most 'Christian' continent in the world.

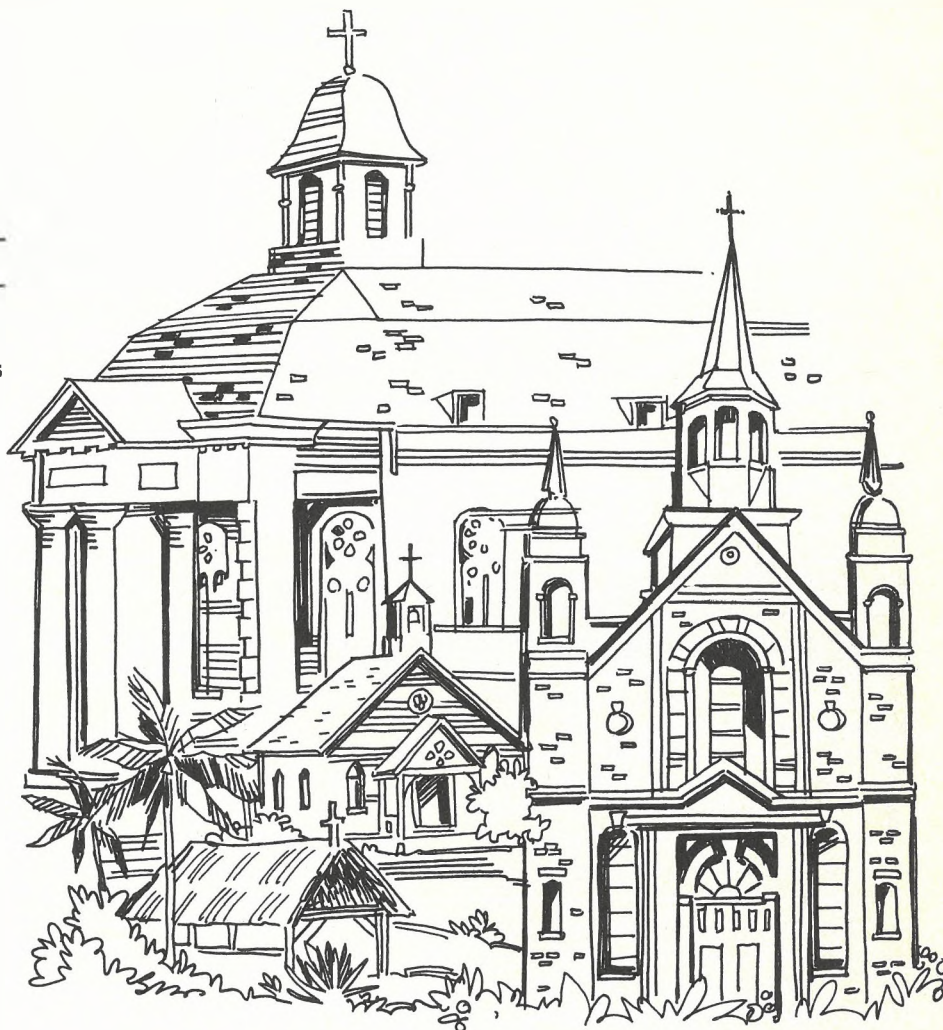
We are members of God's church and have a real responsibility to deliver the Gospel to the Hidden Peoples. The responsibility is for the entire church of Jesus Christ. The task is large. No member of the church may let up just because people are now evangelizing their own people. The fact is that it is going to take the whole Church to take the Gospel to the 2.4 billion Hidden Peoples. The challenge is given to all of us and each one has to do his/her part if we are to see the completion of this task. It is not an impossible task to plant a viable church among every group of the Hidden Peoples by the year Two Thousand. With prayer and planning; giving and going; it can be done.

Rev. Sikakane is Chairman of the Missions Dept. at the College. He is a graduate of the University of South Africa and Fuller Theological Seminary and is presently working on his doctorate of Missiology at Trinity Evangelical Divinity School in Deerfield, Illinois.

WINDOW ON THE WORLD

Dr. IAN RENNIE, OTS Dean

One of the most helpful windows on the world which the Christian has in our day is the *World Christian Encyclopaedia*, published in 1982. The material has been amassed, interpreted and arranged for presentation by Dr. David Barrett, Church Missionary Society (Anglican) missionary from England working in Nairobi, Kenya, and is published by Oxford. This *Encyclopaedia* contains vast and detailed information about Christianity in every part of the world. Never before have we had such a comprehensive presentation of the Christian Church worldwide. As with most reference volumes you turn first to a subject about which you have some knowledge. Accordingly I turned to the section on Canada. Here I found denominations listed that I thought almost no one knew about, and the material was remarkably accurate. As a result, I have been prepared to trust its presentation of other parts of the world with confidence. And there are some very important matters which this resource reveals. Perhaps the most immediate impact that is made is that the faith of Jesus Christ extends worldwide. Two decades ago Bishop Stephen Neill in his *History of Christian Missions* affirmed that 'in the twentieth century one phenomenon has come into view which is incontestably new - for the first time there is in the world a universal religion, and that the Christian religion.' Barrett's research amply justifies this assertion. Not only have we come to that wonderful day in history where Jesus Christ is worshipped throughout the earth, but in spite of powerful pressures, serious defections, and an escalating birthrate, the Christian faith is holding the allegiance of almost one-third of the human race.



Communism and secularism have led many away, but the progress of the gospel in other parts of the world has more than compensated. It is particularly interesting to learn of some of the particular developments in Third World Christianity. In many such countries Christians are generally among the best-educated segments of society. Among them is being raised up a new body of Third World missionaries who are moving out cross-culturally, without some of the hindrances which may impede people from the Western nations. The African Independent or Nativistic churches are also fully listed. These groups have long been an area of special interest for Barrett, and some years ago we had his important study of some such groups in Kenya entitled *Schism and Renewal in Africa*. These churches, whose adherents number in the

multiplied missions through the Continent, have turned their backs on white Christianity. They believe that their cultural background enables them to comprehend the Bible much better than any person from the West possibly could. They certainly represent a spectrum of views and practices when dealing with certain matters, but Barrett is convinced that as long as they have the Bible in the vernacular the Holy Spirit will ultimately lead them to solid Christian truth. So it is important to have this significant source of potential Christian strength set before us.

It is always important to be in touch with people who stretch our minds, our understanding, and our vision. David Barrett performs this needed function in a special way, and to him we are particularly indebted. He enables us to see the glory of Jesus Christ in new ways.

WHO IS EVANGELIZING THE BUSINESS PEOPLE?

RAY BINKLEY

Perhaps a better question than the title is "Who is training evangelists for the world of business?" Does your church ever hold commissioning services for your missionaries to the world of commerce, business and economics? Does this seem like an unusual thing to do?

My daughter works for Inter Varsity Christian Fellowship (IVCF) as a high school evangelist. Recently, in my church, as a beautiful part of our worship service, Laura was commissioned. I am grateful to the Lord for the continuing interest, encouragement and prayer support on her behalf.

Does she need this more than a banker, salesperson or building contractor? I think not. Perhaps there is something wrong with our priorities. Maybe it's because we believe our religion is mainly applicable to the spiritual realm and not to the world of computers, carburators and callouses.

There is something very wrong with our thinking which Harry Blamires pinpoints in his classic work "The Christian Mind";

The Christian works side by side with the secularist. He prays sincerely in private about his work. But for practical day-to-day purposes he does not talk christianly about aims, plans, and policies because he is talking to

secularists. In other words, his mind ceases, at the level of communication, to think christianly. Indeed the Christian trains his mind, forces it, to think secularly - so as to help the job in hand to be done efficiently. In this way, by gradual stages, the Christian loses the habit of thinking christianly over the field of practical affairs in which he is actively involved. Setting out with the charitable aim of co-operating with good secularist activities, the Christian has slowly divested himself of the habit of thinking christianly and acquired the habit of thinking secularly,...

If we can't think christianly, we can't act christianly!

Consequently, very, very few are working at evangelizing business people. What is being done usually takes the form of prayer breakfasts, lunches or as Tony Campolo says, "Working a little Jesus in around the edges."

Before we can evangelize business people we must first "evangelize" the minds of Christians in business. To this end, this is the first in a series of articles which will appear in future issues of this magazine under the heading **Thinking Christianly About Business**.

These will emanate from the ongoing researches of the Centre for Christians in Business which is a new ministry here at OBC/OTS and which is described in more detail on this page.

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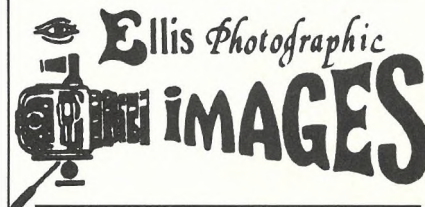
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BOOKS

THE FRIENDSHIP GAP: REACHING OUT ACROSS CULTURES

by Tim Stafford. *InterVarsity*, 1984,
144 p. \$4.95 (U.S.)

This book is an excellent commentary on the trend in missions today toward the necessity of learning to understand another culture in order that communication can occur. Stafford has taken some technical anthropological and cross-cultural principles and with his very practical writing style, flushed them out with personal illustrations and practical directives. He particularly emphasizes the need for building friendships across the cultural barrier. He directs the book to new missionaries. I believe, however, that anyone interested in missions or in communicating (in the broadest sense) would benefit from reading this exciting and excellent book!
Mary Taylor, OBC Staff

THE FAMILY TIE

by Allen Finley and Lorry Lutz.
Thomas Nelson, 1983, 192 p. \$4.95
(U.S.)

This small, readable book is excellent reading for those who are interested in world missions at large. It will be of particular interest to those who are interested in what the younger churches are doing to evangelize the world.

The subtitle of the book says: "An exciting approach that could revolutionize world missions." The authors work for Christian Nationals Evangelism Commission (CNEC). They share the exciting ministry in which they are engaged. They are excited about what God is doing through gifted leaders in the Two-Thirds World. CNEC raises funds and supports financially some of these outstanding national leaders whom God is raising and using. The few examples given will open the reader's eyes. I would whole-heartedly encourage God's people to read these 192 pages!

*Ebenezer Sikakane, OBC
Faculty*

WHY AM I AFRAID TO TELL YOU I'M A CHRISTIAN

by Don Posterski. *InterVarsity*, 1983,
114 p. \$2.95 (U.S.)

A practical, dynamic book featuring lifestyle evangelism and addressing the issue of culturally isolated Christians propagating a ghetto mentality in which the Good News is in danger of becoming "No News".

The suggested model for us to follow is the manner and method of Jesus, who demonstrated love in action, a primary concern for others, and an individualistic approach. And Jesus connected with his culture.

The reader is challenged to dispense with pre-packaged, artificial techniques in developing a genuine, natural evangelism methodology that is authentically commensurate with one's personality and a Biblical lifestyle.

Nancy E. Black, OBC Faculty

DESTINED FOR GLORY

by Margaret Clarkson. *Eerdmans*,
1983, 132 pp. \$6.25 (Can.)

Margaret Clarkson writes from the vantage point of one who knows the Scriptures and has been tested in the waters (Is. 43:2) of human suffering. The book is a compendium of Biblical and theological wisdom and practical insight. Each major Biblical passage touching on the mystery of human suffering is briefly but helpfully expounded in short chapters. The underlying thread in all of her Biblical expositions is the sovereignty of God. God "does not answer all our questions but He does reveal Himself in all His love and sovereignty to our suffering hearts and points us through the cross of Christ to our destiny of glory."

Donald Leggett, OTS Faculty

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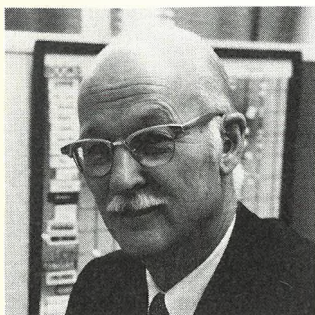
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ALUMNI IN ACTION



When Ed Harlow completed his studies at the Toronto Bible College in 1933 and set sail for Africa, he thought he would live his whole life there. But God had other plans.

"What is to become of the young church in Africa?", Harlow wondered. "We don't even have the whole Bible translated into the thousands of languages and dialects yet. There is no chance we're going to get Bible study helps into their own tongue. How are they to grow without trained leaders?"

Back in Canada, Harlow completed studies for his Ph.D. in Education Theory from the University of Toronto, and developed the Emmaus Bible School, with correspondence courses which by now have gone around the world to some ten million people in over 100 languages.

But Dr. Harlow and missionaries still on the field noticed that students requesting English materials were people for whom English was their second language, but for various reasons they wished to study English. Yet these courses

had been prepared at a U.S. high school graduate level, and consequently were beyond the comprehension of many third-world believers. Dr. Harlow began to hunt around for a beginner's English that would be suitable for adults. First, he prepared a course in a very simple Grade 6 vocabulary, then another in the 800-1000 word basic English formula. Then the American Bible Society brought out their "Good News for Modern Man" version of the Scriptures, primarily for those to whom English is their second language. It proved to be a run-away best seller, even among English-speaking college students and professors, because it was so easily understood.

"Let's try that formula", Dr. Harlow decided. And so he has taken the same scientifically-designed style of writing, and is using it to translate high-level theology into everyday English. In the past twenty years, some 50 titles have been produced, including a 3-book series daily devotional-commentary that takes readers through the Bible in three years; church history and church growth; commentaries on almost every book of the Bible; women's studies; and basic doctrinal studies. Prices have been kept low. Dr. Harlow charges normal prices in western countries to help subsidize third-world below-cost sales. The print is large, especially for those who might be reading by lantern light, or who might

need glasses, but these are almost unknown in their country.

*"Twelve Bottles of Milk" at 60¢ to missionaries, is a brightly packaged series of twelve lessons for new Christians. "Where are You Going?" at 45¢ was written at the invitation of Operation Mobilization for people who don't even know there is a Bible. "Now Hear Peter", at 65¢ is the gospel as told by Peter, and contains quotations from the Pope promising blessing on any Roman Catholics who read the Bible. "Can We Know God?" at 50¢ is for the serious student, and starts off by proving there is a God.

About 40,000 of these Everyday-English Bible study books were sold last year in third-world countries, bringing total overseas sales to nearly 400,000. (Not all are sold - there is a Free Literature Fund to distribute books in countries where Christians are not allowed to send out money for any purpose.)

"And because these books are so easy to understand, they are easy to translate into the local language or dialect", Dr. Harlow explains. "But if we tried to translate Bible study books into the thousands of languages and dialects, we'd never get the job done. Besides, this route is far cheaper and quicker. It's an exciting concept."

Dr. Harlow has also become excited with the same vision that Dr. Victor Adrian, former president of O.B.C.,

had for reaching the hundreds of thousands of immigrants who have "landed on our doorstep."

"What an opportunity for the Church of Jesus Christ to reach these newcomers with the gospel, disciple them and send them back to win their own unreached for Christ! They can go where we cannot go. All we have to do is win them to Christ, then teach so that they may be able to teach others also", both Adrian and Harlow point out. "Everyday Books can help in doing just that", Harlow says.

At the Canadian Consultation on Evangelism, hosted at O.B.C. in June 1983, Lois Neely reported keen interest on the part of native people particularly to use Harlow's Everyday-English discipling materials to reach their own unreached with the gospel. Working along with Ed Harlow in this far-reaching project is his wife Gertrude, who helped translate the Swahili Bible during her stay in Zaire, and now has put over forty-five Everyday titles into Swahili for the church there. Others involved at Everyday Publications are also missionaries with overseas experience, like the Harlows, who draw no salary but look to the Lord along to provide for their needs.

Harlow will send a free sample book or catalogue of all titles to anyone requesting. Write to him at 421 Nugget Ave., Unit 2, Scarborough, Ont. M1S 4L8.

OBC GRADUATION TESTIMONIES



WENDY STUART

"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you a hope and a future...when you seek me with all your heart, I will be found of you." (Jeremiah 29:11-14)

Wow! What a loaded promise! It has been exciting to see God lead and guide me in my plans over these past three years. I had many desires within my heart, but logically they just didn't fit together. God has changed me here at OBC!

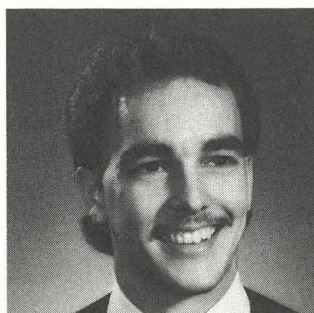
One day, in my second year at OBC, Dr. McRae addressed the student body with a question "what is the greatest attribute of God?". I

thought it was His love or holiness, but then came this startling statement, "the greatest attribute of God is that God is God". When that tremendous fact impacted my life that day, it meant that I had to change. Our Lord is God! I already believed that Jesus Christ, the Son of God died for my sins, and that as a redeemed child of God the Holy Spirit within me would direct me. But now, realizing that my Lord is the all-powerful God, I must worship Him and serve Him. That means focusing on Christ everyday, and His will and purpose must transcend all else in my life. God was greater than I had been willing to admit.

Yes, I had changed, but through reading the Bible, praying and attending classes, God also changed, He got bigger. Putting my ideas aside, I saw the magnitude of His great love, unimaginable mercy and sovereignty.

I was focusing on God's great plan for my life and He was fulfilling the second part of His promise: "When you seek me with all your heart, I will be found by you".

As we leave, we realize we have a lifetime of learning ahead of us, but we also recognize our responsibility for the knowledge we already have. Please pray that we will continue to seek God and serve him wholeheartedly.



GARY WAHL

Graduation is a significant step in life - something that

marks the end of a great venture and the beginning of an exciting new journey.

What we have learned about God, about others, and about ourselves, that is what God has taught us in preparation for what lies ahead. He has helped us accomplish what we needed to accomplish, and graduation marks that achievement.

Some know exactly where they are headed and others don't have a clue, yet God didn't bring us this far to leave us. He is going to continue leading us on that exciting new journey He has for each one of us. Since the first Bible many people read will be your life and mine, it's up to us to make sure that our lives are examples that point directly to God and not away from Him.

Let us keep our eyes fixed on Jesus and allow Him to shine through our lives.



OTS GRADUATION TESTIMONIES



CAROL COMEAU

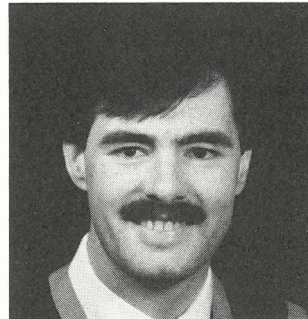
As I reflect on what it is that has made OTS such a stimulating and enjoyable place to be, there are a few things about the school which most significantly impress me. First of all, I have been very conscious of the fact that OTS is an educational institution deeply committed to people, not just to studies. I have sensed from faculty members a commitment to me not just as a student for whom classes must be conducted and papers marked, but as a person with individual questions

and needs. The pastoral care which houses the academic excellence of this faculty is one of OTS's greatest strengths. I am also grateful for the investment of time and energy made by so many of my fellow students towards creating a vital Christian community in the school.

Secondly, I am very thankful for OTS's commitment to providing a broad theological education to its students, not just a restricted indoctrination. I leave, not with all my questions related to Christian life and belief answered, but with a new framework in which to continue thinking, reading and praying. As well, I am grateful to have received an education which has properly stressed the importance of practically relating studies to life and service.

Finally it is an honour to be graduating from a school so committed to growth and

change... OTS's commitment to respecting the fullness of God's truth and to helping us as students bring that Truth to bear on all of life have made my two years at seminary an invaluable experience.

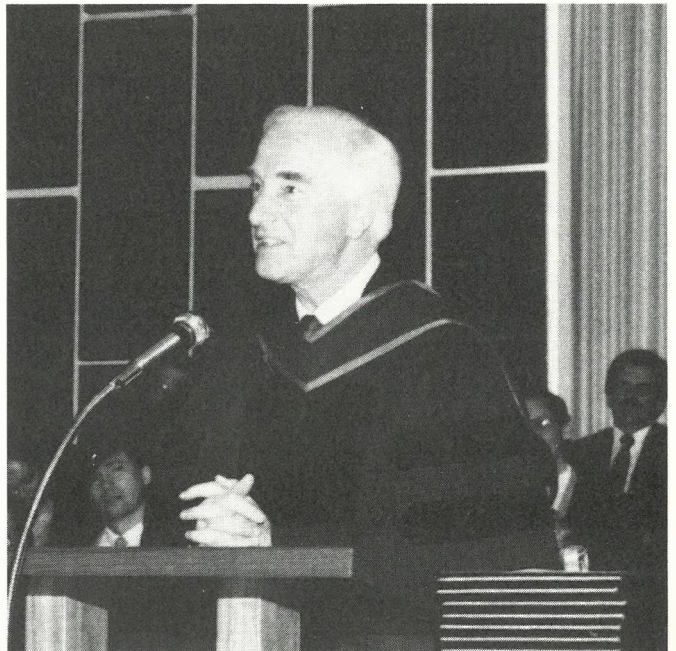


BRIAN LARMOUR

After being involved in a full-time Christian camping ministry for about 7 years, I felt a strong need to further my theological training. Previously, I had graduated

from OBC with a B.Th. in 1975. I began to attend OTS on Mondays and during Intersessions as part of the Continuing Education Program. The opportunity to study in this way was exactly what I needed. I found the classes and the opportunity to interact with other students to be spiritually refreshing and intellectually challenging. Many of the lessons I learned were immediately useful in the areas of service I was engaged in.

Having attended for two years as a part-time student, I felt it was God's will to complete my course on a full-time basis. The past three semesters have been a tremendous time of growth and development. My wife (Bev Petkau, B.R.E. '74) and I are anticipating God's direction into a new sphere of ministry. We are both extremely grateful to the Lord for the role OBC/OTS has played in our lives.



MISSION ACCOMPLISHED

MARGARET CLARKSON

I met Hernando Hernandez in 1981 at the opening session of the Church History class at OTS. Both of us felt a little out of place - he was suffering from culture shock, having just come from Colombia with a great vision but little knowledge of English, and I was old enough to be the mother of any of the 35 students in the class.

Next day I was alone in the empty room when Hernando entered looking as if he had lost his last friend - eyes glum, head downcast, his whole bearing the picture of abject discouragement. I understood: I, too, had a copy of the reading list - and I could read English! I called him over. In less than no time we found that the missionaries who had largely been responsible for his coming to Canada were dear friends of mine. Did you ever see the sun burst forth from beneath a heavy cloud cover late in a stormy day? That was Hernando's face as we talked of Jack and Mary Anne Voelkel. Next day I brought letters I had received from them that week. He took them home, to devour them and share

them with Gladys, his wife. A warm friendship sprang up between us, deepening during his stay in the city. He loved to come to the house to do things around the garden that were becoming difficult for me; often he brought Gladys and three-year-old Marta to enjoy the outdoors while he worked. I appreciated his help, but even more, the fellowship we had in the Gospel and the depths of the Christian experience he shared with me. I learned much from Hernando.

In time he felt free to question me about some of the things in our North American culture that distressed him. He was deeply concerned that so few Christians here seemed to feel the sense of urgency for evangelism that was the consuming passion of his life. "Why, Margaret?" he would ask again and again. "Why?" What could I answer? One day he rather diffidently inquired if he might ask me some personal questions, particularly about regular Bible Study and prayer habits. I put him at ease, and the questions began. How his dark eyes kindled when he learned that a daily quiet time alone with God has been a

number one priority in my life since I was in High School. I'll never forget his next words, nor the sorrow and concern with which he spoke them. "Hardly anyone I've met here seems to think that's important", he said slowly. "I ask them about it and they make some kind of excuse. How can they grow or expect to do God's work? They don't seem to have any discipline. Why, Margaret, why?" Again, what could I answer? When the family returned to Colombia to work under the International Fellowship of Evangelical Students, we kept in touch. Four days after Hernando died, I received a letter from him. He recalled the times we had shared together, he talked of some of the things we had discussed together, saying that his work was difficult but not without blessing. He expressed the sense of loneliness he experienced, even though living in his own country and speaking his own language, as a Christian in a Marxist society where there were so few believers. He told me a little of what God was doing in his student work - though I learned of the full extent of God's

blessing on his work only through our mutual friends the missionaries. He asked me to pray for him as he left to take part in a continent-wide three-weeks' seminar for university leaders to be held in Quito - from which he was never to return. In closing he said, "I want to serve the Lord in my country with discipline and passion." With discipline and passion - the two elements whose apparent lack in our North American culture had so bewildered and distressed him! Do we in our affluent, Christian society know no passion in God's work because we know no discipline? Hernando's work on earth is finished now - in 18 brief months. His last message comes to us from beyond the grave. None of us can take his place as a national among Colombian students - but who among us will resolve before God that in whatever sphere He may choose for us, we, too, will serve Him in the only way that is pleasing to Him and will bring forth fruit - with discipline and passion?

Hernando Hernandez was a graduate of OTS. He died in an automobile accident on January 25, 1985. He leaves behind his wife Gladys and daughter Marta.



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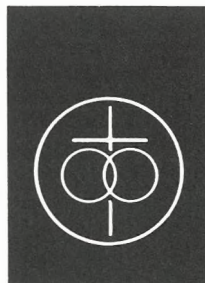
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CARE AND FEEDING OF RETURNING MISSIONARIES

ERNEST KENNEDY

"Why don't you hang up a picture of Joe Missionary's big toe on your missions display? According to your budget that's all your're supporting." "Most churches want a picture of the whole missionary or at least his head on the wall of their foyer, even though their support level is a much lesser part of their anatomy than should be pictured."

With comments like these Dr. Stewart Boehmer, then president of OBC, impressed upon our pastoral class the importance of taking seriously the responsibility of world missions. I asked the Lord to allow me to pastor a church with an expandable heart for missions. The day after graduation, Forward Baptist, Cambridge, with seven of their own members on the mission field, extended a call to us. Since then we have watched God expand our members serving overseas to 23 and our missions budget to \$250,000.

Missionaries on the Pastoral Staff

In Forward, our missionaries are part of the pastoral staff serving in a different location. When an

ordained missionary comes home on furlough he serves as an assistant pastor. It gives me the opportunity to work closely with the missionary to get to know him better. Missionary wives and single girls are a tremendous help in the office with the secretary as well as teaching, visitation and mission emphasis.

Missions Involves Care

When our missionaries leave for the field after furlough, we have a special farewell service for them. We present them with a love gift, a corsage for the ladies, a commissioning service when the Deacons lay hands and pray for them, special message on missions, a lunch and a time of fellowship after the service for the congregation to say 'good-bye'. When families return on furlough the ladies will provide a kitchen shower and loan the family whatever furnishings are needed. Cards and gifts are sent to the missionaries and children on their birthdays. More important than these outward acts of love are the spiritual and emotional needs of returning missionaries. Many times the cultural shock of returning to Canada is more traumatic than we can

imagine. Love, sensitivity and counselling through family, friends and the church are vitally important during the early transition period.

Missions Involves Money

It has been our policy to support our own members between 60% and 100%. When a missionary begins deputation we promise them 60% of their support and we see the Lord provide the remainder. No one has been kept back from their departure date because of lack of finances. Each year we write to each mission board concerning our missionaries' support and the projected inflationary increase they will need. We then bring them up to 100% of their needs.

Eleven years ago we investigated the pension plans of our missionaries and found them greatly lacking. When we sold our former church and built the new one, we took a tithe of the sale of the building and began a pension plan to which each year we've added an amount equal to 5% of the support we give to each missionary.

Missions Involves Sacrifice

A church that takes missions seriously must be prepared to count the cost of literally

giving their sons and daughters for the Lord. I will never forget answering the phone, 6:30 a.m., Sunday, October 25, 1981 to learn that one of our missionaries, Rev. Koos Fietje, had been shot in Thailand for preaching the gospel. To grieve together with his parents and family here, and then to count the cost of missionary service with our congregation that Sunday made each of us re-examine our commitment to God and His sovereign will. Today we have 7 or 8 of our young people who have indicated their commitment for missionary service, whatever the cost, and are presently preparing themselves in OBC/OTS, other seminaries and universities.

David Livingstone, near the end of his life wrote "Christ is the greatest Master I've ever known. If there's anyone greater I do not know him. Jesus Christ is the only Master supremely worth serving. He's the only ideal that never loses its inspiration. We go forth in His name, in His power, in His spirit to serve Him".

Rev. Kennedy pastors Forward Baptist Church in Cambridge, Ontario. He is also a graduate of the College (B.Th. '66).

Have you recently (within the last two years) left or finished studying at OBC?

Please note that there is a large quantity of mail, old assignments, magazines, bankbooks, datebooks (!), and lots of interesting things, that have been left behind and have been collected in the Registrar's office. Even if you are not missing anything, please check through 'the collection' the next time you visit, and claim what is yours. You might be surprised what you'll find.

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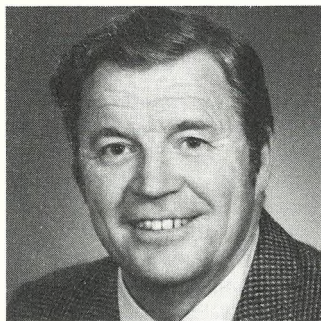
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CENTRE OF CHRISTIANITY SWINGS AWAY FROM THE WEST



DAN KELLY, *OTS Faculty*

Current research into the growth or decline of Christianity as a world religion faces us with a stark reality. In terms of numbers, the centre of the Christian faith is rapidly swinging away from the West. The recently published World Christian Encyclopaedia, provides us with some sobering facts. In Europe and North America, 2 million 800 thousand Christians, of all traditions, cease practicing their faith each year, an average of 7600 a day. On the other

hand Christianity has experienced spectacular gains in traditional mission fields. For instance, in 1900 there were approximately 10 million adherents to Christianity in Africa. This has grown to 205 million today with a current net increase of about 16,000 per day. It is estimated that by the turn of the century almost 60 percent of the world's evangelicals will be contained in countries that may not have the academic and financial resources to sustain a viable missionary movement. This shift of the centre should motivate us in two directions. First we

should be deeply concerned about turning the tide in our own country where the percentage of evangelicals in relation to the population has dropped from 24 per cent in 1900 to less than 7 percent today. Secondly, we must give attention to our relationship and role with our sister Churches in the two-thirds world. How can we offer our abundant resources, human and material in order to assist them in mounting a great missionary thrust as the world population breaks the 6 billion mark in the year 2000?

TODAY'S TEENS CONFERENCE — AN OVERWHELMING SUCCESS



On Saturday, February 16, 1985, over 680 registrants packed out Hooper Chapel and four classrooms (via video) to receive the "Inside story on Canadian Teenagers" and their response as youth workers to the battle involved in youth ministry today. Organizers (Ontario Bible College/Theological Seminary, Youth For Christ/Canada, and

Intervarsity Christian Fellowship/Ontario Division) anticipated 300 youth workers in attendance. But the draw of Dr. Tony Campolo and the premiere presentation of the recent research findings of Project Teen Canada more than doubled the attendance goal. At the last possible moment, Dr. Campolo had to withdraw because of his mother's death but God in

His sovereignty provided the messenger of the day in keynote speaker Ron Hutchcraft. A former Vice-President of Youth For Christ/USA, Ron presented in an articulate manner the 'War' involved in youth ministry and 'a winning strategy' to overcome.

Ron's plenary sessions adroitly addressed the tremendous implications of the research findings presented so poignantly by Don Posterski in his work entitled *Project Teen Canada* now available in book form. John H. Wilkinson, conference chairman (professor and chairman, Christian Education Department, O.B.C.) concluded "not only did the evaluations of the conference indicate an overwhelming success and a meeting of youthleader's needs, but also an indication

of the need for such a conference to assist leaders in a variety of youth ministries."

Wilkinson indicated that such an event would be held again next year with the keynote speaker being Dr. Tony Campolo.

OBC PROFESSOR IS HONOURED

Mr. John Wilkinson, chairman of our department in Christian Education, has just been awarded an Ontario Graduate Scholarship. It is regarded by the Ministry of Colleges and Universities as a prestige program for the reward of excellence in academic achievement.

Several thousand Ontario Masters and Doctoral candidates apply for this honour with up to forty being granted.

Congratulations, John! We are grateful to the Lord for your testimony, ministry and fellowship at OBC/OTS. May God continue to expand and enrich your ministries to His glory, and to the greater blessing of His people.

FACULTY FOCUS



REV. ROBERT DUEZ

"Dean Duez", as he is referred to by many students at Ontario Bible College, is noted for his effective teaching and preaching.

Rev. Duez has a diversified educational background. After completing his B.A. in Philosophy and M.A. in theology from Wheaton College and an M.Div. from Westminster Seminary, he

then began a doctoral program at the University of Pennsylvania.

After five years of pastoring Chestnut Hill Baptist Church in Philadelphia, Bob came to OBC. Eight years later, 1977, he assumed the position of Dean of Faculty. He teaches theology at the College and is actively working on a Ph.D. at the Toronto School of Theology. Bob, his wife Shirley and their three children, Brian (a graduate of OBC - B.Th. '83), Lisa Joy and Amy

Susan, are members of Churchill Heights Baptist Church. Bob regularly preaches at other churches on behalf of the College.

An enthusiastic sportsman, Bob enjoys volleyball, basketball and especially baseball. Another favourite past time is working in his garden which provides the Duez household with a well-stocked freezer all winter long.



DR. MARIANO DI GANGI

Dr. Mariano Di Gangi is professor of Pastoral Studies at Ontario Theological Seminary. He is also Executive Director (Canada) of the Bible & Medical Missionary Fellowship since 1967, and Chairman of its International Council since 1978.

As an evangelist and preacher, Dr. Di Gangi makes frequent visits to Asia, the Middle East, and Italy. In his moments of leisure, he enjoys oil painting, stamp collecting, golfing, and writing. Some of

his works include, *Word for all Seasons*, *The Spirit of Christ*, *Understanding Handel's Messiah* and his latest publication, *Meet the Minor Prophets (Twelve Prophetic Voices)*.

He received his education from Brooklyn College (B.A.), Montreal Presbyterian College (B.D.), Westminster Theological Seminary (M.Div.), and Gordon Conwell Theological Seminary (D.D.).

Mariano and his wife, Ninette, have three children. John, their eldest, is employed with External Affairs' Canadian Embassy in Moscow; Peter with Ontario Union of Indians, land claims research.

Marian, a full time wife and mother, is married to Rev. Jack Archibald, the minister of St. Andrew's Church in Parry Sound.

Dr. and Mrs. Di Gangi belong to Knox Presbyterian Church, Toronto, where Dr. Di Gangi is an elder. He is also a board member at the Presbyterian Renewal Fellowship and a Council member of the Evangelical Fellowship of Canada. Dr. Di Gangi looks forward to his retirement in 1987, when he will have more time for writing, preaching, and teaching overseas.

BUILDING THE KINGDOM OF CHRIST

PHILIP HOLLEY

As a 'missionary kid' I have had the opportunity to see much of the world. What strikes me is that although man comes in many sizes and colours he is basically the same. All people are born the same way, eat the same way, have the same kinds of feelings and frustrations and also have the same basic needs. Although the needs may be expressed differently everyone, worldwide, wants

human dignity, peace, worth through providing for one's needs and friendship among other things. One does not need to contrast the vast differences between the rich, 'have' western countries and the poor, 'have not' rest of the world to see man's greed, for even in the poorer countries it is easy to see often exaggerated extremes of opulence vs. poverty that result from man's greed.

Christianity has the truth to give to all of man's situations, whether material

or spiritual. In the past, though, it has not been able to communicate its message as effectively as it could have. In order to overcome this, the church of Jesus Christ is going to have to a) realize that it is only going to be able to reach with the gospel different peoples in different cultures by approaching them with different, perhaps novel, and what we may consider to be unconventional methods, and b) that the task of worldwide evangelism is bigger than any

denominational or doctrinal differences. Jesus Christ said that his followers, the Christians, would be known by their love, by their unity. Come on Christians, let's show it then, because the task of building the universal kingdom of Jesus Christ is immense but it has to start right here. Let's go!

Mr. Holley is presently studying at O.T.S. His wife Marian graduated from the Seminary in 1984. They currently live in Agincourt.

LIFE MUST GO ON!

EMILITO YANGO

I still vividly remember thinking for a moment "how lost I'd be" a few days before graduating from OBC three years ago. A week later, reality set in: it's time for me to experience life outside the secure compounds (literally and figuratively) of OBC - life must go on!

With quality academics, an emphasis towards leadership experience in Christian

service, a dorm-life that requires responsibility among its students, a healthy atmosphere where friendships are made (both with fellow students and professors) and more, OBC has, indeed, afforded me a more-than-adequate training towards life (in general) and the Christian service.

Presently, as a missionary involved in church planting in Japan, I owe much of my missionary vision to the faculty at OBC/OTS.

They've taught me many missiological principles to wrestle with as I envision the day Christianity becomes Japanese to the Japanese people.

Regarding the future, God willing, I'll be able to pursue further education in missiology while in the busyness of mission work.

Summing up - in retrospect, my state of Christian growth has been changed by those years at OBC/OTS: maturing in Christ. No doubt, this

maturation process needs to be progressive. To this, OBC/OTS has set, guided, and prepared me to encounter the abundant life.

Born in Mla., Phil., E. Yango has taken permanent residence in Canada since 1974. He graduated at OBC in 1982 (B.Th. - Missions), and has been attending OTS as a part-time student since. Currently, he and his wife, Kathy, are serving in Japan as church planters with Overseas Missionary Fellowship.

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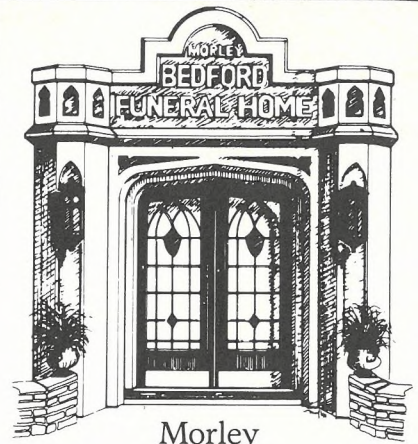
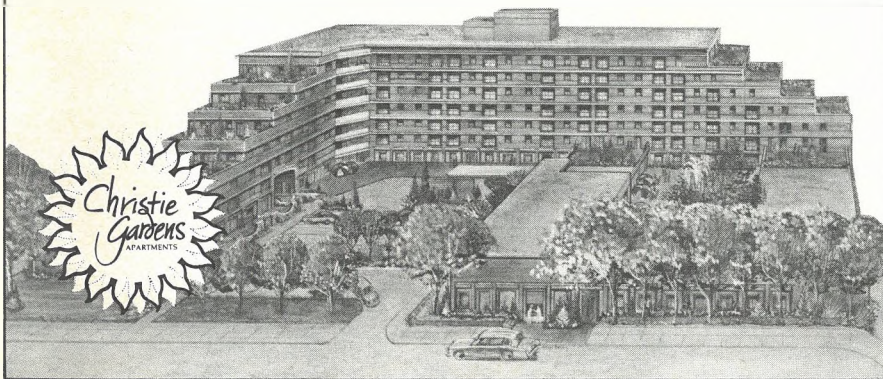
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Elliott Stephen Van Egmond
Cornwall, Ont.

Christian Education

Stephen Southworth Barker
Oakville, Ont.
Nell DeBoer
Willowdale, Ont.
Deborah Dorothy Dennis
London, Ont.

Shannon Leah Jones
Truro, N.S.

Jo-Anne Elizabeth Nichols
Strathroy, Ont.

Sun Yu Pak
Toronto, Ont.

Carol Elizabeth Patton
Thornhill, Ont.

Lena Ruth Pumber, B.S.M.
Toronto, Ont.

Marilyn Cynthia Reid
Toronto, Ont.

Brenda Darlene Seyler
Toronto, Ont.

Gloria Stafford
North York, Ont.

Wendy Donna Stuart
Markham, Ont.

Marlene Catharine Suk
St. Catharines, Ont.

Debra Joanne Willis
Sarnia, Ont.

Jeanine Ruth Zavitz
London, Ont.

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Ajax, Ont.

Patricia Anne Cosman
Islington, Ont.

Timothy John Duffield
Westport, Ont.

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Martha Marie Haviland
Bealton, Ont.

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Toronto, Ont.

Bonnie Yvonne Tuimhof
Burford, Ont.

Cheryl Ann Valcourt
Chatham, Ont.

Elizabeth Vander Veen
Tottenham, Ont.

Sharon Lynne Veale
Toronto, Ont.

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Judy Eleanor Doney
Agincourt, Ont.

Karen Patricia Murtagh
Etobicoke, Ont.

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Nancy Mae Gibbs, B.R.E.
Toronto, Ont.

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M. Ramona Brown
Toronto, Ont.

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Whitby, Ont.

Jane Isabel Archer
Port Arthur, Ont.

Kaman Chan

Toronto, Ont.

Alistair James Findlay
Aberdeen, Scotland

William Walter Heath
Toronto, Ont.

Philip Evan Holbrook
St. Catharines, Ont.

Gary Cavan Lutes
Ottawa, Ont.

Edward Donald Walcott
Scarborough, Ont.

Wilbert Harold Zavitz
Arkona, Ont.

Pastoral Studies and Camping

John Alexander Blackman
Barrie, Ont.

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Holt, Ont.

Wayne Clifford Collins
Etobicoke, Ont.

Tanis Joyce Delf
Sherwood Park, Alta.

Stephen Mark Dick
Barrie, Ont.

Scott Glenn Gould
Weston, Ont.

Eldon Bradley Lehman
Toronto, Ont.

Neil Daniel Nicholson
Waterdown, Ont.

Kenneth Edward Reid
Toronto, Ont.

Selina Pun-Fun Tse
Hong Kong

Harold Vandersluis
Weston, Ont.

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Gary Wolfgang Wahl
Toronto, Ont.

Nancy Lee Wahl
Toronto, Ont.

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Orillia, Ont.

Glen Joseph Coates
Holt, Ont.

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Dunnville, Ont.

Stephen Michael Johnson
Toronto, Ont.

Jacques Pierre Nadeau
Oshawa, Ont.

Arthur Edward Rae
Toronto, Ont.

Brian Frank Reynolds
Toronto, Ont.

Harald Herbert Rust
Petrolia, Ont.

William Don-Keung Wong
Whitby, Ont.

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DIPLOMAS

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Hamilton, Ont.

Joyce Lock
Scarborough, Ont.

John D. Pettigrew
Thornhill, Ont.

Livingstone Yearwood
Scarborough, Ont.

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Heather Mary Blair
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Yarmouth, N.S.

Man Yee Chung
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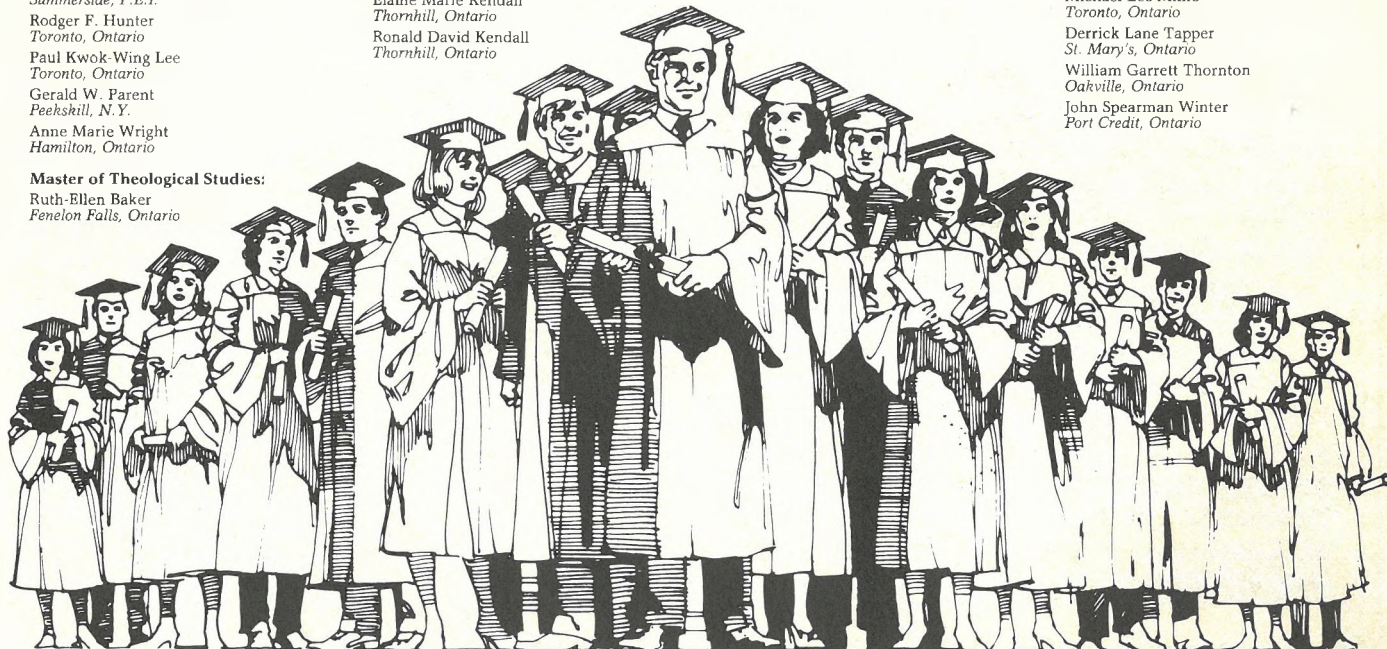
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Fenelon Falls, Ontario



Alumni Communique

VOL.91 NO.1 SPRING 1985

Alumni Association of Ontario Bible College
Ontario Theological Seminary



REV. & MRS. JOHN POMEROY, B.Th. '64 (NANCY REIST, B.Th. '62).

While serving in Zambia, Africa with the Africa Evangelical Fellowship from 1965 to 1973, John and Nancy were encouraged to see significant church growth and preaching points established there. John's own ministry revolved around teaching and leadership training with an emphasis on preaching; teaching Bible classes and Theological Education by Extension courses; establishing leadership camps and conferences; visitation; and to a lesser extent, youth ministry and teaching Scripture in government schools. During their furlough in 1969-1970, John was the founding pastor of Grandview Baptist Church in Kitchener, Ontario.

John and Nancy are on the Home Staff of A.E.F. where he serves as Director of Public Ministries, involving recruitment and Mission representation. John also serves on the A.E.F. Board of Directors for Canada and is Chairman of the Candidate Committee. John and Nancy have two children, Lynn, 18 and Sharon, 16.



REV. & MRS. JOHN HARDER, B.Th. '57 (AUDREY, B.R.E. '57).

John and Audrey both grew up in Ontario and were led to Christ while in high school.

Upon graduation from L.C.B.M. they spent five years in South America, involved in church planting ministry in southern Argentina. Coming home in 1964, John was asked to assist in administrative responsibilities in the home office of Evangelical Union of South America, which has since merged with the Gospel Missionary Union.

Since that time John has been involved in Mission Administration. Presently he serves as Vice-President of Canadian Ministries (in effect Canadian Director), based in Winnipeg. They both travel overseas every other year for ministry to missionaries.

Throughout their training at Bible College John and Audrey were exercised about how and where God wanted to use them. Their graduation coincided (within 3 weeks) with their appointment by the mission and their marriage.

Their special interest is in meeting the spiritual needs of people whom God brings across their pathway.



MR. & MRS. KEITH DONALD, B.Th. '59 (ANNE CAMPBELL '60).

While students at TBC, Keith and Anne learned of missions and felt the Lord's call to Africa.

"The regular exposure to missions and the challenge to consider missionary service that we received at TBC was the major influence in directing me to missions and the work of Africa Evangelical Fellowship", he states.

They have served the Lord in Zambia in varying capacities as Bible Teachers, Field Administrator, and Field Director. Presently Keith serves as Personnel Coordinator, working at the International Office of A.E.F. in Reading, England. Anne serves as Office Manager in the same office. Identifying staff needs, recruiting new workers and preparing candidates for overseas service are significant, they believe, in fulfilling the Great Commission of our Lord Jesus Christ.

Because of the efforts of the Donalds and many others like them, there shall be those of every tribe, language, people and nation singing eternal praises around the Throne.

KEEPING IN TOUCH

DEATHS

*Mr. Edward Baillie '42 on Feb. 15, in Sun City, Arizona.

*Mrs. James Lowden (HAZEL DUNCAN '35), on Jan. 28, in Simcoe, Ont.

*Rev. Gordon Mellish '26, on Jan 7, in Toronto.

*Mr. Hernando Hernandez, M.T.S. '83, on Jan. 25, in Colombia, S. America.

*Rev. Dixon Gordon '32, on Oct. 22, in Kingston, Ont.

BIRTHS

*David Eric, to **Mr. & Mrs. Bruce Cook**, B.Th. '78, on Jan. 10, in Kingston, Ont.

*Amanda Joy, to **Mr. & Mrs. Mark Wigston**, '81-'82 (WENDY BRUBACHER, B.R.E. '83) on Feb. 21, in Orillia, Ont.

*Nathaniel Charles, to **Mr. & Mrs. Bill Wilkinson**, B.R.E. '84 (BONITA STEADMAN, B.Th. '81), on Dec. 21, in Toronto.

*Peter Nathaniel, to **Mr. & Mrs. Randy Jolliffe**, B.Th. '80 (MARTHA, B.R.E. '80), on Aug. 20, in Orillia, Ont.

*Jonathan David, to **Mr. & Mrs. David Seeney**, B.Th. '77 (PAT HUGLI, B.Th. '78) on Jan. 3, in Lindsay, Ont.

*Jordan William, to **Rev. & Mrs. Robert Hayes**, B.Th. '80, on Jan. 4, in Ottawa, Ont.

*Jaimie Elizabeth, to **Mr. & Mrs. Doug Watson**, B.Th. '79 (SHARON EBY '77-'80), on Dec. 11, in Sarnia, Ont.

*Bethany Lynn, to **Mr. & Mrs. John Lamshead**, B.Th. '83 (KATHRYN SMURTHWAITE, B.R.E. '83), on Dec. 27, in Uxbridge, Ont.

GENERAL INFO.

*Rev. Walter Nicholls '48 in Mt. Brydges, Ont., retired on Nov. 30 from the Rexdale probation/parole office.

*Mr. & Mrs. Glenn Gibson, B.Th. '81 (KELLY PRISTANSKI, B.R.E. '82), serving as house-parents at Homestake House in Kenora, Ont.

MARRIAGES

*Miss Linda Sibley, B.R.E. '82 to Mr. Dean Michaelis, B.R.E. '81 on Sept. 8 in the O.B.C. Chapel. Miss Carolyn McAuley, B.R.E. '81 was the Maid-of-Honour. Miss Sharon Gower, B.R.E. '82, Miss Doris Perrin, B.R.E. '83, and Mrs. David Flook (JANE MARTIN '80-'82) were Bridesmaids. Mr. David Michaelis, B.R.E. '77 was a Groomsman. Rev. William Fynney, B.Th. '58 officiated the ceremony.

MISSIONS INFO.

*Miss Linda Hopkins '77-'78 on leave of absence from Benin, Africa (S.I.M.), pursuing further courses in nursing.

*Miss Janet Potz, B.S.M. '74, returned home from a 2-year term in Uganda, Africa.

*Mr. Calvin Fahrner '56 directing a 2-week Holiday Club for S.U. in Sawble Beach, Ont.

*Miss Connie Hamacher, B.R.E. '84, on staff with I.V.C.F. in Banff, ALTA.

*Mr. & Mrs. David Annunziello '80-'81 (BARBARA MATHESON, B.R.E. '82) now serving with Y.F.C., Campus Life in 2 high schools in Stratford, Ont.

On the Field

*Miss Isabelle Leitch, B.R.E. '73, serving with B.C.M. Unt'l in Spain.

*Miss Sharon Dickinson, B.R.E. '76, in Papua New Guinea (W.B.T.)

*Mr. Paul Russell, B.Th., '81; M.Div. '84, teaching Bible courses at the Theological College of Central Africa in Zambia.

*Miss Thelma Clark '47 has returned to Tokyo, Japan (T.E.A.M.)

*Mr. & Mrs. Edmund Fabian '64-'67 have returned to Papua New Guinea (W.B.T.)

*Miss Lyne Dufresne, B.Th. '84, serving in Benin, Africa (S.I.M.)

*Miss Olwyn McDowell '83-'84 serving in Taiwan (Oriental Mission Society)

On Furlough

*Miss Lenore Cates, B.R.E. '68, from England (B.M.M.)

*Mr. & Mrs. Keith Anderson (RUTH MORTSON '74-'75) from Peru, S. America (R.B.M.U. Int'l)

*Dr. & Mrs. Ken Dresser '57-'58 (SYLVIA, '57-'58) from Indonesia (T.E.A.M.)

PASTORAL INFO.

*Rev. & Mrs. Ray Gibson '61 in a 4-point charge in England.

*Rev. David Low, B.Th. '80 was ordained on Aug. 12 at Bethany Chapel in Hopeville, Ont.

*Rev. & Mrs. Dan Biggar, B.Th. '75; M.T.S. '81 (JOAN, B.R.E. '75) pastoring Calvary Baptist Church in Woodbridge, Ont.

*Rev. & Mrs. Floyd Wilson (HELEN '71-'72) now pastoring Sunrise Baptist Church in London, Ont.

*Rev. David Buchner, B.Th. '80 was ordained on Jan. 26, at Maranatha Fellowship in Toronto.

MISSIONS, THE HEART OF THE MATTER

REV. DON MacKENZIE, B.Th. '58

Missions is a matter of nature, of the Heart, of being. Just as the manifold guidelines and situationally specific admonitions and instructions that permeate the themes of the New Testament are specifics of a larger theme-reality of Christ, incarnating Himself in the personality of the new born believer, which He does by the indwelling personality of the Third Person of the Trinity, so it is with the mandate to Missions.

Salvation is attained by identification with God the Son. The new life of the new birth is the manifestation of that identification taking real form as His nature fuses with, and produces, the new creature that each individual becomes. The "Law of the Spirit of Life in Christ Jesus" becomes the operational norm. It is not a theme structured program, nor a system of prioritized objectives to which we relate, and from which we choose components to apply to ourselves in response to our rational selections, personal desires or estimates. He is a living Person. His nature and commitment in this context of the concept of mission have been revealed and are a matter of record. The Triune God is a missionary God. "He so loved that He gave" all - Himself. "He came to seek and to save the lost"! "He is not willing that any should perish"! The God who lives within us is the same 'God' who is missionary in nature, or He is not; there are no other options.

So it is counter productive to contemplate programs, systems, studies or religious exercises and observances that are intended to produce "maturity in Christ", or any sense of completeness in Him, if these fail to take the reality of His absolute "missionariness" into account. It is inherent in Him just as

any other component of His revealed nature.

There is no viable "maturity in Christ" that doesn't involve us in His priority commitment.

Because of sin, mankind may experience inconsistency of character. That is never the case with Christ who being "without" sin is totally integrated and utterly consistent. What He does, what He is, what He purposes, and what He commands or mandates are manifestations of His Person and Being. He cannot, does not, and does not intend to be otherwise. Can we, then, conceive of reducing any component of this revealed personality to secondary status in our life priorities as we focus on attaining maturity in Him who dwells within us?

What source, what rationale, can evoke a concept of "being committed to Mission interests is the special preserve of those who are granted, or called to, that orientation of life and Christian experience" which is an idea that is heard expressed far too often? Isn't He who matures within us the same Being in all cases?

Missions is a matter of nature, of the heart, of being indwelled by Him. So orientation of action and expression of this reality in living situations is "the product" and not the "starting point". We don't 'choose' Missions involvement, we 'fulfill ourselves' by Him expressing His missionary nature in our lives.

How about some fresh meditation on the very personal implications? They are implications that may have been far more damaging to our deepest yearning than we have suspected, and at the same time may be offering us far greater fulfillment than we have imagined.

(Rev. Don MacKenzie serves as Eastern Canadian Representative for Africa Inland Mission.)

You Have Shared...

"...enclosed is a cheque for OBC towards the current alumni project. We do appreciate our alma mater and pray for the work you do in preparing others to join us in the task of world-wide evangelization."

WHY SPONSOR A STUDENT?

Presently there are 375 students in the College and over 250 students in the Seminary. The actual operating expenses of the two institutions, which are being maintained to the absolute minimum, are significantly higher than income from general contributions and students' fees. On a per student basis the annual shortfall amounts to approximately \$1,110.00 or \$555.00 per semester. (Based on our regular sources of income.)

OTHER PROJECTS

1. Black-out Curtains for Classrooms -\$2,000
2. Drapes for Curriculum Resource Room - \$1,000
3. Typewriter for Accounting office -\$1,200
4. Memoray Typewriter for Seminary -\$3,000
5. Cash Register for Accounting -\$2,500

Missions Conference on Campus

On January 14-18 our 90th Annual Global Missions Conference was held under the theme of "LORD, WHAT WILL YOU HAVE ME TO DO?" with Rev. W. Harold Fuller (S.I.M.) as speaker.

There were 189 students who made new commitments or rededications to world-wide missionary service.

49 mission organizations were represented as missionaries, staff, faculty, and students mingled on campus.

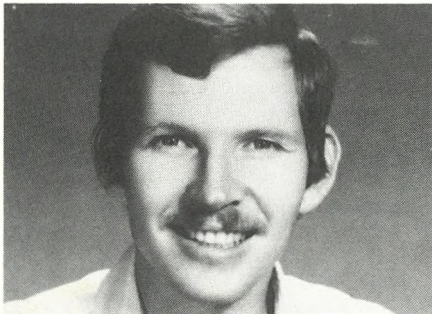
Some excerpts/comments from students were:

"The personal element of missionary testimonies really made missions work seem very down-to-earth."

"The conference really gave me a good perspective on God's work abroad."

"...for the first time I could see myself on the mission field. I am open to God's leading."

Please pray for the Lord's continued blessing, direction and supply for these future alumni missionaries.



MR. & MRS. TERRY TIESSEN,
B.Th. '64 (GAIL, B.Th. '64)

Growing up in a missionary family inclined Terry to missions. In his senior year at OBC (LCBM) he felt particularly drawn to the teaching ministry of FEBIAS College of Bible in the Philippines under SEND International.

Teaching Greek and Philosophy for one year at OBC (LCBM), also

confirmed his desire to teach men and women preparing for Christian ministry.

On the field Terry and Gail became involved with language study, local church ministry, teaching theological education by extension classes and teaching at FEBIAS.

Upon return from home service, Terry taught for 9 years at Asian Theological Seminary. During this time he completed a Th.M. at Westminster Theological Seminary, did some study at Toronto School of Theology and finished a Ph.D. in theology at the Ateneo de Manila University.

Training key leaders for the Church in South-East Asia gives Terry and Gail a unique sense of purpose in the Body of Christ.



MR. & MRS. BILL BALDWIN
(MARION MILDON '60).

As a result of faithful Bible training, Marion Mildon accepted Christ as a child and was called to serve Him in missionary service. O.B.C.'s missionary vision (particularly through Dr. Doug Percy) strengthened that call to reach a lost world.

Through a unique set of circumstances, she and her husband Bill were appointed as Greater Europe Mission's first couple to Greece, arriving there in 1966.

God honoured G.E.M.'s vision and the Greek Bible Institute was established.

Bill is Director of the Institute, the only Bible training centre in all of Greece. Marion's main responsibility now is bookkeeping, but over the years personal evangelism, Christian Women's Clubs and Children's Work have all been a part of Marion's ministry.

However, the important job of being a wife to Bill and mother of their four children is still her highest priority.

Seeing young people sent out from the Institute with a burden to reach the lost is a most satisfying experience for Bill and Marion.

Have you heard that **SATURDAY, OCTOBER 19, 1985** is

ALUMNI HOMECOMING?

THEME: Timeless Truth for Today's World

SPECIAL SPEAKER: Dr. Ravi Zacharias, B.Th. '72

WORKSHOPS & SEMINARS ON:

- Evangelism...in the city
 - ...after 65
 - ...through the local church
 - ...to the weekend migrants
 - ...and counselling
 - ...to youth
 - ...in changing cross-cultural methods
 - ...through the print media
 - ...through modern technologies
 - ...in the suburbs

ALUMNUS OF THE YEAR

CLASS OF '35 HONOURED

CLASS REUNIONS - '35,'45,'50,'55,'60,'65,'70,'75,'80

Free babysitting and shuttlebus services provided.

Have you marked the date on your calendar?