

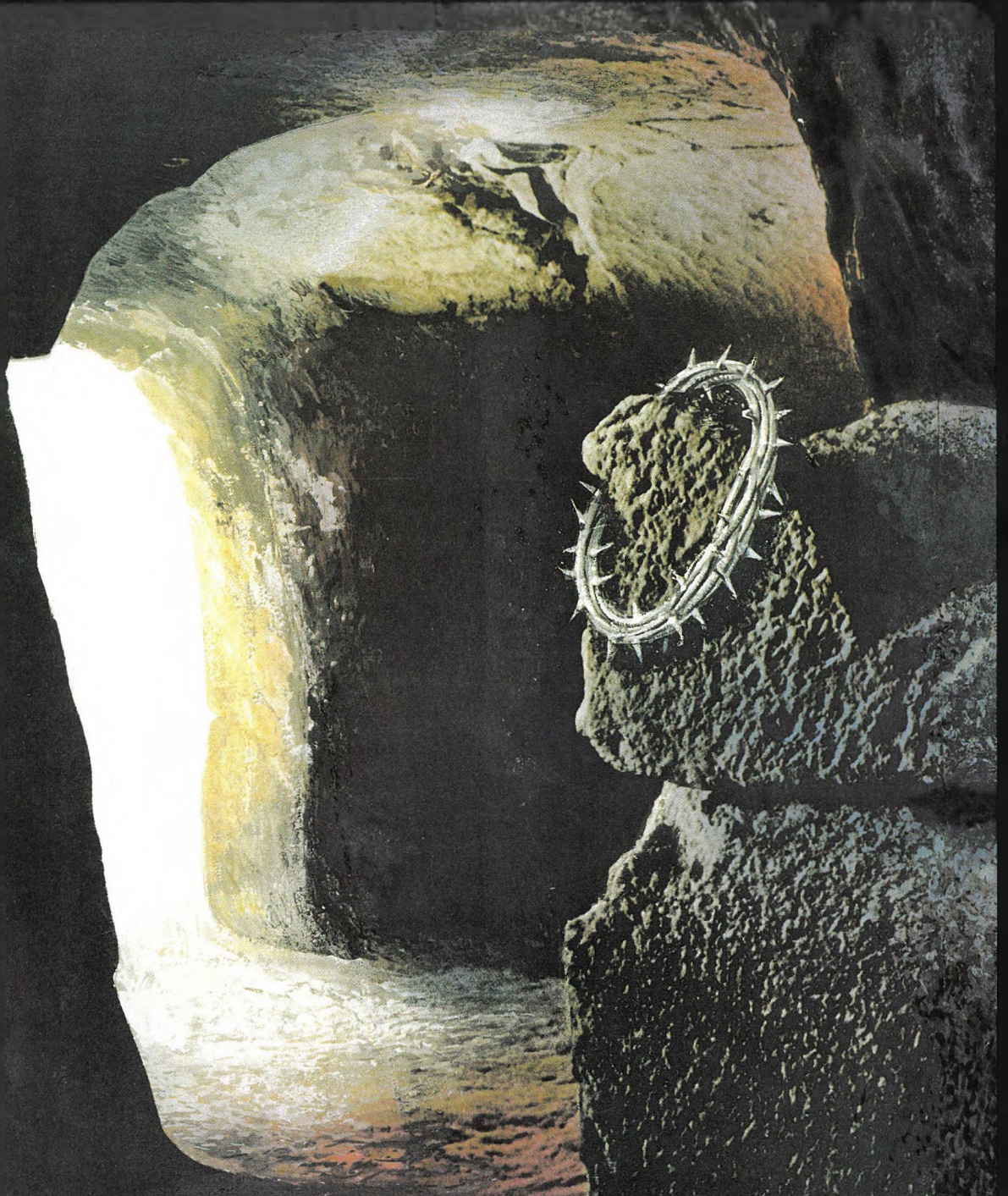
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Evangelical Recorder (Ontario Bible College and Ontario Theological Seminary), 92, no.1 (Spring 1986)

Evangelical Recorder

VOL. 92 NO. 1 SPRING 1986

Ontario Bible College and
Ontario Theological Seminary



Our Hope is in
a Risen Lord!

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The Baptist Heritage

Dr. Jarold Zeman, Professor of Church History, Acadia Divinity College, Wolfville, Nova Scotia.

Ethics: The Christian in a Pluralistic Age

Dr. Douglas Webster, Professor of Theology, OTS

Advanced Preaching*

August 4 - 8, Dr. William McRae, President OBC/OTS
August 11 - 15, Dr. Haddon Robinson, President, Denver Baptist Seminary, Denver, Colorado

*(This class restricted to those who took Dr. Robinson's Biblical Preaching in Intersession, 1984).

Worship

Dr. Ravi Zacharias, Evangelist and Adjunct Associate Professor of Evangelism and Contemporary Thought, Alliance Theological Seminary, Nyack, New York

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The Early Church and Modern Christianity

Dr. Samuel Mikolaski, Professor of Theology, Carey Hall/Regent College, Vancouver, British Columbia

New Religions: A Guide Through the Maze

Rev. James Beverley, Assistant Professor Theology and Philosophy, Atlantic Baptist College, Moncton, New Brunswick

Old Testament Insights on Current Ethical issues

Dr. Donald Leggett, Professor of Old Testament, OTS

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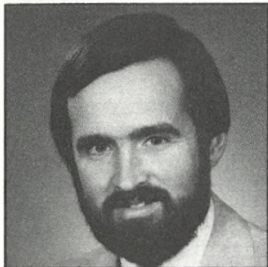
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ERWIN PENNER

The Word of God clearly delineates for the believer the exact nature of Christian hope and its practical effects in daily life. Never disappointing, it provides focus and meaning to life's experiences.



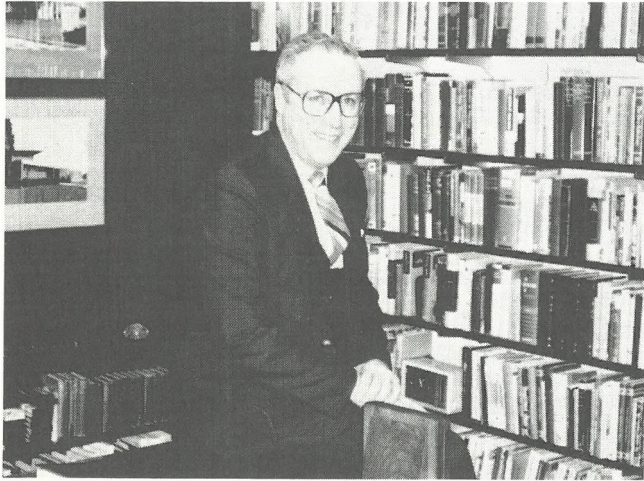
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EDITORIAL



Is There Hope?

A few years ago a submarine sank off Provincetown. As soon as possible divers descended. They walked about the disabled ship endeavouring to find some signs of life within. At last they heard a gentle tapping. Listening intently they recognized the dots and dashes of the Morse code. These were the words spelled out, "Is there hope?"

"IS THERE HOPE?" This is the constant cry of humanity.

This is the cry of people struggling with sin that holds them in bondage, people overwhelmed with guilt because they have turned their back on God, people with broken hearts standing at the graveside of a loved one, people on the threshold of death awaiting their inevitable appointment with God.

"Is there hope?"

Our great American and Canadian cities are, for the most part, teeming pools of human misery. In the

midst of an increasingly godless world despair grips people's hearts everywhere. Hopelessness and meaninglessness come crushing in on us from every side. The constant cry of humanity, expressed in a hundred ways, is, "Is there hope?"

This was the muffled, stifled cry of a small band of disciples on what has been the darkest, most hopeless day in all human history - Black Saturday! That was the day Jesus lay in the grave. "It was surely the darkest day the disciples ever experienced - a dreary, interminable day of shattered hopes, broken dreams, desolate spirits, and wounded frightened hearts."

Can't you hear them: "Is there hope?"

The resurrection of our Lord offers hope to a world in upheaval because it demonstrates the sovereignty of God over Rome, Satan, death and every other force and factor on earth (Ephesians 1:11). It offers hope to all who are in the midst of crushing, discouraging defeats, because it displays the might of His power (Philippians 3:10). When failure threatens to destroy us, there is hope in His resurrection - the guarantee of our eternal salvation (Romans 8:34). There is hope in the midst of death, as His resurrection is the proof of our resurrection in Him (I Cor. 15).

Because He lives - we can face tomorrow. There is hope!

When I think of our more than 700 students this year at the College and Seminary, I take heart too. As I see their growth, reflect upon their training, and observe their dedication, I believe there is hope for our country, churches and homes. God's method is still men and women! Do continue to pray with us as we equip these students to be God's instruments of hope in our world today.

William J. McRae

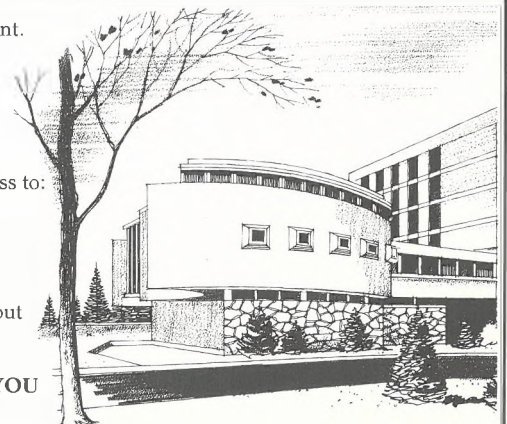
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ABOUNDING IN HOPE

Hope for the Christian believer is actively anticipating the blessings of God in all of life - in this age and the age to come. He faces the world in which he lives, not with fear, not with skepticism, not with despair, but with hope and great expectations. The closer he relates to God through Jesus Christ, the more fervent does the Holy Spirit fire the hope within his breast. Paul's prayer for the Roman Christians is applicable to all of us - "Now may the God of hope fill you with all joy and peace in believing that you may abound in hope, by the power of the Holy Spirit" (Rom. 15:13).

It is our God of hope who accompanies us in all circumstances of life, shining a constant and strong beam of hope into all of our human experiences. A Job expresses his hope out of the depth of his experience in strong words of certainty: "I know that my Redeemer lives, and at the last He will take His stand on the earth" (Job 19:25). A William Carey anticipates the active grace of God in a marvelous faith venture to India in the words of his motto: "Attempt great things for God; expect great things from God."

Because the believer's hope is rooted in the resurrected living Lord and his promises, he faces every trial, every task, every challenge abounding in hope. No wonder that in a world of much pessimism and despair, he must, as Peter states, "be ready to make a defense to everyone who asks you to give an account for the hope that is in you" (I Pet. 3:15).

Hope in Christ is the Christian answer to the hopelessness which characterizes the world today: the poverty; the injustice; the suffering; the violence; and above all the profound loneliness of man outside of Christ! Paul pictures men apart from Christ as "strangers to the



covenants of promise, having no hope and without God in the world" (Rom. 2:12). What desperate utter hopelessness! But the gospel of hope is that now, today, through faith in Christ those who are far off are brought near to God by the blood of Christ (Rom. 2:13).

We are, therefore, a people of hope in this age. There is the hope of personal growth in Christ: being filled with wisdom and knowledge according to His will; being strengthened with might through His spirit in the inner man; being filled to the fullness of God (Eph. 3). There is the hope of the growth of the church under Christ in the world; there is the promise of our Lord, "And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come" (Matt. 24:14). The unprecedented movement of the gospel in so many parts of the world

today confirms that hope and rejoices our hearts.

We are also a people of hope for a new age to come: Peter says, "According to His promise we are looking for a new heaven and a new earth in which righteousness dwells" (II Pet. 3:13). What a marvelous hope for the world; what a powerful gospel to proclaim in our day. Contemporary man sees disorder and chaos; he has lost his sense of immortality; the world laden with conflict is floundering. But Christ has given us a cosmic vision of a new heaven and a new earth in which righteousness shall dwell. What a brilliant destiny for those in Christ!

Hope waits for the Son from heaven; it hastens the day of His coming through purposeful living today!

Dr. Adrian, former President of OBC/OTS, is Executive Secretary of the Mennonite Brethren Missions and Services.

HOPE IN THE CONTEXT OF GRIEF

Personal Experience. I will never forget the drive to the hospital on May 4, 1985. I had been enjoying the early summer day, while cutting the grass, when I was startled to find a neighbour in the backyard: "Your Dad has been taken off in an ambulance, your mother wants you to meet her at North York General Hospital". Shock. Confusion. Fear. Trauma. Various emotions overwhelmed me as I left the house and made my way over the longest 10 minute stretch of road I had ever driven. What does one think at a time like this? What should one think at a time like this? How do you find solace in the middle of such confusing feelings and reactions? Is there hope when one feels so hopeless? Is there any encouragement when all seems most black?

Biblical Data. It should not be a surprise, to us, to find that the Scriptures deal very directly with the theme of hope in the middle of stress. After Timothy's report, concerning the church of the Thessalonians (I Thessalonians 3:6-7), Paul writes to the church expressing his interest and concern. Among the issues that he deals with is the Thessalonians' confusion over the state of the departed saints at the Lord's return (I Thessalonians 4:13-5:11). If ever there was a situation that would require hope, in the context of grief, it would be the Christians' response to the death of their friends and relatives.

In light of this Paul begins his argument with a sense of compassion and concern: Brothers, we do not want you to be ignorant about those who fall asleep (4:13). Even in his language Paul begins to build in hope. They have not died. They are not dead. They have not passed away. They are asleep! The use of the sleep metaphor really communicates the temporary quality of death and suggests, to the

Thessalonians, that the bodily state of their departed loved ones is not lasting or permanent. On top of that Paul reminded the Philippians that the departure of a loved one was to "be with Christ, which is better by far" (Philippians 1:23). This reality, then, should provoke a certain response: the Christians were not to grieve like the rest of men, who have no hope (4:13).

One of Paul's most powerful descriptions of the unregenerate man was in the Ephesian letter when he referred to them as those who are "without hope and without God" (Ephesians 2:12). Here, again, "the rest of men" are distinguished from the believers. They have a particular quality of response, when a loved one dies, because their hope is not in God. The Christian, in contrast, recognizes that the dead

are really asleep and this produces a confidence about their current and future state. Note, that Paul is not arguing for a Stoical suppression of all feeling when faced with death. He, himself, was relieved when Epaphroditus was spared as it relieved him of the sorrow that would have been produced (Philippians 2:27). The oft-cited example of Jesus' response to the death of Lazarus (John 11:35) is another illustration of the fact that the normal and inevitable human response to death is grief. However, it is a quality of grief that is markedly different from those "who have no hope." Why is this so? How can we have hope in these situations?

Paul does not resort to persuasive intellectual arguments to support his claim but points to the death and





resurrection of Jesus Christ, as the guarantee that the dead in Christ will be raised again (vs. 14). It was a truth he had affirmed in the Corinthian context as well: "If there is no resurrection of the dead, then not even Christ has been raised." (I Corinthians 15:13). The fact, and the reality, of Jesus' resurrection is further proof of the Christians' hope. Add to this Paul's argument in chapter 4 and verse 15 ("According to the Lord's own word") and you have a strong plea for a confident expectation about the future of those who are asleep!

From verses 15 to 17 the writer then moves into some of the specific details of the coming of the Lord, details that, unfortunately, have been the cause of much debate and contention in the church of Jesus Christ. It seems though that Paul

wants to get two very basic points across. One, both those who are alive and those who are asleep will meet the Lord, and two, both of the groups "will be with the Lord forever" (4:17). Is it any wonder that the section closes with the words of verse 18? "Therefore encourage each other with these words."

The flavour of I Thessalonians 4:13-18 is not a tentative 'hope so.' It is a Biblically based hope. It is a confident expectation regarding the future. It is a hope that is firmly grounded in the death and resurrection of Jesus Christ. And most of all it is a hope that is encouraging and reassuring, "And hope does not disappoint us." (Romans 5:5).

Conclusion. All of us have been in situations where profound grief seems like an intimate friend. An earthbound, horizontal perspective leads to a tremendous sense of hopelessness and even despair. Even the reassurances of well meaning friends do not seem to touch the deep inner loss or trauma. It is at times like this that we need that inner hope in God, and what He is allowing, so there is some encouragement and solace. Fortunately, this is not achieved by packaging it, or programming it, or turning on a switch. It is a slow simmering realization that our grief will turn to complete despondency unless we understand that our Heavenly Father is close at hand. None of us can be pushed into this, or manipulated into believing it, it will only come with a quiet, meditative waiting on God. May God give us all hope in the context of our grief.

Dr. Wilson is Dean of Students and Professor of Counselling at OTS. He is also an Associate with Christian Counselling Services and Coordinator of Christian Education and Counselling, Hilltop Chapel, Etobicoke.

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The Dept. of Development of Ontario Bible College and Ontario Theological Seminary is searching for a secretary with the following qualifications: Accurate typist, min. speed - 60 w.p.m.; good telephone manner; ability to operate a dictaphone; secretarial training and computer/word processing experience an asset.

This position is available as soon as possible. Applicants may apply to: Mr. Andres Kaups, OBC/OTS, 226-6380 (Ex. 79).

CHRISTIAN HOPE

1 Pet. 1:3-9

People cannot survive without hope. In fact, men die when they lose hope, but where hope continues there life thrives. Even more so, where there is hope in Christ there is fullness of life. This truth comes to special expression in 1 Pet. 1:3-9.

1. The Nature of Christian Hope vv 3-5

Christian hope has four special qualities which distinguishes it from other lesser, temporary hopes.

First, Christian hope is *divine in origin* (v. 3, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope"). Hope is only as good as the person promising it. Here God, the caring Father of our Lord, assures His people of hope. In His great mercy God has done for us what we could not do for ourselves; He has given us that which we do not deserve; He has provided that which we can never repay. He has done that which can only be described adequately as a new birth. He caused us to be born anew to a living hope. Surely there is no greater mercy than this! Without doubt, there is no greater source of genuine hope than God Himself!

Second, Christian hope is *living in quality* (v. 3, "born again to a living hope through the resurrection of Jesus Christ from the dead"). This hope is different from the uncertain expectations we have in life. We may intend to do some task in the next hour but we cannot be absolutely certain we will be able to do it. Circumstances may interfere. It also differs from the hope derived from earthly securities but which moth and rust corrupt. Rather, it is a living hope which cannot be touched by death because it is obtained through the resurrection of Jesus Christ. Christ is alive now and our hope is connected to the life we have in relationship with Him. We live in hope because He is alive and



with us. This dynamic hope, then, is as certain as Christ is alive!

Third, Christian hope is *certain as an inheritance* (v. 4, "to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you"). The believer's inheritance is located in the security of heaven. It is reserved (kept certain) there for us as a secure deposit by God. It is imperishable - no invading army can destroy it. It is undefiled - no sin can pollute it. It is unfading - no disease, plague or famine can debilitate it. This inheritance is death-proof, sin-proof and time-proof, and so is great reason for hope. God holds it in secure reserve for us.

Fourth, Christian hope is *guaranteed by personal protection* (v. 5, "who are protected by the power of God through faith for a salvation ready to be revealed in the last time.") God is just as concerned that we obtain the inheritance as that it is safe and certain in His presence. Therefore, He protects His people here on earth as well as their inheritance in heaven. Surely one could not desire better personal protection than the power of God to make certain that we receive the inheritance. Such protection is better than that of any fortress or army. And yet, we must respond with trust toward God for this protection is ours only through faith. God's protecting power operative through faith prepares us

for salvation ready to be revealed in the last time. Our hope arises from the fact that God has garrisoned us about with His power as we trust Him in order that we might attain our final salvation. We have hope because He will see us through.

II. The Effect of Christian Hope vv 6-9

The marvelous hope described in the previous verses cannot but produce a profound impact on every believer. Once appreciated this hope will have a three-fold effect in our lives.

To begin with, Christian hope produces satisfaction (v. 6, "In this you greatly rejoice..."). When the reality of Christian hope sinks into our thinking it prompts joyous worship. It causes people to rejoice openly and to bless the person of God who has granted such glorious hope (v 3). But the joy of worshipful acknowledgement of God's goodness is often overshadowed by "present distresses." When worship is over one must still face the real pressures of life. How can we carry over the exalted hope expressed in worship to the daily assaults of life? Here too the Gospel has an answer.

The answer is that Christian hope provides a perspective (vv 6,7, "even though now for a little while, if necessary, you have been distressed by various trials, that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ"). The current difficulties of life have a certain necessity in God's purposes for us but they will only last for "a little while." God's goal is to produce a genuine faith in us. This genuineness of faith is more precious than purely refined gold and will receive God's praise when Jesus appears. Such a perspective on our circumstances can be very helpful in coping with them.

However, because the full benefits of faith are only attained in the future, what can give us adequate satisfaction now? What can bring the anticipation of the future into our current lives as a present reality?

Here it is that Christian hope supplies meaning (vv 8,9, "and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls.")

Meaning is found in a personal relationship to Jesus Christ, the exalted Lord. We have never seen Him but we love Him. Although we cannot see Him now we trust Him. Love for, and trust in another person produces a meaningful relationship even if there is pain involved or if some benefits of the relationship are deferred to the future. Jesus' disciples rejoiced that they were considered worthy to suffer for Him because they loved Him above all else (Acts 5:41). A relationship of love and trust with Christ produces inexpressible joy now that has the quality of glory in it. The outcome of such faith is that we already obtain the salvation of our souls. In part, the glory of the future becomes ours now through our fellowship with the living, exalted Lord.

The Christian has an enduring hope both now and for the future because of his relationship to Christ. We need to recognize this and worship God for it. Truly, where there is hope in Christ there is fullness of life now, as well as for the future! Let Christ, whom you love and trust, be your hope! This hope will never disappoint, but leads to everlasting glory!

Dr. Penner is Professor of Biblical Studies and Theology at Ontario Bible College.

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ONE INVESTMENT AND ITS INCREDIBLE DIVIDENDS

We must never forget that "The King's heart is in the hand of the Lord, He directs it like a watercourse wherever He wills" (Proverbs 21:1). God uses those who are His faithful servants to guide and change the course of history. Through its steadfast teaching of Biblical principles and the training of our Christian young people to go out into this fallen world, OBC and OTS provide the channel to the leaders of the next generation. By investing in their work you too can play a crucial part in this endeavour. Let me tell you the story of one such investment.

In Islington, England in 1899 a char woman in a poorhouse gave birth to a child. The boy never knew his mother beyond her name, which appeared on his birth certificate. For reasons that were equally obscure, at an early age he was placed in an orphanage. At age ten the boy was taken by Dr. Barnardo and sent to live and work for his keep on a farm near Sunderland, Ontario. More fortunate than many of these child-immigrants, he grew up in a peaceful home where he learned about God and was encouraged to enrol in a local Sunday School. Being thrust out on his own at age sixteen he found employment in the local butcher shop and eventually in the provisions division of the T. Eaton Company in Toronto. With absolutely no resources of his own and no family to help him, it was indeed a meagre existence. While living in Toronto he met a lady who recognized his potential and undertook to pay his way to Toronto Bible College. It was a good investment. After graduation in 1924 he and one of his classmates filled the pulpits and led Sunday services in the then undeveloped circuit of Thornhill, Richmond Hill, and Woodbridge. At the same time there were still many young boys and refugees being brought to



Canada for settlement on farms and, being mindful of his own experience, he tried to have them placed in good Christian homes. The full impact of his endeavours is not known but lives were undoubtedly influenced for the better as a result of his intervention. As the years went on he married, worked in the Fred Victor Mission, became a Sunday School Superintendent and Clerk of the Session in his local church.

God also blessed them with a son who grew up in a home where it was considered important to share with the underprivileged of this city. Unfortunately that son, upon reaching his teenage years, became more self oriented and rejected the faith of his parents. University influences confirmed an intellectual arrogance that led him to become an outspoken atheist on the University

of Toronto campus. While father and son had excellent interpersonal relations, there was no meeting of minds and eventually no discussion about Christianity.

Then one evening in 1961 the son was summoned to St. Michael's Hospital where his father lay groaning in pain in the examining room. As the hours dragged on the son realized for the first time in his life that there was nothing that he could do that would make his father better. He couldn't become a doctor overnight and besides, his father already had the best medical attention that the hospital could provide. Suddenly it did not seem to matter any more if he scored goals for the university hockey team or topped his class. Life had taken on a deeper meaning in the sombreness of that hospital. Inscribed in the floor of the waiting room was the



motto "The charity of Christ presses us." The son knew who Christ was, for he had rejected Him. But now Christ seemed the only hope and was eagerly, if somewhat desperately, embraced. The prodigal son had returned, not by his own doings, but because throughout those rebellious years the father and mother had never ceased to pray for him.

Indeed, both the prayers of the father and the son were answered in the months ahead as the father regained his health and the son went on to mature in his new Christian walk. While the father was no longer physically able to carry on an active ministry in the Lord's work, his prayers for his son were being answered as he married a Christian girl, taught Sunday School, led inter-Varsity groups on high school and university

campuses, and founded Bible study groups for public servants. Through his shared testimony and teaching thousands have heard and responded to the Good News. Along with others, he has had an impact on the making of our laws and establishing the sovereignty of God in our constitution. Who can measure the generational impact of the investment by that lady in making it possible for one poor student to attend Toronto Bible College? To God be all the glory for what He has done through her giving that others may know the grace of His salvation. I am that son and that rejected orphan was my father and your graduate.

Don Page is currently Co-chairman of the Public Service Christian Fellowship made up of 38 Bible Study and Prayer Groups which meet weekly in 22 government departments. He has published extensively in his field of Canadian international relations and is a well-known conference speaker.

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PRESENTS

A NEW SUMMER COURSE

This new opportunity for summer study in May and June, 1986 will begin on May 15 and run each Tuesday and Thursday night until June 26. Classes will meet from 6:30 - 9:30 p.m. and will constitute 4 hours of credit. The cost of the course is \$296.00.

Gospel of Luke 725: A study of Luke's gospel based on the English text. Emphasis will be placed on a chapter-by-chapter analysis of the Lukan argument, theological themes and use of the gospel for preaching and teaching.

Taught by Dr. Roy Matheson.

Registration: Previously enrolled students may register one hour before the first class. Others must make special application in advance through the registrar's office.

OBC/OTS STAFF UPDATE

Miss Linda Toner terminated her employment in the OBC/OTS Library in November in order to take on the switchboard/receptionist ministry at The Peoples Church.

Mrs. Evi Kaups has transferred from her part-time duties in the Bookstore and Registrar's Office to the full-time position of circulation assistant in the Library.

Mrs. Kay Scott joined our staff as receptionist in November. OBC/OTS is not new to Kay as she is currently a member of our Corporation; her late husband served on the board of Governors.

Mrs. Diane Saynor, Community Life administrative secretary and resident coordinator, and her husband, Wayne, have moved to St. Catharines, where they are

pastoring Calvary Church.

Mr. Bret Maukonen officially began his responsibilities as Bookstore manager on January 2, 1986. Bret graduated from OTS in December with an M.Div. degree. He has had previous bookstore experience with mission organizations in Europe, Japan and North America.

Mrs. Barb (Foster) Harvey has returned to OBC/OTS as a Community Life administrative secretary. Barb's previous experience in the OTS office has provided a good foundation for her new responsibilities in the OBC Dean of Students' office.

We have welcomed Mrs. Ruth Oliver back to our staff as a part-time assistant in the OBC Registrar's office. Ruth was formerly employed

at OBC in the Library and Admissions' office.

Mr. Richard Brown joined Campus Operations as a full-time temporary staff member in January. One of his major duties will be that of vehicles' maintenance.

Miss Heather Gage, a grad of '85, began as a full-time temporary Campus Operations assistant in January. In addition to housekeeping activities, Heather will be assisting us with switchboard coverage.

Mrs. Iona Beagan, who had served so faithfully as secretary to the Library since August 1983, has moved to Saskatoon. In February Iona's husband, Ross, commenced as administrator/teacher at Central Pentecostal College in Saskatoon.

OBC SUMMER EVENING SCHOOL

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

COLLEGE CREDIT DIVISION

May-June 1986 July-August 1986

HOW TO APPLY FOR ACCEPTANCE: To be admitted as a student in the College Credit Division of Evening School, you must make special application in advance. Only those who are admitted as fully-qualified students can take courses in the College Credit Division. To receive the application papers, write to the OBC Evening School Office (see address above).

REGISTRATION: Only those people who make special application as described above and who subsequently are admitted into the College Credit Division can register in College Credit Courses. To register for any of the Summer College Courses, you must contact the OBC Evening School Office **before April 25, 1986.**

NUMBER OF COURSES TAKEN: A student may take as many as 4 courses (8 credits) but you should be aware that if you are working an 8 hour day, one course (or at the most two courses) should be the limit. Since each course meets for fewer hours than a two credit course would meet in day school, it is understood that the student will be asked to do extra work to make this up.

TIME: Each course will be taught on the main campus at 25 Ballyconnor Court (Willowdale) in the evening (one night per week for 7 weeks) from 6:30 to 9:30 p.m.

COSTS: Each course has a value of 2 credits, except Introductory Greek. Tuition for each 2 credit course is \$130.00.

SCHEDULE OF CLASSES

CREDIT COURSES

Mondays May 12 to June 23, 1986, 6:30 to 9:30 p.m.

- Contemporary Perspectives on Missions Rev. E. Sikakane
- The Theology of the Pentateuch Dr. Donald Leggett
- The Teachings of Jesus Rev. James Vold

Tuesdays May 13 to June 24, 1986, 6:30 to 9:30 p.m.

- Science and Scripture Rev. Lewis Worrard
- The Psalms as a Devotional Manual Dr. William Foster
- Christian Life Issues in I Corinthians Dr. Erwin Penner

Wednesdays May 14 to June 25, 1986, 6:30 to 9:30 p.m.

- Contemporary Theology - Part I Rev. John Vissers
- The Sermon on the Mount Mr. Alex Parachin
- Methods of Bible Study Mr. Brian Mckenzie

Thursdays May 15 to June 26, 1986, 6:30 to 9:30 p.m.

- The Theology of the Third World Mr. David Mensah
- The Christian Life Rev. John Vissers
- Biblical Leadership for Christian Education Miss Nancy Black

DIPLOMA COURSES

Tuesdays May 13 to June 24, 1986, 7:30 to 9:30.

- God's Ways for Working Women Mrs. Sharon Bell (Coordinator)

Thursdays May 15 to June 26, 1986, 7:30 to 9:00.

- Keyboard Improvisation Dr. Dave Williams

Daily (Monday to Friday) July 21 to August 22

- Dr. Erwin Penner. (8 credits) The Full Year of Introductory Greek (\$544.00 for OBC students and \$592.00 for OTS students)

For additional details, call the Evening School Office 226-6380 (Ext. 20/21).

OBC/OTS FACULTY UPDATE

Dr. Robert Duez

Dr. Duez has served for eight years as OBC academic dean and, for the past year, as Vice President. Commencing July 1, he becomes Vice President for Extension Education. He will supervise development of OBC/OTS extension programs through satellite schools, video-tapes, cassettes, and correspondence courses.

Dr. Terry Tiessen

Dr. Tiessen will join the College in August 1986 as its Vice President. An OBC graduate, he has done some part-time teaching at the College in the past. Presently, he serves SEND

International in the Philippines where he teaches at the Asian Theological Seminary in Manila.

John Wilkinson

Chairman of OBC Christian Education department, Mr. Wilkinson becomes OTS Professor of Youth Ministry on June 1. Soon to receive his doctorate from the Ontario Institute for Studies in Education, he is one of a few Canadians who is a specialist in Christian ministry to youth. His appointment provides the first full-time position in youth ministry in any Canadian theological seminary.

Miss Lillian Scobie

An OBC graduate, Miss Scobie has

served for 22 years as a secretary, an instructor, Director of Admissions, and Registrar. She resigned from the staff in May 1985. (The announcement was inadvertently omitted in the June issue.)

Miss Lorne Arndt

The College recently recognized Miss Arndt's 25 years of faithful service. An OBC graduate, she has served in the accounting department.

Announcing a Two Track Seminar on Canadian Church Planting and Church Growth...

Sponsored by Ontario Theological Seminary at OBC/OTS 25 Ballyconnor Court, Willowdale, Ontario M2M 4B3.

**4 P.M. MONDAY MAY 12 to
4 P.M. THURSDAY MAY 15,
1986**

WITH DR. ANDREW MACRAE,
Principal Acadia Divinity College, together with a number of denominational leaders and Church Growth practitioners.

REGISTRATION: \$50/person after March 1 (including \$10 non-refundable deposit). Phone or on-site registrations after April 1.

ROOM & BOARD: \$75/person.
(Accommodation limited. Register early.)

MEALS ONLY: 9 meal package \$40/person.

For further information contact the seminar registrar at (416) 226-6380. Ext. 69.

Rev. Louis Martin is pleased to announce the opening of his private practice in professional counselling and psychotherapy at:

*2 Sheppard Ave. E., Suite 900 Willowdale, Ont. M2N 5Y7
Telephone: 416-223-7072*

Rev. Martin was a co-founder of Christian Counselling Services, later incorporated as Interdenominational Christian Counselling Inc. He served the agency for nineteen years as counsellor and psychotherapist. For fifteen of these years he was also Executive Director. For the last two years he served as Administrator.

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WINDOW ON THE WORLD

Ian S. Rennie

As I often sit and ponder the work of God at OTS, I am faced with a problem that I know faces many in positions of responsibility in theological seminaries around the world. The issue is, how can a seminary remain committedly and solidly evangelical in its emphases and at the same time be open and basically non-defensive in spirit? This is a most difficult thing to do. It is so much easier apparently to maintain the faith by retreating into a ghetto. But this is not a very effective way to fulfil our mandate to help renew the churches and evangelize the world. On the other hand we can be so open that we end up believing everything, anything and nothing. Neither option seems viable; we must be solid and open at one and the same time.

First of all, to what are we to be open? We in OTS, as a trans-Canadian and transdenominational seminary, need to be open to all the expressions of basically evangelical Christianity in Canada. We must be open to the remarkable Wesleyan heritage of Newfoundland, which exists in sections of the United Church, and among the Salvation Army and the Pentecostals. Then we must be open to the great Baptist heritage in Nova Scotia and New Brunswick in the southern part of the Maritimes around the Bay of Fundy, and to the Highland Scottish Presbyterian inheritance found in the northern Maritime regions. In Quebec there is the stimulating Evangelical Anglican presence in the diocese of Montreal. In Ontario the Wesleyan tradition is still a vital force in the eastern part of the province and in parts of the southwest. There are the people in the Baptist belt, as it is called, which stretches along the northern shore of Lake Erie; there are the Mennonite communities north of Toronto and fanning out from Kitchener; and there are the strongholds of Dutch

Calvinism in the manufacturing belt of the province. On the Prairies there are the strong Mennonite, German, Scandinavian and Ukrainian churches; while on the West Coast there is the burgeoning charismatic movement. Across the country there are many smaller pockets of life as well. To all of these we must be open.

We also want to be open to the Francophone Christians, and to those among our native people, the Indians and the Inuit. Then there are the Third World Christians in our cities, the Chinese, the Koreans, the Blacks and others. We are called to be open to women as well as men; and to newer emphases in training such as urban ministry and youth ministry.

We also want to be open to new light breaking forth from God's Word. What a stultifying attitude it would be if we believed that we fully understood God's truth. And

we need to be open to the movements of God's Spirit which He sends.

At the same time we need to retain the great basics of the Christian faith. We need discernment to tell whether differences affect primary matters of the faith or secondary issues. We need discernment to tell whether new teaching is the unveiling of that which has long been hidden in Scripture or whether it is an unwarranted accommodation to the spirit of the age. We also need discernment concerning movements which purport to be of God - are they of God's Spirit or some other spirit adept at spiritual counterfeit? The great question is how do we retain both love and truth.

The longer I live in this tension the more I am convinced that the only answer is the presence of God in Jesus Christ by the Holy Spirit. The Spirit persuades us that the Bible is





the Word of God, and the same Spirit gives us delight in the great truths of Scripture. When the Spirit makes these doctrines real to us we embrace them and hold them as the very dearest treasures of life. As we sense the presence of Christ in Spirit-directed worship, we are also persuaded all over again of the reality of the content of the Christian faith. As we see the presence of Jesus Christ at work through the gifts of the Spirit our unbelief has a way of being dissipated and we find ourselves believing God. We are solidly committed to God's truth embodied in Jesus Christ by the ministry of the Holy Spirit.

Correspondingly it is Jesus Christ ministered to us by the Spirit who enlarges our hearts. We begin to see that the Body of Christ is larger than just my kind of people. It contains hosts of people outside my social class, my denominational heritage

and my ethnic group. And then the Holy Spirit enables me to see Jesus Christ in them. By His working I am able to be open to my brothers and sisters in Christ, and I would never want to return to the narrow confines of a Christianity where everyone was just like me.

The Spirit not only enables us to be open to new people but also to new truth and to new movements, and at the same time to have discriminating discernment.

How sad it is to see Christians and theological institutions who are dominated by an attitude of fear, defensiveness and isolation. On the other hand how sad to see a Christianity with little form, structure and backbone. But how beautiful to see the Spirit giving both form and freedom, truth and love. May we be like our Lord Jesus Christ, who was full of both grace and truth (John 1:14).

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Mail resumes to Director of Campus Operations, Ontario Bible College, 25 Ballyconnor Crt., Willowdale, Ont. M2M 4B3

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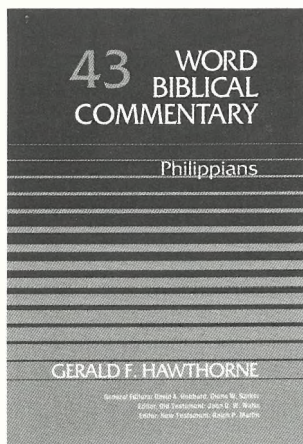
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BOOKS



PHILIPPIANS

(Word Biblical Commentary, Vol. 43)
by Gerald F. Hawthorne. Word
(distributed by G.R. Welch) 1983, 232
pp., \$18.95 (U.S.)

This volume is one of a new commentary series written by evangelical scholars representing a rich diversity of denominational allegiance. The exposition is based on the biblical languages, but the accompanying translation and explanation of technical-scholarly matters make the commentary useful for readers ranging from the fledgling student to the professional scholar.

The format of the commentary makes it relatively easy for readers at different levels to use it profitably.

This commentary is characterized by lucid and fair exegesis, comprehensive and up-to-date use of research in Philippians, and the presentation of new interpretations based on sound exegesis of the text (see the discussion on Phil. 1:27, 28). Therefore, it can be commended as a valuable commentary for serious Bible students.

E. Penner, OBC faculty



STAYING WELL

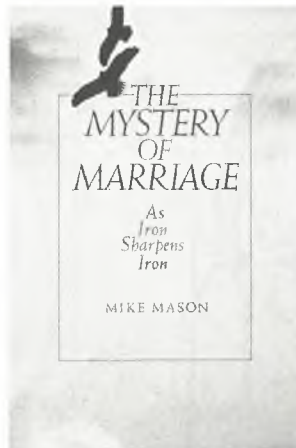
by Richard E. Ecker. Intervarsity,
1984, 140 pp., \$4.95 (U.S.)

The subtitle of the book explains Dr. Ecker's basic concern: "why the good life is so bad for your health." Our modern lifestyle allows us a multitude of choices and we make the wrong ones, endangering our health and abusing our bodies.

Dr. Ecker's explanations of the workings of our body's systems are technical and require concentrated effort to assimilate. Further, the author is sincere and deeply committed to reminding Christians of their need to heed the biblical principle of stewardship.

However, the book is a difficult pill to swallow because he assumes we are eager students ready to absorb all his maxims without question. More seriously, he places a high demand for thoughtful students of life to accept simplistic explanations (and solutions) to all of life's complex problems relating to physical and mental health.

Mrs. Elizabeth Davey
OBC Faculty



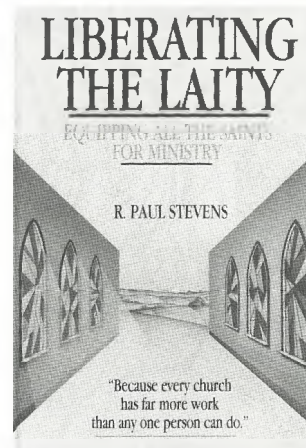
THE MYSTERY OF MARRIAGE: As Iron Sharpens Iron

by Mike Mason, Multnomah
(distributed by Beacon), 1985, 185 p.,
\$15.95

Mason declares, "The whole world is being sharpened by love, but it is in the special fire of covenant relationships that the keenest and brightest edges are being honed" (p. 46). That's the mystery of marriage: it is a trap, a prison that robs us of our freedom to act as independent persons. It is a light, a bright intense searching light, that exposes our true selves to ourselves. Yet it is in this kind of relationship that the fullest experience of freedom and growth are found.

In a market flooded by books on marriage this is a breed set apart. It explores and probes, with astonishing honesty, the disturbing, infuriating and fascinating dimension of the marriage relationship. It sets expectations for those preparing for marriage. It charts new frontiers for those walking the pathway together. It offers hope for those who are hurting and in need of healing.

Wm. J. McRae, President
OBC/OTS



LIBERATING THE LAITY

by Paul R. Stevens. Intervarsity,
1985, 177 pp., \$8.35 (Can.)

The thesis of this book is that "every church has far more work than one person can possibly do." The author's answer is to liberate the laity by equipping them to do the work of the ministry. Books like this abound today. The strength of this one is its well-balanced approach to the Scriptural data, the practical and proven suggestions of how to apply that data in a local church setting, and the insights gained from the author's own pilgrimage as a layman in a tentmaking ministry.

The book has as one of its aims to break down the unbiblical distinction between clergy and laity. For this reason the book deserves a careful hearing from both groups.

Dr. Roy Matheson
OTS Faculty

THINKING CHRISTIANLY ABOUT BUSINESS

Ray Binkley

It's a pity that we evangelicals don't have an Auditor General. If we did, I believe that his report would be truly sensational. It would also be a scandal in that it would include the astonishing fact that the evangelical church (and indeed all of Christendom) has, particularly during the past 75 years, systematically excluded itself from the workplaces of its flock. The church is much more interested in how to gather the flock in from the world than in how to prepare its members to go and minister as they are scattered into the world. Each week professing Christians spend more than half their waking hours pursuing careers, vocations, jobs, callings, etc., in fields which are seen to be "secular"; i.e., any work which is not (i) pulpit ministry/salaried church pastorate (ii) missionary (particularly to a far land) (iii) social worker.

The workplace theology of most churches can be summed up as follows:

Work hard, be honest and moral, tithe, be active in your church and the Lord will bless you with success. (Namely abundance, popularity, respect, power and influence).

Such teaching is misleading and at the root of the "Success Gospel."

The Lord *will* bless our diligence, honesty, morality and generous giving but He does not promise us "success" as defined by the world's standards. He may bless us as we become the chief executive officer of our company. On the other hand He may lead us into bankruptcy so that we can graciously deal with this



situation and redirect our lives in a new, more rewarding area of endeavour.

We are so caught up in the world's infatuation with power and wealth that deep down in our hearts we believe that we will fail personally and our church, company, seminary, Bible college, etc., will fail also unless we cultivate the powerful and wealthy on their terms and methods.

This is false. It reflects our lack of confidence in the Lord. It also reflects how active and effective Satan has been in using the workplaces of the nation as a breeding ground for power

mongering. I define power mongering as the ability to coerce or manipulate people and events according to our own desires. Coercion implies the ability to get others to yield to our wishes even if it is against their own will. Manipulation implies the ability to delude those we seek to influence using Madison Avenue "hype," flattery and propaganda which appeals primarily to the pride and greed of our "target customer group." We evangelicals seem to have forgotten that we are to herald God's Word, not huckster it!

The primary objective of the Centre for Christians in the Workplace is to help build

an infrastructure of services which will challenge, encourage and facilitate Christians living out their "secular" careers as "full-time Christian service."

Remember to pray for the accountants, mechanics, nurses, general managers and stock clerks who are in your life. Pray that the Holy Spirit will lead us in a revival of the workplace! Show us, dear Lord, how to demonstrate justice and love not only at the interpersonal level but also at the level of our social structures.

Let's uphold one another as we seek to establish "beachheads" in the long abandoned battleground of the workplace.

FACULTY FOCUS



Dr. Daniel Kelly, Professor of Missiology at OTS since 1983, came to his post with a diversified educational and work experience background.

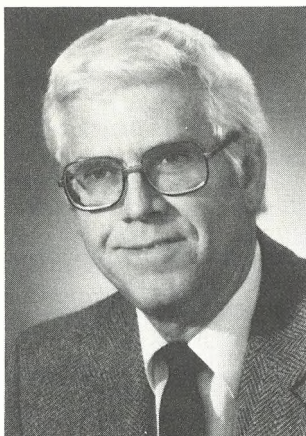
He served in the Canadian Armed Forces from 1950 to 1970 where he attained the rank of Lieutenant in the army and saw service in Canada, United States, and Korea. Following military service, he joined the Federal Dept. of Indian Affairs and served until his resignation in 1970 as

director of economic development in the Yukon.

A graduate of Briercrest Bible Institute, Regent College (M.C.S.), and Fuller Theological Seminary (M.A., D.Miss.), he has also had service as a missionary under North America Indian Mission and was director of the Inter-Mission Candidate School from 1977 to 1983.

Toronto-born, he and his wife live with their daughter, Jacki, who is a student at OBC. Mrs. Kelly is a worker with natives at Scott Mission in downtown Toronto. Their other two

daughters are homemakers, and their son is a member of the RCMP. The Kellys are members of the Mennonite Brethren Church, and he is director of church extension for the Ontario Conference of Mennonite Brethren Churches. The author of two books, Dr. Kelly looks forward to completion of a Ph.D. program at Fuller Theological Seminary, where he hopes to major in Canadian church growth.



Dr. Donald Leggett, Professor of Old Testament at OTS, was born in the United States. He is a graduate of Dickinson College (B.A.), Reformed Episcopal Seminary in Philadelphia (B.D.), and Westminster Theological Seminary (Th.M.). In 1974, he received the degree of Bachelor of Theology from Free University of Amsterdam.

Dr. Leggett has taught at OBC/OTS since 1964. He is one of only two OTS faculty

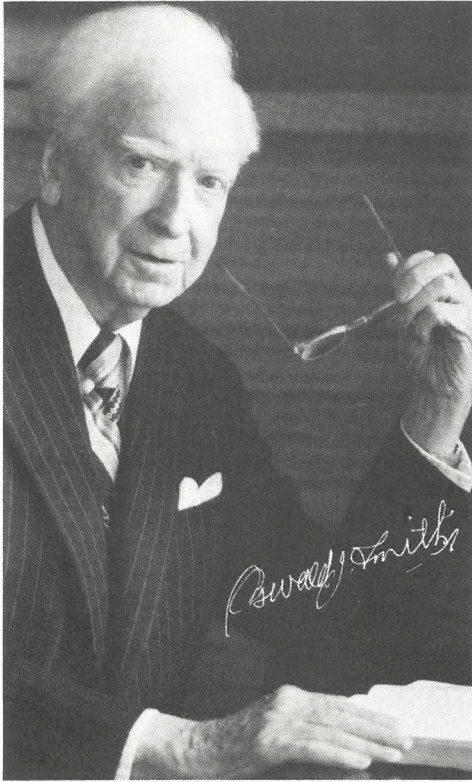
members whose service dates back to the two institutions whose merger in 1968 led to establishment of Ontario Bible College and eventually Ontario Theological Seminary.

He serves with two other ministers on the pastoral staff of Village Green Baptist Church in London and is one of the founders of Faith Community Christian School (grades 1-8) in that city.

Dr. Leggett is author of a book, *The Levirate and Goal Institutions in the Old Testament* and contributed

about 20% of the articles which appear in *The Topical Chain Study Bible* (Thomas Nelson). He hopes to complete in the future a semi-popular book on key chapters of the Old Testament and on the Ten Commandments.

He and his wife, Linda, are parents of four children and live in London where he first became identified with London College of Bible and Missions, one of the predecessors of OBC/OTS.



DR. OSWALD J. SMITH

One of the college's most distinguished graduates, Dr. Oswald J. Smith (1912) passed on to be with Christ on January 25th. Recognized as a Christian leader of international stature, he was described by Dr. Billy Graham as "The greatest combination pastor, hymnwriter, missionary statesman, and evangelist of our time."

Founder of the Peoples Church in Toronto in 1928, he stressed throughout his own ministry and that of the church the priority of evangelism and world missions. As a result, Peoples Church was the spiritual birthplace of many and has, since its inception, given over \$23 million for international missions.

Dr. Smith was also author of dozens of books and booklets which were translated into many languages. In addition, he was one of the most prolific hymnwriters of our time. Authoring such well known gospel songs as "Song of the Soul Set Free" and "Then Jesus Came."

Thousands of people paid tribute to him in the two days prior to his funeral, and the Peoples Church auditorium and overflow room were packed for the service at which his long-time friend Dr. Billy Graham spoke.

In 1968 Dr. Smith was designated OBC alumnus of the year.

OBC/OTS CALENDAR 1986

March 10-11	The OBC Experience
March 14-23	OBC Chamber Choir Tour to Northern New York and Southern Ontario (Lake Ontario area)
March 18, 20	OBC Evening School Registration - Diploma Division - Part II, Spring Semester
April 12	Semi-Annual Board and Corporation Meeting, 10:00 a.m.
April 16	OBC Baccalaureate Service, Hooper Chapel, 10:00 a.m.
April 19-May 11	OBC Octet Tour to Western Canada
April 25	OBC Graduation Banquet
April 26	OBC Graduation, 7:45 p.m. at Peoples Church, 374 Sheppard Ave. East, Willowdale
April 27-May 7	OBC Chorale Tour to Northern States and Southern Ontario (Lake Erie area)
May 9-10	Music Ministry Conference '86 at OBC.
May 10	OTS Graduation at 7:45, Bayview Glen Church, 300 Steeles Ave. East, Thornhill
May 12-15	Canadian Church Planting and Church Growth Conference at OTS
May 12-June 26	OBC Summer Evening School
May 15-June 26	OTS Tuesday/Thursday evening course: Gospel of Luke
May 27-Aug. 19	OTS Urban Ministry course at Yonge St. Mission
July 21-Aug. 22	"Crash" Greek
Aug. 4-15	OTS Summer Session
Aug. 18-23	OTS "Build Your Faith" Series

Joy in Caring Seminar

Ministry to the handicapped will be the theme of a "Joy in Caring" seminar to be held on Saturday, November 1, on the OBC/OTS campus. Sponsored by Women Alive and OBC/OTS, this seminar will challenge and instruct pastors and other Christian workers to become involved in outreach to the growing number of handicapped in their communities. The seminar will feature Ken and Joni (Eareckson) Tada.

Joni will also address a large public rally which will be held in the Toronto Convention Centre on the evening of October 31. Admission to the rally will be by ticket only. It is expected that residents of Metro Toronto and southern Ontario will pack the new facility to hear the popular speaker.

In addition to participating in the seminar and rally, she will address OBC/OTS students, handicapped people and their families, and a pastors' luncheon. Paralyzed in 1967, Joni is author of two best-selling books, *Joni* and *A Step Further*.

For further information write or phone: Mrs. Arlene Bowie, c/o Women Alive, 89 Dunlop St. E., Suite 101, P.O. Box 911, Barrie, Ontario L4M 4Y6 (705) 726-3803, or phone OBC/OTS at (416) 226-6380.

NURTURING EACH WOMAN

The NEW Group, meeting about three times a year at OBC/OTS, has as its purpose to NURTURE EACH WOMAN. This is done by planning meetings with noted speakers, worthwhile seminars, and a time for fellowship and getting to know one another. It has been a wonderful way to build one another up in our most holy faith, while keeping abreast of the activities and needs of the schools.

There is a "nurturing" that can take place from the outside, but unless it is matched by a "nurturing" by the Holy Spirit on the inside, we will still be ruled by our emotions and our feelings. As we well know, this will affect our spiritual well-being, as well as those with whom we live and work.

I came across a little book called "HOPE IS..." by Beulah Wood. She wrote it out of the anguish of the loss of her husband in the mountains of Nepal during their missionary service in that land. With a strong faith in Christ, she has faced this severe crisis and learned the

reality of hope. Not as a heady unfounded optimism, but as a solid certainty in God that makes, as she says, "death worth dying and life worth living." There is a great deal of difference between the "I hope so" of our world and the hope that has kept Beulah going as a young widow with four little daughters.

Have you and I got that kind of hope? The dictionary defines hope as "assured reliance on the character, strength or truth of someone or something." What a wonderful definition! That 'someone' is God, as unknown to most of the people around us as He was to the Greeks of Paul's day. That 'something' is His Word, the only authoritative revelation of truth. The two are inextricably entwined. With this kind of foundation, our hope is not a vague wish that things will turn out all right in the end. It is SURE - we can stake our life on it. Beulah Wood chose 42 verses about hope that strengthened and encouraged her, and gave her light in the dark valley. There is no better way for us to nurture ourselves than to

rest our hope on the promises of the Word of God. They are more solid than the ground under our feet that can be devastated by natural or man-made disasters. We need to praise God with the words of the hymnwriter - HOW FIRM A FOUNDATION YE SAINTS OF THE LORD IS LAID FOR YOUR FAITH IN HIS EXCELLENT WORD. For undergirding our hope is the God who never changes!

We need hope that is not vacillating. Hope that does not change with our moods, with the seasons of our lives, and even with events that drastically change our circumstances. The early Christians were

characterized by their hope despite the despair and depravity of the pagan world around them. Peter tells us that our hope is grounded in the resurrection of Jesus Christ. Hope is our helmet, we are saved by hope, and we worship and pray to the God of Hope. Wherever we are in our Christian pilgrimage, and whatever our circumstances, we need to say again and again with Job: "I KNOW THAT YOU CAN DO ALL THINGS. NO PLAN OF YOURS CAN BE THWARTED." (Job 42:2).

Ninette Di Gangi is an author, speaker and wife of Dr. Mariano Di Gangi, OTS.



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The Centre for Christians in the Workplace Announces...

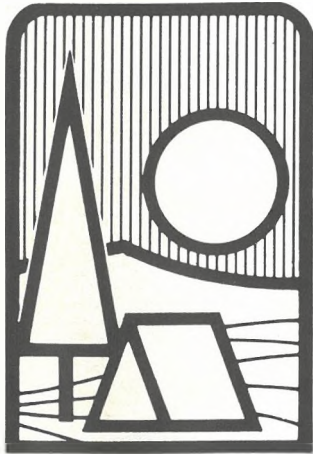
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- Date:** A weekend convenient to your group
- Location:** A location convenient to you OR Ontario Theological Seminary
25 Ballyconnor Court, Willowdale, Ontario M2M 4B3
- Instructor:** Ray Binkley, Former Manager of Computer Services for Shell
Canada Ltd. Presently Adjunct Faculty Member, OTS.
- Cost:** \$25.00 Advance or \$30.00 Same Day Registration (Plus \$10.00
for spouse.) Price includes dessert Friday & lunch on Saturday.
- Call Ray Binkley/Linda Boswall at 226-6380. Group Sizes: Min. 12 - Max. 35.

CHRISTIAN CAMPING



Camping and camps today represent a substantial feature and impact on our way of life. Each year thousands of churches and church workers are involved in some aspect of camping. Camp facilities represent a major investment of churches and church related organizations. And each summer, for better or worse, increasing hundreds of children, young people, and adults are having a Christian camping experience.

Years ago, OBC had the vision and foresight to realize the need for equipping men and women for full-time leadership in the area of Christian camping. As a result, a major in Christian Education/Camping was established under the

leadership of John H. Wilkinson, presently Chairman of the Christian Education Department. Today it has expanded to include a Pastoral/Camping and a Missions/Camping major with approximately one out of seven declared majors involved in this field of study.

More and more of our "camping" students are now looking beyond the North American context to serve their Lord through camping overseas. During our past Missions Conference, an entire day was devoted to camping and missions. John Pearson, Executive Director of Christian Camping International/U.S.A., was the guest speaker and he challenged our students to full-time mission work through camping. Many missionaries on campus clearly pointed out the exciting opportunities existing today to serve the

Master through the vehicle of camping overseas.

For some grads it will mean a full-time vocation and for others their camping ministry will be combined with another form of service - youth work, church planting, and the like.

The camping major offered at OBC is second to none in Canada. It presents a broad range of camping courses (counselling, programming, administration, day camping, special populations, and camp skills) and has a heavy emphasis on field work and practical camping experience. Students come from throughout Canada for this program and many of the graduates have gone on to give leadership in our Canadian camps.



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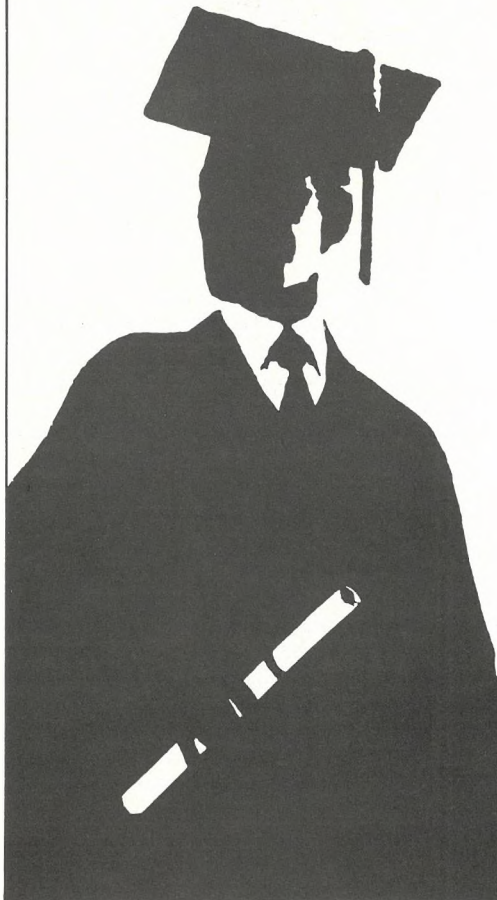
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YOU ARE INVITED TO ATTEND!

**Ontario Bible College
1986 Graduation Service
Sat., April 26, 7:45 p.m.**

Peoples Church

374 Sheppard Ave. East,
Toronto, Ontario (Doors open at 6:15 p.m.)

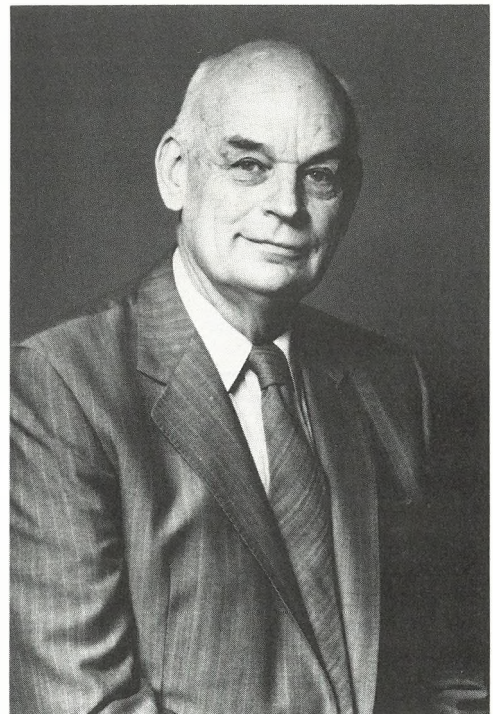
BACCALAUREATE SERVICE: O.B.C. CHAPEL
25 Ballyconnor Court, Willowdale, Ontario
Wed., April 16, 1986

**Ontario
Theological
Seminary
1986
Graduation Service
Sat., May 10, 7:45 p.m.**

BAYVIEW GLEN CHURCH
300 Steeles Ave. East,
Thornhill, Ontario

Guest Speaker

DR. KENNETH MacMILLAN
Director, Church Relations
World Vision, Canada

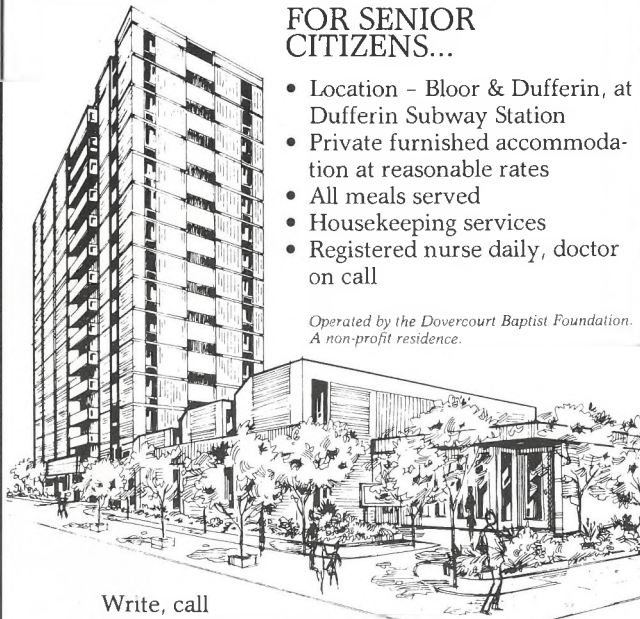


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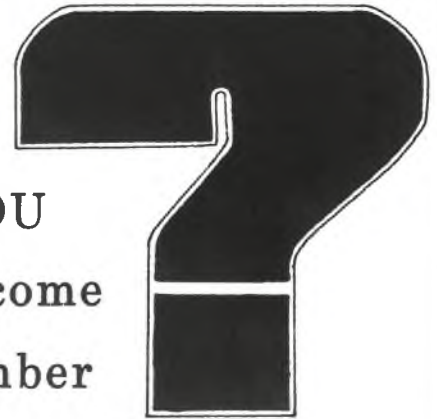
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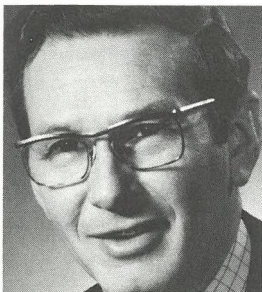
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FREE WILLS SEMINARS

To You Who Now Have a Will



These Seminars are for you too. It is probably some time since your will has been updated. There has been a significant amount of new information in recent years, and the situation of your extended family is changing. The omission of one or two

paragraphs from your will could cause considerable legal entanglement which could result in less benefit to your heirs, particularly if you have grandchildren. The traditional language of a will is seldom comprehended by the layman. Those who attend the seminars invariably express appreciation for the practical clarifications on numerous important points. One man in his seventies, who had a will, attended a seminar with reservations as to whether it would be beneficial to him personally. But after staying behind for extra questions he remarked; "the whole session was very profitable."

This seminar will help you to insure that your desires for the use of your estate will be fully realized.

Future Seminars

MARCH 24, 1986 **NEWMARKET**
 Grace Church, 221 Carlson Dr.

MARCH 31, 1986 **WESTON**
 Richview Baptist Church, 1548 Kipling Ave.

APRIL 17, 1986 **HAMILTON**
 West Highland Baptist Church, 1045 Garth St.

APRIL 21, 1986 **HAMILTON**
 Philpott Memorial Church, 84 York Blvd.

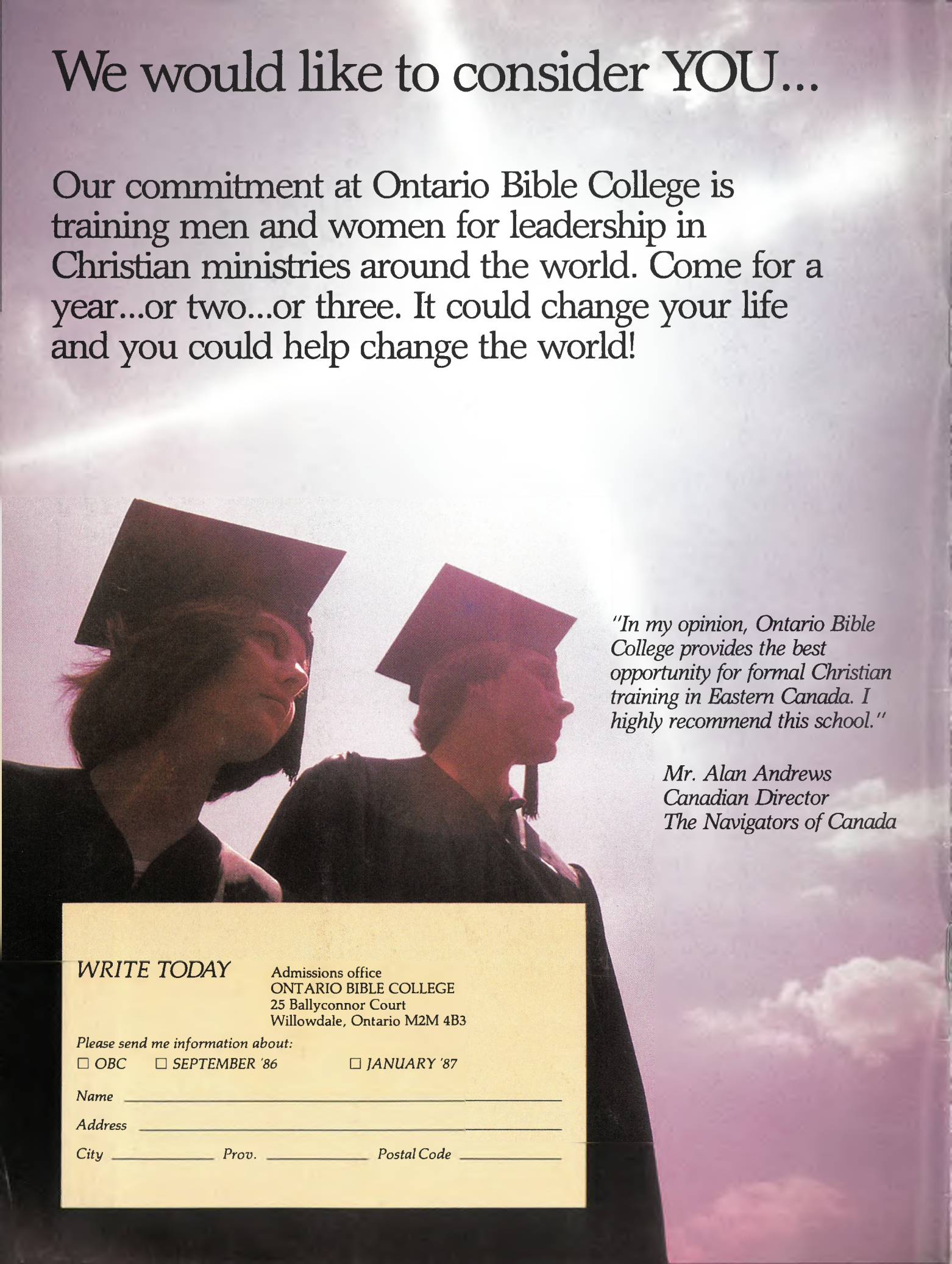
MAY 5, 1986 **BELLEVILLE**
 Parkdale Baptist Church, 514 Sidney St.

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*Mr. Alan Andrews
Canadian Director
The Navigators of Canada*

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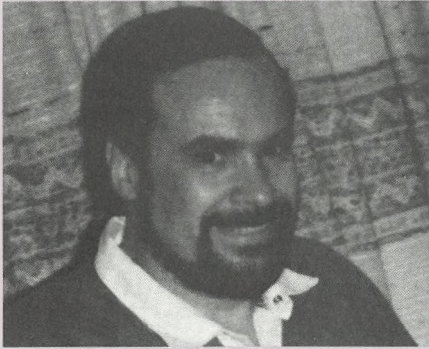
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Alumni Communique

VOL.92 NO.1 SPRING 1986

Alumni Association of Ontario Bible College
Ontario Theological Seminary



A Direct Line to Hope

by Karen Homer

The phone rings twice. Twisting the cord nervously, the caller debates whether to hang up.

"Christian Distress Clinic," answers a warm, relaxed voice.

"Yeah, I need to talk to someone," stammers the middle-aged man.

"But I don't know who to turn to."

"Can you tell me what's troubling you?" gently probes the clinic's director, Bruce Doney.

As the conversation unfolds, Doney learns the caller is a suburban pastor who is having an affair.

"I never dreamed I'd come to this," choked Peter. "But Margaret, our pianist, and I spent so much time together at the church that it just sort of, well, happened."

Now Peter's life is a knot of guilt and deception. His marriage, career and family are collapsing. He's terrified to confide in friends but he finds comfort in the anonymity of this call and Doney's caring, non-judgemental attitude.

Doney, an Ontario Bible College graduate (1967) who founded the clinic in Oct. 1974, doesn't find this situation shocking or even unusual. His telephone crisis intervention centre has received more than 53,000 calls from hurting people. Seventy percent of the callers are Christians. The top three problems they cite are loneliness, anxiety and family conflicts. The clinic's eight volunteer "befrienders," as Doney calls them, who man the phones are not professional counsellors but they are skilled listeners.

It was calls from people like Peter that prompted Doney to start a separate

ministry for Christian leaders and their spouses. His survey of 100 Metro clergy of many denominations confirmed the need for such a service.

"Pastors are proud people in power positions. This often prevents them from seeking help from their peers," commented Doney.

Most ministers who phone the distress line are from out of town. Local pastors fear that their voice might be recognized, said Doney, who personally handles these calls. Problems range from church splits to personal immorality. Compared to the main line which averages 5,000 calls annually, this branch has been slow to take off. However, Doney feels it's worthwhile if he has helped to restore even one leader.

While studying at OBC Doney planned to be a pastor himself. However, there was one snag.

"I'm a devout coward when it comes to speaking in front of people," he laughed. Something dramatic would have to happen to get him behind a pulpit. He landed behind a hot-line switchboard instead.

For two years after graduation, Doney volunteered at the Toronto Distress Centre (a telephone counselling service) where his adroitness in one-to-one relationships proved invaluable. Convinced of a need for spiritual emphasis, he planned to develop a part-time Christian telephone ministry and maintain his job with World Vision. But the Lord altered that idea. Ironically, it was through a teenaged girl whom Doney led to faith on the phone that God communicated the vision for a full-time outreach to troubled Christians. Three months later the clinic was operating; its \$24,000 annual budget provided solely by donations from individuals and churches.

One goal of the Christian Distress Clinic is to act as a bridge between counselees and churches.

"We support the local church and are not out to do its job," explained Doney. Callers needing indepth counselling are encouraged to consult their pastors and interested non-believers are referred to congregations suited to their needs and personalities.

But not all pastors are able to counsel, said Doney, and some church members are too embarrassed to discuss deeply personal problems with them. That's where the clinic comes in. "We simply try to steer sheep, that are wandering around bloodied, back into the flock," Doney commented.

Janet was one such wounded person.

"I'm ending it tonight," she sobbed into the receiver. Janet was dying of an incurable illness and she had recently been raped by a man who professed to be a Christian. What, she demanded, was the point of living?

Doney spent more than three hours on the line with Janet. He had to get her to what he calls the "turning point" - where the suicidal person transcends his or her ambivalence towards life and toys with the idea of carrying on. Finally, Janet decided to give the world another shot.

Hope is *the* thing callers are looking for. "Sometimes I picture the person cowering in a small, black room," remarked Doney. "It's my job to help them find the window. You can't just say, 'Jesus is the Light. It's been nice talking to you.' For some, you may be the only Jesus they will ever know."

Although he welcomes opportunities to witness, Doney believes love demonstrates true faith.

"We are not Bible machines," he says emphatically. "The 'Christian' in our name must communicate 'love without strings attached.' Our volunteers must overcome any misguided compulsion to witness. You may get your point across but the person may never call again."

One woman called the clinic regularly for three years before becoming a Christian. "People know they can phone here anytime for help and for hope," added Doney.

Doney asks himself in each situation how Christ would respond. "Would he tell someone who is suicidal 'Don't do it! You'll go to hell!' Of course not! He would show love and empathy for his or her situation."

That loving empathy inspired Pamela, an incest victim, to break the silence.

The abuse began when she was eight and continued into her teen years.

HOMECOMING '85

Although the attacks had stopped, years later Pam was so emotionally ravaged that she could hardly speak. She listened intently as the Distress Clinic befriender told her of Christ's desire to heal her mental scars. Pam became a believer and joined a church. Her later calls to the clinic revealed a more relaxed, self-confident woman. She bubbled with stories about the difference Christ was making in her life. Eventually, His love empowered her to forgive her violaters. The terror that had once characterized her life slowly diminished.

After graduation from nursing school, Pam entered Bible college to learn how to help others. Doney is quick to point out that all of Pam's inner conflicts haven't evaporated. Her liberation and healing continues.

It's people like Pam that motivate Doney to keep answering the phone. Researchers claim that one hour on a crisis line can equal the stress of an eight hour work day. "If that's true," quips Doney, who logs a 50 hour week, "I should be in a padded cell."

Yet, after 11 years of ministry, Doney shows no signs of the burnout and cynicism often common among case workers, parole officers and other social professionals. "I'm optimistic after hearing even the most hellish things because I see God making drastic changes in people's lives. That gives me hope."

If you need advice or encouragement call the Christian Distress Clinic 923-8263 Monday -Friday, Noon - Midnight.

Christian Leaders Line 923-7201 Monday - Saturday, 9 a.m. - 12 p.m.

Bruce Doney is married with two children. His daughter, Judy (B.R.E. '85) is now ministering with S.I.M. His wife, Eleanor, teaches in a Christian school and his son, Jeffrey, attends Ridgetown College of Agricultural Technology. Bruce says his dog doesn't do a thing.

Karen Homer (OTS '80-81) is the Yonge Street Mission's public relations co-ordinator. She is a freelance writer who serves on the OBC/OTS Alumni Executive.



The Class of '35, Golden Milers, honoured at Homecoming '85.

Tapes are being made available of Dr. Ravi Zacharias' message from Alumni Homecoming, October 19/85. The cost is \$5.00 per tape plus \$1.00 postage. Please contact the Alumni Office at OBC if you are interested in purchasing such a tape.

ALUMNA OF THE YEAR



DR. OLIVE SHELL '44 receiving plaque from MRS. LAURINE SCHMELZLE, BRE '67 past-president of the Alumni Association

The Awards Committee selected Dr. Olive Shell, graduate of the Class of 1944, to receive its Alumna of the Year Award.

The Alumnus/Alumna of the Year Award is given to a graduate who has been graduated at least ten years, has excelled in some area of Christian service, and exemplifies the servanthood spirit of OBC/OTS.

Olive has given, and is still giving outstanding Christian service both as Literacy Consultant and Linguist with Wycliffe Bible Translators.

She represents many of our OBC/OTS alumni who are faithfully, energetically, and effectively serving Christ and His world-wide Church.

HOMECOMING '86

"Homecoming '86 Schedule"

DATE: October 18, 1986

THEME: "Encouraging one another"

SPECIAL SPEAKER: Dr. Rod Wilson, Faculty, OTS

OBC/OTS DEVELOPMENTS: Dr. Bill McRae OBC/OTS
President

ALUMNUS OF THE YEAR

CLASS OF '36 HONOURED

CLASS REUNIONS: '36, '41, '46, '51, '56, '61, '66, '71, '76, '81



Details to follow in the next *Recorder* issue.

SPONSOR-A-STUDENT PROJECT

The actual operating expenses of our two institutions are significantly higher than income from general contributions and students' fees.

On a per student basis, the annual shortfall amounts to approximately \$1110 or \$555 per semester.

Your alumni contributions to the S.A.S. program will help bridge the gap to make possible the training of more than 625 College/Seminary students in over 30 denominations for effective Christian service in Canada and other places.

Let's continue to help OBC/OTS and our students in this meaningful and practical way!

We are asking our alumni to contribute to the total of \$120,000 by May 31, 1986. Many of you have given and, as of December 31, we have achieved approximately \$56,000. This leaves a balance of \$64,000 to be raised by May 31, 1986. If you have not responded as yet, please prayerfully consider making a contribution in the next few weeks.

Your gift does make a difference. If each of our Alumni gave \$30 our needs would be met.

Alumni Project Contributions

The Alumni Executive has agreed that all contributions for approved projects be *specifically designated* (library books, office equipment, or residence furnishings, etc.) and that if there are *not sufficient* monies received for the specified project by the end of the current fiscal year (May 31), then these monies so donated will become (on written agreement of class representative) part of the *general alumni contributions*.

Scholarship Fund

Many of you have been faithful in designating gifts for our Alumni Scholarship Fund. Now is the time to replenish this fund so that qualifying students will not be disappointed when they need their money. Here is another avenue of service to OBC/OTS!

Class Projects

Each class that feels that they would like to undertake a collection of funds for any particular project is kindly asked to check first for approval of that project (list available) *before* proceeding. This will be beneficial for all concerned. We appreciate classes designating their gift either "towards" a particular project or "to be used where most needed." Thank you.

KEEPING IN TOUCH

DEATHS

Mrs. Evelyn Almas (HARROW '29) on Sept. 3/85, in Oakville, ON.
Mr. Charles Bolton ('28-'30) on Nov. 6/85, in Ajax, ON.
Mrs. Vera Crosley (TASSELL '26) on Mar. 26/85, in Toronto, ON.
Mrs. Laura Doherty (ARNOLD '60) on Aug. 8/85, in Owen Sound, ON.
Mr. Hubert E. Fisher ('26) on July 1/85, in Vancouver, BC.
Mrs. Mae Hornshaw (GOTCH '27-'29) on Oct. 28/85, in Orillia, ON.
Mrs. Margaret Simpson (EDWARDS '39) on Nov. 23/85, in Agincourt, ON.
Dr. Oswald J. Smith ('12), on Jan. 25/86, in Toronto, ON.
Rev. M. Chester Steeves ('56) on Sept. 12/85, in Halifax, NS.
Mrs. Olive Taylor (REDFERN '28) on Nov. 5/85, in Toronto, ON.
Mrs. Etta VanNostrand (CALE '12) on Nov. 28/85, in Aurora, ON.

MARRIAGES

Miss Linda Carr, B.R.E. '81, to Mr. Brian Crawford, B.Th. '82, on Sept. 21/85, at Melrose Baptist Church, Toronto, ON.
Miss Ruth Collett, B.R.E. '78, to Mr. Frank Robert Nagy, on Sept. 28/85, at Richmond Hill Baptist Church in Richmond Hill, ON.
Miss Barb Foster, B.R.E. '82, to Mr. Roy Harvey, on October 19/85, at Bridletowne Park Church, Toronto, ON.
Miss Jo Anne Hill, B.R.E. '79, to Mr. Paul Haydyn, on May 4/85. Presently residing in Willowdale, ON.
Miss Enid Hurst, Dip. '65, to Mr. Paul Berard, on Aug. 17/85, at Bayview Glen Church, Willowdale, ON.
Miss Dawne Elizabeth Mowbray '80-'81, to Mr. Timothy Russel Krause, on June 21/85, at Redwood Park Alliance Church, Thunder Bay, ON.
Miss Wendy Stuart, B.R.E. '85, to Mr. John Reaume, '83-'86, on Dec. 14/85, at Markham Missionary Church, Markham, ON.
Miss Valerie Webb, B.Th. '86, to Mr. Doug Clutton, OTS Cert. '85, on Dec. 21/85, at Westview Baptist Church, London, ON.

BIRTHS

Marilyn Faye, to Mr. & Mrs. Barry Archer, '77-'78 (MARILYN PERRIN '77-'78) on Sept. 23/85, Calgary, AB.
Joel David, to Rev. & Mrs. Michael Bells, M.Div. '84, on April 23/85, Mt. Albert, ON.
Alyssa Kwon-Kay, to Rev. & Mrs. Samuel Chan, M.Div. '82, on Oct. 5/85, Agincourt, ON.
Rebecca Elizabeth, to Mr. & Mrs. Robert Cousins, B.Th. '80, on Oct. 22/85, Kapasabet, Kenya, Africa.
Joel Nathaniel, to Mr. & Mrs. Tim Duffield, B.R.E. '85 (ELLEN HALLIDAY, B.R.E. '81), on June 8/85, West Port, ON.
Elizabeth Grace, to Mr. & Mrs. John Dyck (JUDY HEINTZ '70-'71), on May 11/85, Dartmouth, N.S.

Matthew Scott, to Mr. & Mrs. Bruce Good (GINNY DORSCH, B.R.E. '81), on Sept. 16/85, Kitchener, ON.

Christina Joy, to Mr. & Mrs. Gary Horst, M.Div. '84 (BRENDA '80-'81) on June 10/85, Stratford, ON.

Kathryn Joy, to Mr. & Mrs. Richard Laybourn, B.R.E. '76, on Sept. 19/85, Moncton, NB.

Jared Robert Henry, to Rev. & Mrs. Robert MacGregor, B.R.E. '79 (ELEANOR CONDON '75-'76), on March 11/85, St. Mary's, ON.

Joanne Elizabeth, to Mr. & Mrs. Howard Martin (BONNIE PORTER '75-'76), on March 14/85, Palmerston, ON.

Jason David, to Mr. & Mrs. Gary McClelland (CHRISTINE NOLAN '75-'76), on Sept. 6/85, Beaverton, ON.

Rebecca Ann, to Mr. & Mrs. Dean Michaelis (LINDA BRINSTON, B.R.E. '82), on Dec. 10/85, Parry Sound, ON.

Christian Ruth Margaret, to Mr. & Mrs. Robert Millar (DEBORAH DOYNE, B.R.E. '77), on July 18/85, Caronport, SK.

Sarah Elizabeth, to Mr. & Mrs. Gord Patton (CAROL JENNINGS, B.R.E. '85), on Sept. 18/85, Toronto, ON.

Rebekah (Shira) Joy, to Mr. & Mrs. Malcolm Ross, B.R.E. '82 (ELIZABETH MOREY, B.R.E. '81), on Dec. 2/85, Toronto, ON.

Esther Joy, adopted to Mr. & Mrs. Roy Tibbit, B.R.E. '72, born on Jan. 27/85, Philippines.

Wesley James, to Mr. & Mrs. Norman White (ROSEMARY PAULS, B.R.E. '79), on July 6/85, Fredericton, NB.

Ryan Bradley, to Rev. & Mrs. Stephen Harnadek (RUTH PARR, B.R.E. '77), on May 16/85, London, ON.

GENERAL NEWS

Miss Lorna Arndt, Chr. Ed. '50, has celebrated her 25th anniversary of serving at OBC/OTS.

Mr. Ross Beagan, M.T.S. '85, M.Div. '86, will be serving as College Administrator/Teacher at Central Pentecostal College, Saskatoon, SK, effective Feb./86.

The Golden Miler Class of 1935 presented Miss Freda Blair '35 with a commemorative plaque for her being class secretary for 47 years.

Miss Connie Hamacher, B.R.E. '84, is presently serving as the University of Lethbridge IVCF Staff Worker, Calgary, AB.

Mrs. Douglas Moore (KIM RAYMER '79-'81) has completed a Master in Education degree at the Ontario Studies in Education, Dec./85.

Rev. Bud Penner, B.Th. '64, was appointed Superintendent for the Western Region for the Associated Gospel Churches.

Miss Diane Sawicki, B.R.E. '83, is serving with the Bible Club Movement of Canada as Missionary teacher, Kingston, ON.

Miss Heather Smith, B.R.E. '80, is serving fulltime as a mission worker with Y.W.A.M., Willowdale, ON.

Miss Cheryl Valcourt, B.R.E. '85, is presently serving at Christian Horizon, Toronto, working with handicapped adolescents.

Miss Jane Voshart, B.R.E. '83, is now serving as Office Manager at Thornhill Community Church, Thornhill, ON.

Miss Marlene Suk, B.R.E. '85, is presently serving as the camp registrar at Muskoka Woods Camp office, Toronto, ON.

MISSIONS

Rev. & Mrs. Victor Baker '53 (RUTH MURDOCK, Dip. '59), are officially retiring from A.E.F. as of Dec. 31/85.

Miss Doreen Barrie, '45 has returned to Moundou, Republique du Tchad, (T.E.A.M.)

Rev. & Mrs. William Cameron (JEAN RENDLE '49) have retired from T.E.A.M. in Chad, June/85. Presently they serve the Lord as they reside in Cambridge, ON.

Mr. & Mrs. Tim Kevern (LINDA BUSSEY '69-'71) have returned from Indonesia. They are presently serving in Waxhaw, NC at the Wycliffe- JAARS Center. (WBT).

Miss Beverley Kuehl, B.R.E. '70, is on furlough from Ghana, Africa. Beverley was involved in church planting and printing ministry at Berean Baptist Church in Accra, Ghana.

Mr. Barry Mackey, B.R.E. '73, is presently serving with World Relief Canada as Director of Overseas Ministries. The Mackey family resides in Scarborough, ON after serving in India for the past 20 years.

Miss Ethel Parker '48 is on furlough from Brazil, Dec./85. Presently she resides in Burlington, ON. (U.F.M. Int'l).

Mr. & Mrs. Stephen Parr, B.Th. '79, will be serving in Zambia with A.E.F. Stephen will be teaching at Chizela Bible Institute and Marcella will be engaged in community health.

Rev. & Mrs. Raymond Watts, B.Th. '61 (DINA ZUNNEBERG '58), are on furlough from Kapsabet, Kenya, Africa. (A.I.M.).

PASTORAL NEWS

Rev. Michael Bells, M.Div. '84, is now pastoring at Mt. Albert Missionary Church, Mt. Albert, ON.

Mr. Michael Blair, B.Th. '81, is serving as Urban Pastoral Resident at Walmer Rd. Baptist Church, Toronto, ON.

Mr. Richard Laybourn, B.R.E. '76, commenced his ministry as assistant pastor of the Newcastle United Baptist Church, Newcastle, NB, Jan./86.

Rev. Robert Lewis, B.Th. '80, is now pastoring at Forest Baptist Church, Forest, ON.

Rev. Kelvin Mutter, B.Th. '78, is presently serving at Wheatley Baptist Church, Wheatley, ON.

Rev. Dorman Quinton, B.Th. '69, is pastoring at Edgerton Street Baptist Church, London, ON.

Mr. Brian Reynolds, B.Th. '85, is presently pastoring at Westburne Alliance Church, St. Catharines, ON.

We regret that our space limitations prevent us from including every news item that we receive.



LIGHT



CHRISTIAN BLIND MISSION INTERNATIONAL

“TWELVE MONTHS AGO I COULD HAVE TORN MY EYES OUT”



Last year, this young African teenager was going blind. Her eyes were racked with pain. She would have done anything to relieve the agony — yes, even to the point of plucking out her own eyes! Along with hundreds of others, she had become a victim of trachoma which eventually leads to blindness, unless it is treated effectively.

But that tragedy was averted by Christian Blind Mission International. One of their mobile eye clinics found her in her home village, deep inside the Southern Sudan.

Deganish was treated with antibiotic ointment — tetracycline. And now you can see the results, in the happy, smiling face of the girl.

Many months later Deganish met the CBMI team again. Joyfully she expressed her deep gratitude for having been saved from the terrible fate of lifelong blindness, in the nick of time. More than that, through CBMI's sight-saving ministry, she has made a commitment to the Lord Jesus, her Savior.

“Now I ask you,” she pleaded, “please do not forget to pray for us. I am so happy that through the course of medication you gave to each one of us, and your compassionate care, so many in my village have been saved from a lifetime of blindness — and eternal darkness.”

TRACHOMA

ONE OF THE SCOURGES OF DEVELOPING COUNTRIES, WORLDWIDE

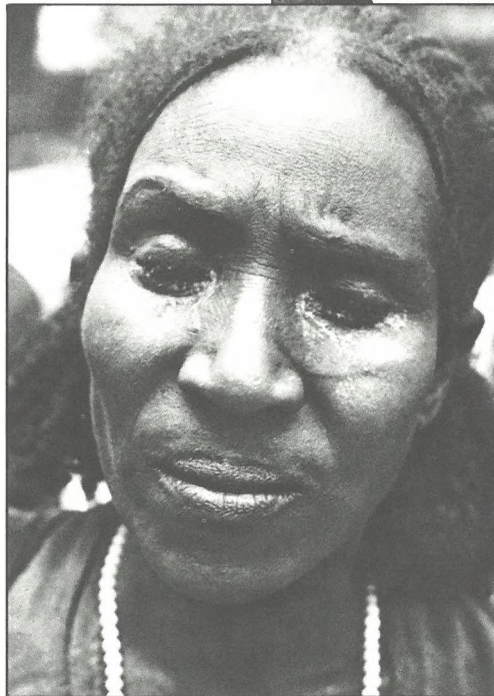
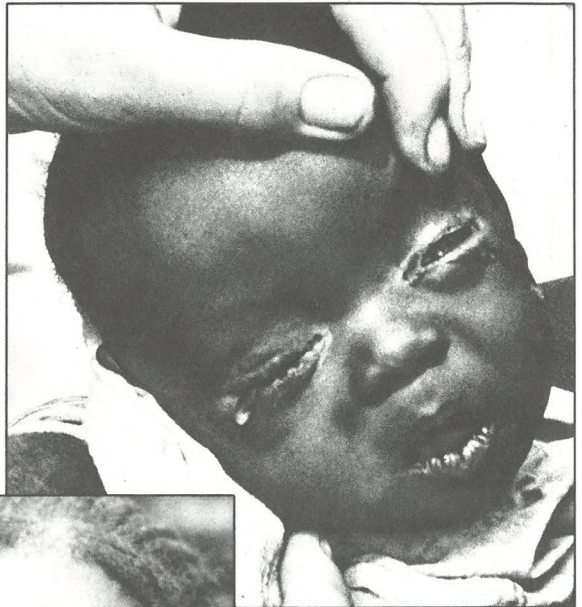
- 3,000 years ago Egyptian eye doctors treated trachoma.
- 2,000 years ago Indian surgeons carried out cataract operations. Roman soldiers had eye specialists in their medical division.
- 800 years ago, the first scientific description of ophthalmology was written in Baghdad.
- Today, CBMI's eye doctors are in the forefront of the worldwide fight for sight, attacking eye-destroying diseases and preventable blindness. Already there are millions who owe their eyesight to CBMI's ophthalmic missionaries.

The Five Greatest Enemies of the Eye are Still at Large

But the power of the five greatest enemies of the eye is still unbroken. From the cradle to the grave they are the scourge of millions of people. However, a turning point seems to be within reach. The international host of tirelessly-active professional workers in this field are gaining ground. More and more children and adults, who in former times would have become helpless victims of cruel blindness, can now hope to receive help. During the last twelve months alone nearly 2.2 million people suffering from eye diseases were saved from impending blindness by CBMI workers who treated them in the nick of time. Their motto is: "Never risk a single eye."

The Sooner the Better, the Earlier the Cheaper

This is our fundamental principle: the sooner the better, the earlier the cheaper. Today it can cost us no more than five dollars to save the eyesight of someone threatened with blindness, but tomorrow perhaps even 50 dollars would not be enough. These figures have nothing to do with inflation but with the rapid spread of many eye diseases in the needy areas of Asia and Africa. Why wait when it is so easy to bring the wonders of modern medicine to so many of the poorest and neediest men, women, and children, thus demonstrating God's love to them?



**TRACHOMA
STRIKES
THE YOUNG
AND THE
OLD, ALIKE!**

A Ray of Hope Shines in the Darkness

The drum sends its muffled but clear message through the bush, "The CBMI's medical workers are back again." The haunting sound is sent on mile after mile — the 'bush-telephone' functioning efficiently. The child with incipient inflammation of the eye is lifted on the back of his mother and brought to the bush clinic 'only' 12 miles away.

News Spreads Like Wildfire

The long awaited news is spreading through the village like wildfire: CBMI's mobile eye clinic has arrived at last! In no time, the "dispensary on wheels" — a van crammed with medicine — is surrounded by eager people. Most of them have been waiting for weeks for the eye ointment which they desperately need because their eyes are inflamed from trachoma.

The virus causes the eyelids to swell, turning inwards, and the eyelashes to scrape against the cornea like a wire brush. It is this scarring which finally prevents any light from penetrating into the eye itself.

FIFTY MILLION CHILDREN ARE IN THE GRIP OF TRACHOMA!

Fifty million children in the arid areas of North Africa and Central Asia are already in the sight-destroying grip of trachoma, which is also known as the Egyptian eye disease. Our urgent concern is that they, too, should be spared from a lifetime of darkness as soon as possible.

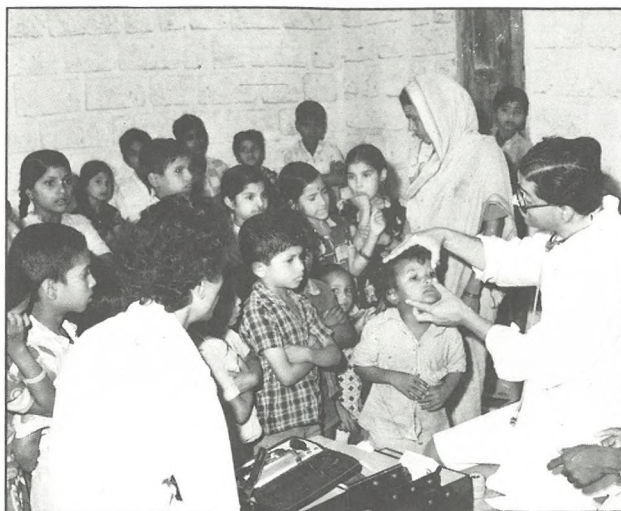
But trachoma can be prevented through the most simple basic hygiene education and early examination. And, it can be successfully treated with tetracycline eye ointment.

First Despair – and Then Relief through Tetracycline!

“We can no longer see,” they all cry, with dull eyes, groping towards the blurring form of the eye doctor. Children rub their dirty fingers into their inflamed eyes. Others swish away the most faithful companions of those suffering from trachoma — flies. Now they must line up. More and more groping hands seek to form a line. There are comforting words for each of them. Tube after tube of tetracycline is emptied.

Over 400 Million People are Suffering from Sight-Robbing Trachoma

Already the very first treatment with the highly effective tetracycline eye ointment brings relief for eyes plagued by trachoma. With the very first application, the healing of this dreadful tropical eye disease begins. Over 400 million inhabitants of the dry regions of our world suffer from this infectious disease, which leads inevitably to blindness — if nothing is done to give timely help to prevent this



unnecessary misery. Millions of poverty-stricken men, women, and children, fearful of losing their eyesight, are pleading, “Please help us before it is too late. We will become incurably blind, if we don’t get any eye ointment. Only five dollars worth of tetracycline ointment is needed to relieve the pain and save our eyesight.”

Medicine is Given Free of Charge

The medicine has to be free because only very few have any money. The Christian Blind Mission International for that reason is operating 121 mobile eye clinics in such poor countries as Somalia or Bangladesh “selling” medicine without money.

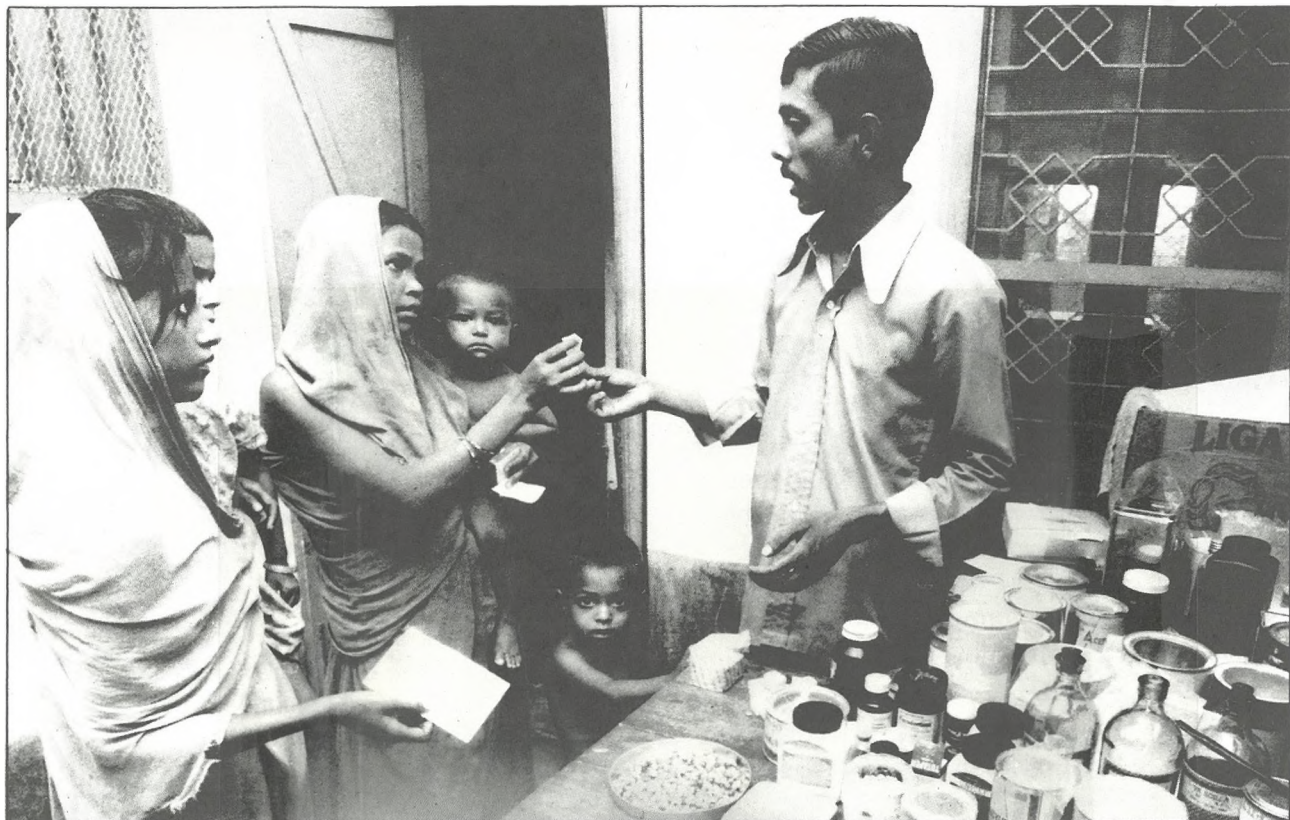
CBMI’s Mobile Eye Services Track the Eye Enemies in Remote Regions

A second, third, fourth eye team is rolling across India and Bangladesh and elsewhere. Altogether, 121! All have the same mandate. It reads briefly and clearly: “Light” — sight for millions of people who are beyond the reach of medical care by eye doctors and hospitals. Here, where there is no medical care at all, not even the most basic and simple care, begins the work of our eye teams — beyond the boundaries of civilization, where people have never heard anything about the Gospel of God’s Love.

Caring for the Neglected and Forgotten People

CBMI truly cares for neglected and forgotten people in particular, through its worldwide ministry for the blind, the sick, and the handicapped in Asia, Africa, and Latin America. The engines of CBMI’s mobile eye clinics never cool off. They press forward untiringly, witnessing fearlessly with words and deeds to the Gospel of Jesus Christ — the Light of the World, the Savior.

"MY BABY NEEDS MEDICINE, BUT WE CAN'T AFFORD IT"



With expert medical knowledge, effective medicine and loving care, these children can be spared the suffering that would eventually lead to blindness. Their mothers' gratitude knows no bounds.

They are just two of the hundreds of thousands around the world, who are thanking God

for the free treatment they received from CBMI doctors and nurses. But this would not have been possible without the help of friends and supporters like you, who enable CBMI to extend eye care to these desperately needy people.

CBMI supports 170 dispensaries around the world. Each

dispensary must be kept well-stocked with sight-saving medicine.

The need for eye medicine increases week by week as more and more people are rescued from the fate of impending blindness through CBMI's "Love-in-Action" ministry.

The figures refer to 1984.

THE COST OF SEEING!

WITH JUST FIVE DOLLARS, YOU CAN HELP PREVENT BLINDNESS FOR A CHILD SUFFERING FROM TRACHOMA. WITHOUT SUCH HELP HE IS DESTINED FOR A LIFETIME OF BLINDNESS AND MISERY.

IN CBMI'S WORLDWIDE PROGRAM OF PREVENTING BLINDNESS, NEARLY ONE HUNDRED THOUSAND TRACHOMA PATIENTS ARE TREATED EACH MONTH. THAT MEANS, EACH MONTH, NEARLY ONE HUNDRED THOUSAND POVERTY-STRICKEN PEOPLE, SUFFERING FROM ACUTE PAIN AND IMPENDING BLINDNESS, ARE RESCUED FROM THE FATE OF LIFELONG BLINDNESS AND BEGGING ON THE STREETS. ALL THIS IS POSSIBLE BECAUSE SOMEONE LIKE YOU, DEAR FRIEND, FELT LED TO SUPPORT CBMI'S SIGHT-SAVING MINISTRY.

May I, on behalf of the Christian Blind Mission International, thank you most sincerely for helping us to meet some of the acute health needs we have been able to share with you.

Art Brooker, National Director
Christian Blind Mission Int'l.

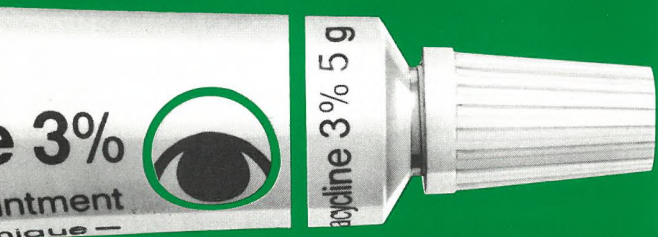
Christian Blind Mission International

P.O. Box 800

Stouffville, Ontario L0H 1L0

CBMI is recognized by the Federal Government of Canada as a non-profit charitable organization which allows us to issue tax deductible receipts under Registration No. 0535 484 11 13.

A FULL TUBE SAVES EYESIGHT



Just think, by giving
five dollars you can protect
someone from a lifetime
of blindness and beggary.

Five dollars will save
the eyesight of a
fellow human being.

This, indeed, is good news!

Especially to those who are
unable to provide this help
for themselves.



TABITA OBUGO -

FATE BETWEEN DARKNESS AND LIGHT

Tabita was fortunate. Being one of four daughters of a poor peasant's widow in Nigeria, she was the only one who could attend school. Unlike so many children in West Africa who are uneducated, for her things seemed to turn towards the sunny side of life. However, one day darkness came into the life of little Tabita: she became troubled with terrible pain in her eyes. Her eyesight was threatened by the dreaded disease: trachoma.

At first, no one seemed to pay attention to her red swollen eyes. Shortly afterwards, the girl's sight began to fail, to the point that she could no longer follow the instruction given in her class. Must the Obugo family lose their only hope? It began to look as if Tabita was headed for the cruel and hopeless existence of a blind, despised beggar woman on the street!

During a medical check-up in her school, one of CBMI's 'flying eye doctors' discovered the girl was going blind. But just a three week treatment with tetracycline ointment succeeded in healing her eyesight, and Tabita was spared the bleak destiny of ending a lifetime in endless darkness and misery. Now, her eyes are full of happiness and gratitude.

That is not the end of the story. From the nurse who attended her Tabita heard, for the first time, the Good News about the "Great Friend" who healed the sick and the blind, and who so loved her that He gave His life for her on the cross.

One morning, long after Tabita's eyes were healed, she stood up during a worship service and said, "From now on my life belongs to the Lord. And when I grow up I will serve Him as a teacher for the blind, because," she said with shining eyes, "I want to show my gratitude."

FIRST THE BAD NEWS:



THE TUBE IS EMPTY...

NOW THE GOOD NEWS:



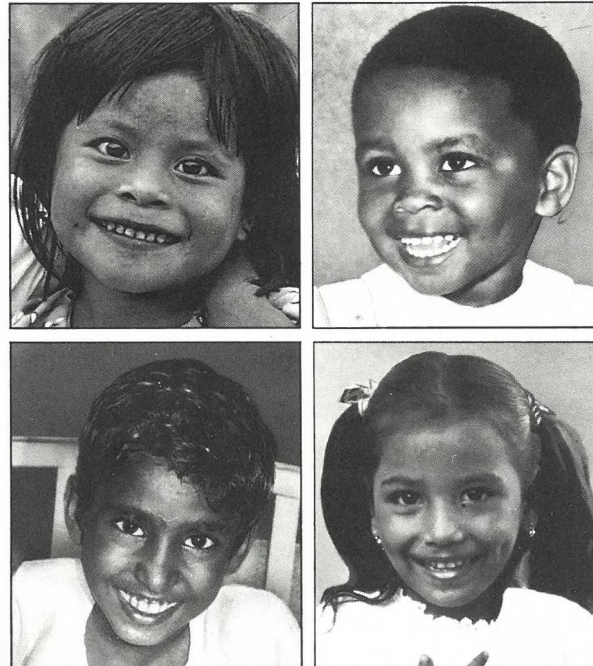
Prevention – saving them from a lifetime of blindness.



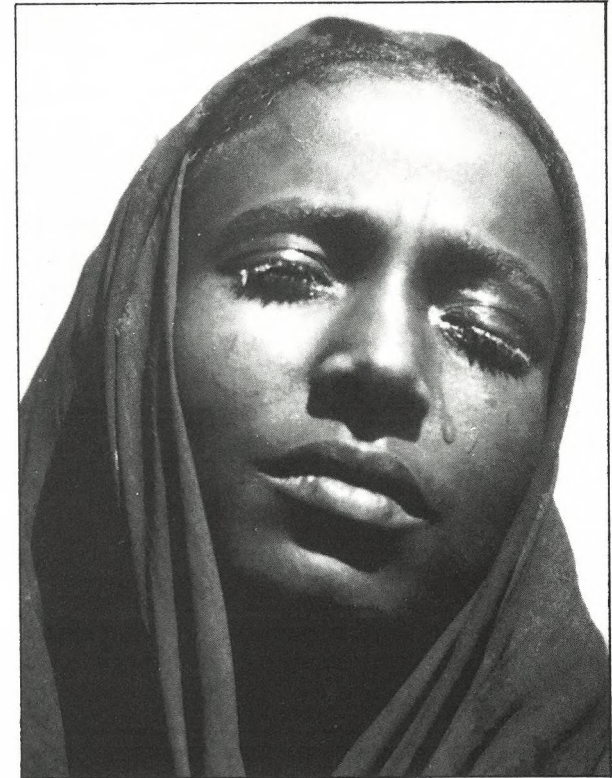
...with just one tube of eye ointment impending blindness can be avoided. Five tubes can banish it for life.

For example, to protect a child in Africa from going blind due to trachoma – all that is needed is tetracycline eye ointment costing five dollars... no more!

YOU can save a child from going blind.



When we first met Ferketa in an East African hospital supported by CBMI, tears streamed from her inflamed eyes. An examination revealed a serious case of trachoma. The damaged eyelashes constantly irritated the cornea and required treatment at once. She was just one of over 2.1 million patients CBMI was, in the past year, able to save from the grim fate of lifelong blindness.



“Three months later,” relates Richard Scheel, a CBMI doctor, “someone tugged at my sleeve and bent down to try to kiss my feet. It was Ferketa. She wanted to give me a present of five eggs. I took one of them to avoid hurting her feelings. Then, looking at me with clear eyes, she said, ‘may God reward you for all you have done for me.’”

CBMI GIVES SIGHT AND LIGHT

Since 1908, CBMI's 'Love in Action' ministry to help and heal people suffering from eye diseases has expanded to 93 poor countries across the world. During the last twelve months CBMI's dispensaries for the poor have prevented 2.1 million men, women, and children from going blind. Furthermore, CBMI doctors restored the eyesight of over 107,000 blind people through eye surgery.

But this mission of healing depends on people who consider CBMI's 'Love in Action' ministry worthy of their support. Could five dollars be better invested than saving a child from the misery of a lifetime of blindness? If you want to give a very special gift, why not give eyesight to a fellow human being? It is one of the most precious gifts in the world.

The demand for eye ointment is growing steadily. So, please help us to carry on this sight-saving task. In gratitude for your own precious eyesight, please help someone who cannot help himself.

A RAY OF LIGHT FOR THE SIGHTLESS



There are over 50 million children in poor, underdeveloped areas of the world suffering from the dreaded eye disease – trachoma: the disease which ultimately leads to blindness. This ailment starts with swelling of the eyelids. Gradually the lid turns inward, while the eyelashes break off and rub against the cornea. It becomes so scarred that finally no light can penetrate. The inevitable result is a lifetime of blindness accompanied by bitter physical and spiritual suffering.

Never should a man, woman, or a child with eye disease be permitted to become blind just for the sole reason, that he or she is poor and does not have the few dollars to buy the necessary eye medicine. That's why CBMI maintains 170 dispensaries in trachoma-stricken areas of Asia and Africa where doctors and nurses dispense, every day, over 4,900 tubes of eye ointment. This means that more than 29,000 men, women, and children every week are helped to retain their precious eyesight.

You could call that quite an achievement, but not when you know that there are millions who do not receive such help because CBMI's resources are limited. Demand for eye ointment is increasing constantly as CBMI reaches out to help more and more people through its 'Love in Action' ministry, worldwide.

AND SOMETHING MORE

Wherever CBMI is in action, the good news of God's love and salvation through Jesus Christ, "the Light of the world," is being proclaimed.

"God is love – and He loves you!" This is CBMI's message. The 'great commission' is that all should know of God's love and salvation, and so enjoy a life transformed by Christ."

HELP NEED NOT BE EXPENSIVE

Often, we find that people are willing to help, but they are not quite sure – there are so many appeals for charity that it is hard to know where the money is needed most. Some people do not like to make just a small donation. Others, again, may not be sure that their money will go towards the designated purpose.

In this little brochure, we have tried to show how you can save people from the misery of blindness for just a few dollars. Is there a greater gift than that of healthy eyesight? It is priceless!

The enclosed envelope makes it easy for you to act right now. We guarantee that every dollar given will be used in the treatment of people suffering from eye disease.

Figures quoted refer to 1984



**CBMI
TRANSFORMS
DONATIONS
INTO EYESIGHT**

**CHRISTIAN BLIND MISSION INT'L
P.O. Box 800, Stouffville Sideroad RR 4
Stouffville, Ontario L0H 1L0
Phone: (416) 640-6464**

In an all-out-effort to eradicate this horrible scourge in the poor regions of Africa and Asia, Christians of many denominations – from Australia, North America, and Europe – have united to sponsor the Christian Blind Mission International. Qualified medical specialists have been sent to the areas of greatest need. Well informed regarding the critical situations, they have achieved remarkable success in the fight to combat trachoma. During the last twelve months, 2.1 million eye-diseased patients have been saved from the fate of going blind.

FREE MEDICINE

In 93 poor countries Christian Blind Mission International maintains nearly 130 mobile eye clinics where any destitute eye sufferer can obtain, without payment, the medicine he or she needs.



A CBMI mobile eye dispensary in East Africa.

IF YOU CONTRIBUTE TO CBMI YOU SHOULD KNOW:

- that your gift does not commit you in any way;
- that all donations reach their destination through our own workers as well as through our Christian partners who are stationed in these desperately poor locations;
- that production and mailing costs for this appeal are covered by special gifts so that each designated gift will reach the poor and blind without any deductions;
- that CBMI's accounts are audited every year, by chartered accountants;
- that CBMI is incorporated and officially recognized as a charitable, non-profit organization, by the Department of Revenue; Registration No. 0535 484-11-13.
- that your donation is tax deductible. We will send you a receipt for Income Tax purposes.

Coupon

Please cut out and send to
Christian Blind Mission International
P.O. Box 800, Stouffville, Ontario L0H 1L0

Please send me without obligation

Further information on the work of CBMI.

To help prevent blindness caused by trachoma I will support, as long as it is possible for me:

monthly quarterly annually

- \$ 20 to heal **four** persons
- \$ 30 to heal **six** persons
- \$ 50 to heal **ten** persons
- \$ ___ to heal ___ persons

Here is my first contribution of \$ _____

(Please print)

Mr./Mrs./Miss _____

Address _____

City _____

Prov. _____ Postal Code _____



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