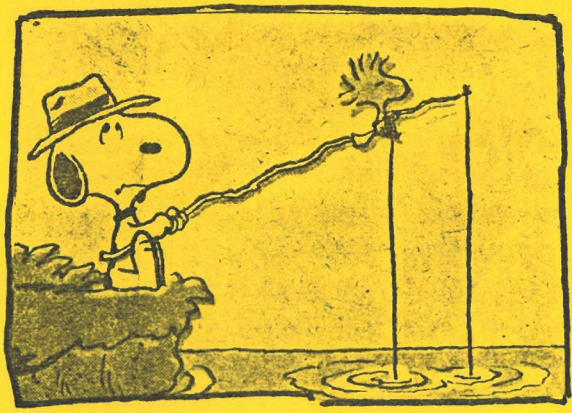
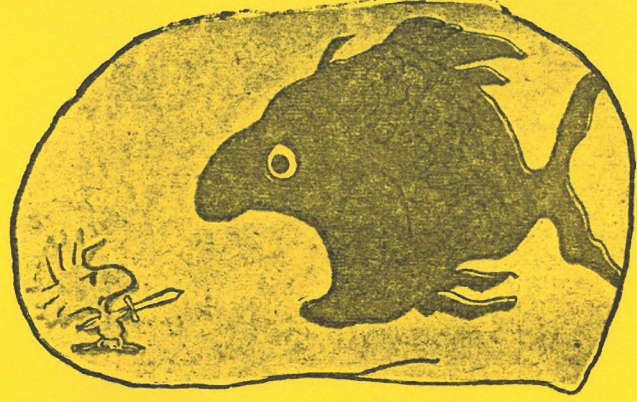


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Marketplace (Ontario Bible College) (Summer 1975)



Marketplace



Editorial

For many weeks I thought this issue might never get out; but, finally here it is, the first summer issue of the Marketplace. We have made some changes in the paper that I am sure that not all of you will be in favour of. One change is that the Marketplace will be run off at the school without pictures. The cost of having pictures was very expensive. The main purpose in printing the paper at the school is that we have more control of it and the paper can come out every three weeks.

In order for the paper to come out every three weeks we need articles; that is where you come in. The purpose of the Marketplace is the same as that of the Student Council (This is expressed in Las Newman's article). This can only be met if you are involved.

I've been disappointed with the student involvement so far. Of the 460 students who were given questionnaires in April, only 65 filled them in. About 2/3 of these agreed to help in some way on the paper. Of these students, only about 5 have responded over the summer. To have a good paper, representing everyone, with a wide variety of articles, we need more than 5 writers. The paper is what you make it.

The deadline for articles for the Orientation issue is the middle of August. This issue will be the special issue to get us going in the fall. I am especially interested in having first year students writing. Why not send in some writing on any interesting topic and we'll see about printing it. I am interested to hear your testimonies and why you chose OBC.

Lets have some articles!

Ray Battams

30 Walmer Rd Apt. 207, Toronto.

Editorial

This is your Marketplace;-by definition-the place where things are bought and sold, the stall where people display the 'fruit' of their labour, the corner where the news of the past, present and future is rehashed, the forum for ideas, to be challenged and applauded. In days past, the marketplace was created by the people, supported by the work of the people, and contributed a great service to the people.

This paper has already been created, but for it to be of service to the student body, it must be supported by the people--you. Do you have items to sell (to pay all that tuition?) that someone else just might want to buy? Advertise it in the Marketplace. Do you need furniture for that apartment desperately? The Marketplace could be the answer. Next spring as you panic trying to sublet your humble abode, remember that others (avid fans of the Marketplace) are equally as frantic about a place to live for the summer.

If 450 students keep their ear to the sidewalk for upcoming concerts on neighboring campuses, social events of interest, and job opportunities,..... hopefully it won't have happened or been gone last week, by the time you hear about it.

The next time you write a heavy theology paper, and feel morally bound to share it with the community, let us know--many papers of interest are seen only by the prof. If we can't print it all (because of length!) it can be summarized. We are interested in your thoughts and comments on dorm life, books you've read, your spiritual growth and victories, or the Beefs you might want to express. By the way, if anyone knows of some good, quick and easy recipes, there are some male upperclassmen who are slightly tired of hamburger and rice.

This is the Marketplace-at your service.
Carolyn Moulton (Assistant Editor)

A Message From The President

Dear Fellow Pilgrims:

As I write, the roses are in full bloom just outside my office, a successful summer school has reached the mid-way point, and some of the faculty and staff members are longing for the relaxed reprieve of a summer holiday.

While the believer enjoys these pleasantries, he hangs loosely to them as a pilgrim with a mission and a task in the world. With Abraham, he "longs for a city whose Builder and Maker is God". His involvements in his culture are related to the exciting dimensions of God's eternal, enduring city.

As we look forward to seeing you on campus, either for the first time or as a student returning, we trust you come with an enthusiastic, adventurous perspective grounded in faith. May you also come with a vision of a coming city in which, through Christ, we are already participants, but whose culmination we await with eager longing, as Abraham did when he ventured forth trusting the promises of God.

The faculty is preparing to assist you in understanding yourself in relationship to Christ and His purposes in our world. At the moment some are involved in ministries abroad, others are in ministries at home. Through these experiences their class outlines are being freshened up (I am certain!), and the required reading lists are being lengthened (be prepared to work hard!).

Grace, joy and peace!

Cordially in Christ,

Victor Adrian.

Editors Note

We are extremely pleased to have Dr. Adrian take time out of his schedule to write this message for us. Just to give you an idea of his hard work and his dedication, I have something to share. In early June, at about 12:45 A.M., Cheryl and I were coming home from the Mission when we saw Dr. Adrian's lights on. Looking in the window, we saw him fiercely reading. We figured that was one of two things: 1) extreme dedication or 2) he had an essay due the next day!

To the students, from Las

Someone has said, a student body without leadership is like a ship without a rudder. The Student Council provides such leadership.

In the Preamble to the Constitution of the Student Association are these words, "We the Students of Ontario Bible College in order to provide for student organization; to promote the best possible communication, understanding and cooperation among the administration, faculty, and student body to the end that work at OBC may be of highest value to all; to encourage academic, physical, and social development, to further Christian growth and maturity, to the Glory of God, do hereby establish this constitution."

This is an apt description of the purpose of the Student Constitution and the goal of student leadership represented by the Council. How do we hope to achieve this goal? By what means?

1. By seeking to create a dynamic and creative campus atmosphere in which goal can be realized. The several clubs, committees, and organizations already in existence on campus will endeavour to help students realize personal growth and maturity while training for Christian ministries at home and abroad. Creative student involvement is the key.

2. By endeavouring to be the conscience of the student community. As a truly representative body it is the function of the Student Council to clarify and represent the real needs of the student body.

There are so many things our student body needs. One of the greatest needs is a source of purpose, a sense of mission in our time. Living in a world increasingly filled with Nihilism, pessimism, half-heartedness, and unfaithfulness, we need a Christian Conscience that is radically different from the world's and truly Biblical in its nature.

Therefore, the Student Council 1975-76 will accept its responsibility and endeavour to provide dynamic leadership ~~with~~ to the student body. It is the Council's intent to serve, not to be served, and its model is our Lord.

However, leadership cannot take place in a vacuum. The Student Council needs the Student Body and vice versa. What can the Student Body do?

1. Read the Student Handbook. Become acquainted with the principles and purposes of living by which OBC operates.

2. Study the Constitution of the Student Association. This is found at the back of the Student Handbook. Familiarize yourself with the procedure of operations of the Student Council.

3. Share your insights, gifts, abilities, and uniqueness with us. Help us to minister to each other.

4. Pray for us, that we may serve in the same manner as our Lord served. As we share together in College life, may the words of the College hymn summon us all to new heights of commitment and service to our Lord, to the glory of God. May 1975-76 be one of the most blessed years in Ontario Bible College.

"Here in these halls of learning and devotion
Let mind and heart be taught Thy Holy will.
Then lead us forth, amid this world's commotion,
Our high and sacred calling to fulfill."

Las Newman
President, Student Council

"To be Cool or not to be Cool"

'to drink is cool
to be straight
is for fools.'
was the cry of whiten sepulchers
sweeping the small town.
With strength and power
they gathered the weak and shallow
into their subtle arms:
taking them places they knew not of,
giving them happiness at a hidden price.
in the rushing tide
lonliness and uncoolness
enveloped christian
through excited hours.

As a lone bird
surveys the empty beach,
he longed to merge below the sea
to join his friends.
But one stronger than all else
put His arm around christian
and lifted him high,
high above the screaming surf.
This One had paid the price for happiness
it was He
who could give:
peace along a pounding surf,
silence amidst the screeching gulls
and
joy in abundance.

Debbie Small

Amazing Grace #1

(This is the first in what we at the Marketplace hope becomes a series of testimonies. It is quite interesting to hear how God has worked in the lives of others to make them see their need for Christ and how eventually they were saved. The Marketplace would like to have your testimony. I find by listening to testimonies that my faith is encouraged and I am taught more about the Sovereign Grace of God. I thought I would make my own testimony the first.)

July 1971, was an interesting month at my parents tourist business. I met a lot of new friends and I had a lot of exciting times. One of these people was to have a greater effect on my life than any human being I've ever met.

I met this girl named Cheryl the night before she had to go back home to New York. We had a good talk by the campfire, and I became interested in the great fervour she had to find a meaning to this strange existence on planet Earth. Both of us were looking for the answer, determined if we found it, to share it with others. The next day we agreed we would write each other and continue our friendship through the postal system.

That fall I was in Grade 13 and Student Council President at my school. This position wasn't near as glorious or fulfilling as I imagined it would be. Each day seemed like a drastic mistake. I had been writing poetry extensively for two years and I decided that this was how I could find my answer to life. I figured that if I could truly know myself, then I would know my powers and limitations and then I could handle myself in life. So the introverted poetry writing took on more fervour. At times I wrote poems as long as 18 pages.

Half way through Grade 13 was when I really began thinking about the future. My goal had not changed for over three years; I wanted to go to Ryerson, become a radio announcer and writer, and eventually be one of Canada's best. I figured in this way I could have the political power I had always dreamed of and be able to influence people to what I thought was the main purpose of Canadian Existence (which was in my opinion, independence from the U.S. French-English harmony and extreme socialism).

At about this time Cheryl wrote me with shocking news. She had become a Christian and found that Christ was her answer in life. I thought this was rather strange because I had always thought of myself as a Christian and never thought that it had helped me too much. Her letters continually told me of the joys and discoveries she had as a Christian. I waited week by week for the magic bubble to break. The year continued that way, her getting more joyful and my despair grow-

ing as I looked inside for the answer.

Labour day came and I found myself in Toronto. How I despised this place. I was living on Gerrard Street, just east of Yonge. I had never in my life seen such a despairing place. The first night in Toronto I became involved in Scientology. Fear gripped me when they mentioned money and I got out of there quickly. The second night I was robbed on Yonge Street. On the third night I was approached by a homosexual. Needless to say, I was a freaked out country boy having been approached by such strange people.

I soon moved into a coed dorm and found that it did not provide all the answers; just other people freaked out in their own little worlds. My radio and TV dream turned out to be not all it was cracked up to be. Two weeks into the course and I knew I would leave at the end of the year. Learning how to slant the news to bend peoples minds and how to change society through the media proved to be very trying on my conscience.

Cheryl's letters kept coming and haunting me. How could she stay so happy. It seemed she just didn't understand life at all.

The book "1984" by Orwell and "The Plague" by Camus really effected me. "1984" terrified me to think that the media could be all as powerful as that. The despair in the Plague seemed to meet me where I was at the time.

As the Fall continued, despair became a cancer in my life. In November Cheryl had written me to tell me how a Christian can't get serious with a non-Christian. This did not help me any when she seemed to be the only hope I had. December was a big month. A girl from California and I spent most of our time travelling through Cabbagetown trying to discern how people could possibly cope in such an existence. I concluded that there must be a purpose to life; things could not possibly be this meaningless.

For Christmas that year I sent out a book of poems to all my friends. I sent one to Cheryl hoping she would explain further to me why she quit writing. When I got home for the Christmas break, Cheryl phoned me and invited me to the States for New Years. I jumped on the opportunity. I had a very mixed purpose for going; mainly I wanted to see if these Christians would accept me or look down on me. If they accepted me and their product seemed reasonable, I would go back to Toronto and reevaluate my life before doing anything rash. If I didn't like what they had or did, I would try to convert Cheryl away from this existence so she could again understand me. If this was not possible, I would go back to Toronto, pick up my things and leave the past behind, getting away from everything and everyone I knew. I knew this journey would be one of the most important in my life.

These Christians amazed me. They did not condemn me or look down on me like I thought they would. They also seemed to have a zeal for life. On New Years Eve that the singing group Cheryl was in was to sing at a Salvation Army mission. As they practised I told myself I wanted what they had but I felt I could never have it. This was the lowest point of misery in my life.

The mission wasn't anything as plush as ours in Toronto. It was an old building where drunks booed and hissed during the service. When the kids finished the service smiling, I knew that whatever they had was real. That afternoon, after a discussion with Cheryl's pastor, I became a Christian. What a way to end 1972. Even better, what a way to start 1973!

The rest has been beautiful; God has given me so much. Most important is that Cheryl is now my wife. I can't help but be amazed how God used her testimony combined with the despair of my dream falling through at my person to make me see my need for Him. Amazing grace.....

THE SECRET OF EFFECTIVE WITNESSING

Written by Ralph L. Keiper--Permission given by Eternity Mag.

"I hate to witness for Jesus Christ! People embarrass me when I talk to them. I know I will not be able to answer their questions about God's word! How can I meet their needs when I am not quite sure that the gospel has met all of my own? I want to speak to people about Jesus Christ but I am simply scared to do it!"

Have you ever felt this way about witnessing? I certainly have.

In the early days of my Christian life, witnessing was a daily agony for me. Christian teachers told me I must witness. In fact, I was expected to speak about Christ to a certain number of people each week. And each Monday I had to tell how many "fish" I had caught the previous week.

Heavenly report card

Unfortunately, for me, most of the "fish" refused to be caught. These ungrateful people would not cooperate to let me save them. I imagined that their obstinacy would cause me to get an "F" on my report card in heaven.

My fanatic zeal in witnessing for Christ almost drove me to distraction. I couldn't understand why I was so unsuccessful in my witnessing.

As I sought to find reasons for my failure to be an effective witness, the Holy Spirit showed me several things:

1. Turning to the Scriptures, I was stunned by what I found. I discovered that my first duty was not to win souls for Christ. My primary obligation was to live for Him in the daily tasks which were mine, so that the people with whom I came in contact might see God's salvation in action. It was the apostle Paul who gave me the key: "By whom we have received grace and apostleship, for obedience to the faith, among all nations for His name" (Romans 1:5). True, we are to be witnesses, but our witness is to be with our lives as well as with our lips.
2. Secondly, I discovered that I was endeavoring to impose my ideas upon others without considering their thoughts or feelings. I was trying to manipulate others into the Kingdom of Heaven.
3. Apparently the people to whom I was witnessing could see by my spirit that I was not really interested in them. I did not love them; I was interested only in obtaining a good grade on my heavenly report card.
4. I overlooked the fact that the natural heart of man is not interested in the gospel. By nature men hate God. Though outwardly they may be religious, inwardly they are rebels against Him. Consequently, we must expect that the gospel will often be rejected, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Corinthians 2:14).

But my greatest discovery was in finding the example of our Lord Jesus Christ as He witnessed to the Samaritan woman in John 4.

He did not begin His conversation with her by a theological question. Nor did He impose something upon her which she was not ready to receive.

Before He mentioned the question of salvation, He endeavored to meet a need which she recognized was hers, and from that point, wetting her curiosity, He led her step by step to her greatest need of all - the need to know Him as Savior and Lord.

Three strikes against her

The Lord Jesus did not begin by telling her she was a prostitute. Nor did He tell her that she was a sinner. He didn't even inform her that she needed to be born again. In her badness, He appeals to her goodness: "Give me a drink."

The kindness of our Lord took the woman by surprise, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" Kindness can disarm the most hostile person.

This woman knew she had three strikes against her: she was socially ostracized, she was a woman abused by men, and she was a Samaritan whom the Jews detested.

But in answer, the Lord added to His kindness the factor of curiosity: "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

How different His approach to witnessing was from mine! In the spirit of spiritual snobbery I had smugly prattled about salvation and totally disregarded the feelings of those to whom I spoke. I had been trying to impose "my way" upon them instead of treating them with the respect which the winsomeness of grace demands. I hadn't been willing to be patient and thus I had missed the opportunity of meeting their daily needs. If the Lord Himself was willing to meet this woman's physical and social needs, who was I to be indifferent to the daily needs of people when I spoke to them of their need of salvation?

Having aroused her interest and curiosity, Christ revealed to the woman her spiritual need. In answer to her request for the living water, Jesus said, "Go, call your man, and come here."

She replied, "I do not have a man."

Then Jesus said, "You are right in saying, 'I have no man.' For you have had five men, and he whom you now have is not your man; this you said truly."

The Lord Jesus was no hypocrite; He did not put etiquette above truth. But even in His condemnation, there was commendation, for Jesus honored her for being truthful about her problem.

Attempted detour

Now that Jesus was getting too personal, the woman tried to start a religious argument: "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship."

But Christ did not permit Himself to be diverted by an argument. What is the sense of boasting where you worship if your worship has not met your need? The woman knew this. Deep down underneath, she was not trusting in religion or tradition. She knew she was in need of something, but she did not know what it was. In her hopelessness, she had hope. She said, "I know that Messiah is coming (he who is called Christ); when he comes he will show us all things."

Jesus answered simply, "I who speak to you am he." Who would have thought that an immoral woman knew such deep theology? The Lord Jesus Christ knew her heart; He knew for whom she was looking.

A need to know

Perhaps the greatest lesson I learned from this example of our Lord's witnessing was the importance of knowing the needs of people before trying to introduce them to their greatest need. When people see that you are interested in them, they are quite likely to become interested in Him.

If you would select a few people from the many you know very well, study them and their needs carefully, and then ask the Lord to guide you by His Spirit in the meeting of these needs, you would soon discover that God would give you the opportunity to be used of Him to introduce these people to the Lord Jesus Christ

To be sure, some knowledge is involved. But something greater than knowledge is required. "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal...Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (I Corinthians 13:1,4-7).

This is the secret of effective witnessing!

Submitted by-The Student Committee
for Global Ministries

DON'T MISS THIS

Stop Press!! The year 1975-76 is going to be a Super year for Ontario Bible College. The Devotional Committee plans to help make it just that--a super year of learning, working, growing in Christ, and just having fun within the Christian college community.

You may wonder what the Devotional Committee really does. As a student committee, we are responsible to help encourage and cultivate the "inner spiritual" and devotional aspects of college life. A large number of tracts are made available at all times for students-in hall, prayer rooms, etc. in the college. The Committee maintains three prayer rooms for your use at any time. Devotional literature is placed in these prayer rooms. I am hoping that many or all of you will want to form "spontaneous" prayer groups on a regular basis at the school when you arrive in September. We also prepare and direct several group Bible studies for the whole school during the academic year. A sub-committee of the Devotional Committee maintains a weekly Prayer, Praise, and Promise letter for all interested students.

Liz Holden, vice-chairman, and myself as chairman will be conducting class prayer meetings each week for freshmen classes in the first semester (until the class executive is elected). Liz and I are praying that some of you will join us as members of the Devotional Committee (in September). We need about ten more people including a secretary who can do some typing (not that much) for us. In September, there will be a list for you to sign on the Devotional bulletin board outside Hooper Chapel.

Stewart Brown, Chariman
Devotional Committee

The Place of Field Education In The Training Of Pastors

Many of you as students know that a Seminary is on the "drawing boards" and is to be underway in September, 1976.

This past May I was requested by Dean Matheson to make a brief talk to the OBC Corporation concerning my thoughts about its Field Education. The following is the essence of my remarks.

The encyclopedia salesman was given the following reply by a farmer: "That's a mighty fine set you have there, but I already know a lot more than I'm using."

An important part of Ontario Theological Seminary will be field education that, like the farmer, will be more concerned with the utilization of knowledge in actual ministry. This was the concern of Jesus when, in Luke 6:40, He stated that "everyone who is fully trained will be like his teacher". Jesus was not saying that everyone who is fully instructed will know what his teacher knows.

Today most of you understand the internship approach in the preparation of medical doctors. Over 30 years ago an authority in training was unhappy with the small comparison between medical internship and pastoral preparation.

"Medical schools provide clinical training and the internship. For theological students there is Christian Service. There is no comparison. No medical student would be allowed to go off by himself and try out his knowledge on unsuspecting patients. The seminaries have not yet faced up to this problem." (H. Harstone and M. Froyd, "Theological Education in the Northern Baptist Convention", Judson Press, pp. 214-215)

Today, 30 years later, many seminaries still haven't faced up to this problem, and are little more than employment brokers for student pastors. I am not against student pastorates, but believe that this is a poor substitute for an adequate internship.

You see, a major objective of Ontario Theological Seminary will be to produce effective pastors. This can be done in at least four ways.

The traditional way, which will be continued, is by the classroom lecture, with discussion, demonstration, and visual aids. A second approach is the workshop, or laboratory class, such as students preaching to fellow-students, or contrived cases being solved. A third way is Christian service, which is not field education. Christian service is practice in which God is doing something for the benefit of others. However, the fourth route is the additive of field education, with an emphasis upon learning while serving, under a Godly and proficient practitioner.

Dr. Howard Hendricks of Dallas Seminary has asserted in essence, that many ministerial students "are educated beyond their wisdom and experience". If this is true, then provision must be made whereby students at Ontario Theological Seminary will receive good faculty and field supervision in ministry while they are students.

Therefore, I would suggest that this ideal be our compass. It will not happen overnight. But we would covet your prayers as we at the Seminary seek to find teaching churches and other teaching fields with supervisors who can "tell, show, and let go", who can "brief and debrief", who can be resource persons and models to budding pastors still in training.

Dr. R. Houts; May, 1975.

Graduate Seminary Plans

During the summer months much work has been done in relation to the proposed Graduate Division which is to begin in September 1976. The Graduate Committee has been exploring and discussing such items as objectives, admission standards, and curriculum. The decisions which are being made will form the basis of a new graduate calendar to be published in January 1976.

The Board of Governors has chosen the name Ontario Theological Seminary to designate the Graduate division. A new seminary logo will be designed for use with the seminary advertising. The name of the seminary is at present being registered with the provincial authorities, and approval of this name is expected within a few weeks.

Consideration is also being given to the appointment of faculty members for the graduate division. Faculty members must possess a doctoral degree and have considerable experience to teach on the seminary level. Announcements concerning the names of faculty members will be made sometime during the fall. Consideration will be given to those faculty members at Ontario Bible College who meet the standards for teaching on the Seminary level.

There has already been much expression of interest in the new seminary. At the time of writing 112 names have been filed designating individuals who are interested in enrolling for seminary training. Some of these are graduates of

OBC, some are university graduates, and some are pastors of local churches. Considerable advertising will be done during the next year in order to aid in the recruitment of a strong initial class.

William K. Foster
Executive Vice-President

Book Review

Christianity Confronts Culture, by Marvin Meyers. (Zondervan)

What would your reaction be, if shortly after you arrived at your new mission school, the most promising young pastor and his wife proudly announced the birth of their son, seven months after their marriage? If your church treasurer had given away the building funds, because a needy person had asked for the money?

Would you have reacted differently if you had known that the national law gave the full rights of marriage to a couple during the engagement period? or that they have an unwritten law which states that if anyone has a need, and asks of someone who has what he is in need of, it must be given? (Luke 6:30,35- "Give to every man that asketh of thee...lend hoping for nothing in return.")

Meyers presents many case studies such as these, and discusses them in terms of our acceptance of self, and of others, the sociocultural groupings in various societies, the validity of various value systems, and how we, as Christians, can have a more effective ministry both in our own culture, and in that of another nation.

Carolyn Moulton

Howsoever God dealeth with us, it is
always unacceptable.

How, said Luther, should God deal with us?
Good days we cannot bear, evil we cannot endure.
Giveth he riches unto us? then are we proud, so
that no man can live by us in peace; nay, we
will be carried upon hands and shoulders, and
will be adored as gods. Giveth he poverty unto
us? then are we dismayed, we are impatient, and
murmur against him. Therefore nothing were
better for us than soon to be conveyed to the
last dance, and covered with shovels.

(Martin Luther, T.BLE TALK, 1886)

(Been grim about your finances and the coming school work.....)

"But the spirit of work should not be grim. Let the birds here teach us a lesson."

If you say, "Hey, birdie, why are you so gay? You have no cook, no cellar," he will answer, "I do not sow, I do not reap, I do not gather into barns. But I have a cook, and his name is Heavenly Father. Fool, shame on you. You do not sing. You work all day and cannot sleep for worry. I sing as if I had a thousand throats."

(Martin Luther, HERE I STAND)

* Of the Power of Prayer

- * The prayer of the heart, said
- * Luther, and the sighs of the poor
- * and oppressed, do make such an
- * alarm and cry in heaven, that
- * God and all the angels must hear
- * the same. O, our Lord God hath
- * a sharp listening ear.
- *
- * Martin Luther, T.BLE TALK, 1886)
- *
- *