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« the student express »

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PLUS, MUCH MUCH MORE!

from the editor's desk...

It is with great pleasure that I present to you the first issue of the *Student Express*, O.T.S.'s new student paper. This paper is intended to be a vehicle through which *you* the students can express your thoughts, concerns, opinions and ideas.

In this first issue there is a selection of exciting articles for you. Scott Campbell tells us why we should think, while Craig Smith offers practical advice to both new and returning students on making the most of our seminary years. Quintino Bordonali challenges us to consider Europe as a prospective mission field, and Patty Bainton recounts her recent experience as a missionary in France this summer. Elizabeth Cox's article, "Perspective on South Africa", offers a sobering and informative look at South Africa today. And finally, Peter Bush recaptures the excitement of great revivals in Ontario's past and points out that it <u>can</u> happen once again!

We hope that these articles as well as our regular columns will enhance your time at seminary. For this venture to benefit us the most, we require <u>your</u> contributions! Tell us what you're thinking. How are you feeling about O.T.S? What have you learned that has changed your outlook? What has the Lord been doing in your life? How about a word of exhortation for your brothers and sisters? If you can't write an article (and by this point in your education you should all be capable!) , send the editor a letter telling him how this issue has affected you!

The *Student Express* is your paper. Without your contributions, the paper can not continue. Therefore, we look forward to hearing from each and every student throughout the school year.

Mark Banyard, Editor.

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Editor: Mark Banyard/ Staff Editors: Rick Hill, Craig Smith/ Faculty Advisor: Dr. Rod Wilson/ Art Director: Mark Banyard.

FROM THE CHAIR

BY DR. ROD WILSON
DEAN OF STUDENTS

Is a theological seminary a community where people grow, or is it simply an academic institution?

This question is debated on many campuses, and Ontario Theological Seminary is no exception. At first glance the question draws a distinction between growth and academics, giving the impression that the two are mutually exclusive. In other words, if students are truly spiritual they will not be concerned with the academic component of seminary life. In fact, a number of you may have been accused of being interested in 'head knowledge' rather than 'heart knowledge' because you have chosen seminary.

It seems to me that the question is best understood when we recognize that the Christian mandate is to approach all components of our existence with the spirit and mind of Christ. This requires all of us to make spiritual fervor and academic excellence equally important aspirations.

Anything that can be done to facilitate our life 'in community' will undoubtedly enhance our spiritual fervor and academic excellence. It is in this context that I would wholeheartedly support the commencement of a student newspaper that is by the students and for the students. Initiatives of this kind are instrumental in our development as a community.

Dr. Rod Wilson
Dean of Students□

REFLECTIONS ON A SUMMER MISSION

BY PATTY BAYNTON

About two years ago, I had absolutely no interest in the mission field. As a high school teacher, I felt that I had my hands full with the "mission" that was my Canadian high school.

However, a trip to Urbana at Christmas changed that. Although a rather cold heart in the direction of overseas missions prevailed during that conference, an interest in missions was beginning to insidiously wend its way into my being.

By the following fall, I was ready to give summer missions a try. Inter-Varsity had sent me a pamphlet advertizing mission boards and their areas of work. After narrowing my prospects to two mission boards, I applied to go with Greater Europe Mission to Ireland.

The Lord sent me instead to France.

I ended up being on a maintenance team of three, helping with the upkeep of a chateau-turned-Bible-college just outside of Paris, France. While my team-mates did lawn work and cleaning, I worked in the kitchen slicing and dicing vegetables and fingers, and preparing French dressings and easy desserts.

I cannot express enough just how delightful my summer was. There were so many gracious answers to prayer - a chance to speak French consistently, opportunities to speak with friends I already knew in France, real unity among our own team and among international workers, seeing fireworks on the Bastille Day and the end of the Tour de France, and above all, the chance to find out first-hand about missionary life in France.

France is a very difficult mission field. In French, a "missionaire" is someone who is sent out to a pagan culture where there is no knowledge of the gospel. Thus, to say that one is a missionary in France is an insult, implying that France is a pagan country. The French consider themselves "Christian" already because of the presence of the Catholic church.

Some resentment of religion apparently dates back to the French Revolution, when church and state were closely allied. The defeat of royalty incurred a lack of respect for the church. Probably the biggest reason for lack of faith in France today is materialism. However, occultism abounds. *Continued on page 15...*

Some Thoughts On Thinking

by Scott Campbell

Many of you may be familiar with the little quip, "5% of people think, 15% of people think they think, and 80% of people would rather die than think!" Well, of all the places where one would expect those percentages to be in reverse, a theological institution like OTS would surely be one of them. But, if you are like me, in your more candid moments you may relate more to the 15 or 80% than to the 5.

As I think about thinking, three reasons come to mind that account for my failure to really think as often and as deeply as I ought. The first is the common misconception to which I sometimes fall prey that thinking is simply the amassing of facts. Perhaps one of the greatest dangers in a theological education is the tendency merely to accumulate more knowledge about scripture without ever pausing to reflect upon, question, synthesize, and internalize that material. The ability to recite every place where the word "grace" appears in the Old Testament, Apocrypha, New Testament, and Ante-Nicene Fathers is a far cry from having contemplated the significance of the word to the point where "grace" is the true basis of how I relate to God. I know of too many legalists who can readily quote Ephesians 2:8,9 to assume blindly that knowledge stored in the brain automatically works its way into one's beliefs and, hence, one's lifestyle. The Psalmists understood this, and consequently practiced the discipline of meditation (i.e. thinking). Meditation, says J.I. Packer, is the means by which we turn knowledge <u>about</u> God into knowledge <u>of</u> God. So, we must avoid the idea that thinking is either synonymous with or automatically the result of the mere accumulation of facts, even if they are facts about God.

The second reason why I don't think as regularly and as well as I should stems from the hectic pace of life which I often try to sustain. Between school assignments, church responsibilities, family life, leisure activities (usually that's a real misnomer) and simply living in a fast-paced city like Toronto, who has the luxury of time to think! When I find myself giving credence to

such a point of view, it requires the conscious commitment to realize that the truth is just the opposite. Think time is actually the wellspring of creativity, proper perspective, refreshment, and simple sanity that enables you to be effective, not just busy, when the heat is on.

The third reason is much more basic - and convicting. Often the reason I fail to stretch my intellectual capacities is simply laziness. Thinking - genuine, Christian thinking - is hard work. It's draining. And, quite often, there is no immediate, tangible payoff. It's easier to coast and simply absorb facts and not ever do the hard work of thinking. Those of us with a Christian upbringing are perhaps especially prone to this. We've never had to make a radical, fundamental reorientation in our values, beliefs, and world view. So we rest on the accumulation of past knowledge rather than doing careful, analytical, reflective thinking about the information we possess. Of course, the great danger in this is that we often assume that our values and beliefs are 100% Christian. The truth, of course, is that they are a hodgepodge of ideas that come from the Bible, former pastors and teachers, friends, family, T.V. Guide, Macleans, and Phil Donahue!

That's why older as well as younger Christians need to overcome initial inertia and learn to think. Otherwise what we assume is a Christian world view may be anything but.

Well, having cited three reasons why I (and I suspect perhaps you too) don't think as often, and deeply, and as Christianly as I ought, let me list just five reasons why we need to develop our ability to think.

The first of these concerns our growth in godly character. In Romans 12:1,2 and Ephesians 4:20-24 Paul states that the way a person resists being conformed to the world and experiences inner character transformation is through the renewal of the mind, i.e. thinking Christianly. Thinking is the process by which we transform spiritual data into personal convictions which govern our behaviour. To state it simply: right thinking leads to right living. The converse is also true: wrong thinking leads to wrong living. In Ephesians 4:17-20 Paul details the descending path of moral decadence. It is significant that he begins with "the futility of their thinking". This is the first stage in the downward path of evil which Paul traces. To give an example, adultery rarely takes place as the result of a one-time exposure to temptation, but is usually preceded by a series of compromises in a person's heart (which includes the mind). Ultimately, these inner compromises culminate in the outer act of adultery. Now, all of this is not to say that spiritual growth is solely a rational process. We need the Holy Spirit to illumine and renew our minds and empower us to live out our godly convictions. But, the Holy Spirit <u>does</u> work through the renewing of our minds and <u>requires our active cooperation in the process.</u>

A second reason we need to sharpen our mental abilities is to gain spiritual stability. When we fail to think for ourselves about God and scripture, we open ourselves up to an undue dependence

"Wisdom comes from reflecting upon one's experience"

upon the opinions of others. The Jim Jones massacre in 1978 is a tragic example of where this can lead in the extreme. But even as graduate students we are often convinced of the rightness of a position simply because it comes from a favourite professor or author, not because we have thought it through ourselves. The problem with this is that our doctrine may then be based on the personality and communication skills of others, not the word of God. So if someone comes along who is more persuasive, we are apt to change our views, not because we have been intellectually convinced, but simply on the strength of someone's ethical and emotional appeal. While we should be open to revising and refining our beliefs, it should be as the result of analytical, reflective, Christian thinking, not someone's personality or oratorical wizardry.

A third reason why thinking is crucial is for growth in wisdom. There is a popular myth floating around that wisdom comes from experience. That is undeniably untrue. Wisdom comes from reflecting upon one's experience. I am amazed (and frustrated) at how easy it is for me to fall into old ruts of behaviour and relating that are counterproductive again and again. Learning from both bad and good past experiences so as to live more wisely in the future is consequent upon evaluating them in the present.

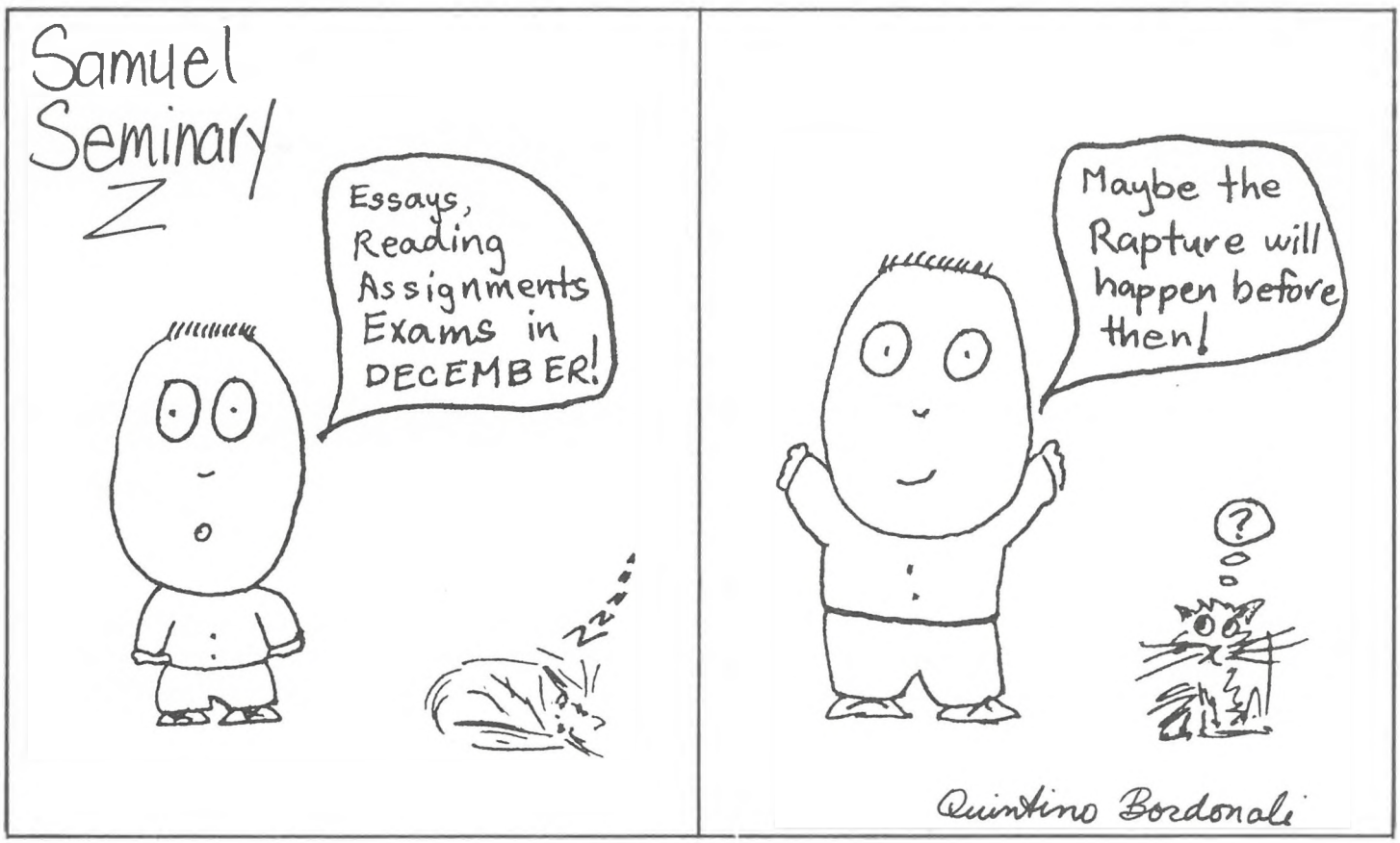
Why did I do that? say that? think that? Why did this work? Why did it fail? How could I do this differently and better the next time? Answering these types of questions is the way to gain wisdom. Simple experience is not enough.

A fourth reason we need to learn to think better is for the purpose of evangelism. In Rebecca Pippert's book Out of the Salt Shaker, she argues that one of the key stages in sharing our faith that is often overlooked is that of helping people articulate their worldview and then showing them the holes in their system. This is the negative side to "evangelism through thinking", but it is a necessary one. We must be people who know what solutions to man's problems are being promulgated in our society, and where and why these solutions are inadequate. But, positively, we must also be able to explain how Christianity fits the reality of the 1980's and provides what modern man needs. We must be thinking people to carry out both these negative and positive aspects of evangelism. And that is our task.▶▶▶

A fifth and final reason we need to learn to think more Christianly is so that we might worship more effectively. R.C. Sproul, in his book The Holiness of God, relates that it was in a philosophy class in Bible college discussing the idea that God created the universe out of nothing that, as a new Christian, he was first moved to a sense of awe before God. A God who could create the universe in all its expanse, detail, and harmony simply by divine fiat was truly an awesome God. Sproul was moved to genuine worship through intensive thinking about the nature of God. Perhaps one of the reasons that much of our worship is often shallow and dry is that we take so little time to really meditate on the character and nature of God as revealed in scripture and creation.

I trust that this year at OTS will be one in which we all grow as thinking Christians, not just as flesh and blood data banks. And may God then use us to be more effective servants in the progress of his kingdom here on earth.

Scott Campbell is a part-time M.Div student □



PERSPECTIVE ON. . .

South Africa.

by Elizabeth Cox

The first time I heard the name Nelson Mandela, I was sitting in a small house in a black township just outside of Johannesburg, South Africa. The woman of the house was sitting across from me. Her face was buried in her lap. She was crying. Her son had been arrested the previous day as a political prisoner and had been sent to the infamous Robben Island prison, just offshore of Capetown. The white woman beside me leaned over and whispered in my ear, "Have you ever heard of Nelson Mandela and the A.N.C.?" "No" I replied. That was June, 1975. Since that time, Nelson Mandela has become a household name. The political unrest of South Africa has been brought to the forefront of Western media. To most North Americans, Apartheid as a modern day political system is unthinkable and unbelievable. Apartheid was started in 1949 by the Nationalist Party; the idea was to send each tribe back to a designated homeland and thus solve the racial problems. Apartheid, pronounced "A-par-tate", is Afrikaans for separateness.

Yet this deeply troubled land of South Africa is very dear to me. In 1975, I spent a year in South Africa as a Rotary Exchange Student. I travelled all over South Africa giving speeches, I lived with seven families, I attended three high schools (one was Afrikaans), and I worked voluntarily at a coloured township for seven months. It was a fabulous year. But the most dramatic event of my year in South Africa was that I became a Christian. Previously, I had been an atheist in my beliefs and was seriously contemplating communism. But the last host family I stayed with were Christians. This host family witnessed to me often, but they too believed in Apartheid. The Christians I met all believed in Apartheid, and this was a real hindrance to me in coming to Christ. The constant political discussions and debates over Apartheid had deeply upset me. I was drawn to the Christians, yet these Christians I was drawn to believed in Apartheid. It was a Catch-22 situation.

Then alone in my bedroom one night, I finally fell down on my knees, pounding my fists into the bed, saying, "I am not going to believe now. I am not going to believe!" Suddenly the Holy Spirit spoke so clearly to me, "Buff, if there is no God, why are you afraid?" In that moment, I believed and was converted to Christ. I found tremendous freedom and purpose in my new faith. Yet I was afraid I would have to become like all the Christians around me. I was afraid I would have to start believing in Apartheid. But the Lord is faithful and leads us in truth. I began meeting Christians who were disobeying the law <u>because</u> of their faith. They were worshipping in inter-racial services. I went to this underground church and began to realize that being a Christian was the most radical thing I had ever encountered. Since that time, Christ has remained the focal point of my life.

There is so much I would like to say about Apartheid, but I will centre in on one area. For the Christian believer, Apartheid is truly unthinkable. Being North American and Christian, it is easy to see how unjust Apartheid is. The "Non-whites" of South Africa- blacks, coloureds, and Indians- have no vote, could not own land until just last year, and receive a sub-standard education and sub-standard wages. Now I said, "Being North American and Christian, it is easy to see...", but what about being South African and Christian? Is the injustice of South Africa easy to see if you are a South African believer? The answer is no. It is extremely difficult to comprehend what is evil about Apartheid if you are white and you have grown up within the system. If you are white, it is very easy to grow up and never have a real conversation with a non-white person (black, coloured, or Indian). Racism is so cultural in South Africa that racism just doesn't seem sinful. It is similar to materialism in North America. Materialism is so widely accepted in our culture, even by Christians, that it is not considered wrong. In both countries, it takes a conscientious, God-fearing Christian to discern what is Biblical and what is cultural. And then it takes integrity to live out those convictions, whether the issue is racism or materialism. It is far too easy for North American believers to point the finger at South African believers and say, "How can they be Christians and believe in Apartheid?" With the same token, "How can North Americans consume so much while the world starves?" I'm not rationalizing Apartheid either. Apartheid is dead wrong. But what I am saying is that North American Christians need to speak with humility and love when we confront our South African brothers. In Galatians, Paul says,

> "Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness, each one looking to yourself, lest you too be tempted." Galatians 6:1

Which country has the greater sin? I really don't know. But what I do know is that as much as I hate Apartheid, Christ commands me to be merciful. I pray that Jesus will heal this troubled country.

Elizabeth Cox is a part-time M.T.S. student□

S·E·Z· T·H·E· P·R·E·Z

by craig smith

It is truly exciting to be writing in this inaugural edition of *The Student Express*. Although there are over 120 daily and 800 weekly papers in Canada alone, this paper is unique because it expresses our personal views and concerns. Upon reviewing church history it became very clear to me that great communities have their own newspapers. Therefore, it is only fitting that our eminent group should have a newspaper, too.

The first newspaper, the *Acta Diurna* (daily events) was a handwritten news-sheet circulated around 59 BC in Rome. The ever-innovative Chinese, however, created the first printed newspaper, *Ti-pao*, from carved wooden blocks around 700 AD. Germany, in 1609 produced the first regularly printed newspaper using the efficient "movable-type" printer made famous by Johannes Gutenberg in 1440. It should be noted here that Pi Sheng, a Chinese printer, developed the first movable type printer in 1045, using separate clay pieces for each character.

Though the newspaper and printing industries have grown to enormous proportions, they have not been without their problems. Printing in the 1600's was considered a "black art" that came from Satan, since copies of the finished work all looked the same. (This seems funny today in light of the inerrancy issue; also, just think - if there had been printing machines in the first century AD, there would be no textual variants!) The biggest problem for the present newspaper industry is gathering news that is interesting and sensational enough that people will be willing to pay for it. To ameliorate this problem, reporters and news services are employed "to find the news before it happens". There are three kinds of reporters: several assignment reporters who will report on a wide range of topics, those who are assigned to a "beat" which is their specialty, and finally investigative reporters or "stringers" who report on a story which may take months to complete. When there is insufficient news to report, a squib is published which is simply an unimportant brief article to fill space.

The Student Express does not have fear of printing as a black art, but it could have the latter problems if we do not have people willing and committed to write for it. This editorial staff needs and wants to hear from you. You, the student body, are our reporters who have the honourable assignment of reporting about the good news about Jesus Christ. Let us work together to make this a great newspaper for years to come.

Craig Smith is the president of the OTS Student Council and a third year M.Div. student□

italy: missions anyone?

by quintino bordonali

If I were to mention the word missions to you what would first come to your mind? Africa? China? South America? Waikiki? Wishful thinking aside and being honest, would you have considered Europe, modern, industrialized Europe with its literate and by and large well-fed population, its long history of civilization and Christian heritage? Would you have thought of Italy? My purpose here is not to discourage those with a call on their lives to missions in traditionally non-Christian or third world nations. What I wish to do is give mention to a need in a nation which is not poor, backward, or starving, but whose people nevertheless need to hear the gospel as much as anyone on the face of this earth-- Italy.

The need in Italy is not to acquaint the people with Jesus Christ. They know about Him. They also know about the Trinity, the Virgin Birth, and more or less about saints, martyrs, and religion. Initially, the missionary will find a people who sort of know what he is talking about. This may make the task appear easier at the outset but the job may well prove to be difficult. Italians know of Jesus. They need to be brought into a relationship with Him, and I believe an effective strategy would be to preach Christ, avoiding controversies of a dogmatic or political nature, leading the individual to repentence and confession of the Lordship of Jesus in his or her heart. One may not build a great church there or establish a great protestant rival to the Roman Church, but here and there lives may be touched and changed who may in turn move others. Italy is neither more nor less important than other nations. It simply shares a need with them for the gospel of Jesus Christ.

Quintino Bordonali is a first year student at O.T.S.□

THE 1850's: A PERIOD OF....

BY PETER BUSH

A little after sunset on Thursday, October 8, 1857, Dr. Walter and Mrs. Phoebe Palmer stepped off the Oakville train in Hamilton, Canada West (Ontario). Dr. Palmer went to see if he and his wife could make connections for New York City that night and discovered that they could not. The Palmers, well-known American lay evangelists, checked their baggage through to Albany on the morning train; and taking their overnight bags headed for the house of a friend near the Hamilton train station. Somehow the senior Wesleyan Methodist minister in Hamilton, Samuel D. Rice, learned that the Palmers were stranded. Rice had earlier in the fall invited the Palmers to speak in Hamilton, but they had turned him down saying that they had to return to New York as soon as possible after the Oakville camp meeting, which had ended at noon on October 8. Rice now hurried to invite the Palmers to speak to the Thursday night class meeting at McNab Street Wesleyan Methodist Church. Phoebe, the driving force behind the couple, at the end of the service asked all those who were willing to join the battle to "save souls" to raise their hands; between thirty and forty did so. Seeing this response the Palmers decided that they would stay and speak the following night on the condition that each person present bring a friend to the meeting. Over 200 attended the Friday meeting and twenty-one people were converted. The Palmers felt they could not leave at that point and promised to stay somewhat longer. Over the next four weeks 600 people were converted and the revival was cited as a model in both Canadian and American newspapers.

The Palmers' trip to Canada in 1857 was their fifth successive summer tour of the Canadian camp meetings. These meetings were three to five day evangelistic events held in a farmer's field; they were most common in rural Ontario between late June and early September. The Palmers were a big drawing card to these events as often between 1200 and 1800 people would attend the Sunday meetings in order to hear the Palmers. It was Phoebe who did most of the couple's speaking, often addressing the congregation three times a day. Her addresses from the altar rail, (she was not

allowed to preach from the pulpit), emphasized the sinner's need to receive Christ and the Christian's need to live a holy life of total commitment to God. This pushing ahead to sanctification, which Phoebe described as "laying all on the altar", was a critical part of her message for it challenged believers to continue the evangelistic effort after the Palmer's had left the area and the camp meeting was finished. The Palmers' ministry during the summer was often cited as a factor which led to revivals during the winter months in rural Ontario.

The Palmers were powerfully used by God as the following excerpt from one of Phoebe's letters shows. In early September 1857, the Palmers spoke at a camp meeting near Spencerville, Ontario and

> "the Holy Spirit fell upon the people, and the scene that ensued I scarcely dare to describe. If I should say that a hundred prostrated themselves in strong crying and tears before the Lord, I think the computation would be small. A large portion of them received the baptism of fire, in such power, that I trust the result will be as unending as eternity. Hallelujah! The Lord God omnipotent reigneth."

God was glorified as he changed the lives of people. This sort of occurence was common as the Palmers moved around Ontario speaking to Christians and non-Christians.

The Palmers were not the only American revivalists who had an impact on Canda in the 1850's. An ordained American Methodist evangelist, the Rev. James Caughey spent the fall and winter months of 1851 to 1856 in Canadian urban centres. He had been effective in revivals in Montreal and Quebec City in 1835 and 1840 and was therefore familiar with the Canadian scene. As well, he had been involved in a series of revival campaigns in Great Britain in the 1840's. Caughey was particularly effective in Ontario in the period from November 1851 to July 1853. Over this period he was used directly in the conversion of at least 1600 people in Toronto, Kingston, and Hamilton. In the seven months, November 1851 to July 1852, that Caughey was in Toronto, the membership of the Wesleyan Methodist churches grew by 90% from 814 members to 1537. This, for any church, is staggering growth, but more significantly for the Canadian community this shows that massive church growth has happened in our urban centres. We must not assume it cannot happen because it has not happened.

But the story of Caughey's impact does not end with this growth in Toronto. As a result of Caughey's preaching a group of young men went to Victoria College, the Wesleyan Methodist post-secondary shool in Cobourg, to train for the ministry. Among those who heard the call to enter the ministry at this time were William Parker, William Laird, and Nicholas Willoughby. All three of these men had been converted under Caughey's ministry and were destined to become great Methodist ministers. At Victoria College these men and a few others banded together to pray for an outpouring of God's Spirit at the college. In the winter of 1854, almost a year after the prayer band had started, a revival swept through Victoria College and spread to the surrounding community.

"It is evident that the revivals of the 1850's were to some extent uniquely Canadian"

Among those converted in this revival were two Victoria College students who were to affect the contours of Canadian Methodism until the turn of the century. They were Nathaniel Burwash and Albert Carman. Thus Canada has in its history an example of the Christian student movements that are so much a part of the American and British scene.

It may appear from what has been said so far that revivals only took place when American evangelists were present. This would be a false assumption; it was not necessary for the American evangelists to visit a location in order for a revival to start. There were revivals in Belleville, Whitby, Oshawa, Goderich, and in the Niagara Peninsula at times when the Palmers and Caughey were not present. The people of Ontario learned from the American evangelists and God honoured their stepping out in faith to evangelize their neighbourhoods and communities. Many of these revivals were small as only ten or twenty people would be converted, but often that would increase the membership in the small rural churches by 20 to 40 percent. As well, ten to fifteen members being added to a church in a two month period would have caused a great deal of excitement, and this was taking place in literally dozens of towns and villages in Ontario in the 1850's.

This brief overview of the revivals in Upper Canada in the 1850's should help to dispel the belief that is rampant in the Canadian church that Canada has not experienced periods of widespread revival. One of the factors that is often pointed to as an explanation for revivals in the United States is that they have a revival tradition. Whether they do or not is not the issue, but the American church believes that they have that kind of tradition and so they can move out believing that God will again bless with a revival. But in Canada we have for so long been told that we have no revival tradition that we really believe that, and, therefore, having lost part of our Christian heritage, we do not move out in the expectancy that God will send revivals to us.

This article has made clear not only that revivals are a part of Ontario's history, but that large scale revivals have taken place in Canada's urban centres. It is evident that the revivals of the 1850's were to some extent uniquely Canadian, in particular the revival in Hamilton in 1857 which was held up for all of North America to emulate.

Peter Bush is a second year M.Div. student

Reflections on a Summer Mission continued from page 3...

One experience I did not enjoy was evangelizing door-to-door. The French are very private people; their homes are surrounded by walls and gates protecting not only the house but also mean dogs just inside. I remember not stuffing one mailbox with pamphlets because a large set of sharp teeth loomed too close to the mailbox for comfort.

The Mormons and the Jehovah's Witnesses had also preceded our door-to-door attempts. As a result, we were often regarded as a cult, in spite of our insistence that we were Christians. I found people were more receptive to simply being given pamphlets on the street.

The end of my missionary experience consisted of a two week trip through parts of Germany, France, Belgium, and Holland with the rest of the teams from all over Europe. A wrap-up conference was given to us in Holland, where it was explained to us that, having been on the mission field, we would probably never be the same again.

It's true. My eyes were opened to potentials and problems I didn't realize existed on the field. Above all, I appreciated getting to know the missionaries on a day-to-day basis.

Please pray for France. The work is difficult; people are not interested in God. A Billy Graham crusade is scheduled to be held in Paris the 22nd to 27th of September. Missionaries and French Christians alike are praying that this will be a time of revival in France. I know that they would appreciate your support.

Patty Baynton is a second-year M.T.S. student□

GREAT MOMENTS IN HISTORY

by Craig Smith

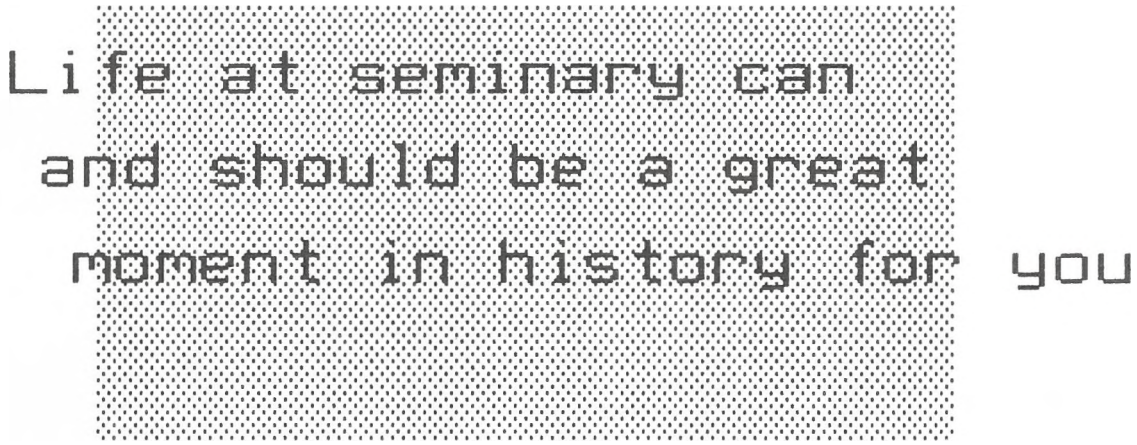
This summer I took a trip into the past by visiting the historic sites of the North Eastern American seabord. One such site was Independence Hall, the pride of Philadelphia. It was the hub of excitement when on July 4, 1776 the Declaration of Independence, drawn up by Thomas Jefferson and the likes, was adopted. North and east of Philadelphia lay the infamous Plymouth Rock. Though one third of its original size because of greedy tourists chipping off a piece of history, this landmark still represents one people's quest for religious freedom. Further south along the Potomac River rises the city of Washington and my favourite memorial, the Lincoln Memorial. Enshrined within those walls was the memory of a man who saved the union and outlawed the iniquitous institution of slavery. Throughout this trip I brushed next to history itself and stood in awe of the magnificent men and women who were responsible for some of history's great moments.

But I soon discovered that these shrines and landmarks captured only the moment of glory and victory. These blocks of stone could not tell the story of the great men and women who toiled and struggled daily before they were recognized. Nor could they reproduce for the observer the great preparation and motivation needed and expended by these figures of history. In many ways this is similar to the seminarian's life.

His school year is filled with joy, peace, challenges, struggles, troubles, and even disappointments before his effort and achievement is honoured by others with a diploma on graduation day. My concern for writing this article is that too often the seminarian's life is filled with excessive struggles and disappointments. He is left with a bad memory of seminary, and his diploma becomes a tombstone for him rather than a monument. I have found that God works through all of the above circumstances in order to shape and conform you more closely into Christ's image. But I have also discovered that too often, for various reasons, students are overburdened in seminary and thereby become discouraged and disillusioned about God's plan for their lives and God's purpose for them going to seminary.

First year students often have preconceptions about seminary which are naïve. (I am speaking from my own personal experience.) Their desire is to grow closer to God through lengthier devotions, immersion in the Word, and constant Christian fellowship, but this

soon dissipates when they are confronted with the reality of essays, deadlines, pressures of ministry, etc. The initial shock comes from the realization of an acute shortage of time for all the projects for which he is responsible. This dillema runs rampant throughout seminary. There is a cure - organization and self-discipline - though neither one is easy to swallow. Some are more naturally gifted in these areas than others, but nevertheless everyone can be both organized and self-disciplined by asking for



Christ's help and power. Some practical tips may be to start one essay in your first week, set up a calendar of due dates, start unfavourable tasks/courses first, study languages a little bit each day, etc. The Holy Spirit will remind you of others.

Furthermore, seminary is much more than just academic and pastoral training. It is relationships. Whether you are in your first, second, or third year, you are an integral part of OTS. That means we all have problems, concerns, and joys which must be shared. This can be done corporately through existing structures (chapel, advisee groups, various committees) and privately by establishing a small prayer group. This latter method is essential in my mind because it provides you and your partners with the motivation and mutual edification necessary to help one another finish the work while simultaneously developing close friendships.

Life at seminary can and should be a great moment in history for you and your peers, but it requires devotion and dedication. God honours this and will bless us all as we organize ourselves according to His priorities in order to fulfill all He has planned for us.

Craig Smith is the president of the OTS Student Council and a third year M.Div. student

LETTERS TO THE EDITOR

A SELECTION OF LETTERS RECEIVED FROM OUR READERS

WILL BE PUBLISHED ON THIS PAGE

Quotes!

Success exposes a man to the pressures of people and thus tempts him to hold on to his gains by means of fleshly methods and practices, and to let himself be ruled wholly by the dictatorial demands of incessant expansion. Success can go to my head and will unless I remember that it is God who accomplishes the work, that he can continue to do so without my help, and that he will be able to make out with other means whenever he wants to cut me out.

Charles Spurgeon
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A wordly Christian will stop praying and a praying Christian will stop worldliness.

The church has many organizers, but few agonizers; many who pay, but few who pray; many resters, but few wrestlers; many who are enterprising, but few who are interceding. People who are not praying are playing.

Leonard Ravenhill
Why Revival Tarries
****

Take time and realize, when you are alone with God: here am I now, face to face with God to intercede for His servants. Do not think that you have no influence or that your prayer will not be missed. Your prayer and faith will make a difference.

Andrew Murray
The Ministry
of Intercession
****

If you cry out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures; then you will understand the fear of the Lord and find the knowledge of God.

Proverbs 2:3-5
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Of making many books there is no end, and much study wearies the body.

Ecclesiastes 12:12
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