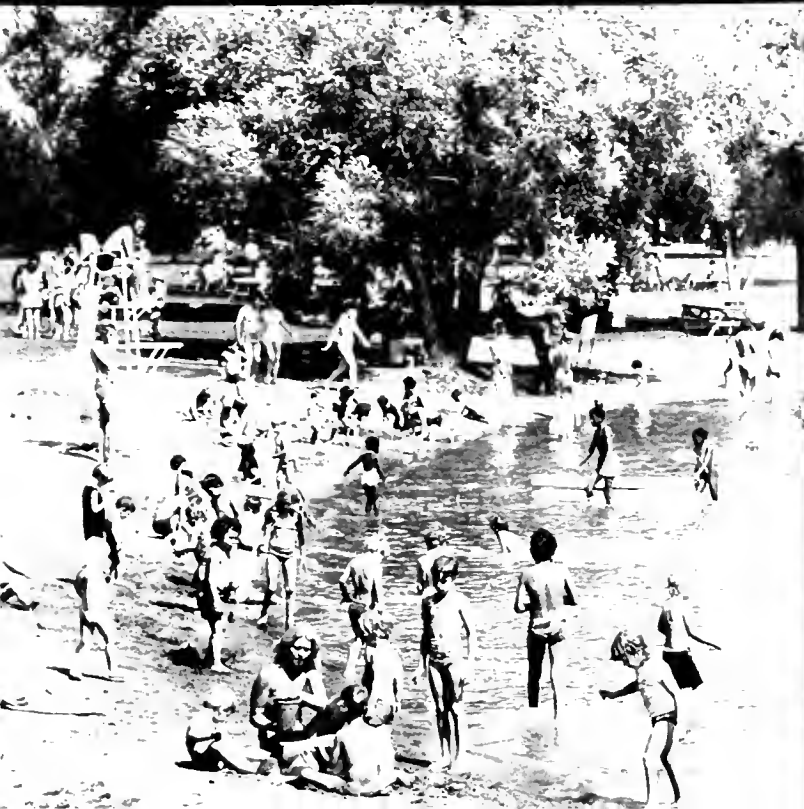


# EVANGELICAL RECORDER

Ontario Bible College and Ontario Theological Seminary

Vol. 88 No. 2 June 1982



# EDITORIAL

## BOOKS ON VACATION!

When Paul was in prison, he implored Timothy to bring him "the books, and above all the parchments" (II Tim. 4:13). These books and parchments very likely were a version of the Old Testament, or possibly copies of our Lord's words and early narrations of His life.

Books are great companions to believers. Paul's model commends continual study of the Word and reading for our spiritual profit. Church renewal and personal renewal have always been accompanied by a thirst for a greater knowledge and understanding.

Among the many helpful books are Christian biographies. One of my first purchases, at the age of seventeen, was **The Life of Dwight L. Moody**. It began a broadening series of autobiographical and biographical works which opened up fascinating encounters with men of God of all ages: Augustine, Martin Luther, John Wesley, Abraham Kuyper, Andrew Murray, Gresham Machen, Adoniram Judson, and countless others.

Good biographies have a way of showing us how deep convictions and noble aspirations express themselves in action; they provide us with meaningful insights into particular periods of human history; they inspire, teach, enlighten, and motivate us to Christian action in our day!

Recently, two books crossed my desk; one was Ian Hunter's **Malcolm Muggeridge, A Life** (Thomas Nelson, 1981), the other the **Autobiography of Augustus Hopkins Strong** (Judson Press, 1981).

The well-written biography of Muggeridge reveals to us a twentieth century thinking man who seeks to make sense out of life. It presents to us a man who from his university years was restless, groping in the dark, living with unfulfilled longings and a mystical bent of mind. He has a respect for Jesus but cast Him into the mould of a social revolutionary who sought liberty for the downtrodden and the oppressed.

His subsequent spiritual pilgrimage in the midst of journalistic efforts, which brought him to all parts of the world, led him to assess religions, political ideologies, and men in their struggles in the world. Frequently, he was near despair, disillusioned with life and world-weary. The meaninglessness of life apart from God, as expressed in Ecclesiastes, emerges in his writings. A deep conviction was formed in his mind that the reality of life can be understood only in terms of a religious understanding. Increasingly, he was driven to Christianity because all other alternatives appeared to him to be barren and fraudulent.

It is not always clear how fully Muggeridge has come to understand the Gospel of Jesus and the task of the Church in the world. It is, however, clear that he has perceived and expressed the hopelessness and barrenness of life without Christ.

Augustus Strong, a well-known theologian, shares some helpful insights into his own spiritual growth as student, pastor, and President of Rochester Seminary.

At one point in his ministry, he felt that his preaching was destitute of life and power. It was while he was on a holiday that he sought a renewal of his spirituality. In the readings of the New Testament, he observed the ebullient enthusiasm of the early apostles and desired it for himself through a new awareness of the indwelling Christ and in His Spirit. The Gospel of John, particularly chapters 14 to 17, took on a new meaning. He came to regard union with Christ as the central thought of theology.

The practical implications of realizing afresh the meaning of Christ's indwelling is best expressed in his own words:

*The change in my practical life, however, was immediate, and even more marked than any change in my doctrinal views. Peace, joy, courage, and hope were infused into my soul. I looked forward to my work with irrepresible ardor. To preach such a Saviour, to make known to Christians the unsearchable riches they possessed in him, to offer to sinners such life and power as the life and power of the Son of God—this seemed to me a work for angels, yet a work which I could do, with him in my heart to strengthen and inspire [p. 164].*

Why not take a few biographies with you on your vacation? If missionary biographies interest you, there is a projected series of six volumes on James Judson Taylor by A. Broomhall, the first volume in print being, **Barbarians at the Gate** (OMF, 1981).

V. A.

Photos on front cover and p. 4 by Gordon Counsell. Provided courtesy of The Niagara Parks Commission, Box 150, Niagara Falls, Ontario, L2E 6T2. Copies of "Your free vacation guide to Ontario's Niagara Parks" are available on request, from the above address.

## CONTENTS

Editorial .....	2
Family Vacations .....	3
Divorce .....	6
Book Reviews .....	8-10
Alumni in Action .....	11
Window on the World .....	12-13
OBC Graduation .....	14-17
OTS Graduation .....	18-20
College & Seminary News ..	21-24
Stewardship Corner .....	25-28



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# FAMILY VACATIONS— PAIN OR ENJOYMENT?

A vacation with two small children? On the road for twenty minutes and you'll be ready to turn back. What can children that age possibly remember? Vacations are just one big headache!

One big headache? Perhaps, but they needn't be. In fact, many families have gained a closeness that hadn't surfaced among the many pressures of daily life.

Vacation time should be more than just a venture for fun and pleasure. It needs to be a learning, sharing and growing experience. However, for many of us our vacation has been a time when we wait all year for two weeks (or more) of holidays, only to spend it unwisely and uncomfortably. We have a keen desire to finally be together as a family, away from the phone, the television, and our day to day responsibilities, only to return home unrested, unfulfilled and frustrated. Why?

Most of us don't get ourselves into the right frame of mind for vacationing. We forget that going on a vacation—with the whole family—is a dramatic change from our everyday "nine-to-five" style. Because of this, many of us can't adapt psychologically to two or three weeks of leisure living with the family.

We still feel the urge to be productive in spite of a very real need to rest



by  
John H. Wilkinson  
OBC Faculty

from the routine stresses and competitive modes of everyday life. On top of this, there is the pressure to make it a dynamic, unforgettable, second-to-none experience for each member of the family!

Along with the difficulties of slowing down and trying to be all things to all people, we often select a vacation destination and activities that we really don't enjoy. And then, once

we arrive, we find that our materialistic society has tricked us into an over-spending pattern where we equate a better time with a higher price and often abandon our more frugal everyday living just because we are on a holiday.

We find ourselves trying to pack in 50 weeks of family input with too many visits and too many miles of being together in closer proximity than has occurred all year, with no allowance for the rest and enjoyment that vacations are designed for.

How can we systematically prepare a family vacation and ensure its success? Let me share some personal ideas and information gleaned from personal experience, fellow vacationers and available resources.

- Set time aside when you can decide what your key objectives and preferences (as a family) will be for the coming year. Each member of the family needs to give input.
- Examine the choices in light of available time, recreation, and budget.
- Select a compromise destination with something to offer everyone (*not* just the children—it's a *family* vacation).
- Design a contract, agreed to by the whole family, that covers 'hot issues' like what will be listened to on the car radio, what time lights



Nature walks and visits to historic sites can be learning experiences for the whole family. Shown above are the Niagara Glen Nature Area (right) and Old Fort Erie (top) both on the Niagara Parkway.



have to be put out, souvenirs that can and cannot be purchased and so on. This will resolve many conflicts en route and during the vacation period.

- Get everything together *well in advance* so you don't have to hurry—it avoids the friction and exhaustion of a frantic start.
- Do relaxing kinds of activity on the first two days of your vacation time and *then* leave for your destination.
- If driving, take frequent rest stops. Don't travel too far in one day or try to fulfill an unreasonable itinerary.
- Try to enjoy the sights and sounds of travel. Look for new faces and places. Don't be afraid to take an

unplanned side trip if everyone is in agreement. Budget in time for these unexpected excursions.

- Let someone keep a diary or log of your trip to be reread later. Take pictures during each phase of your trip, not just at your destination.
- Use your travel time to get reacquainted with your family. Try to give each family member a little extra personal attention. Take special times during the vacation to be alone with each member of your family—make it a highlight of their trip—a special meal together, a private walk, an adventure activity.
- Discuss the amusements you'll all seek at your destinations. Examine the "attractions" brochures together. Make alternate plans to meet a flexible schedule (changes due to weather, side trips, illness, etc.)
- Don't try to see too much in one dose because when your children tire, the joy of continuing ends.
- When visiting historical places, or some special attraction, buy a guide book and be sure when you arrive to ask the time schedule for special events so you don't miss something the children or yourselves really want to see.
- If you can manage it, let your chil-

dren buy some small souvenir of the excursion (e.g. postcard) as a reminder of the happy day.

- When visiting large cities for the first time, investigate the local bus tours and, with map in hand, get an idea of where the things you

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One-day visits to popular "close-to-home" attractions are often overlooked for family outings. Shown above are the world-famous Table Rock Scenic Tunnels at Niagara Falls, Ontario.

want to see are located in relation to your place of accommodation and to each other.

- On long drives have a prepared bag full of surprises for children—unfamiliar assorted items usually purchased at the dime store (e.g. pipe cleaners, scotch tape, scratch pads, balloons—they may drive you crazy but it will occupy the children for hours).
- When going on a long trip with young children, do a trial run first. You'll find it invaluable as you learn about bottle warmers, car beds, diapers en route and so on.
- Don't expect your children to gloat verbally over the trip. Just be thankful if things go smoothly, and remember that the impact of the fellowship and education will be felt for a long time to come.
- Schedule a special event when you return from vacation so that everyone has something extra to look forward to after your vacation is over.

The kinds of family vacations today are wide and diverse—from visiting interesting sights and places near one's home to the varied shared experiences of family camping in the out-of-doors.

Whatever the mode, it can be a wonderful getting away experience: a time for immeasurable learning, even for the very young. It can be one of the best things you can do for your family. Don't let anyone convince you to pass up a family vacation!

Vacationing together as a family can ease the tensions involved in assigned work duty at home. It relieves (to some degree) the boredom and pain of illnesses, helps counteract children's resentment of necessary routines, makes more room for understanding and affection between parents and children.

Look at the need for family vacations not as an added burden but as a delightful and fruitful adventure.

Whatever else you do or don't do, enjoy the family God has given you while you have them, for it won't be long until you'll be saying, "only one more summer before she goes to High School and who knows how many summers we'll spend together after that?" ■

## MAKE YOUR VACATION . . . WORTH IT!

by  
Carole McNickle

A vacation can provide the kind of bonding experience our families need but don't always get in the daily grind. This time together, apart from normal distractions, is an ideal forum for teaching, learning and sharing among the members of a family. It's also a time you can take advantage of to broaden the whole family spiritually. Biblical content and concepts can be discussed and values reinforced from a fresh perspective, as part of our total life teaching process (Deut. 6:6, 7). With this dynamic at work, an intimate family retreat has the potential of life-changing results.

The list of free points of interest (many are less than an hour's drive from home) is almost unlimited. A few years ago, I paid several dollars to drive through a wildlife extravaganza and saw only two tired lions from a distance. Later, I spent an entire day at a large city zoo and was thoroughly entertained. And it didn't cost me anything!

Don't overlook the opportunity to expose the family to a part of their Christian heritage. Why not tour an historic church, attending a service if possible? Or visit a mission's headquarters, the birthplace of a Christian leader, or even a Christian College. Check into the possibility of staying on campus and eating in the student cafeteria. Knowing about these and many other possibilities will help you choose what is best for your family.

Hopefully, these ideas will serve as a springboard for your creativity. Don't be afraid to try something new or different. It's always better to alter a plan than to have none at all. Confusion needs no help, just opportunity! Plan now to enjoy a memorable vacation. Any family can vacate, but only the well-prepared will vacation. ■

—Excerpted from *Kindred Spirit, Summer 1981*. Copyright 1981 by Dallas Theological Seminary. All rights reserved. Used by permission.

### FAMILY

To bring children up in the nurture of the Lord means that the father must live in the hearts of his children. Too often we parents display a too-grown-up attitude toward our offspring. Knowing how to play with our children is just as important as knowing how to pray for them.

—Charles G. E. Chilton

Men, if you were to die tomorrow, the company you work for could replace you in a week; but your wife and family would feel the loss for the rest of their lives. Yet, many of us pour ourselves into our jobs instead of our families . . . an unwise investment.

—Rev. Dennis Borg

The husband returned home one night to find the whole house in a mess and no dinner ready. Astounded, he asked: "What on earth happened?" "Well," his wife answered, "you're always wondering what I do all day. Now you know. Today I didn't do it!"

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## PSYCHOLOGICAL DIVORCE:

## THE HIDDEN STATISTICS



### Hidden Statistics

There is something terribly sad about the impermanence of marriage these days. Couples who make the trip to the altar, in the presence of witnesses and in the eyes of the law, are now going their separate ways. The statement of vows becomes a mockery and the whole society looks skeptically at the institution of marriage and all that it represents. The statistics, of course, speak for themselves. About one in four marriages ends in divorce, and this says nothing about the countless number of people who live together for a while and then depart for someone else.

Those of us engaged in the ministry of counselling Christians are struck by the number of Christians who are entertaining separation and divorce. These are not necessarily couples whose problems are obvious to those around them but they, nevertheless, are living in silent agony with a loveless, lifeless relationship. Often, due to improper teaching or simple disobedience, these couples see divorce as being the only option available to them. They come for help to gain some measure of support and reassurance for the intended separation. Invariably, it is the age old dilemma of feelings versus responsibility—what I want to do rather than what I should do!

To minimize these problems would be naive, but there is an issue that deserves more attention—psychological divorce. It is easy to become preoccupied with the statistics con-



by  
**Rod Wilson**  
Director of Counselling Services  
at Ontario Bible College

cerning divorce and separation and lose sight of the fact that many marriages are together but yet apart. Divorce should not be condoned, but those who go through with this procedure do not hang on to statements like 'for the sake of the children', or 'what will people think', or 'our parents would be broken hearted', or 'what is the point anyway?'—they openly admit they have problems and must do something drastic about it. This is not the Biblical way to attack such difficulties and it is a painful procedure. However, there is a state that may be more painful—the existence of a lonely marriage.

### Biblical Illustration

We are forcibly reminded of Isaac and Rebekah in this context. Raised by godly, concerned parents, Isaac had a rich heritage both spiritually and materially. In fact, Abraham's servant is careful to tell Laban that his master has given Isaac "everything he owns" (Gen. 24:36). While Isaac's first major Biblical exposure is in the Genesis 22 account of the Moriah testing, he is most prominent in terms of his relationship with his wife and two sons.

Very early in the account of Genesis 24, we see a concerned father who desires the right wife for his son. Abraham did not want a Canaanite daughter-in-law, one who descended from a race condemned by God, but rather a woman from the descendants of Shem, a man blessed by God. In this, he evidences an interest in the spiritual welfare of his son and, in New Testament language, affirms the lack of harmony between "light and darkness" (2 Cor. 6:14). After Abraham's messenger had carried out his task, Laban and Bethuel gave a resounding response to the request for Rebekah: "This is from the Lord; we can say nothing to you one way or the other" (Gen. 24:50).

Incidents in the early life of Rebekah and Isaac illustrate their love (Gen. 24:67), their physical affection (Gen. 26:8), and their spiritual sensitivity when they were unable to have children (Gen. 25:21). However, with the birth of Jacob and Esau, Isaac and Rebekah aligned themselves with the

children. Isaac was partial to Esau, while Rebekah loved Jacob (25:28). From that point, secrets and deceit played a primary role. Isaac deceived Abimelech regarding his relationship to Rebekah (26:7), a strange similarity to his father's deception in Egypt (12:12). On his mother's initiative, Jacob decided to deceive his father (27:6) and, in fact, Rebekah played an integral role in the deception. This was further compounded when Rebekah relayed Esau's reaction to Jacob and suggested to Jacob that he go to Haran to stay with Laban "for a while" (27:44). She then covered herself by encouraging Isaac to send Jacob away (27:46).

Obviously, the typology underlying the story could occupy the remainder of this article. However, our focus is on the relationship between a married couple. Virginia Satir, the well-known family therapist, could well have been talking about this Biblical couple in her book, *Conjoint Family Therapy: A Guide to Theory and Technique* (Science and Behavior Books, Inc., Palo Alto, California, 1967), when she argues that a dysfunctional marriage plays itself out in terms of the parent-child relationship. In other words, children become allies, messengers and, in some sense, pawns in a game between spouses. Mothers keep secrets from fathers and then tell the children "not to tell". Fathers align with one child to the extent that there are two factions within one home. So it was with Isaac and Rebekah. Unity and transparency were replaced with deception and disharmony. We cannot help but conjecture that the good beginning Isaac and Rebekah evidence, somehow got lost throughout the years.

### Towards Resolution

Look at the contemporary couple caught in psychological divorce. They talk but they do not share. They listen but they do not hear. They touch but they do not love. They look but they do not see. They think but usually alone. They pray but rarely together. They discuss issues, work and the weather but not God, love and marriage. They know their friends better than they know their spouse. They have more secrets with others than with each other. They

work hard but not on the marriage. They speak but rarely have a meeting of the minds. They believe in God but it is God and I. They appear dependent but independence rules. They are colleagues but lonely partners. They are together but they do not relate. They are side by side but they do not walk together.

There is a pathetic quality about relationships of this nature. Two Christians joined together in marriage living a lonely, isolated life. For some, the problem is so ingrained over the years that they have lost an awareness of it. In fact, many have become so accustomed to the independence and freedom within the marriage that they would be sorry if it was otherwise. It is hard to understand how anyone could enjoy such a state but some do. There are others who quietly ache, hidden from the view of their spouse and from those who are 'close'. It is not a condition that is easily talked about and this makes the problem doubly difficult.

The first focus should be on the history of the problem. When did it start? Why did it start? Are there deeply imbedded feelings which may go back even before the wedding? Is there a lingering spirit of bitterness and resentment? Is there a lack of forgiveness? This process is bound to be a painful one for both partners—true awareness always is. After awareness, the responsibility for change will come. This stage will also be difficult as it is often the conditional period where one partner will say things like 'I'll change if you change', or 'you initiate and I'll follow'. But confession and honesty always bring

a spirit of humility, and often only this spirit will bring separated people back together again.

If a time of healing and restoration is commenced, the integrity of both people will be renewed. What is integrity? A sense of wholeness, honesty and sincerity. Psychological divorces remove these qualities and produce secrets, dishonesty and mistrust. The effects of this are devastating physically, mentally and spiritually. Integrity involves the whole person. To strive spiritually and live in a lonely marriage is to fight an impossible battle. To be addicted to your work as a way of coping with psychological divorce will only result in frustration and a lack of fulfillment. To live life and have a dead marriage is wrenching!

It is possible that articles such as this one may heighten the awareness of someone in a lonely marriage. But remember, even your individual awareness of these issues could be filtered through an independent spirit. It would be easier to consider these things internally and not share them with your spouse. To do that would just add further fuel to your private divorce.

Meditate on these things and that familiar verse "the two will become one flesh" (Eph. 5:31) will take on a whole new meaning! ■

A good father is one who considers it his primary sacred trust, conferred by God, to introduce his children to Jesus, the risen Lord, and thus prepare them for an unbroken family reunion in God's eternal home after earthly family existence has ceased.



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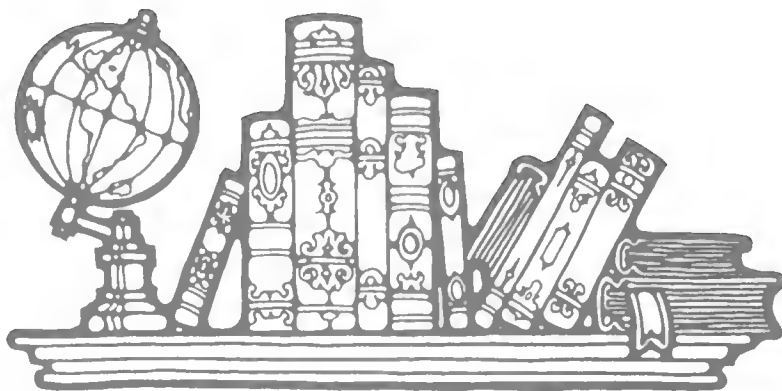
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# BOOK REVIEWS

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## CONFIDENT CREATIVE CHILDREN

Author: Maxine Hancock  
Christian Herald Book, 1981,  
192 pp., \$5.95 (U.S.)

Reviewed by Jim Johnson  
OBC/OTS Librarian

Mothers of young children will appreciate the encouragement and advice provided by this Albertan mother of four. Maxine Hancock's previous books—*Love, Honor and Be Free*, *Living on Less and Liking It More*, and *The Forever Principle*—have challenged many to apply biblical principles to personal and family life; and this one (formerly published in hard cover as *People in Process*) admirably continues the tradition with a focus on parenting preschool children.

The author sees "confidence and character as the two great pillars on which creativity can be built" (p. 14). The three main sections of the book consider each of these qualities consecutively. General principles and practical suggestions abound in well-thought-out chapters on key issues such as self-acceptance, reassurance, discipline, play, language and creative thinking.

The author spotlights the easily-neglected truth that parents ought to intentionally cultivate desirable qualities in their children. Faithfulness to this responsibility develops, in the parents, the qualities of character,

confidence, and creativity which are subsequently passed on to the children.

A ten-page index enhances reference to specific topics such as toilet training, sibling rivalry, spanking, modesty, and scrapbooks, but rarely are these items discussed thoroughly. The noteworthy value of the book is rather its engaging presentation of useful guidelines derived from Bible study, widespread reading of the "experts," and practical experience

Although the author admits she is not writing as an authority, she comes across as strongly-opinionated on some debatable details. Christian parents will nevertheless welcome the stimulation provided by one who has whole-heartedly devoted herself to raising her children for the glory of God. ■

---

## MEETING GOD AT EVERY TURN

Author: Catherine Marshall  
G. R. Welch (Chosen Books), 1981,  
250 pp., \$9.95 (Can.)

Reviewed by Dr. V. Adrian  
OBC/OTS President

This is a courageous and fascinating account of personal struggle and victory in a variety of human crisis situations. Every Christian can identify with one or another of the life situations Catherine Marshall experi-

enced and in which she sought to find the Lord's mind and strength.

The candor of the author, both in describing personal and family conflicts, is rather disarming. At times baffled, at times rebelling, at times paralyzed with self-pity, but always probing with a sensitivity to God and a self-awareness in order to find God's way of dealing with her needs. The problems dealt with cover a rather wide range: a storybook romance with Peter Marshall, several years of personal illness, the sudden and early death of her husband, the trials of bringing up the family, remarriage, and her concerns as a grandmother.

Sharing freely, Catherine Marshall demonstrates (in the midst of human dilemmas) the accessibility of God with His wisdom, power and guidance. Daily personal "quiet-time" was an essential tool in acquiring divine perspectives on life. Family life, even though at times hectic, is seen as God's way of molding His people for His purposes.

In this book, Christians will find some very practical suggestions and encouragements in resolving personal and family problems. There is a homey touch of reality and authenticity in the daily practice of writing and articulating anxieties and needs in order to bring them into the presence of God:

*"That Peter (her son) will forget trying to be a playboy at Harvard and find God's purpose for his life";*

*"That Linda (her stepdaughter) will stop rebelling against authority at home and at school";*

*"That Chester (her stepson) will learn to control his temper and accept his new home situation";*

*"That we can find a way to get Jeff (her stepson) out of diapers at night."*

Instead of being worn down with daily cares, Catherine Marshall demonstrates a way of receiving grace and peace from God; family life became the means of being shaped by God to fulfill His purposes. ■



# BOOK REVIEWS

## TWO INTO ONE: RELATING IN CHRISTIAN MARRIAGE

Author: Joyce Huggett  
InterVarsity Press, 1981,  
128 pp., \$3.95 (U.S.)

Reviewed by Dr. Gordon F.  
Stephens  
O.B.C. Faculty

This book is pure gold! It is worth far more than the price affixed to it (U.S. or Canadian!). It is brief, clear, and touches upon the major areas of marriage that require our attention.

Huggett includes chapters on "Listening and Communication", "Two Becoming One", "Partners in Prayer" and "Marriage is for Fruitfulness". Subjects often found emotionally laden to Christians such as "Submission", "Sex: the Good News", and "Tension" are handled honestly, and with a good deal of insight. Her traditional view of marriage has ample Scriptural foundation. Her approach to each subject is based upon good psychology as well. The final chapter on how God goes about mending broken things is most encouraging. After reading dozens of books on the marital relationship, I find this book among the best, even though it is shorter than most.

The format of the book is as attractive as its contents. Every few pages the author has included some questions that are to guide reflection and practical application of the subject.

In the preface, Huggett writes, "... most of us would agree that of the two kinds of healing, prevention and cure, the former is to be preferred. This book, therefore, is about prevention, planning and looking ahead." It is directed to young couples newly-married or preparing for marriage, though others will be helped by reading it.

Pastors can use this book very effectively in pre-marital or marital counselling, and it can form the basis of discussion for meaningful counselling sessions. Its brevity, its insights, and its format make it a pre-eminently useful tool for pastoral work. ■

## RAISING OTHER PEOPLE'S KIDS

Author: Evelyn Felker  
Oxford University Press, 1981,  
164 pp., \$6.50 (Can.)

Reviewed by Rev. Glenn Taylor  
O.B.C. Faculty

Raising children who are not biologically your own is quite common in today's society. Sometimes, children are raised by close or distant relatives, sometimes by families who have chosen them by adoption. Such families may be termed "restructured" or "functional" in contrast to families with biological ties.

In this book, Felker dispels many myths that surround restructured families.

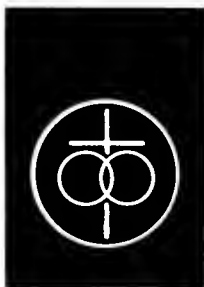
Excellent organization of material characterizes this book. Practical suggestions deal with the preparation of the child and the receiving family members, communications, as well as the resultant adjustment to the in-

evitable changes.

The chapter on developmental goals for the physical, intellectual, emotional, social and spiritual development for different age groups should be helpful to all parents. Discipline is discussed in terms of the goals it can accomplish for the child and the family. On the other hand, the causes of misbehaviour are analyzed followed by a section dealing with the elimination of those causes. The ineffective and effective use of punishment along with a discussion concerning the Bible's perspective on punishment is also of benefit.

The author also addresses questions concerning contact with the biological family, rivalry in the family of adoption, and other areas of concern.

This book should be helpful not only for those raising other's kids but to biological families, too. ■



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**“ONYAME  
NHIRA  
WO!”**



## **“I would be blind now, if you hadn't helped me!”**

No one knows the day when Jacob's eyes started to water incessantly. His eyesight grew steadily worse, day by day, not to speak of the increasing pain he suffered. Ten year old Jacob wanted to tear out his eyes in order to put an end to his pain!

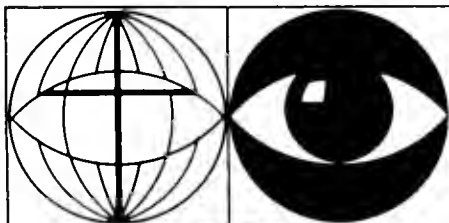
When Jacob's pain became unbearable, his parents took him to the nearest mission station in a remote place of Northern Ghana. However, the missionaries there could not help him besides relieving some of his pain by giving him a few tablets. For hundreds of miles there is no ophthalmologist. Only surgery could save Jacob's eyesight. But where to go? And, who will pay the cost? Jacob seemed destined to be plunged into darkness.

In the small village of Worikambo two Christians heard of Jacob's plight. They knew about CBMI's eye services and immediately wrote a letter for help. The result was spontaneous and encouraging. Transport was provided for Jacob to be brought to the Christian Eye Hospital in Agogo, nearly 500 miles away. And Jacob was operated upon in the nick of time.

After many days of waiting anxiously, with his eyes bandaged, the most wonderful moment of Jacob's young life arrived. His bandages were removed and he could see again! The pain was gone, and Jacob was saved from a lifetime of darkness. Radiant and happy, Jacob returned home to a new life.

“Onyame nhira wo! – God bless you!” he wrote in a touching ‘thank you’ letter to Christian Blind Mission International.

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# ALUMNI in ACTION

"ONLY ONE LIFE"

by  
Douglas C. Percy

"Alumni in Action" is a good title for this article. Rarely have I realized the activity of the alumni of O.B.C. as much as I did while researching the story of William McNairn '66. If ever there were "alumni in action", it is seen in the McNairn saga.

Bill's first contact with O.B.C. came about when he attended Salem United Church, Summerstown, Ont., where Rev. Lloyd Hylton '37 was pastor. In presenting the claims of Christ, Rev. Hylton constantly emphasized the need for Bible training and dedication to Christ for His service. Some of the members must have been listening, because in the nine years he was pastor, no less than seven young people attended Ontario Bible College.

Among them was Bill McNairn, who was nudged towards O.B.C. when he heard the Chorale singing and this writer speaking in the First Baptist Church in Cornwall, Ontario. Here, too, the Rev. D. Timpany '32 was pastor, and he was encouraging the young people to consider Bible College.

It was at this meeting that Bill made his life commitment to the Lord. Almost immediately, he applied to O.B.C., cut his business ties (he had a Dairy Queen franchise) and headed for Toronto.

After his first year at O.B.C., he pastored three churches in Saskatchewan as a summer intern. Here he put to good use his first year of training.

After his second year, he took on an assignment at Yonge Street Mission (working with the incomparable Andrew Chisholm, who was a member of the O.B.C. Board of Governors), beginning what was, for Bill, to be a long career in Rescue Mission work.

In 1966, he graduated from the College and took a pastorate at Emo, Ont. It was Rev. D. A. Burns '16 (and also a long-time faculty member at O.B.C.) who recommended him for



William and Eileen McNairn

that work.

After three years there, he accepted the challenge of Welcome Hall Mission in Montreal, and for eight years he helped the needy of that great metropolis. In 1976, Dr. V. Adrian, president of OBC/OTS, invited him to become the College/Seminary field representative in eastern Canada, a position he held for 2½ years. In 1979, Temple Baptist Church of Montreal extended a call to be pastor (he had been part-time pastor for several years), and the challenge of the inner city became a burden.

But the end was not yet. In 1981, the Board of Welcome Hall Mission asked him to return to that needy field, a challenge he accepted, to lead Welcome Hall into its 90th year.

During Bill's time at O.B.C., his wife, Eileen, shared the new adventures with him. It was my joy to lead Eileen into a deeper experience with the Lord, and He made her a helpmate in all the activity in the Kingdom of God.

On a recent visit to Montreal, I was able to see the splendid work of William H. McNairn and rejoiced that O.B.C. had such a large share in the lives of the McNairns, enabling them to minister to so many people in turn.

While talking to Bill, he emphasized, "God forbid that I should

glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). So the honour and the glory shall all be His, through our "Alumni in Action". ■

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Mr. John Saynor graduated from Ontario Bible College with a B.R.E. in Christian Education in 1972. Following graduation, he served for several years as Director of Camp Mini-Yo-We. In 1978, he became involved in funeral service in the Toronto area and is now Arranging Director with the Humphrey Funeral Home — A. W. Miles Chapel.

In addition to his duties as a funeral director, John conducts seminars to help people deal with death and dying. He also assists people who wish to pre-arrange their funeral and those desiring a "Life Appreciation" service — a new concept in funeral services.

A great deal has been written about death and the grief process over the past few years and if you would like to receive any of this literature or have any questions, have no hesitation in contacting John at:

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(Advertisement)

# WINDOW on the WORLD



## FOCUS ON CANADA

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

*For the next few issues, we will be examining the "world" of Canada. Although there are many signs of new life in the Church throughout the world today, our Canadian experience often makes us among the last Christians to share in the blessings. And, even when these come, our regionalism and lack of Christian communication systems prevent us from knowing what is happening. Thus we are deprived of encouragement and incentive. Let's start with an overview of the Canadian church scene.*

At the beginning, we must acknowledge that the Canadian Protestant scene is a paradox of decline and renewal. The spirit of secularization continues to bite deep as many Canadians now have no active commitment to any organized religion, and the churches appear to be thrust increasingly to the periphery of society. At the same time, movements of revitalization are occurring at the grass-roots. However, these may not be large enough yet to influence the national statistics. In fact, there may have to be more dismantling of nominal Christianity. But, given time, and the continuation of what is already taking place, I believe that in the future we can look for the renewal to outstrip the decline.

It is important to emphasize that an increasing percentage of congregations in Canada are proclaiming Jesus Christ in the full context of a supernatural, redemptive Christianity. And, in this happy situation in more and more of such congregations, an overwhelming emphasis on programming is being laid aside and the concentration is on the life-giving essentials of worship—often with a considerable measure of freedom—and the opening of the Scriptures. In the providence of God, this renewed health in an increasing number of congregations is occurring at a time when the ills of society and the pressures of life are causing many to search for deep reality, and thus the prepared witness and the prepared seeker in many instances are being brought together.

In my estimation, probably the most important congregations in Canada today are those of the ethnic churches whose members have, in most cases, migrated from the Third World in the last decade or so. Almost always, these congregations reflect the vitality of the Third World churches. These congregations are frequently wall-to-wall with young people, and often youth of singular dedication and ability. Metro Toronto

alone has about fifty such congregations among the Chinese, and they are found in proportion in almost every Canadian city. Then, there are the Korean congregations, and particularly in Central Canada those composed of West Indian people. The people from the ethnic congregations are just beginning to have meaningful contact with the wider Christian community and with the mainstream of Canadian life. But as they do, with their Christian zeal and commitment, Canadian Christianity and the Canadian nation will never be the same again. What a gift God has given in sending so many choice brothers and sisters to this country!

Also, there are the congregations of movements which began around the turn of the century, and in this regard the research of Dr. Dennis Oliver (OTS faculty) is of immense value. The Pentecostal congregations, tracing their origin back to 1906, are a virile and growing form of Protestantism. With important input from the Charismatic Movement and the Jesus Movement, Pentecostal congregations have, in affiliation, close to a quarter of a million Canadians. In size, they now represent one of the largest Canadian Protestant bodies, and their people are now

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found in every phase of Canadian life. This dynamic movement is giving all its resources to bearing witness of Jesus Christ according to the Scriptures. The Fellowship Baptists, particularly in Ontario, and the Christian and Missionary Alliance, especially in the Western Prairies, also give evidence of major growth. Some of the Holiness denominations, which for several generations appeared to be in a state of suspended animation, are once again moving forward as indicated, for example, by the Free Methodists. Among European ethnic denominations, such as the North American (German) Baptist Conference, the walls of cultural and linguistic distinctiveness are crumbling, and effective outreach is taking place.



An interesting element in the expansion of some of these denominations has been the development of a self-conscious Canadianism. Often founded by evangelists from the United States or by immigrants who spent at least part of their sojourn in America, these denominations were usually just an adjunct of a body with its headquarters south of the border. It was assumed by officialdom that Canada was merely an extension of the U.S., and little or no attention was given to distinctive Canadian issues or emphases. But, with the increased development of Canadian self-consciousness since our national Centennial of fifteen years ago, the Canadian branches have begun to agitate for autonomy. As this has been done, a newly-solicitous attitude toward things Canadian has emerged among the American constituency. It has been discovered in most cases that the Canadian churches, who had often felt akin to poor cousins, actually contributed more per capita financially, and in terms of ministers and missionaries,

than did the American churches. Regardless, however, of new sensitivities, the process of indigenization continues apace, and all to the furtherance of the Gospel in this country.

Not to be overlooked are the denominations that go back for several hundred years, some right to the Reformation of the sixteenth century itself. These churches inevitably give evidence of many of the scars of a lengthy historical passage, but it is encouraging to see evidences of rejuvenation in Christ and by the Spirit among them as well. The Convention Baptists in the West and in the Maritimes have been mounting some of the most effective ministries in the country in recent years, and there are many indications of similar developments at the grass roots in Central Canada as well. The Anabaptist or Mennonite churches, in a number of instances, are showing that combination of characteristics for which they have been known in their best days—unaffected piety, sensitivity to social need, and evangelistic outreach.


As a Presbyterian, I find myself continually thrilled by being invited to speak in congregations of which I have known very little, only to arrive and be greeted with healthy signs of Christian faith, life and outreach. Of course, one must be careful not to universalize on his own restricted experience, but the fact that there are even as many healthy congregations as I have seen—and there are undoubtedly many more—is cause for thanksgiving. In the Anglican Church, certain congregations stand out, and then there is the widespread Cursillo Movement—conferences for married couples—which is bringing many to new life in Christ. Finally, there is the United Church, almost the state church in many parts of English Canada. The Charismatic Movement is evincing its penetrative power in certain quarters, and the United Church Renewal Fellowship is performing a significant task in tending the flames, however incipient, of renewal.

God in His grace is making Himself known to many in our land, so may we be praying for the whole Church throughout our country, that it may be revived, and many effectively minister Jesus Christ from ocean to ocean. ■

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# 1982 O.B.C. GRADUATION

Over 2,500 people attended the OBC Graduation service at the C.N.E. Coliseum on Saturday, May 1, 1982. The following testimony was given by Miss Linda Sibley, B.R.E. of the Class of '82:



Miss Linda Sibley, B.R.E.

*"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—His good, pleasing and perfect will" (Rom. 12:1, 2).*

My heart is full of praise and thanksgiving to the faithful and sovereign God who has taken my life, with all my limitations and disobedience, in order to conform me gradually into the likeness of His Son, the Lord Jesus Christ. He has directed my steps in His ways—ways "good, pleasing and perfect" for me. He has faithfully proved, "Delight yourself in the Lord and He will give you the desires of your heart" (Psalm 37:4).

When I asked the Lord to forgive

*(continued on p. 15, col. 3)*

## SCHOLARSHIPS AND AWARDS GIVEN AT 1982 OBC GRADUATION

### SCHOLARSHIPS:

#### SENIOR SCHOLARSHIPS

Several scholarships are awarded annually to students who are entering their final year. The scholarships are awarded on the basis of excellent academic achievement, evidence of approved Christian character, and significant contribution to College life.

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THE MERLIN GROVE MEMORIAL MISSIONARY SCHOLARSHIP (\$250.00)

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ALUMNI SCHOLARSHIPS (\$500.00 each) (2)

1. **Susan Wilson**

2. **Margaret MacDonald**

CAMERON ORR MEMORIAL SCHOLARSHIPS (\$500.00 each) (3)

1. **Nancy Limpert**

2. **Tim Beadle**

3. **Ann Stairs**

### UNDERGRADUATE SCHOLARSHIPS:

THE F.V. ELLIS SCHOLARSHIP IN EVANGELISM (\$100.00)

**Gino Reda**

THE JOSEPH McDERMOTT SCHOLARSHIPS IN EVANGELISM (3)

1. **Brigitte Weidelich** (\$200.00)

2. **Allan Gray** (\$150.00)

3. **Andrew Doherty** (\$150.00)

BETTY PERCY MUSIC SCHOLARSHIP: (\$200.00)

**Claudette White**

### BURSARIES FOR GRADUATING STUDENTS: (\$300.00 each)

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**Emelito Yango**

THE ARTHUR ALLOWAY BURSARY FOR ADVANCED STUDIES—Awarded to a student entering an educational institution for advanced studies and who is planning on entering the Christian ministry:

**Nellie Tuinhof**

### ACADEMIC AWARDS:

**PROFICIENCY AWARD:** (Pair of O.B.C. Bookends)

This award is given in recognition of Christian character, academic performance, contribution to college life and Christian service.

THE R.J. KOFFEND GRADUATE GENERAL PROFICIENCY AWARD

**Linda Sibley**



# 1982 O.B.C. GRADUATION

## DEPARTMENTAL AWARDS: (Pair of O.B.C. Bookends)

These awards are given in recognition of outstanding academic achievement in the various departments. Open only to graduating students.

JOHN McNICOL MEMORIAL AWARD IN BIBLICAL STUDIES

**Godfrey Green**

J. B. RHODES MEMORIAL AWARD IN THEOLOGICAL STUDIES

**Laura Stevens**

PERCY H. HARRIS MEMORIAL AWARD IN PASTORAL STUDIES

**Donald Boyd**

WILLIAM R. QUINN AWARD IN MISSIONS

**John Konrad**

LESTER LANKIN MEMORIAL AWARD IN CHRISTIAN EDUCATION

**Marilyn Lemon**

JOSEPH C. MACAULAY AWARD IN MUSIC

**Mark Robbins**

JEAN C. SCOTT MEMORIAL AWARD IN GENERAL ARTS

**Mark Wagner**

## GENERAL AWARDS:

THE STANLEY A. BOSWELL PUBLIC SPEAKING PRIZES (2)

The prizes are awarded to the students demonstrating abilities in content preparation, organization, delivery, and overall improvement in first year public speaking class. They are in the amounts of \$100.00 and \$50.00.

1. **Gino Reda**

2. **Alex Parachin**

THE EX-RABBI HENRY BREGMAN MEMORIAL AWARD—Awarded to the College student who has achieved the highest academic standing in Introductory Hebrew. (\$50.00 cash)

**Mark Wagner**

THE JOHN HONEYMAN GREEK PROFICIENCY AWARD—Awarded to the student who has demonstrated the highest degree of proficiency in New Testament Greek. (Pair of O.B.C. Bookends)

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| 4. <b>Isobel Wilson</b>  | 5. <b>Ronald Tuson</b> |                         |

my sins at the age of 15, my desires were to study languages and to teach. While studying French and Spanish at university, I attended the 1967 Urbana Missionary Conference. The Lord used this first "real exposure" to missions to give me the desire to serve Him at home or overseas.

My interest in missions continued to grow as I finished university and began to teach. After teaching French for five years, I resigned from teaching in order to study at Ontario Bible College. Confident of the Lord's leading, I saw this study as preparation for service—work in Quebec, work with Wycliffe Bible Translators, or the teaching of missionary children in South America. These seemed like the most logical possibilities for a teacher of French and Spanish!

During the 1977 Missions Conference at OBC, the Lord used the theme speaker, Elwyn Davies (Bible Christian Union), to impress upon my heart the need to say to the Lord, "Lord, Anything, Anytime, Anyplace". I also attended a special seminar for those interested in teaching. The Lord directed me to ask Dr. Di Gangi (Bible & Medical Missionary Fellowship), a simple question, "Would you ever need a French teacher in Asia?" My answer to the positive response was, "That's too soon!" However, the Lord initiated a desire in my heart which took me to Pakistan in July 1977. My task there was to teach for three years—French, English and Bible—at Murree Christian School, a school for missionary children.

Words cannot fully express the richness of the experience in Pakistan. My life will never be the same with the changes the Lord began in my life, as well as: the increased compassion by being in a country of millions lost without Christ; the exposure to an Asian culture so totally different than our own; the joy of serving as a teacher of MK's and part of a team to obey Christ's command,

*(continued on p. 16 col. 1)*



# 1982 O.B.C. GRADUATION

"Therefore go and make disciples of all nations . . ." (Matt. 28:19).

Serious illness in February, 1980, necessitated hospitalization in India for five weeks and a return home to Canada, four months earlier than expected. Out of the struggles and questions came the Lord's peace in His faithful promise, ". . . in all things God works for the good of those who love Him, who have been called according to His purpose . . . to be conformed to the likeness of His Son . . ." (Rom. 8:28, 29). Now, I can rejoice in an illness that was a very necessary part of God's purposes to change me, to conform me more into the likeness of His Son. The moulding still continues, painful at times, but with the joy and peace of knowing He desires to make me "useful to the Master and prepared to do any good work" (2 Tim. 2:21).

In September 1980, I returned to OBC to finish my degree in Christian Education, unaware of the struggles, excitement and redirection the Lord would take me through before finishing my studies this past December. Often overwhelmed, in my studies, by the grace of God and His sovereignty, these truths became testing ground for spiritual struggles and evaluation of my own commitment to the Lord's control.

Early in January 1981, a speaker from World Vision greatly touched my heart as he spoke of the "hurting needs" of refugees. Then, during the OBC Missions Conference, I was impressed by the words of Overseas Missionary Fellowship missionary, Koos Fietje, that called for the need to "count the cost of commitment". Later, at a special seminar, my heart was touched and burdened by the needs of Indo-Chinese refugees. As the Lord began to "stretch" my vision and compassion, I also began to tutor a Cambodian girl in English.

During the spring term of 1981, the Lord directed my attention to a verse I claim as a call for compassion for Indo-Chinese refugees, "When he saw the crowds, he had compassion

(continued on p. 17, col. 1)

## OBC Graduates 1982

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David E. Nickel . . . . . Woodstock, Ont.  
Sheila Marie Stevens . . . . . Chester Basin, N.S.

### Church Music and Christian Education

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Peter Lloyd Lemmond . . . . . Hamilton, Ont.  
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Dana Andrew Brown . . . . . Angus, Ont.  
Ruth Diane Carr . . . . . Brampton, Ont.  
Alice Louise Cole . . . . . London, Ont.  
Kathleen Margaret Crozier . . . . . Renfrew, Ont.  
Eileen Girvan Finlay . . . . . Toronto, Ont.  
Wendy Cheryl Gibson . . . . . Montreal, P.Q.  
Sharon Louise Gower . . . . . Woodbridge, Ont.  
Robert Arthur Hall . . . . . Toronto, Ont.  
Barbara Lynn Matheson . . . . . Oakville, Ont.  
Crystal Nora McElmon . . . . . Hamilton, Ont.  
David K. Mensah . . . . . Bamboi,  
Northern Region, Ghana  
Patricia Ann Eileen Nolan . . . . . Montreal, P.Q.  
Laurie Margaret Oakman . . . . . Fergus, Ont.  
Linda Jean Sibley . . . . . Tory Hill, Ont.  
Sheila Marie Stevens . . . . . Chester Basin, N.S.  
Neeltje Salina Tuinhof . . . . . Burford, Ont.  
Isobel Wilson . . . . . Toronto, Ont.

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Barbara Elva Foster . . . . . St. Andrews, N.B.  
Bruce Edward Lacey . . . . . Kitchener, Ont.  
Mary Frances LeGear . . . . . Barrie, Ont.  
Jocelyn Lucille Stevens . . . . . Chester, N.S.  
Elsa Lynn Visser . . . . . Arthur, Ont.

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Jane Elizabeth Paddon . . . . . Islington, Ont.  
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Glenn E. Goertzen . . . . . Etobicoke, Ont.  
Shirley Jane Cavell King . . . . . Toronto, Ont.  
Diane E. MacLeod . . . . . Scarborough, Ont.  
David Ker Thomson . . . . . Bedford, Mass.

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Jeffrey Howard Hosick . . . . . Cookstown, Ont.  
Michael Olusola Odelami . . . . . Akimlalu,  
Oyo State, Nigeria  
Stephen Francis Shearer . . . . . Kitchener, Ont.  
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Malcolm Brian Ross . . . . . Montreal, P.Q.  
Gary Roy Wightman . . . . . Montreal, P.Q.  
Emelito A. Yango . . . . . Windsor, Ont.

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Samuel Kisang Elogia . . . . . Eldoret, Kenya  
Godfrey Green . . . . . Brampton, Ont.  
Philippe Albert Hainaut . . . . . St. Jerome, P.Q.  
Livingstone Matthew Huff . . . . . Weston, Ont.  
Rannarine Kalap . . . . . Guyana, South America  
Thomas Charles Lamshead . . . . . Burlington, Ont.  
John Preston Ross . . . . . Margaree Valley, N.S.  
Ronald Lee Tuson . . . . . Stoney Creek, Ont.

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Travis Mark Wagner . . . . . Toronto, Ont.

### Pre-University Studies

Heino Abraham Blaauw . . . . . Burford, Ont.  
David George Hooper . . . . . Oshawa, Ont.  
Freeman Wayne MacLeod . . . . .  
Tatamagouche, N.S.  
Ronald James Snook . . . . . Scarborough, Ont.





# 1982 O.B.C. GRADUATION

on them, because they were harassed and helpless like sheep without a shepherd" (Matt. 9:36). A struggle began, intensified this past fall term, as I experienced this burden for these refugees in addition to a desire to be involved in cross-cultural discipleship and prayerful expectation of a return to Pakistan in 1982. With the intense struggles came the Lord's im-

measurable confidence and peace that He would direct, in His timing, fulfilling the desires of a heart needing to put Him first.

After a decision not to return to Pakistan as a French teacher, the Lord confirmed my desire for cross-cultural ministry as opportunity arose to help with visitation and a Bible class for Lao refugees. Even my research

course also confirmed my desire to be involved in cross-cultural Christian Education.

Faced with continued uncertainties and struggles, including prayerful consideration of an overseas ministry in Thailand rather than a return to Pakistan, the Lord gave the peace of "one common denominator"—He had given me a burden and desire to work with Indo-Chinese refugees. At the same time came re-evaluation of my own commitment to the Lord, after news of the death of Koos Fietje, one not afraid to "count the cost of commitment".

As I finished my studies in December, the Lord gave confirmation and peace for necessary decisions—resignation from the Bible & Medical Missionary Fellowship, the decision to help with Lao refugee work in Toronto for at least one year, prayerful consideration of future overseas work with refugees in Thailand.

During the past four months, the Lord has faithfully directed and confirmed with His peace and joy "His good, pleasing and perfect will", as He reinforces so clearly His promise to me, "May He give you the desire of your heart and make all your plans succeed . . ." (Psalm 20:4). This has not meant a disappearance of struggles but an immense confidence in the Lord's victory and control.

In January, the Lord provided enough days of supply teaching to meet my needs. In February, He provided a full-time teaching position until the end of June. In September, I believe He will faithfully provide another job. He is using my teaching, freely given over to Him, as a means to be working in Toronto with the Lao people.

I praise the Lord for the contentment of working in Toronto—the "last mission field" I would ever previously have considered! I praise Him for the joy of working with the Lao people as I have a Friday evening Bible study with some of the Lao young people and continue to help John Konrad (also a graduating stu-

*(concluded on p. 19 col. 3)*

## OBC — ONE YEAR CERTIFICATE

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Simon Beadle . . . . .	Scarborough, Ont.	John King . . . . .	Scarborough, Ont.
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Stephen Dick . . . . .	Barrie, Ont.	Colin Paterson . . . . .	Ottawa, Ont.
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Genevieve Duke . . . . .	Weston, Ont.	Una Pinnock . . . . .	Weston, Ont.
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Carol Hudson . . . . .	Oshawa, Ont.	Mark Wright . . . . .	Willowdale, Ont.
Nancy Huggins . . . . .	Woodstock, Ont.		

\*One year course completed through the Evening School Division

## OBC — EVENING SCHOOL DIPLOMAS

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John W. Cormier . . . . .	Willowdale, Ont.	Eva Tweedie . . . . .	Willowdale, Ont.

# They come from Canada . . .



Members of the Class of '82 during hooding ceremonies at OBC and OTS Graduation Services.

OBC grads were hooded by Miss Jan Potz: (Top - left to right): Brian Crawford, London, Ont.; Pat Nolan, Montreal, P.Q.; Barbara Foster, St. Andrews, N.B.; Rammarine Kalap, Guyana, S. America; David Mensah, Ghana, W. Africa; Michel David, Island of Mauritius; Miss Potz.

OTS grads were hooded by Dr. William Foster: (Bottom - left to right): Dr. Foster; Olu Peters, Nigeria, W. Africa; Wray Graham, O'Fallon, Missouri; Diana Friesen, Morris, Manitoba; Eleanor Kreplin, Charlottetown, P.E.I.; Miranda Lau, Hong Kong; Andy Ching, Shanghai, China. (Photos by Wib Caddell)



# and around the World!



# 1982 O.T.S. GRADUATION

## THE EXPERIENCE OF GOD'S GRACE AND GUIDANCE IN MY LIFE

Nearly 1,000 people attended the O.T.S. Graduation service at Bayview Glen Church on Friday, May 7, 1982. The following testimony was given by Mr. Olu Peters, M. Div. of the Class of '82:

About four weeks ago, in a counselling session, a young man with tears in his eyes uttered these words to me, "I hate my past".

At that time, I was sure that the young man was so filled with remorse that he would rather not think or talk about his past.

Friends, this evening I would like to share with you about my experience in the past and my expectation for the future. To some degree, reflecting over my past could be very painful for me because there are many things in my past that I would rather not think or talk about. But in the light of the outworking of the grace and guidance of God in my life, this becomes a joy and privilege.

I was raised in a Christian home in Nigeria where I received my early training and exposure to the grace of God in Christ Jesus. For this privilege I thank God. However, I regret my lack of concern for Christ's lordship over my life as I grew up. It is not surprising then to realize that I have wallowed in the depths and miry clay of sin before the Lord lifted me up and placed my feet on the rock to stay. It was in 1975, while I was in Europe to study accounting, that I came into a personal, intimate and meaningful relationship of love, trust, obedience and blessed assurance of salvation.

Through the reading of the Word of God and the inner working of the Holy Spirit, I experienced salvation and the call of God to service. As I reflect on the last seven years of my



Olu Peters M.Div.

life, I notice that this experience has resulted in a great change in my conduct, character and career. My life was transformed, and my field of study was changed from accounting to theology. Thus the life of a minister of the Gospel began to unfold instead of that of a bookkeeper.

Because I sensed a strong and definite call of God to the Christian ministry, I came to Canada from Austria to pursue pastoral studies at Emmanuel Bible College in Kitchener. After my graduation with a B.Th. degree, I enrolled at O.T.S. for further theological studies in the Master of Divinity program.

At the completion of my training at O.T.S., it is appropriate to ask what the Seminary has contributed to my life in the past three years. This, then, is my evaluation of the ministry of the professors who once had the privilege of grading my papers. I promise not to be too hard on them.

I am thankful to God for leading me to O.T.S. to be further equipped for the Christian ministry. While attending O.T.S., the opportunities for studies and service have contributed largely to much personal growth in several areas of Christian life and ministry:

a) A better understanding of the Word of God which is Living and Life Giving. The first thing that I realized during my first year at O.T.S. was how much I did not know. Even after spending three years there, I still wonder how much I know. Well, I will not feel badly about that, because quite often I ran into my professors in the library looking for books, probably to get more educated.

b) A deeper appreciation and appropriation of the grace of God in Christ Jesus and the power of the Holy Spirit in both my life and ministry. The need for this is no doubt emphasized at O.T.S., with elective

*(continued from p. 17, col. 3)*

dent from OBC) with the visitation and Bible classes.

From the struggles and decisions over the past few months, some within the "growth context" of OBC, the Lord continues to teach me more that struggles are part of our growth as Christians, that the Lord always has sovereign control and victory, that His direction is a certainty, and that cross-cultural missions can also be right here at home.

In a recent decision to remain in Toronto, involved for at least two more years in this ministry with refugees, but with the hope of a future return to overseas ministry, I respond to the Lord's present choice of service for me with a heart still willing to say, "Lord, anything, anytime, anyplace". With His help, I seek a daily commitment of obedience unto Him.

The Lord is faithful! He makes no mistakes. He desires us to be living sacrifices; He has called us. He has work for us to do. But above all else, He desires to conform us into the likeness of His Son. I praise our faithful and sovereign Lord, along with my dear brothers and sisters of the graduating class, because: "His divine power has given us everything we need for life and godliness through our knowledge of Him who called us by His own glory and goodness" (2 Pet. 1:3). ■



# 1982 O.T.S. GRADUATION

courses being offered on the person and work of Christ and the Holy Spirit.

c) A growing awareness and confirmation of the call of God upon my life to the Christian ministry. Personal interest that the professors have shown in individual students here greatly helped me in this area.

c) A clearer perception of some of the mechanics and dynamics of the Christian ministry, and also an in-

creasing development of the gifts that God has given to me for both teaching and pastoral ministry. This perception and development took place not only in the classroom but in Christian Service. I am glad that Field Education is strongly emphasized at O.T.S.

As I graduate from O.T.S. and anticipate other privileges that God has in store for me, I look forward to a teaching and pastoral ministry in

Africa, where the explosive growth of the Church has left a leadership void. Millions who have been converted are greatly in need of consolidation in the faith.

My sincere gratitude and appreciation to the professors, ministers and friends who have helped to shape my life and sharpen my skills for the ministry that lies ahead.

Olu Peters, M.Div.  
Nigeria, Africa

## OTS 1982 GRADUATES

### CERTIFICATE IN BIBLICAL STUDIES

Tsai-Yun Sandra Lin . . . . . Hsin-Chu, Taiwan  
Helen Elizabeth Lyttle . . . . . Belfast, N. Ireland  
Haarl Bret Maukonen . . . . . Toronto, Ont.  
Muriel Lynne Maukonen . . . . . Toronto, Ont.  
Helen Carolyn Peach . . . . . Port Morien,  
Cape Breton, N.S.  
Cederick John Prins . . . . . Cornwall, Ont.

### MASTER OF THEOLOGICAL STUDIES

Susan Pui-Kwan Chan . . . . . Hong Kong  
Andy Kwok-Yee Ching . . . . . Shanghai, China  
Bruce Carlton Davis . . . . . Cincinnati, Ohio  
Diana Ruth Friesen . . . . . Morris, Manitoba  
Richard Jon Gledhill . . . . . London, Ont.  
J. Wray Graham . . . . . O'Fallon, Missouri  
Kingsley Jew . . . . . Toronto, Ont.  
Israel N. Kent . . . . . Mississauga, Ont.  
Eleanor Louise Kreplin . . . . . Charlottetown,  
P.E.I.  
Beverley Ellen Kuryliw . . . . . Winnipeg, Man.  
Miranda Heung-Shui Lau . . . . . Hong Kong  
Yin Fong Nancy Ng . . . . . Hong Kong  
Andrew Norman Plumridge . . . . . Toronto, Ont.  
Vincent Hung Kwan Poon . . . . . Toronto, Ont.  
Stephen Charles Semple . . . . . Toronto, Ont.  
Hiroko Shiokawa . . . . . Suzuka, Mie, Japan

### MASTER OF DIVINITY

David Lap-Yan Chu . . . . . Hong Kong  
Robert T. Ang . . . . . Toronto, Ont.  
Gordon James Boyce . . . . . Milton, Ont.  
Samuel Sum-Yee Chan . . . . . Toronto, Ont.  
Robert Alan Duncan . . . . . Alliston, Ont.  
William Thomas Hailand . . . . . Toronto, Ont.  
Kevin James Metcalf . . . . . Orillia, Ont.  
Paul Douglas Ogborne . . . . . Stouffville, Ont.  
Philip E.A. Patton . . . . . Toronto, Ont.  
Oluola Kehinde Peters . . . . . Nigeria  
Kevin Mark Smith . . . . . Woodstock, Ont.  
K.J. Weinberger . . . . . St. Catharines, Ont.

## I ASKED

I asked God for strength, that I might achieve.  
I was made weak, that I might learn humbly to obey . . .  
I asked for health, that I might do greater things.  
I was given infirmity, that I might do better things.  
I asked for riches, that I might be happy.  
I was given poverty, that I might be wise . . .  
I asked for power, that I might have the praise of men,  
I was given weakness that I might feel the need of God . . .  
I asked for all things, that I might enjoy life,  
I was given life, that I might enjoy all things.  
I got nothing that I asked for, but everything I had hoped for.  
Almost despite myself, my unspoken prayers were answered.  
I am among all men, most richly blessed.

—Author Unknown

## SLOW ME DOWN, LORD

Slow me down, Lord. Read Job 37:14.  
Ease the pounding of my heart by the quieting of my mind. Read Isaiah 30:15.  
Steady my hurried pace with a vision of the eternal reach of time. Read Acts 26:19.  
Give me, amid the confusion of the day, the calmness of the everlasting hills. Read Psalm 121.  
Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory. Help me to know the magical, restoring power of sleep. Read Psalm 4:8.  
Teach me the art of taking minute vacations—of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book. Read Mark 6:31.  
Slow me down, Lord, and inspire me to send my roots deep into the soil of Your eternal values, that I may grow toward my destiny, "the high calling of God in Christ Jesus." Read II Corinthians 4:18; Philippians 3:13, 14.

# COLLEGE AND SEMINARY NEWS

## "HOW SHALL WE THEN LIVE?"

by  
John Konrad  
OBC Student, Class of '82

The Annual O.B.C. Missions Conference, Jan. 25-29, 1982, was a most enjoyable and informative time for all who took part. The theme "How Shall We Then Live?" was beautifully depicted by one of our students (Kathryn Smurthwaite) showing a lone reaper at work in one of many large fields which were already "ripe unto harvest". It was a graphic challenge to each of us to pray that more labourers be sent forth, and also that we consider becoming personally involved in the task of reaching the world for Christ. The fields were set against a red sun and sky with a dual interpretation: the beginning of a new day and new opportunities for each of us; or the end of a day reminding us of the urgency of the task, as the night is coming in which we will work no more.

After introductions on Monday night, students enjoyed getting to know the missionaries, visiting with them at their booths and gathering information which will be useful to them in the future.

Dr. Ronald Blue, our guest speaker from Dallas Theological Seminary, will not soon be forgotten by any of us. During his first hours on campus, he won the hearts of the students who then came, session after session, to hear him explain God's Word to them. He answered the question, "How Shall We Then Live?" in six talks from the Old Testament books of Isaiah, Jonah and Haggai. We were called to live lives of concern, compassion, conviction, contentment, courage and commitment. The outline of the sessions was incorporated into a theme hymn written by one of our music students, Marney Adams. This catchy tune could be heard in the halls of the school

many days after the conference was over.

On Tuesday afternoon, the needs around the world were presented in a joint effort by different mission boards who worked in the same geographical areas.

Wednesday afternoon's seminars were career-oriented, helping students become aware of the fact that all of the gifts and talents which God has given to us are needed and are useful in the building of His Kingdom. Not only evangelists are needed on the mission field, but also printing press operators, artists, camp workers, doctors, mechanics, musicians, secretaries, radio broadcasters, and many others.



*Dr. Adrian, OBC/OTS President, speaking in Chapel. Missions Conference theme sign is in background.*

On Wednesday evening, a group of young people, many of them OBC students, (all of them children of missionaries) gave us an interesting look into the lives of "missionary kids". Although there were lots of difficulties involved, such as going to boarding school at a young age and being separated from parents for months at

a time, experiencing culture shock upon coming "home" to Canada, and suffering the embarrassment of not knowing how to operate a Coke machine, still the general consensus was that if they could live life again, they would want to be missionary kids again. Many of them expressed a desire to become missionaries themselves. The evening helped us to see that the problem of raising children on the mission field is not beyond the reach of God's providing hand.

Dr. Margaret Brabon (OMS Int'l) in an afternoon chapel address, challenged us with the question from James, "What is your life?" We were encouraged to spend our lives serving God.

Dr. Bob Foster (A.E.F.) gave some timely and much needed advice concerning short-term mission work. The question of motives was addressed. The desire to be a tourist and see the world on someone else's money can hardly constitute God's call. We were also told to ask ourselves, "Why short-term?" We need to be careful not to be caught up in the non-committal attitude so prevalent in our age.

A very special time at the Conference was the "national students' day" at which some of our students from Korea, Colombia and Germany shared with us in song and testimony. Two of the students brought stirring reports of the underground church in Russia, of which they had been a part until very recently. It was a time during which we were all drawn closer together. Our colours and languages seemed to blend into one as we realized anew that we were all brothers and sisters in the huge family of God which knows no barriers.

Our OBC/OTS President, Dr. Adrian told us of his experiences in Africa, visiting some of our Alumni in the summer of 1981. After Dr. Adrian's presentation, Rev. Sikakane (Chairman, OBC Missions Dept.) and several of our African students helped us to see not only the need,

# COLLEGE AND SEMINARY NEWS

but also the tremendous work of God on that continent where, in some areas, large percentages of the population are already Christians.

The concluding session, Friday morning, was a challenge to each person present as we remembered a dear brother, Koos Fietje, who spoke to us at last year's Conference and who since that time has laid down his life in Thailand for the sake of the Gospel. Through his wife Colleen's testimony, we were convinced of several things. One was that Koos was an ordinary person like the rest of us. He also had his shortcomings. It was only his supreme desire and willingness to be used by God that made him a special tool in God's hands. Secondly, we were convinced that God really does take care of His children, even in the most difficult of situations. This became more than obvious as she spoke to us.

At the final session, over one hundred students signed the following pledge for the first time.

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

Our prayer is that each one who responded to this challenge so enthusiastically will, like Jephthah, say, "... I have made a vow to the Lord

that I cannot break" (Judges 11:35).

We thank God for the ministry of His Spirit in our midst during Missions week, and for the many students who determined to spend their lives in His service in the place and capacity of His choosing. ■

## REACHING THE BLACKS IN TORONTO

This was the theme for our February 1982 "Reach the City" Seminar on evangelizing the multi-cultural groups in Toronto with the Gospel. Because we have between 150-200,000 Blacks (mostly Caribbean) in Metro Toronto, evangelicals should become more knowledgeable about them, be more ready to accept them, and cooperate with their leaders to reach others for Christ.

Black leaders, including Eustace Meade (pastor and an OBC graduate), Dr. Ira Taylor (pastor), Ken Sharpe (pastor), and Audley James (pastor), bared their hearts as they shared with us some of their problems and joys in ministry.

Although we discussed ways in which non-Black Evangelicals could be helpful, we have just been able to scratch the surface of laying hold of ways in which we can work together in evangelism and church planting. ■

V.A.

### OBC/OTS STAFF UPDATE

The following changes have occurred since the publication of the last issue of *The Recorder*:

*Mrs. Sharon (Eby) Watson '77-'80*, Receptionist and Switchboard Operator, left our staff on March 15/82. Her husband Doug, B.Th. '79, has been accepted as Youth Pastor at Temple Baptist Church in Sarnia. Doug and Sharon are also involved in the Christian Education program there. *Miss Ruth Collett*, B.R.E. '78, has temporarily rejoined us to assume the Receptionist/Switchboard duties.

*Mrs. Marjorie Scott* left her secretarial position in the O.T.S. Office on March 26/82 to work as a medical office secretary. She is succeeded by *Miss Linda Boswell*, a native of P.E.I.

*Mrs. Bev Ott*, Secretary to the OBC Registrar, gave birth to a lovely baby girl on April 25/82. She has decided to practise motherhood on a full-time basis, so *Miss Fern Watson* has been hired as her replacement. Fern is a grad of Centennial College of Applied Arts and Technology in Scarborough.

*Mrs. Debbie (Jones) Nicholson*, B.R.E. '79, resigned from her secretarial position in the O.T.S. office on May 7. Her husband Don, '77-'81 has been called to a summer position as Youth Pastor to Alta Vista Baptist Church in Ottawa.

*Miss Elizabeth Morey*, B.R.E. '81, has moved from her position as Secretary to the Assistant to the President in Public Ministry and Stewardship to join our Campus Operations Department. She has been replaced in P.M. & S. by *Mrs. Donna Dowding*, who comes to us from a Salvation Army background. ■

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# COLLEGE AND SEMINARY NEWS

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## "NEARER, STILL NEARER . . ."

by  
John Bell  
OBC Choral Director

"Nearer, still nearer . . ." With the singing of that hymn, the members of the Ontario Bible College Chorale concluded their Spring Tour during the last week of March. While the rest of the student body had some time off school and some time in class, the Chorale travelled across the northern edge of southern Ontario singing in local churches every night. Throughout the final day of the tour, thoughts went back over the times together on the bus, the water fights, the rehearsals and performances, the strengthened friendships, the needy

churches, and the many opportunities for ministry. As Bonnie Tuinhof and Art Rae gave their final presentation on "life at O.B.C.", they summed up the feelings present—strong unity as a Chorale, spiritual lessons learned, joy in service, and now, a great sadness . . .

Nearness to each other was experienced as together the students ate, travelled, studied the Bible, prayed, relaxed, did school work, and ministered. Being billeted with one another also provided opportunity for one-on-one interaction. Using Phil. 2:3, 4 as theme verses for the whole year, and Servant Role and Slow Response as goals for tour, served as a catalyst for this growing nearness.

Nearness to God was emphasized at each service as the Chorale presented songs dealing with the theme

"SHOW ME YOUR GLORY". God's glory in Creation, in Scripture, and in Jesus Christ were the three major sections in the presentation. Many unsaved relatives and friends (of both choir members and church members) listened to what was sung and said. But the ministry didn't stop there. After the service and later in the homes, students continued to personally express God's glory. Many homes and churches became prayer requests for the students as they moved on to the next city.

"Why is everyone so . . . well, emotional?" "How could a choir, comprised of mostly Freshmen students, get so close over such a short period of time?" Students were drawn closer together as they were drawn closer to God.

NEARER MY SAVIOUR, STILL NEARER TO THEE. ■

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## FOLLOW-UP TO EVANGELISM WEEK 1982

by  
Dr. Gordon Stephens  
O.B.C. Faculty

Evangelism Week (March 29 to April 1) is one of several important conferences held on campus each year for our students. This year, the guest speaker was one of our own alumni, Dr. Ravi Zacharias, B.Th. '72.

On the final afternoon of this event, 200 OBC students were "loaned" to ten local churches for the purpose of door-to-door visitation. The churches received needed help; the students gained valuable experience and had the pleasure of serving the Lord through these churches.

At the time of this writing, nine of the ten churches had reported the following statistics:

- 2104 homes were visited
- 790 some person was at home
- 759 Gospel tracts were distributed
- 86 times a personal testimony and the Gospel were presented
- 329 people gave answers to a brief survey. Of these,
  - 222 owned Bibles
  - 45 read the Bible regularly
  - 194 believed in a "Supreme Being"
  - 141 said God can be known
  - 140 believed He is known through personal faith

One church reported that a lady who was visited phoned the church to say that "the students gave a very pleasant presentation—not a high pressure sales pitch". That particular church found twelve prospects to follow up.

Only the Lord really knows the full usefulness of the afternoon's work. Many hours were spent explaining the Gospel. We ask you to pray for all who were touched with the Word by God's people, our students. We cherish your valuable participation in our efforts through your prayers. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world . . ." (Eph. 6:12).

(As an added note, during the school year, many other home visits were made through class assignments as part of the Personal Evangelism course. To date, we are aware of twenty professions of faith that have been made through the personal witness of OBC students. Praise His Name!) ■

# COLLEGE AND SEMINARY NEWS

## "BUILD YOUR FAITH" PREVIEW

"Build Your Faith" is a one-week course, Monday, August 23 through Saturday, August 28, 1982 co-sponsored by Inter-Varsity Christian Fellowship and Ontario Theological Seminary. It is held at OTS with full use of all the residential, dining, and library facilities of the OBC/OTS complex.

Thoughtful Christians everywhere today are seeking to update the knowledge of their faith. Summer is an ideal time for a concentrated involvement in this pursuit, and for this purpose, "Build Your Faith" was started a few years ago. Business people, professionals, academics, pastors, homemakers, students;

those active in Christian service and those contemplating involvement; people in the early days of Christian experience and those with years of maturity; Christians struggling, questioning, taking a breather, and being ongoingly productive—all will find "Build Your Faith" shaped with them in mind.

On the academic side this year, each day will start with three hours of Biblical study with **Dr. Tom Wright**, Assistant Professor of New Testament at McGill in Montreal, and also on the staff of Montreal Diocesan Anglican College. Dr. Wright holds his doctorate from Oxford and, together with clarity of thought, brings to the study of Scripture a well-stocked mind, excellent gifts of expression, and a spirit of faith which desires to follow Jesus Christ as He speaks through His word. Dr. Wright will be examining Galatians, and looking with particular attention at such key concepts as justification.

In the afternoons, **Dr. Ian Rennie** will be examining certain aspects of the Protestant Reformation, looking especially at themes such as justification, the nature of the Bible, and the characteristics of the Church. Dr. Rennie has studied in Canada, the U.S. and the U.K., and has his doctorate in history from the University of Toronto. He has been an Inter-Varsity staff member, pastor, founding faculty member of Regent College in Vancouver, B.C., and, since the Fall of 1981, Dean and Professor of Church History at O.T.S.

In the evenings, a practical course entitled "Youth Outreach" will be taught by **Mr. Jim Berney** (the General Director of Canadian Inter-Varsity Christian Fellowship) and **Rev. Don Posterski** (Ontario Director). Both men have years of experience in ministering to young people, and Jim has given much reflection on the subject as he taught for some years as adjunct professor of Campus Ministries at Fuller Seminary in California.

Any two of the above courses may be taken for academic credit through

(concluded on p. 25 col 1)

### "Build Your Faith" Lecturers



*Dr. Ian Rennie*



*Dr. Tom Wright*



*Mr. Jim Berney*



*Rev. Don Posterski*



# STEWARDSHIP CORNER

## CHRISTIAN GIVING

This is the second of two parts. Continued from March 1982 issue.

Source: Resource Services, Inc.  
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R.S.I. is one of the largest fund-raising organizations in the world and over the past few years has assisted many Canadian churches in raising literally millions of dollars through programs of capital stewardship.

### "HOW" PRINCIPLES

The Scripture tells us how we are to give. We are to give cheerfully, sacrificially, lovingly, and in the exercise of faith. We are to determine to give, purpose to give and commit ourselves to give. We are to give spontaneously, systematically, substantially and sacrificially.

While there is some degree of physical methodology in giving ("... upon the first day of the week, let everyone of you lay by him in store as God hath prospered him.") it is actually more a matter of spirit.

*(continued from p. 24, col. 3)*

O.T.S., and any of them may be audited.

In addition to the academic program, there will be daily times of worship in chapel, opportunities for sight-seeing and cultural events, social gatherings and many occasions for fellowship.

Tuition cost is \$80.00 for the program, and arrangements must be made with the Registrar's office at O.T.S. if a course is to be taken for credit. Room and board is \$90.00 from Monday lunch through Saturday lunch, and arrangements can be made to arrive Sunday evening.

Anyone not yet registered should contact the O.T.S. Registrar's Office, 25 Ballyconnor Court, Willowdale, Ontario M2M 4B3. Phone (416) 226-6380. ■

### Giving in Faith

"Without faith it is impossible to please Him." Hebrews 11:6.

Faith is a very close friend to hope. And hope is the next door neighbour to vision. And "where there is no vision, the people perish." Proverbs 29:18.

Jesus said that it is possible for us to move mountains with faith even as small as a grain of mustard seed. Matthew 17:20. He can take a small gift that is given through faith and multiply it ten-thousand fold.

Jesus took the meager loaves and fishes of the small lad, multiplied them and fed five thousand people. Matthew 14:17.

God took the three hundred soldiers of Gideon and multiplied their strength and power to overcome the Midianites. Judges 7.

God took a lad named David and multiplied his strength to overcome Goliath. 1 Samuel 17.

God is in the multiplication business. Jesus said, "According to your faith, be it unto you." Matthew 9:29b.

Our offerings, small or large, should be made asking and believing God to multiply their power and usefulness.

### Giving in Sacrifice

The widow's mite was a sacrificial gift. Jesus commended her for it forever.

David would not take Ornan's

threshing floor without paying for it. He would not accept that for which he paid nothing. 1 Chronicles 21:20-24.

This is why proportional giving is so important. A large dollar gift from one may, or may not, be as sacrificial a gift as the small dollar amount from another. God takes note of this. We are not judged according to the amount except as it relates to our sacrifice.

Does not Jesus have this right to expect us to sacrifice in the light of His supreme sacrifice for us?

### Giving in Love

Paul says if we give away everything to the poor, but have not love, we are but a tinkling cymbal and sounding brass. 1 Corinthians 13.

Ananias and Sapphira lied about what they were giving and God struck them dead (Acts 5). This was the early pristine church and God was teaching objectively an important lesson not to be forgotten. Had they had the right love motive, they would have felt no need to lie and incur the judgment of God.

We have the world's greatest love example, "For God so loved the world that He gave His only begotten Son." John 3:16.

### Giving with Determination

Acts 11:29 tells us the disciples in Antioch "determined" they would send relief to the needy of Jerusalem. They committed themselves to the task. This means they beforehand decided, planned, prepared, and determined to send gifts.

We determine (we commit) to marry, to buy a house, to buy a car. Our best performance is usually after we have prayerfully determined the will of God in a matter and then under God, commit ourselves to the performance of His will through faith and the ministration of the Holy Spirit working in our lives.

### Giving in the Will of God

There are many blessings in giving. The giver is blessed more than

# STEWARDSHIP CORNER

the receiver. Jesus said: "It is more blessed to give than to receive."

The kind of giving that is most greatly blessed of God is that which is in the will of God. Jesus talked about the blessing of the cup of cold water given in His name. It is one thing to give a cup of cold water; it is another thing altogether to give a cup of cold water in *His Name*. God can greatly multiply that which is given in His will, in His name.

Let us ask the question Saul asked of God on the Damascus Road that day, "Lord, what will Thou have me to do?"

What would God have YOU to do in this matter of stewardship? What is God's will for you? Begin tithing? Commit a sacrificial offering in a special project need to help provide means for further reaching of the lost for Christ, to train new Christians in growth and to minister to maturing Christians? "Lord, what wilt Thou have me to do?" What is your will?

## CONCLUSION

There are crying needs to be met.

There are sufficient material and financial resources in the world to meet these needs. God has provided this.

It is largely according to our faith and commitment. It is by faith we possess the land. And the Scripture keeps coming back to us, "Moreover, it is required in a steward that a man be found faithful."

I like the story of the loving father and the prodigal son. I like what happened to the son. It was a real struggle for him in his own will, but he humbly faced it and made a firm commitment of his life, in faith, believing in the loving grace of his father to receive him. Finally, he stood ten feet tall as he faced up and said, "I will arise and go to my father!" I will, I will, I will! Had he not committed himself to the greatest thing in his life, he would never have received the blessing. He turned loose with a complete confidence and a total commitment. He did something about it.

## YOUR LAST WILL AND TESTAMENT



by Rev. Elmer Cassidy  
OBC/OTS Field Representative

### Handwritten Wills

A handwritten will is commonly known as a holograph will. This is when the testator writes out the *whole* will by hand. No witnesses are required.

The term "handwritten" is very important. A typewritten will, signed by the testator but without witnesses, was recently ruled invalid by the Supreme Court of Canada because the law in Canada states that the document must be handwritten.

Lord, what will Thou have me to do? What is Your Will for me in this matter of stewardship? I will arise, I will commit. I will act in faith. I will do it now.

Is this not a proper response in the light of Paul's words in the text. "Moreover, it is required in stewards that a man be found faithful." ■

Pre-printed "Wills Forms" filled in with handwriting are not valid without 2 witnesses, although in an effort to uphold the intentions of the testator, unwitnessed wills which have been handwritten on printed Wills Forms have been admitted to probate in SOME jurisdictions. However, a recent appeal in Saskatchewan was dismissed; the testator, using a printed form, filled in the blanks in his own handwriting, and wrote into the will seven specific legacies, each beginning with the preposition "to", followed by a name and a sum of money. Since only the handwriting on the will was valid, and did not, in the court's view, make a disposition of property, the will was declared invalid. The court ruled that the preposition "to" could not be considered as a disposition. The testator could have simply said, "I give to". This is an example of how a small mistake can be very costly to a beneficiary.

Another case of a holograph will that caused disappointment occurred when a lady handwrote her will before leaving on a trip. (Anticipation of a trip prompts many people to make a will, often hurriedly and inadequately.) The will began with the phrase, "If I should die before I come home . . ." The lady died from a fall four days after her return from the trip. The court ruled that the will was conditional, and since the condition of her dying before returning home was not fulfilled, it was therefore invalid.

A holograph will can be used as a temporary, protective measure. However, since legal terminology is not usually used, it often leaves the will open to question as to the real intention of the testator.

Do you have a question about your Will? If you do, please feel free to contact me at my home address of 474 Cypress Ave., London, Ont., N6H 3R3 (phone 519-471-6173), or through the OBC/OTS Stewardship Office, 25 Ballyconnor Court, Willowdale, Ont. M2M 4B3 (phone 416-226-6380). ■

# STEWARDSHIP CORNER

## LIVING MEMORIALS

Living memorial gifts have been received recently by OBC/OTS to honour the following people:

MONTH	IN MEMORY	DONOR
Sept. 1981	Miss Ada McLean Mr. Leslie Raney Mr. Frank Reid	Miss C. McLean Rev. R. E. Harrison Class of 1940
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Dec. 1981	Mrs. Edith Hulley Mrs. Edith Hulley Mrs. Sara Russell Mr. Wm. Knipe	Mr. & Mrs. H. A. Lane Miss Ora M. Corrigan Mr. & Mrs. F. J. Edwards Rev. & Mrs. W. J. Wallace
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	Mrs. M. Inglis	

## GIFTS THAT KEEP ON GIVING



by  
Jim Johnson  
OBC/OTS Librarian

Give a good book to a friend and you help someone grow. Give the same book to a library, and you benefit numerous readers many times over. That is the special satisfaction that comes from making donations to the OBC/OTS library. If you have not yet had this pleasure, consider some of the ways to contribute to the intellectual and spiritual development of those who use our J. William Horsey Library.

### Memorial Gifts

A cash donation may be designated to purchase library books in memory of a loved one. A tax-deductible receipt is issued, and the donated amount is added to the existing library budget, thus increasing the purchasing power of the library. Some years these gifts increase the book budget by several hundred dollars.

When a memorial donation is received, new books in the amount of the donation are selected, and a memorial plaque showing the names of both the donor and the person memorialized is permanently affixed inside the front cover. In some cases, the donor specifies a certain type of book (such as music, theology or missions), and these requests are honoured. In all cases, the donation is recorded in a card file so that

# STEWARDSHIP CORNER

donors can better locate the specific books they have given, should they so desire.

## Appreciation Gifts

These are cash donations designated for the library in appreciation of someone else. This can be a means of honouring someone with a special thank you; for example, a student recently purchased a set of Spurgeon's sermons in appreciation of one of his teachers.

The guidelines and procedures for appreciation gifts are the same as those for memorial gifts except that

the plaque placed in the book reads "in gratitude to" instead of "in memory of."

## Unspecified Gifts

All cash gifts designated for the library are used to purchase books over and above the library budget. A plaque showing the donor's name is placed in each, and a permanent record is kept to later identify the gift.

## Book Donations

Sometimes people donate used books they no longer have need of.

Most often this occurs after the death of a book lover, and donations such as these often provide needed books that are not otherwise available because they are out of print.

Not all donated books are needed by the library, however. Those that are not kept are made available on sale at modest prices to help students, faculty and staff build their personal libraries. The proceeds from these sales are then added to the library budget. So even when donated books are not needed in the library, they still help increase the buying power of the library. ■

## OBC / OTS MEMORIAL PLAN



- A memorial gift to OBC/OTS is a meaningful way to honour someone you love and whose memory you cherish. At the same time, you support us in the training of young people for Christian ministry at home and abroad.
- OBC/OTS acknowledges all memorial gifts by sending cards to both the donor and the bereaved. This enables the bereaved to express their appreciation to the donor.
- Memorial gifts are receipted by OBC/OTS and may be used for income-tax purposes.

To: OBC / OTS MEMORIAL PLAN  
25 Ballyconnor Court  
Willowdale, Ont. M2M 4B3

Date \_\_\_\_\_

Amount \$ \_\_\_\_\_

### Given by:

Rev.

Mr.

Mrs.

Miss

(Please Print)

Address

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Prov

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Rev.

Mr.

Mrs.

Miss

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