

# Evangelical Recorder

VOL. 91 NO. 1 SPRING 1985  
Ontario Bible College and  
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"Is the megachurch movement of the 70's and 80's a sign of spiritual vitality or of spiritual degeneracy?" This is the most provocative question I have been asked during this past year. I have given it a great deal of thought.

That there is such a trend is obvious to all. The ten largest churches in the world have memberships from 16,000 (in Oklahoma) to 270,000 (in Korea). Multiple services (even up to 5 or 6) are commonplace. Huge magnificent (and expensive) "plants" are scattered across our land. Megastars are household names, and megabucks become available with astonishing ease.

What does it indicate? Is it a symptom? Do we smile or frown? I'd be most interested in hearing from you on this question. Next issue I shall try to report on your responses.

This issue of the Recorder has been designed to strengthen your hand that you might strengthen your church whether large or small. Previous issues have considered our

devotion to Christ and our commitment to the family. A third priority is the local church. It is the Lord's priority institution after the family, and depends upon members like you and me. I believe your functioning could be significantly affected through the articles that follow.

In an age when the local church is ignored, belittled and criticized by many, we at OBC/OTS reaffirm our commitment to its priority and to our mission to train men and women for effective, dynamic and spiritual leadership in our churches. While the Lord has raised up organizations to complement the local church, there is nothing that can replace it. In His wisdom and providence it is, after the family, His priority institution.

In our next issue we plan to incorporate a *Letters to the Editor* column. We would be delighted to hear from you. Your responses, interactions, and questions as they relate to these articles will only further their impact and enhance their value. Simply address your correspondence to *The Editor*. I am looking forward to hearing from you.



Wm. J. McRae

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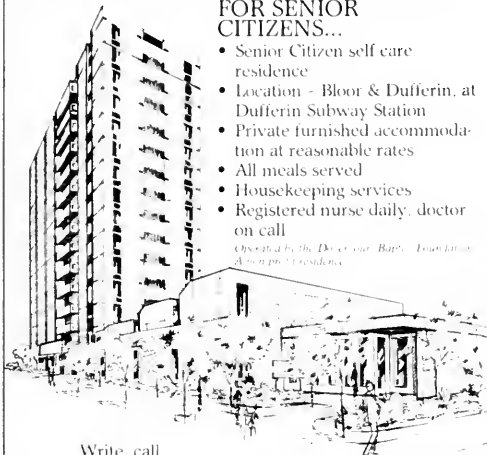
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Speaking at a Family Life Conference at Benton Street Baptist Church in Kitchener	
	April 26-28
Speaking at a Young Adults retreat at Muskoka Baptist Conference	
<b>DR. WILLIAM McRAE</b>	April 28-May 8
Accompanying Music Tour and Preaching in Quebec and the Maritimes	
<b>DR. DAN KELLY</b>	May 3-5
Missions Conference Speaker in Barrie	
<b>MR. JOHN KESSLER</b>	May 5
Preaching at Napinee Baptist Church in Napinee	
<b>REV. ROBERT MUSE</b>	May 12
Preaching at the Anniversary Services of Queen Street Baptist Church in St. Catharines	
<b>DR. JOHN UNGER</b>	May 12-June 1
Hosting a Holy Land Study Tour in Greece, Israel and Italy	
<b>DR. MARIANO DIGANGI</b>	May 13-16
Chairing the International Council meetings of the Bible and Missionary Fellowship in Amsterdam	
<b>DR. BERT POLMAN</b>	May 21-22
Meetings of the Senate of the Institute of Christian Studies in Toronto	
<b>DR. ROY MATHESON</b>	June 9
Speaking at Anniversary Services of Park Ave. Church in Burlington, Ontario	
<b>MR. JIM JOHNSON</b>	June 11-14
Attending Association of Christian Librarians Conference and leading a session on library ethics in Springfield, MO	
	June 24-28
Attending Annual Conference of the American Theological Library Association in Madison, N.J.	
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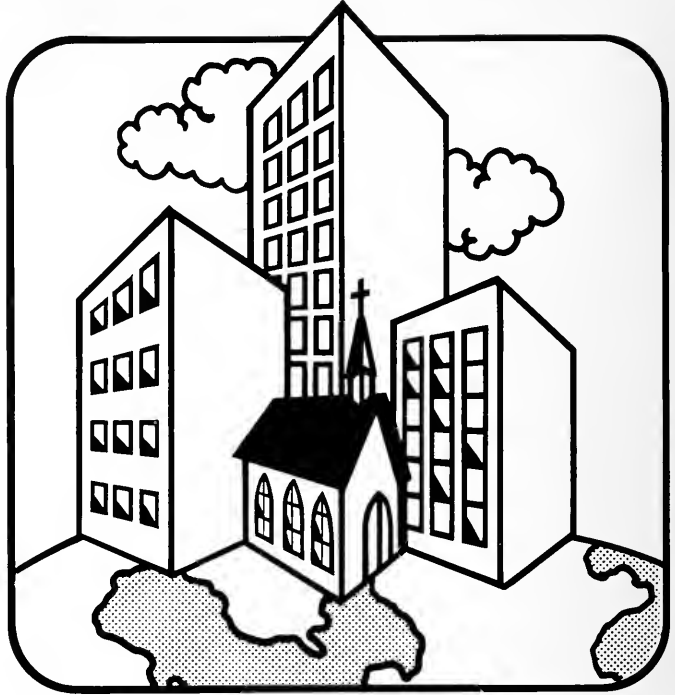
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# IN SEARCH OF BALANCE

Acts 2:42-47 Revisited

Roy Matheson



"The church. How I love it. How I hate it. How it meets my needs. How it frustrates me. I will always work in the church. I give up - God can use me someplace else." Thus wrote a friend of mine as he reflected on the church family of which he was a member.<sup>1</sup> Those are often my feelings as well and, if we were honest, all of us would confess this type of ambivalence when we think about the church.

If the church is divinely instituted, why do we experience these frustrations? Why is the church so exciting at times and so boring on other occasions? One reason is that the church is a family of people in various stages of spiritual growth. Human families experience their tensions and so it is understandable that God's family is no different.

There is, however, a more basic reason. The church has lost the sense of balance that characterized the early Christian community. Those early Christians had a remarkable sense of equilibrium. Like the high-wire performer at the circus who keeps everything equalized lest he tumble to the net below, the early church had a number of checks and balances to keep it moving ahead.

A study of Acts 2:42-47 reveals this. This paragraph provides us with a window to look through and see God's family in action. The passage is well thumbed and often studied. Because of our familiarity with it, we are apt to miss the forces that act and react against each other and that keep things dynamic rather than dull.

(1) The early church was both firm and flexible. Believers were steadfast in their basic message but flexible in the way they presented it. A sample of this message is found in the opening part of Acts 2 and actually gives rise to the conditions described later in the chapter. This message does not change. It deals with the redemptive events of the

life of Jesus Christ predicted in the infallible Scriptures of the Old Testament. This unchanging message runs like a vertebrae through the Book of Acts, and the apostles use it to call people to repentance.

There is, on the other hand, great variety in how the message was presented and the methods that were used. The apostles used preaching, dialogue and individual witness. The miracles were powerful visual aids that authenticated the message. The church was sensitive to the groups to whom it ministered as a comparison of the sermons in Acts 2, 13, 14 and 17 will demonstrate. It is the same message presented in different ways.

Our message is likewise unchanging. It centres on the risen Christ, is based on an infallible Bible, and calls people to a decision. How the message is presented is another matter. For some congregations, the time of worship and the order of the service is chiselled in granite. Here are areas where flexibility is called for if it

will help us meet more needs.

Recently in our congregation, one of the members offered to take responsibility for the Scripture reading for the next ten Sundays. He proceeded to enlist a variety of people from children to adults. They prepared carefully beforehand and read the Scriptures in a group of anywhere from two to eight people on a given Sunday. The Scriptures came to life in the process and the reading of God's Word was a high point of the morning service and not an opportunity to go wool-gathering. The same innovative approach to all our ministry can give scriptural balance to the Body of Christ.

(2) The early church informed the mind, but it also touched the emotions. Verse 42 speaks of two items: the apostles' teaching and fellowship. There was consistent input of scriptural data as the Word was expounded. In addition to this cognitive input, there was fellowship that met the affective, emotional needs of believers as they related to each other. Teaching without fellowship soon becomes sterile. The church becomes a



Christian cafeteria which the saints patronize on Sundays and receive professionally prepared meals. Many personal needs never surface, however, and people go away unfulfilled.

Fellowship without teaching can be just as deadly. The church can be a centre for pop psychology where we re-affirm one another in our idiosyncrasies. Scriptural teaching wedded to real fellowship keeps the personal relationships on the right path. As in Acts 2, it involves sharing of both the tangible and intangible. Those in the church of Acts 2 shared themselves and also their possessions. (verse 45).

Fellowship means opening myself up to be ministered to and also to minister. It means placing my material possessions at God's disposal. It may entail using my car to transport someone to the doctor. It may necessitate helping a couple meet mortgage payments when the husband is unexpectedly laid off work. The legitimacy of the need is assessed by the scriptural teaching we are receiving. This guards us from sharing in an irresponsible manner, but keeps us sensitive to people who have legitimate needs.

(3) The church of Acts 2 ministered in both a large and a small way. The church met in the temple courts (verse 46) since that was one of the few places in Jerusalem that could accommodate three to five thousand people. It also met in houses to relate to each other on a smaller scale.

We need the same variety in our groups. There are things that we can do best in a large group on Sunday morning, but big is not always best. There are other needs that can only be met in a group of eight to twelve people. The small group is an ideal way to assimilate new people into the life of the congregation.

"We've been sitting on the sidelines for almost two years", a friend

recently said to me. "We came to the church eager to serve but somehow we can't break into the 'inner circle'. I don't think anyone intends it this way. They are friendly to us on Sunday morning, but that is as far as it goes. We are getting discouraged and may move on."

A small group can meet that need. If the leaders of the group are capable and mature, they can enlist members for service and help them utilize their gifts in a larger context.

(4) The church of Acts 2 was committed to both joyous worship and consistent outreach. Words such as "glad", "sincere" and "praising God" leap out of this paragraph. (verses 46 and 47). The results were seen in an ongoing evangelistic effort. Every day people were finding Christ in a personal way (verse 47). The quality of life when the church was gathered determined its effectiveness when it had scattered.

We have to monitor both the journey inward and the journey outward. We need both old and new forms of music to express our devotion to God. This, in turn, will prepare us to touch lives in the market place. The Lord will add to his church those who are saved. The presence of new believers will, in turn, encourage those who have been in the body for some time.

Church doesn't have to be boring and routine. As the fresh breezes of the Holy Spirit blow through the congregation, a Biblical balance will be produced. God's people will look forward to being there.

See you in church!

<sup>1</sup>Michael Tucker. *The Plexiglass Pulpit*. Pulpit Rock Church, Colorado Springs, Co.

*Dr. Matheson has been a pastor and teacher over the past 25 years. He has been with OBC/OTS since 1970 and is currently a Professor of New Testament at OTS and staff Pastor at Chartwell Baptist Church in Oakville, Ont.*

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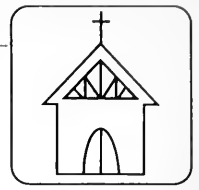
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# DOES YOUR PASTOR NEED YOUR MINISTRY?

Elizabeth Davey



The fascination of a children's game of "let's pretend" can extend to the theatre stage where we watch the grown up version of the conflict between illusion and reality.

Granted, the innocence is gone, for the roles cannot be easily dropped and appearances and reality can become blurred. Famous characters in literature, such as Othello and King Lear, make disastrous decisions based on roles they see others playing.

What makes for rich entertainment in a play become serious in real life when reality is hidden by illusions. Nowhere is this more disconcerting than in the church, especially when we look at the expectations placed on the pastor.

Antonio, in Shakespeare's *The Merchant of Venice*, makes a delightfully ambiguous statement: "I hold the world but as the world, Gratiano - A stage, where every man must play a part, And mine a sad one." We nod wisely and sigh, "How true, how true!" So back at church, we call a man (and his family) to be our minister, to stand on our stage, and to play his part well. Thus, we will be well entertained and our church will be successful.

Is the part we have assigned him even possible? Why does he rise to the challenge so enthusiastically? Have both parties created an illusion that our minister is to be a super-human messiah who can marshal his forces to produce a growing, vibrant church. He can solve the myriad of problems which accompany this task. The reality? This pastor is a frail human being called to give leadership to a congregation; he may be talented and gifted - but he is still mortal and desperately needs to be recognized as such.

Many church leaders are addressing this issue as they write to fellow pastors. They exclaim, like Charles

Rassieur in *Stress Management for Ministers*, that "Scripture speaks of only one Messiah!" Unnecessary and unnatural pressure is placed on the pastor who attempts to play surrogate messiah - the wonderful miracle worker - the answer to everyone's problems. If a man can successfully break out of this illusion, he will be a healthier and happier church leader. He will be less likely to burn out of the ministry. Contrary to his misgivings, his performance level will be much higher.

But this discovery must also be made within the church congregation. The lay people must adjust their expectations to recognize what is possible (and even Biblical!). When we read descriptions of elders and pastors in such passages as I Timothy 3 and Titus 1, we see that the expectations are realistic. We also get the sense that the church was meant to be a team of men and women working together.

A few summers ago I visited a large church in southern California. The logo on their Sunday bulletin caught my attention: "Home of 1200 Ministers". The pastoral staff was listed as the "Equipping Ministers". How blessed that congregation and those ministers are if they are truly practising their motto.

If we are all workers together, then, what might lay people practically do to minister to the "real" man who is their pastor?

First and foremost, we must guard him against that messiah complex. We must not place expectations on him he cannot fulfill. Can he transform the Sunday service with breath-taking sermons and still maintain fifteen pastoral calls a week? Can he really save Sally and Jim's marriage in some last ditch counselling attempts? Are teenagers going to magically replenish the dwindling youth group when he comes to play volleyball? Will he

know when to be at the hospital for Susan's surgery when no one has told him? Can the mundane details of bulletins and parking lots and church dinners be placed along side the counselling emergencies of a runaway teenager, a broken marriage, and a sudden death?

Our super-pastor must make wise judgments in all cases. Then on Sunday morning we want him to emerge from his study, radiating a sanctified calm. Are we not asking too much? We must save ourselves from this world of illusion - which only belongs on the stage. Instead, we need to challenge the one-man model of leadership and encourage each other to round out the needed gifts and expertise for ministry. Second, we need to pray for him before we criticize. If last week's sermon was poor, we might first ask ourselves how much did we pray for the minister in his preparation. Third, we need to view him as a human being with needs - just like our own. Is his schedule manageable? Does he have time for his wife and family? Are we paying him enough?

Are we making sure his holidays are adequate for spiritual and emotional rejuvenation? Are we allowing him to have friends?

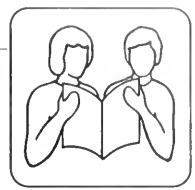
Last, we need to be a vital part of the solutions in the problems of the church. Are we doing our part to bear the load? We cannot be mere spectators in the church of Jesus Christ. If there must be a stage, let us join the cast of supporting actors and help our pastor give a winning performance. Better still, let us leave the theatre and together fit our roles to the real people we are.

*Mrs. Davey is a pastor's wife and a pastor's daughter. She currently attends Royal York Baptist Church. She is an associate full-time faculty, in the General Arts Dept. at the College.*



# NEW CHRISTIANS BRING NEW CHALLENGES

David Hazzard



A new child in the home will bring delight – and surprises! We discovered the surprises, along with the delight, when we brought our newest addition home from the hospital.

Bethany was God's third gift to us as parents. Since we had successfully coped with the first two, we confidently expected only minor adjustments in our well-tuned program of caring for the baby. In fact, we had become so confident that we were prepared and eager to dispense glib direction and advice on the rearing of children to anyone who would listen.

Bethany, however, refused to fit the mold and to conform to our preconceived expectations. She didn't eat or sleep according to the handy schedule which satisfied our first two children. We concluded quickly that she was unique and that our patented system would require greater adaptation than we had anticipated. Our cock-sure advice to other parents soon wilted to the category of tentative suggestions which might help!

The new believer in a church, like the newborn in the family, confronts us with new challenges. It is crucial that the church faces the integrational challenges which those new births present. Experience from working with new Christians over the past few years has suggested three important requirements in the rearing of those who are new members of the spiritual family. The new-born believer requires *food and water*. Psychologist Abraham Maslow observes that the initial inborn need of a human is for satisfaction of physical hunger and thirst. Likewise, each newborn Christian is born with a desire for the Word of God and the living water of God's Spirit.

During our first pastorate, one of the joys was to see the front rows of the

church filled with Christians who had recently been born of the Spirit. They did not want to miss one word that was spoken or sung during the worship service, and they faithfully attended midweek Bible study and new converts' classes. They were satisfied through the regular, consistent feeding provided by a typical, well-planned church program.

Some new-born Christians, however, are like our third child, Bethany. They require a side-order after all the dishes have been washed and put away. The church body, then, must provide a 'refrigerator' approach to such people – permitting them to open a door or phone for a small between-meal snack.

The emphasis in our churches must be on feeding newborn Christians – and not on forcing them to adapt to our preconceived schedules and programs.

New believers also require the *fellowship* which is found in a healthy, vibrant Christian church.

Between 1958 and 1971, two psychologists at the University of Wisconsin conducted experiments which demonstrated the importance of warm, caring personal contact even in the experience of young animals. Baby Masque monkeys were taken from the care of their natural mothers and placed with robot-type mothers which supplied food and a comfortable environment for the monkeys. The researchers reported that the monkeys survived, but they were unable to integrate socially with normally raised monkeys. The lesson is simple. Life, even for animals, requires more than food served in the right environment. Life requires meaningful relationships.

This is especially true for new believers. They have a need for fellowship with other Christians – as well as devotion to the apostles'

teaching. (Acts 2:42). The Institute for American Church Growth suggests that the ideal "friendship ratio" is 1:7. New Christians will more likely become integrated into the church, if, after six months, they have established at least seven friendships in the circle of faith. The church body must provide opportunities for the new Christian to fellowship with other believers. New Christians also require *freedom* to function as the children of faith which they are.

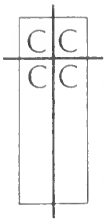
As a father, I felt torn watching our son enter school to assume the role of a student at the ripe age of five. He came home one day from kindergarten with homework, and I distinctly remember thinking, "But he hasn't had a chance to be a child yet." In the spiritual life, too, we can sometimes demand that new believers proceed immediately from I Peter 2:2,3 ("Drink your milk") to Hebrews 6:1 ("Eat your meat") – before the spiritual infant has developed a stomach to handle meat.

The new Christian needs freedom to be simply that – a new Christian.

That allows him or her to ask questions, observe older brothers and sisters in their roles, stand on their tiptoes in worship, innocently challenge the status quo, trip and fall and then recover – all before they have thrust upon them major responsibilities around the house.

As a parent, I have discovered that each of our children has his and her own unique personality. As a pastor, I have discovered that each of God's children has unique characteristics that demand food, fellowship, and freedom if they are to progress towards maturity.

*Rev. Hazzard was a graduate last year of OTS and is presently an assistant pastor at Pickering Pentecostal Church.*



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## FACULTY FOCUS

Mother, teacher, pianist, organist and pastor's wife are some of the many roles of Mrs. Elizabeth Davey.

Elizabeth has been at OBC for 8 years, teaching Effective Communication, Public Speaking, Christian Themes in Literature, Canadian Literature, C.S. Lewis, Expository Writing and Survey of English Literature. She received her M.A. at the University of Washington in Seattle.

Prior to coming to OBC, Elizabeth taught three years at Eugene Bible College in Oregon and was involved on Inter Varsity staff.

Elizabeth, her husband, Alan, and their two daughters, Natalie (age 6) and Rebecca (age 4) attend Royal York Baptist Church, where Alan is pastor and Elizabeth is pianist/organist.

Elizabeth enjoys reading and playing the piano in her free time. Her main goal for 1985 is to maintain a consistent quiet-time with the Lord.



From Canada's eastern shores (New Brunswick) to OBC's open doors, Miss Nancy Black came to the College in 1971.

Nancy began her career at OBC as a secretary in the Christian Education department where she worked for 3 years. In 1974, she was asked to become Director of Admissions. Four years later, Nancy pursued an M.R.E., majoring in Christian Education, at Canadian Theological Seminary in Regina, Sask. She returned to OBC after receiving her degree at C.T.S. and continued as Director of Admissions until 1981 and later as Admissions' Counsellor. Nancy is currently a full-time professor in the Christian Education Dept.

Nancy's home church is Spring Garden Baptist where she is on the search committee, the adult elective committee, and President of the Christian Women in Careers group.

Spending time with friends, travelling, creative needle-work, decorating, reading and games are a few of Nancy's leisure activities.

Nancy's goals for 1985 include: leading a balanced life, continuing to attain her M.T.S. at the seminary, to read those books that have laid dormant on her shelves and, perhaps, write.

Nancy is active at the College, but, as you can see, her church and social life are very important aspects of her total ministry.

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# Alumni Communique

VOL.91 NO.1 SPRING 1985

Alumni Association of Ontario Bible College  
Ontario Theological Seminary

"This 'Tim-bit' comes to you courtesy of the OBC/OTS Alumni Association", explained Dave Reimer (B.Th. '80), lead guitarist for "Shelter", a 5-member band which provided vibrant contemporary Christian music at the OBC FUN NIGHT, January 30th.



## OBC FUN NIGHT

Hot chocolate, coffee, tea, and 'Tim-bits' were enjoyed by everyone around the tables in the cafeteria after the fun of tobogganing and friendly rivalry of a lively volleyball game.

Modern tunes with Biblical content were interspersed with personal and stimulating testimonies. These testimonies brought out the hardship, conflict, and difficulty of Christian life as well as love, joy and peace. The final challenge was for Christians to follow Christ steadfastly and live by "another set of rules" - Christ's rules in a secular, humanistic society.

A three point purpose of enjoyment, enrichment, and encouragement for the evening was achieved. Several students expressed their gratitude for the pleasant evening. Hopefully they realize that the Alumni Association cares about them and hopefully the students will continue to care for their alma mater after they complete their courses at OBC/OTS.



## SERVING CHRIST IN HIS WORLD-WIDE CHURCH



In 1936, God revealed to a young woman, Miss Mae Brooks '35 (who later became Mrs. Art Waters) something of the need of rural people, especially in the timber districts of Northern Ontario. Great areas were without churches and ministers of the Gospel.

Having been a school teacher, Mae realized the value of a concentrated children's work. In answer to prayer, God sent workers and equipment.

In 1945, the Rural Life Mission was formed and a Government Charter secured.

More than half of the missionaries are graduates of O.B.C. They serve as full-time pastors in churches, teach religious education in rural schools, and operate summer Bible camps for children.

Mae's husband, Art who took T.B.C. classes in Hamilton, was promoted to glory in 1980. He was in charge of the Mission office, a work now being handled by Mae. She is ever grateful for the teaching of godly instructors at Ontario Bible College.



Peter J. Klassen was born and raised by godly parents in a small town near Kitchener, Ontario. At age 11 he received Christ as his personal Saviour. Teaching Vacation Bible School the summer after he finished grade 12 eventually led Peter to pursue Biblical studies in Winnipeg. When he felt led to complete his seminary training, the Lord directed him to Ontario Theological Seminary. After graduation (M.Div. '83), he was called to become senior pastor of Bridgeway Community Church, Swift Current, Saskatchewan. Two other pastors assist him in the leadership of the church. Peter and his wife, Betty have two children (ages 12 and 9). One feature of Peter's church ministry is the "Watch Care Ministry". The purpose of this part of the church's work is to give some personal attention to each person who would regard Bridgeway their church home, whether they attend regularly or not. Nine deacons direct this ministry, each being responsible for 3 or 4 Watch Care leaders. The leaders are responsible to keep in touch regularly with those under their care - when they are absent, when they are sick, when there are high or low points in their lives.

One of Peter's interests gained recently is using his MacIntosh computer in church-related work.



Rev. John Kessler, B.Th. '78, served as Assistant Pastor at Forward Baptist Church in Toronto, during which time he completed his Bachelor of Arts degree at the University of Waterloo in Ontario. Following graduation, he continued his studies at Trinity Evangelical Divinity School in Deerfield, Illinois, where he received a Master of Arts degree.

In the summer of '82, John led a francophone evangelistic team to Paris. In the Fall of that same year, he accepted a teaching position at OBC and OTS. Presently he is teaching Greek at the College.

John and his wife, Stephanie are planning to return to France for further evangelistic work with the Foreign Missions Board of the Fellowship Baptist Churches.

# **PRAYER FELLOWSHIP**

of



**Ontario Bible College**

and

**Ontario Theological Seminary**

25 Ballyconnor Court  
Willowdale, Ontario  
M2M 4B3

APRIL

**MON. 1** MRS. MARY UNGER, Secretary, OES.

MISS LULU LING, M.T.S. '81, pursuing a Th. M. degree in New Testament at Westminster Theological Seminary in Philadelphia, U.S.A.

**TUES. 2** MRS. IRINE MATTELESS, Accounting Clerk.

MISS ANNE CLARKE, Accounting Clerk.  
REV. ANAND CHAUDHARI, B.Th. '69, serving as Director of Rajasthan Bible Institute in India.

**WED. 3** DR. MARIANO DI GANGI, Pastoral Studies Dept., OES requests prayer for the Lenten series at Loudonville Community Church that he will be preaching at today until Friday in Loudonville, N.Y.

MR. & MRS. JAMES HUTCHISON '69-'70 (SHIRLEY JEWELL '69-'70) in Newmarket, Ont. Pray that he will maintain a strong Christian witness as he teaches high school.

**THURS. 4** MRS. MARY TAYLOR, Part-time Secretary, OBC Registrars' Office.

MISS PAULINE CLARKE, '69-'70 in Upper Volta, W. Africa. Pray for wisdom in working out a strategy for her village health care planning (S.I.M.).

**FRI. 5** REV. JIM VOLD, Part-time, Biblical Studies Dept., OBC. Pray for him as he preaches this weekend at Bethel Chapel in Belleville at their Good Friday and Easter Sunday services.

DR. WILLIAM McRAE, President, OBC/OTS. This weekend he is preaching at the Easter Christian Conference at Cedarbrae Collegiate, Scarborough.

REV. & MRS. WILLIAM CAMERON, '48 (JEAN RENDLE, '49) in Chad Republic, Africa. Pray for peace in a land of civil unrest. Pray also for the freedom to travel in safety so that the classes for T.E.E. courses and local seminars will resume (T.E.A.M.).

**SAT. 6** DR. IAN RENNIE, Academic Dean, Church History Dept., OTS is preaching tomorrow at Toronto Chinese Presbyterian Church and he is also serving as interim moderator, Toronto.

MR. & MRS. ROBERT CLEMENT '72 in Germany serving as Program Director on the ship, M/V Doulous (Operation Mobilization).

**SUN. 7** DR. ROD WILSON, Dean of Students, Counselling Dept., OTS is leading a Seminar at the Brethren Conference in Scarborough.

DR. & MRS. HERBERT GLYSDALE '39 in Toronto. Pray for a sensitivity to God's leading as they seek to continue to serve Him during their retirement years.

**MON. 8** DR. ERWIN PENNER, Bible and Theology Dept., OBC. Pray for him as he speaks today at the London Ladies Auxiliary at Wortley Baptist Church.

REV. & MRS. ALFRED COOKE, B.Th. '73, pastoring Bayview United Church in Bathurst, N.B.

**TUES. 9** MR. GEORGE COX, Housekeeping Supervisor, Campus Operations.

MR. JOHN VISSERS, Part-time, Theology Dept., OBC.

REV. & MRS. LESLIE SHIEL '54 (STELLA GRUNDY '55) teaching at Key-Way-Tin Bible Institute in Lac La Biche, ALFA. (N.C.E.M.).

**WED. 10** MR. JOHN KESSLER, Part-time, OBC requests prayer for the Missions Conference at Hespeler Baptist Church in Cambridge where he will be speaking today.

MR. & MRS. MAC WIGFIELD, B.Th. '73 (MARLISE GEISSBERGER, B.R.E. '72) request prayer for a sensitivity to God's leading as they prepare to leave for the Congo, W.Africa. Pray also that a replacement will be found for their work in Quebec (W.B.T.).

**THURS. 11** MISS MARILOU WILSON, Secretary to the President's Assistant in Business Admin.

REV. & MRS. WILLIAM BONIKOWSKY, B.R.E. '70 (JOY McCALLUM '67-'69), pastoring Grove Community Church in Illinois, U.S.A.

**FRI. 12** MR. LARRY MOORHOUSE, Maintenance Assistant, Campus Operations.

MR. & MRS. BRYAN COKLER, B.Th. '78 (SUSAN '77-'78), pastoring Davidson A.G.C. in Saskatchewan.

**SAT. 13** DR. McRAE is speaking this weekend at St. Andrews Presbyterian Church in Maple at their Conference.

MR. & MRS. STEPHEN HASTINGS, M.T.S. '84 (CARIN MARETZKI '83-'84), serving as pastor of Freeport and Tiverton United Baptist Churches in Nova Scotia.

**SUN. 14** MR. JOHN WILKINSON, Chairman of Christian Education Dept., OBC.

MISS DEBBIE WAUGH, B.R.E. '81, in Edmonton, ALTA., requests prayer that she would know God's guidance in her life and ministry and that her personal relationship with Him would be strengthened (Youth For Christ).

**MON. 15** DR. RENNIE is speaking at the Canadian Asso. for Reformed Faith and Action on Biblical Dimensions of Evangelism, today and tomorrow at St. Andrew's Presbyterian Church, Guelph.

MR. & MRS. TED COPELAND '77-'78 request prayer for God's intervention concerning the dissension among the Christians in one of the Bolivian churches (C.B.O.M.B.).

**TUES. 16** MISS NANCY BLACK, Dept. of Christian Education, OBC.

MISS ANNEMARIE HATTENHAUER, B.R.E. '73, teaching at Cameroon Baptist Theological Seminary in Cameroon, W.Africa (S.I.M.).

**WED. 17** DR. SIANG-YANG TAN, Director of Counselling Services, Associate in Community Life Dept., OBC is participating in the annual convention of the Christian Association for Psychological Studies in Grand Rapids, MI., today until Saturday.

REV. & MRS. DON COLLAR, B.R.E. '73 (CATHY GRIEVE, B.R.E. '73), pastoring St. George Baptist Church in St. George, Ontario.

**THURS. 18** MISS DARLENE SMITH, Secretary to Registrar, OBC.

MR. RON DEVEREUX, Part-time, Public



Relations Dept.

MISS LEONA CRESSMAN '46 in Kitchener, Ont. Pray that during her retirement years she will know God's guidance as she continues to serve Him in whatever ministry He places her.

**FRI. 19** DR. McRAI is teaching a Marriage Enrichment Seminar at St. Paul's Presbyterian Church in Ottawa this weekend.

MISS MARION COWAN '49 requests prayer for the 23 groups in Mexico who do not have the Word in their own language, that God will keep the door open so that it may be given to them (W.B.T.).

**SAT. 20** MRS. ELIZABETH DAVLY, Asso. Faculty, General Arts Dept., OBC.

REV. & MRS. PETER VAN-LK VLIENSTRA (MARGARET '63) in Victoria, B.C., request prayer for a continued awareness of God's faithfulness in their lives.

**SUN. 21** REV. VOLD is preaching at the Missionary Conference at North Minster Baptist Church in Toronto today.

DR. WILSON is speaking at a Family Life Conference at Benton Street Baptist Church in Kitchener today until Tuesday.

REV. & MRS. WARNER SPYKER '64, serving as Associate Director (Can.) for R.B.M.U. Int'l. Pray for sensitivity and wisdom as he visits and deals with people in Bible School seminaries and churches.

**MON. 22** MISS LINDA BOSWALL, Secretary to Dean of Faculty, OTS.

MR. & MRS. MICHEL DAVID, B.Th. '82 (LAURA STEVENS, B.Th. '82) involved in youth and Bible teaching ministry at Melrose Baptist Church in Toronto. Pray also for God's guidance as they prepare for missionary service in Mauitius (A.E.F.).

**TUES. 23** MISS LAURIE OAKMAN, Secretary, Development Dept.

MR. & MRS. EDWARD GRIMSHAW (JOSEPHINE ROGERS '52) in Nigeria (S.I.M.), request prayer for the provision of additional Bibles needed for the schools and local churches.

**WED. 24** DR. STEWART BOEHLER, Chancellor, OBC/OTS.

MR. PAUL WATSON, Housekeeping Asst., Campus Operations.

REV. & MRS. ROY HIRONS, B.Th. '71 in Nigeria, Africa (S.I.M.). Pray that as they teach and train Nigerian youth, they will in turn teach those of their own culture.

**THURS. 25** MRS. SILVIA PASLOSKE, Housekeeping Asst., Campus Operations.

MRS. BETTY FORBES, Assistant, Bookstore.

DR. & MRS. CHARLES CONGRAM, B.R.E. '68 (JAN FARQUHARSON '65-'67), pastoring St. Andrew's Presbyterian Church in Tecumseh, Ontario.

**FRI. 26** DR. WILSON is speaking at a Young Adults' Retreat at Muskoka Baptist Conference this weekend.

MR. CRAIG COOK '59 in Scarborough, Ont., serving as Executive Director for W.R.M.F.

**SAT. 27** MRS. LOUISE KHIO, Associate, Dept. of Sacred Music, OBC.

REV. & MRS. CARL DeBOER, B.Th. '67 (WILMA HEYINK, B.R.E. '65) in Japan. Pray for those young Christians who are experiencing persecution from family and friends. Pray also for those whose conversion is hampered because of their fear of persecution (Japanese Mission).

**SUN. 28** DR. McRAE is accompanying the Music Group beginning today until May 8. Pray for their safety on the roads through Quebec and the Maritimes and for Dr. McRae as he speaks.

DR. RENNIE is preaching today at the Toronto Chinese Presbyterian Church.

REV. & MRS. DONALD WEBSTER '56 (THELMA CUDNEY '57) request prayer that permission would be granted to them to set up five translation teams in remote areas of the Congo in Africa (W.B.T.).

**MON. 29** MR. TOM OLIVER, Supervisor, Campus Operations.

DR. DOUG WEBSTER, Theology Dept., OTS.

MISS GRACE ALLISON '66, serving as a missionary nurse in Tanzania, Africa, requests prayer that Mkula Hospital will have a real spiritual ministry as well as a physical ministry to the local people.

**TUES. 30** MISS CHARLENE MARTIN, Secretary to OTS Registrar and Dean of Students.  
MRS. DORIS WARRIN, Assistant, Alumni Office.

REV. & MRS. JOHN CON '52 (JUNE '51-'52) pastoring First Baptist Church in Boca Raton, Florida.

## MAY

**WED. 1** MRS. JEAN PHILIPPO, Secretary to Director of Development.

REV. & MRS. GROVER GROSBY, B.Th. '68 (FAITH '64-'66) pastoring Grace Church in Newmarket, Ontario.

**THURS. 2** MR. DAVE ROBERTS, Recruitment Representative.

MRS. COLLEEN LYMBURNER, Receptionist.  
MISS FLO FRILSEN, B.R.E. '71, in Quito, Ecuador (I.C.J.B.), requests prayer for an effective ministry in the Girls' Club group.

**FRI. 3** DR. DAN KELLY, Field Ed. Director, Missiology Dept., OTS. Pray for him as he speaks at a missions conference in Barrie, Ont. this weekend.

MR. & MRS. COLIN KOHLSMITH, B.Th. '83 (YONHEE PARK '82-'83). Pray for wisdom and discipline as he pursues a M.A. degree in Religion at Westminster Theological Seminary in Philadelphia. Pray also as they begin preliminary applications with O.M.F.

**SAT. 4** DR. RENNIE is speaking at the Toronto Chinese Presbyterian Church tomorrow.

MR. & MRS. DAVID MENSAH, B.R.E. '82, request prayer for their pastoral duties at Churchill Baptist Church in Stouffville, Ont. Pray also as he pursues a Ph.D. degree in Systematic Theology at Toronto School of Theology.

**SUN. 5** DR. WILSON is preaching today at Hilltop Chapel in Weston, Ontario.

DR. DI GANJI is speaking at Malton Bible Chapel in Malton, Ont., today.

REV. & MRS. RICK RANCOURI (LYNN, OTS '78-'79) in Thailand (O.M.F.). Pray that they will adjust to the climate and culture as well as learning the Thai language.

**MON. 6** MRS. WILMA BARRINGTON, Assistant, Bookstore.

MRS. CAROLINE HAWKINS, Receipting/Accounting Clerk.

MISS MARILYN LEMON, B.R.E. '82, in Kenya, Africa (C.B.O.M.B.). Pray that as she visits the various homes in her neighbourhood that the Lord will use her to lead many families to Himself.

**TUES. 7** REV. VOLD is speaking at the Metropolitan Bible Church Missionary Conference in Ottawa today until Thursday.

DR. & MRS. GORDON STEPHENS (LOIS, B.R.E. '84). Pray for wisdom in their pastoral responsibilities at Rosedale Baptist Church in Toronto. Pray also for wisdom and strength concerning her many speaking engagements.

**WED. 8** MRS. DIANA BONVANIE, Secretary to Academic Dean, OBC.

REV. & MRS. DAVID EVANS (MARGARET CAMPBELL '46-'47) in Transvaal, S. Africa (A.E.F.). Pray for the Lord's programme and His enabling grace to bring His Word to the people of Africa.

**THURS. 9** MRS. MARY REED, Co-ordinator of Info. and Special Events for Public Relations.

REV. DOUGLAS JOHNS '74-'75, serving as Associate Pastor at Innerkip Presbyterian Church in Innerkip, Ontario.

**FRI. 10** DR. McRAE is speaking at a Business and Professional Conference at Muskoka Baptist Conference in Huntsville this weekend.

MISS MARJORIE DANCE '51 on furlough from Nigeria, Africa (S.I.M.) requests prayer that the might know the Lord's leading and direction concerning future service for Him.

**SAT. 11** DR. WILSON is preaching today at Hilltop Chapel in Weston.

MR. & MRS. DONALD PICKEL, B.Th. '68 (CAROL FISHER '65-'68) serving in Guelph, Ont. (G.M.U.), request prayer for the financial support needed.

**SUN 12** REV. ROBERT MUSE, Biblical Studies Dept., Admissions Officer, OBC. Pray for him as he preaches at the anniversary services at Queen Street Baptist Church in St. Catharines, Ontario, today.

DR. RENNIE is preaching today at the Agincourt Chinese Presbyterian Mission, Agincourt, at 2:30 p.m.

REV. & MRS. JOHN CULP '13 (HELLEN DRAKE '42) pastoring The Evangelical Church in Kollaloe, Ontario.

**MON. 13** DR. JOHN UNGLER, Christian Ed. Dept., OBC. Pray for him as he leads a Holy Land Study Tour in Greece, Israel and Italy. The Tour began yesterday and will continue until June 1.

MISS DIANNE CUNNINGHAM, B.R.L. '73, serving as missionary teacher with S.I.M. in Nigeria, Africa.

**TUES. 14** DR. DI GANGI is chairing the International Council meetings of the Bible & Medical Missionary Fellowship in Amsterdam today and continuing until the sixteenth.

REV. & MRS. GEORGE CLIMENT '37, serving as Director of the Good Cheer Nursing Home in Millwood, Ont., requests prayer that God would sustain and protect them physically during their time of ministry.

**WED. 15** MRS. SHARON BELL, Part-time, Music Dept., OBC.

MISS MIRIAM SAILERS, Associate, Community Life Dept., Pastoral Studies Dept., OBC.

MR. & MRS. NORBERT JEANPRETRE (DOREEN KERR '48) serving in France (G.O.M.), request prayer that they will see much fruit from their literature ministry.

**THURS. 16** DR. TAN is speaking at the London Evangelical Ministerium meeting in London, today.

MRS. SHEILA STEVENS, Secretary, Christian Ed. Dept.

MR. & MRS. TERRELL BOYLS (LAURA COLLAR '44) formerly with L'Arabian Fellowship in Jerusalem (now dissolved) request prayer for God's guidance and leading as they look for a place of service.

**FRI. 17** DR. DI GANGI is preaching in Sicily and Italy during the next week.

DR. RENNIE is speaking this weekend at Kenora Bible Church (Evangelical Mennonite Brethren) in Kenora, Ontario.

REV. & MRS. ERNIE KEEFE, B.Th. '74 (BETTY '53), serving at SLMBEQ, Theological

Training by Extension in Quebec, request prayer for the provision of the evangelical French books and library equipment needed.

**SAT. 18** MRS. MARGARET MIKELAIT, Part-time, Dept. of Sacred Music, OBC.

DR. DON LEGGETT, Old Testament Dept., OTS.

MR. & MRS. MURRAY SINCLAIR (LUELLA HOLLEY, B.R.L. '79), serving in India with Team Ventures Int'l, request prayer for a faithful Sunday school ministry.

**SUN 19** MR. ALLAN MARTEENS, Greek Professor, OTS.

MRS. SHIRLEY BRUSH, Registrar, Evening School; Director of Audio Visuals.

MISS SHIRLEY FUNNELL, B.R.L. '60, in the Philippines (W.B.I.). Pray for peace in this country of much civil unrest, poverty and illness.

**MON. 20** MRS. NORMA PARKER, Manager of Bookstore.

MRS. DIANE SAYNOR, Admin. Secretary, Community Life Dept.

MR. DAN BALL, B.Th. '82, home from a 2-year term in Zambia, Africa (A.E.F.). Pray for a sensitivity to God's leading and direction in his life.

**TUES. 21** DR. BERT POLMAN, Dept. of Sacred Music. Pray for him as he attends the meetings of the Senate of the Institute for Christian Studies in Toronto, today and tomorrow.

DR. & MRS. RAVI ZACHARIAS, B.Th. '72. Pray that God will sustain his speaking voice so that he will continue to be effective in his many speaking engagements this year.

**WED. 22** MRS. EMMA PENNER, Periodicals' Assistant, Library.

MRS. SANDY ROBERTS, Secretary for Recruitment and Recruitment Representative.

MR. & MRS. GLEN GIBSON, B.Th. '81 (JELLY PRISTANSKI, B.R.E. '82). Pray for wisdom and sensitivity as they serve as group home parents at Homestake House in Kenora, Ontario.

**THURS. 23** DR. McRAE is leading a Prayer Seminar at the Salvation Army in Belleville today through Saturday.

REV. & MRS. SAM GOERTZ '38-'39, retired from active service in Africa, request prayer that as

they continue to be involved with S.I.M. in Sebring, U.S.A., their lives would exemplify God's priorities in world-wide missions.

**FRI. 24** DR. FAX is speaking at the Annual Retreat of the Malaysian-Singaporean Bible Church at Muskoka Baptist Conference, Huntsville.

REV. GORDON FISH '49, pastoring St. John's Presbyterian Church in Burlington, Ontario.

**SAT. 25** MR. KEVIN QUAST, Registrar, OTS.

MISS DIANA FRIESEN, M.F.S. '82, in Steinbach, Man., serving as a first grade teacher. Pray that she will continue to be a good Christian example to the students.

**SUN. 26** DR. McRAL is preaching today at Erin Mills Baptist Church in Erin Mills.

DR. RENNIE is preaching today at the Toronto Chinese Presbyterian Church.

MR. & MRS. CARL RUBY, B.Th. '72, in Indonesia (O.M.F.), request prayer that they will be open to the Lord's leading as opportunities arise to share the gospel with the people.

**MON. 27** MISS LORNA ARNDT, Accountant.

MISS JANET CHENG, Order Assistant, Library.

MR. & MRS. DAVID WOODWARD '40 (ELIZABETH GILLMAN '40), serving as pastor of community outreach at Lake Avenue Congregational Church in Pasadena, CA.

**TUES. 28** MRS. EMILY RADFORD, Assistant in Evening School Dept.

MISS CHERLYN FAGAN, B.R.E. '84, requests prayer for strength and knowledge as she serves as administrative secretary for Here's Life Ontario and Athletes in Action of Campus Crusade for Christ in Mississauga, Ontario.

**WED. 29** MR. ANDREW KAUPS, Assistant to President in Business Admin./Comptroller.

DR. & MRS. TERRY TIESSEN, B.Th. '64 (GAIL ROBINSON '64) in Bramalea, Ontario (SEND Int'l), request prayer that as many opportunities arise for ministry, they will have safety in travel and that the Lord will use them in stirring others to a great involvement in missions. Pray also for their plans as they prepare to return to the Philippines.

**THURS. 30** MISS MARY LOU JOHNSTON, Admissions' Secretary, OBC Registrar's Office.

REV. & MRS. RONALD HAWKINS, M. Div. '81 (MARILYN WARDL. '55-'56), pastoring First Baptist Church in Dunnville, Ontario.

**FRI. 31** REV. GEORGE HAY, OBC Dean of Students.

REV. & MRS. ROBERT HAYES, B.Th. '80, serving as Assistant Pastor at Alta Vista Baptist Church in Ottawa, Ontario.

## JUNE

**SAT. 1** REV. GORDON WRIGHT, Chairman of General Arts Dept., OBC.

REV. & MRS. STANLEY HIBBINS, B.R.E. '68 (WINNIFRED GOWLING '67), pastoring Inniswood Baptist Church in Barrie, Ontario.

**SUN. 2** DR. McRAE is speaking at the Christian Fellowship Chapel in Orillia today.

REV. ROBERT DULZ, Academic Dean of OBC is preaching at the Anniversary services today at Huron Park Baptist Church in Woodstock, Ont.

MR. & MRS. KLITH DONALD, B.Th. '60 (ANNE CAMPBELL '60), serving as Personnel Co-ordinator at the A.E.F. Int'l Office in England, request prayer that God will raise up more missionaries to serve in Botswana, Angola, Mauritius and Reunion.

**MON. 3** MISS HELEN HOFSTETTER, Secretary to the President.

MR. & MRS. PHILIP WELCH '70, spreading the gospel among the Micmac Indians in N.S. Pray that God will give them the ability to endeavour to supply each home with Bibles.

**TUES. 4** MR. ALAN GRILLS, Director of Development.

REV. & MRS. CLAIRE HOFSTETTER (BETTY WICKS '67), pastoring First Baptist Church in Sault Ste. Marie, Ontario.

**WED. 5** MR. RAM KALAP, Student Activities Director, OBC.

MR. & MRS. CALVIN DADIAN, B.Th. '77. Pray for knowledge and effectiveness as they seek to present the gospel to muslims in Toronto (R.S.M.).



**THURS. 6** MISS LINDA FONER, Circulation Assistant, Library.

DR. & MRS. JIM CUNNINGHAM, B.R.E. '68 (RITA KOFRUS '66-'67), serving as Director of Continuing Education at Trinity Western College in Langley, B.C.

**FRI. 7** DR. McRAE is speaking at a Father and Daughter Weekend at Camp Mini-Yo We this weekend.

REV. & MRS. DAVID KNIGHT, B.Th. '72, serving in Geraldton, Ont. (R.L.M.), request prayer for further contact with unchurched children through the two Good News Bible Clubs.

**SAT. 8** MR. JOHN FRANKLIN, General Arts Dept., OBC.

REV. & MRS. ROY SMART '60, pastoring Wakefield Community Church in Alcoe, P.Q.

**SUN. 9** DR. ROY MATHESON, New Testament Dept., OTS is speaking at the Anniversary Services of Park Ave. Church in Burlington, today.

REV. MUSE is preaching today at the Chinese Gospel Church in Toronto.

MR. & MRS. TOM LEE (MAUREEN SMITH '61), in Papua New Guinea (W.B.F.), request prayer that continued health, strength and wisdom be given to them in their respective tasks. Pray also for thier daughter, Jacqueline as she discerns God's leading concerning future college education.

**MON. 10** MR. RAY BINKLEY, Consultant in Christianity and Business, OTS.

MR. & MRS. CYRIL WELLER (DORIS LEONARD '45), serving with O.M.F. in B.C., request prayer for safety in travel, wisdom and guidance as they continue to be involved in missionary meetings and visits.

**TUES. 11** MR. JIM JOHNSON, Librarian, OBC/OTS is attending the Association of Christian Librarians Conference and leading a session on library ethics in Springfield, MO., this week.

DR. TAN is speaking at the West Toronto Fellowship Baptist Ministerium meeting today.

MR. & MRS. KEITH LAPSLEY (JANE '68-'69) serving with S.U. in Guelph, Ont., request prayer for guidance as he seeks to set up summer ministries program as well as ministering in churches in southern Ontario.

**WED. 12** MISS NANCY EDGELL, Co-ordinator, Field Ed.; Secretary, Pastoral Dept., OBC.  
REV. & MRS. ARTHUR CAVEY '48 (JOYCE BROWN '19). Pray for safety in travel, wisdom and sensitivity in their many speaking engagements, seminars and various ministries among potential missionaries with A.B.W.E.

**THURS. 13** MR. JOHN BELL, Choral Director, OBC.

MR. & MRS. MARK CASSIDY, B.Th. '77 (ANITA WHIDEMAN, B.R.L. '77) serving in Taiwan (F.E.A.M.). Pray that they will learn the Taiwanese language so as to facilitate their ministry in spreading the gospel among the people.

**FRI. 14** MRS. GWEN MILLER, Associate, Librarian.

MISS COLLEEN SMITH, Secretary, Music and Ministry.

REV. & MRS. GORDON RENDLE '48 (HELEN MILLS '46-'47), serving as Assistant Pastor at Wishing Well Acres Baptist Church in Scarborough, Ontario.

**SAT. 15** DR. WILLIAM FOSTER, Theology Dept., OTS.

MR. & MRS. TIM ROBERTS, B.S.M. '75 (KAREN PLEWES '73) serving with F.E.B.C., request prayer that they will know how best to relate to the Colombians in S. America and wisely invest their time to the best advantage as they are understaffed.

**SUN. 16** REV. ELMER CASSIDY, Field Representative, OBC/OTS.

MR. & MRS. PAUL HOOPER, B.Th. '72 (ELIZABETH '82-'83), serving as missionary teachers in Papua New Guinea (W.B.T.).

**TUES. 18** MISS CLAUDETTE WHITE, Secretary, Alumni Office.

REV. & MRS. MELBOURNE CUTHBERT '51, serving at the A.B.W.E. headquarters in New Jersey, U.S.A. Pray that God will use their previous missionary experience in Brazil to benefit and have

**MON. 17** MR. GEORGE WHITMORE, Maintenance Assistant, Campus Operations.

MR. ERNIE GAYED, B.R.E. '84. Pray for wisdom and sensitivity to the needs of the youth as he serves as Director of Jericho Youth Centre in Keswick, Ontario.

an impact on the missionaries with whom they are in contact.

**WED. 19** MRS. JANE FLOOK, Secretary, Evening School.

DR. & MRS. VICTOR VFARY '23 (FLORENCE WALKER '23) in Weston, Ont. Pray for physical strength and that the Lord will continue to use them for His glory during their retirement years.

**THURS. 20** MRS. MARLAN FORD, Supervisor of Reader Service, Library.

REV. & MRS. JOHN POMEROY, B.Th. '64 (NANCY REIST, B.Th. '62) in Kitchener, Ont., serving with A.E.F. Pray that they will continue to apply the principles learned from an advanced leadership seminar they attended previously.

**FRI. 21** MRS. IONA BEAGAN, Secretary, Library.

REV. & MRS. WILLIAM FIEITJE, M.Div. '84, in Thailand (O.M.F.). Pray for God's guidance and a sensitivity to the needs of the people as he teaches English Bible classes to several market businessmen in an area that is difficult to penetrate with the gospel.

**SAT. 22** REV. EBENEZER SIKAKANE, Chairman of Dept. of Mission, OBC.

MISS BETTY SMART, B.R.E. '76, involved in secretarial responsibilities in the W.R.M.F. Office in Miami, Florida.

**SUN. 23** REV. VOLD is speaking at Elim Lodge Summer Conference this week.

DR. McRAE is preaching at Calvary Baptist Church in Oakville today.

MR. & MRS. STEVE KERR, B.Th. '84, (KAREN BAKER, B.R.E. '81), pastoring Marchmount Baptist Church in Orillia, Ontario.

**MON. 24** MR. JOHNSON is attending the Annual Conference of the American Theological Library Association in Madison, N.J. this week.

MR. & MRS. KEVIN RICHARDSON, B.Th. '74 (JOYCE LAMBE, M.T.S. '79) in Nigeria (S.I.M.), request prayer that they will adapt to the language and culture quickly so as to facilitate their ministry among the tribal people.

**TUES. 25** MISS CHARLOTTE CHURCH, Supervisor of Technical Services, Library.

MISS CHLOE CHAMBERLAIN '56, serving as

Executive Secretary at the National Office of B.C.M. of Canada in Hamilton, Ontario.

**WED. 26** DR. McRAE is speaking today at Knox Presbyterian Church in Toronto.

MR. & MRS. MALCOLM ROSS, B.Th. '82 (ELIZABETH MOREY, B.R.E. '81) in Israel. Pray for adaptability to the culture as well as opportunities to share the gospel to the Jewish people.

**THURS. 27** MR. EBENSON SIKAKANE, Manager, Office Services.

MR. & MRS. BRUCE SIMPSON (PRISCILLA '64-'65) in Colombia, S. America (G.M.U.), request prayer for the teachers at the Bible Institute, that they will maintain a good Christian witness and be equipped to meet the spiritual needs of the students.

**FRI. 28** REV. JAKE SMALL, Director of Alumni.

MISS AUDREY MAW '65-'66, missionary nurse with B.M.M.F. in Nepal, requests prayer that the Nepali Christian nurses will have an effective impact on the people as they endeavour to meet physical and spiritual needs.

**SAT. 29** MR. WILBUR CADDELL, Field Representative, OBC/OTS.

MR. & MRS. DAVID VAN ETTEN (LORI WISLER '78), request prayer for physical healing for her as she continues to combat cancer. Pray also as they prepare to attend language school in anticipation of service in Peru, S. America.

**SUN. 30** REV. JIM CUNNINGHAM, Field Education/Pastoral Co-ordinator, OBC.

REV. & MRS. JOHN IBBOTSON, B.R.E. '70 (WENDY CARTER, B.R.E. '70), serving as A.E.F. representatives in western Canada.

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#### KEY TO ABBREVIATIONS

A.B.W.E.	Asso. of Baptist for World Evangelism
A.E.F.	Africa Evangelical Fellowship
C.B.O.M.B.	Canadian Baptist Overseas Mission Board
G.M.U.	Gospel Mission Union
N.C.E.M.	Northern Canada Evangelical Mission
O.M.F.	Overseas Missionary Fellowship
R.B.M.U.	Regions Beyond Missionary Union
R.L.M.	Rural Life Mission
R.S.M.	Red Sea Mission
S.I.M.	Sudan Interior Mission
T.E.A.M.	The Evangelical Alliance Mission
W.B.T.	Wycliff Bible Translators
W.R.M.F.	World Radio Missionary Fellowship

# FINDING OURSELVES IN CHRIST

Rev. George J. Hay

Pastoral ministry involves this principle of Christ, "Whoever loses his life for My sake will find it" (Matthew 16:25).

This losing of oneself does not mean eradication of individuality or personality or lack of fulfillment as a person, for finding oneself is the promised outcome of the principle. Anyone in Christian ministry knows the danger of this promise not being fulfilled, of just getting lost in the maze of the demands of time, people, duties, problems. Such a loss of one's life, emotional equilibrium, sanity or family is not our Lord's intention.

To lose oneself for Jesus Christ promises the discovery of the value and meaning and actualization of oneself. We find our true selves

when we make full surrender and commitment of ourselves to Christ.

One of the difficulties of young pastors is that sometimes they don't know who they are yet. Sometimes the difficulty of older pastors is that they have not denied themselves, but rather lost themselves.

Paul speaks on the subject to Timothy this way: "Give attention to yourself and to your teaching...if you do you will save both yourself and your hearers."

Ministry is not intended to destroy people, but it can. Finding and discovering one's self through Christ is also a goal of ministry. We are to give time for our own personal development. We are to be to the praise of His glory, not just our work, not just our programs.

## YOU HAVE SHARED...

*"We had a meeting last night and heard reports of the Homecoming and prayed for the ongoing work of the College and Seminary we all owe so much to. The Lord has blessed us and we are happy to send in the enclosed offering."*

## CONTINUING MINISTRY TO OUR ALUMNI

*Training sessions, workshops, seminars in various areas of interest, need and relevance.*

- counselling from a Christian perspective
- marriage enrichment
- the role of women in the Church
- the 10 most important books published in the last year

Each of these would be FREE for ALUMNI (except for cost of refreshments)

## WHAT OBC/OTS PROVIDES FOR ITS STUDENTS AND ALUMNI

- Free copy of the "Evangelical Recorder" and Prayer Calendar.
- Pulpit ministry
- Music ministry
- 10% discount in the Bookstore to all alumni
- Library privileges with a \$5.00 membership fee
- Homecoming and class reunions
- Reference and placement service for alumni and Christian agencies.

# Homecoming 1985

SATURDAY, OCTOBER 19, 1985

## Speaker:

Dr. Ravi Zacharias B.TH. '72

## Programme:

Practical Seminars

Dinner

Chapel Time

Golden Milers (class of '35)

Alumnus of the Year

Class Reunions

('35, '40, '50, '55, '60, '65, '70, '75, '80)

WATCH THE RECORDER FOR MORE DETAILS!

## Alumni Target for 1984-85

*Remember your days at T.B.C., L.C.B.M., O.B.C., O.T.S.?*

*The faithful teachers and staff who were committed to your development and spiritual growth?*

*TODAY our teachers and staff are still committed as they train tomorrow's leaders. We are indebted to them.*

*Will you help us by your prayers and gifts to achieve \$130,000. by May 31, 1985?*

*This represents a \$1,300 portion of each staff and faculty salary.*

## ALUMNI SCHOLARSHIP FUND

Many of you have also been faithful in designating gifts for our Alumni Scholarship Fund. Now is the time to replenish this fund so that qualifying students will not be disappointed when they need their money. Here again, not all of our alumni may be able to give, but it may be possible for many of us to help in this area, also.

# KEEPING IN TOUCH

## DEATHS

- \*Rev. Robert Russell '41; '48, on Dec. 5 in Markdale, Ont.
- \*Miss M. Alice Rowe '38, on Nov. 25 in St. Mary's, Ont.
- \*Mrs. David Griffiths (ELAINE DAVIS '62) on Dec. 1 in N. Thailand. (O.M.F.)
- \*Mr. William H. McGill '26, on Nov. 19 in Newmarket, Ont.
- \*Dr. Sarah Cook '15, on Nov. 10 in Simcoe, Ont.
- \*Rev. Ronald Blackwood '54, on Oct. 26 in Toronto.
- \*Rev. Cyril Foth '27, on June 24 in Guelph, Ont.
- \*Miss Yarmila Jelinek '41-42, '44-'46, on March 6/84, in Barrie, Ont.
- \*Rev. Ernest Lucas '30, on Sept. 19 in Stouffville, Ont.
- \*Mrs. Thomas Kirchen (JANET VANDERWELL '29) on Dec. 29, in Willowdale, Ont.
- \*Miss Violet Camblin '40, on Oct. 8 in Lindsay, Ont.

## BIRTHS

- \*Rev. & Mrs. Joseph Bull, B.Th. '78 praise God for the safe arrival of Nathan Andrew on Nov. 21, in Otterville, Ont.
- \*Dr. & Mrs. Robert Gringmuth (BARBARA BURWELL, B.R.E. '76) were blessed with a baby girl, Victoria Katherine on Nov. 8 in Maple, Ont.
- \*Mr. & Mrs. Ken Davis (PAM BARTLEY '77) are pleased to announce the birth of Robert George on Dec. 1, in Brampton, Ont.
- \*Mr. & Mrs. Robert Hall, B.R.E. '82, rejoice in the birth of Sarah Bethany on Sept. 23, in Peru, S. America.
- \*Mr. & Mrs. Mark Cassidy, B.Th. '77 (ANITA WIDEMAN, B.R.E. '77) praise God for the birth of Yvonne Clair on Nov. 5, in Taiwan.
- \*Mr. & Mrs. Philip Holley (MARIAN M.T.S. '84) are proud to announce the birth of Melanie Evangelique on Oct. 17, in Toronto.
- \*Mr. & Mrs. Piebie DeJong (MARYKE LEYENAAR, B.R.E. '69) in Chesterville, Ont., are the adoptive parents of Carl Everett, born Jan. 11/83.
- \*Mr. & Mrs. David Button (HEATHER GRACE, B.R.E. '81) announce the birth of Joshua David on May 4, in England.
- \*Rev. & Mrs. Mark Frogley, B.R.E. '76 (GAYLENE JONES, B.Th. '80) are the proud parents of Alana, born Aug. 11 in Burnaby, B.C.
- \*Mr. & Mrs. George Grierson, B.Th. '83, rejoice in the birth of Erin Pauline on Sept. 21, in Toronto.
- \*Mr. & Mrs. David Casement (KATHY CROZIER, B.R.E. '82) were blessed with a daughter, Laura Joy on Sept. 23, in Ottawa, Ont.
- \*Mr. & Mrs. David Wiehe (DEBRA FAST, B.R.E. '74) are proud to announce the birth of Anna Katherine on Aug. 20, in Winnipeg, Man.
- \*Mr. & Mrs. John Polkik, B.R.E. '80; M.DIV. '83 (SIRPA YLANKO, B.R.E. '81; M.T.S. '83) were blessed with a baby girl, Johanna Elisabeth on Aug. 13, in Toronto.
- \*Mr. & Mrs. James Smith '72-'73 (DOREEN BICKLE '79-'80) are pleased to announce the birth of Jordan James on Aug. 28, in Cobourg, Ont.

\*Rev. & Mrs. John Ross, B.R.E. '80; B.Th. '82, were blessed with a baby boy, Matthew James on Nov. 18, in St. John, N.B.

## PASTORAL NEWS

- \*Mr. & Mrs. Stephen Kerr, B.Th. '84 (KAREN BAKER, B.R.E. '80) now pastoring Marchmount Baptist Church in Orillia, Ont.
- \*Rev. & Mrs. Gerald Masney, B.R.E. '81 (PATRICIA CUSHNIE, B.R.E. '78) pastoring First Baptist Church in Creemore, Ont.
- \*Rev. & Mrs. Robert Roswell '63 pastoring Christian Fellowship Chapel in Orillia, Ont.
- \*Rev. & Mrs. Alex McCombie '52 pastoring First Presbyterian Church in New Westminster, B.C.
- \*Rev. & Mrs. Mark Frogley, B.R.E. '76 (GAYLENE JONES, B.Th. '80) pastoring Stoney Creek Baptist Church, Ont.
- \*Rev. Douglas Johns '74-'75 now Associate Pastor at Willowdale Presbyterian Church, Ont.
- \*Rev. David Bucknam, B.Th. '80 was ordained on Sept. 9 at Rexdale Alliance Church, Ont. and now pursuing studies at Trinity Evangelical Divinity School in Deerfield, Illinois.
- \*Rev. & Mrs. Tom Harland, B.Th. '60 (FREDA LAMB '59) pastoring Bethany Baptist Church, Toronto.
- \*Mr. & Mrs. Gary Horst, M.Div. '83 pastoring Avon Mennonite Church in Stratford, Ont.
- \*Rev. & Mrs. Bruce Lamshead, B.Th. '68 (CAROLYN CUNNINGHAM, B.R.E. '70) serving as Assistant Pastor in Christian Education at Calvary Baptist Church in Oshawa, Ont.
- \*Rev. Laurence Chubb '40 retired in July '84 as pastor of Blenheim Baptist Church, Ont.
- \*Rev. & Mrs. Alex Warneke '53 (ANNE WEARE '66-'67) pastoring Northwest Langley Baptist Church, B.C.
- \*Rev. & Mrs. John Ross, B.R.E. '80; B.Th. '82, pastoring St. Andrews United Baptist Church, N.B.
- \*Mr. & Mrs. Michael Sherbino, B.Th. '80 (TERRI KAUPP '79) now pastor of Adult Ministries at Peoples Church, Toronto.
- \*Rev. & Mrs. William Buikema, B.R.E. '69 (MARILYN '67) pastoring Emerson Baptist Church in Emerson, Manitoba.
- \*Mr. David Mensah, B.R.E. '82; pastoring Churchill Baptist Church in Stouffville, Ont.

## MARRIAGES

- \*Rev. Lloyd Henry '57-'61 to Margaret Soden on Oct. 6, at Norway Point Community Church in Muskoka, Ont.
- \*Miss Ellen Reid '46 to William Colwell on Nov. 2/83 in Kincardine, Ont.

## GENERAL NEWS

- \*Mr. Colin Kuhlsmith, B.Th. '83, pursuing a Master of Arts degree in Religion at Westminster Theological Seminary in Philadelphia, U.S.A.
- \*Miss Cheryl Fagan, B.R.E. '84, serving as Administrative Secretary for Here's Life Ontario and Athletes in Action of Campus Crusade for Christ, in Mississauga, Ont.

- \*Mr. Sheldon Dyck, B.Th. '83, serving as a child care worker at Hope Manor in St. Petersburg, Ont.
- \*Mr. Paul Hamill, B.Th. '81, now Program Co-ordinator at Hope Manor in St. Petersburg, Ont.
- \*Miss Judy Cote, B.R.E. '80, pursuing a Master of Arts degree at University of Toronto.

## MISSIONS

- On Furlough
- \*Mr. & Mrs. Lyle Wilton '68-'69 from Kenya, Africa (A.I.M.)
- \*Miss Elaine Esser, B.R.E. '70, from Thailand (O.M.F.)
- \*Miss Linca Sweetzer '77-'78 from Panama (G.M.U.)
- \*Mr. & Mrs. Earl Elliott, B.R.E. '72 (JANET, B.R.E. '71) from Liberia (S.I.M.)
- \*Miss Lois Cunningham '71-'72 from Brazil, S. America (U.F.M. Int'l)
- Returned to the Field
- \*Mr. & Mrs. Anne Cinnani, B.R.E. '67, to Colorado, U.S.A. (Navigators)
- \*Rev. & Mrs. Ivor Greenslade, B.Th. '52 (RUTH PHILLIPS '51) to Argentina, S. America (A.B.W.E.)
- \*Rev. & Mrs. Ed Torjesen '47 serving as T.E.A.M. representatives in N. Europe.
- \*Rev. & Mrs. Rick Rancourt (LYNN, O.T.S. '78-'79) to Thailand for a second 4-year term in church planting (O.M.F.)
- \*Mr. & Mrs. Paul Estabrooks, B.Th. '66 (DIANNE PALMER, B.R.E. '63) to Singapore (SEND Int'l)
- \*Mr. & Mrs. Harold Ball '65-'66 (PATRICIA WARNER '65-'66) to Zambia, Africa (A.E.F.)
- \*Mr. & Mrs. Glen Henderson '70-'71 (MAYBETH TYLER '70-'71) to Lusaka, Zambia (A.E.F.)
- \*Miss Beverly Boyle, B.R.E. '71, to Zaragoza, Spain (Literature Crusades)
- \*Mr. & Mrs. Francis Viscount (HILARY BALLANS, B.R.E. '70) are doing an 18-month internship at Wycliffe headquarters in California.
- \*Mr. & Mrs. Keith Lapsley (JANE, '68-'69) now in Guelph, Ont. (S.U.)
- \*Mr. John King '77, formerly in Papua New Guinea, now Director of W.B.T. for E. Canada.
- \*Miss Christine Sheppard, B.R.E. '81, resigned from A.E.F. on Sept. 30 and is presently living in England.
- \*Mr. Dan Ball, B.Th. '82 has returned from a 2-year term in Zambia, Africa (A.E.F.)
- \*Mr. & Mrs. Cecil Smith (EUNICE VELEY, M.DIV. '83) serving in Mexico City (C. & M.A.)
- \*Mr. & Mrs. David Foster (CATHERINE FIELD, B.R.E. '73) serving in South Africa (A.E.F.)
- \*Dr. & Mrs. David Woodward (BETTY GILLMAN '40) have resigned from missionary duties in Taiwan and are now pastor of community outreach at Lake Avenue Congregational Church in Pasadena, California.
- \*Mr. & Mrs. Sam Goertz '38-'39 have retired from active duties in Africa and are now serving at the S.I.M. retirement village in Schring, Florida.

# CONSERVING OUR GREATEST RESOURCE

Robert Muse



*"Jesus said to Simon Peter, 'Simon, son of John, do you love me more than these?' He said, 'Yes Lord, you know that I love you'. He said, 'Feed my sheep'."*

Rick was a youth leader of the church for nearly five years. He was one of the few bright lights in an otherwise ordinary congregation. Many of the church people assumed that Rick would eventually fill the shoes of a senior church leader. But that never happened.

Rick went away to university in 1979. By 1981 he had become a church "drop-out". During that two year period he had become openly skeptical about Christianity and the church. Also, his life-style had changed drastically. When challenged by the pastor to reconsider his direction, Rick replied, "I'm learning from a variety of authorities now. After I graduate, get a job and get settled, I'll try to resolve the God-issue. But until then, don't bug me."

Does this scene seem familiar? Unfortunately it is re-enacted over and over in churches across Canada. The reasons for the problem are too complex to discuss here. Yet responsibility for student drop-outs is shared by youth and church together. If we are to halt the erosion of our greatest resource, we must try to see our youth and our churches as they really are. Then we must program for better ministry.

R.T. Gribbon's study, *Students, Churches, and Higher Education* (Judson, 1981), suggests that congregations have failed to keep the youth because they have abandoned their on-going

responsibility for ministry and, in addition, have failed to recognize the dynamic changes that take place in youth who are in process of development from adolescence to adulthood.

Such areas of change as 1) developing independence, 2) preparing for a career, 3) clarifying values, 4) sexuality, have been neglected by churches and, therefore, the church has failed to minister to a young student in areas of great need.

Students leaving home to attend college in another community sustain relationships with congregations of two types: (1) the church in the academic community to which they move; (2) the church in the non-academic community in which they were raised. The latter church has the more difficult task because, as the "home" church, it must maintain an ongoing ministry to students who move away to study. The biggest need for the student then is to be prepared for the university challenge *before* he or she leaves home.

High school graduation may be the best time to start this ministry. Perhaps a "rite of passage" into adulthood may be celebrated at a special function by student and congregation together in the context of faith. Coincidentally, university prep classes may be initiated. Such topics as "Academic Skepticism and Christian Faith", "Situation Ethics and Biblical Morality", and "Career and Christianity" may be discussed. Other practical steps may be instituted by the home church as it considers its ongoing ministry to students.

1. *Going away service.* Students can be singled out at a Sunday service and consecrated for their new experience. At this point the student can be reminded of his obligation to unite with another church while away from home.

2. *Keeping in touch.* Home churches should maintain an "Absentia" list. Student's names and addresses are published openly, and bulletins, newsletters, and personal letters, should be mailed regularly.

3. *Visiting.* Christian relatives of church members who live near the university should be encouraged to contact students. Pastors should plan at least one annual visit if the school is within driving distance.

4. *Informing.* The campus chaplain (or local denominational pastor) should be notified regarding the presence of a student in the university. Immediate fellowship should be established.

5. *Involving.* During summer vacation students should be given opportunity to get back into ministry in the "home" church. Special youth-community ministries can be developed at this time.

Our most precious resource - the young student - is being eroded year after year because we have failed to maintain responsibility for ministry to students. In so doing we have disobeyed the Lord's command, "Feed my sheep". Now is the time to re-establish our Christian conservation programs aimed at university students - so that our greatest resource will not be lost.

*Rev. Muse was a pastor for 13 years prior to coming to OBC, where he now teaches full-time in the Biblical Studies Dept. and is an Admissions' Officer.*

# SINGLES ARE PART OF THE FAMILY

Miriam Sailers

Since singleness is a prerequisite for marriage, each member of the family of God is either in that state presently or has been in that state in the past. Each of us, from an experiential point of view is, then, a bit of an expert on the subject of singleness.

Everyone has an opinion on the subject, and myths easily develop and are perpetuated. Three significant myths which can cause conflict and misunderstanding can contribute to widening the gap between singles and the rest of the people in a church.

*Myth No.1: Singleness is a temporary condition.* Often people in the church believe that the normal route for a young person should be to move steadily from adolescence to serious relationships to engagement to marriage. Anything between adolescence and marriage is viewed as a "stepping stone" or preparation to marriage. If the time lag is too long or if a person does not reach the end desired, there is something wrong or strange with that person. Singles begin to believe this myth and see marriage as the cure for a disease that they have. They see it as a solution for loneliness, for unsettledness and for purposelessness and lack of concrete plans for their lives. It is as if they regard themselves as airplanes circling a busy airport, waiting to land and begin living. They keep thinking, "When..." "When I have my own place..." "When I have someone to share my life with, then I'll do this or that." This kind of thinking keeps one from living *now* and subtly pushes him to live for the future rather than to devote himself fully to God and to realize the full potential to which God has called him to live right *now*.

*Myth No.2: Single people relate best to other single people their own age.*

Because of this idea, single adult Sunday School classes, Bible studies,



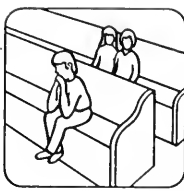
prayer groups, socials, and other group activities, are organized and church programs are divided according to marital status. A single person can be very involved in a church and never have an opportunity to interact in a meaningful way with married adults. Personally, I have found that some of my relationships with couples who have children my age have helped me most to learn and grow. They have supported and encouraged me more than other singles. Organization of a church's programs so that they enable adults, whether single or married, to develop friendships and learn from each other helps to counteract this myth.

*Myth No.3: A church can substitute*

*for the lack of "family" of single people.* Some single people erroneously believe that becoming a member of a church will give them a place of belonging and significance, and that they will have all their needs for closeness and being a part of a family met, thus having no need to establish a home for themselves. They come to church expecting their feelings of aloneness and of "having no roots" to disappear. Rarely does the church meet these needs.

There are distinct advantages for singles to establish a "home" for themselves and to develop some long term relationships with specific people in the church. It is preferable if they can develop a sense of "family" outside the church which





will meet their needs, and then they can come to church ready to reach out and be sensitive to others.

It is especially important to develop some close relationships with people in your church.

One practical aspect is that a single person doesn't have to go to church or church functions alone. This gives him more confidence and makes him feel more at ease, thus enabling him to enjoy the experience and benefit from it. When a single person is comfortable with his singleness, this makes it much easier for other people in the church to be comfortable with his singleness.

A second thing that happens when a single person has a close friend in the church is that when one person is absent, he is missed and his friend is there to tell him that other people asked about him and wondered how he was and sent their greetings to him. This gives that person a sense of being important to the people in his church when his presence is missed.

Singleness is not a disease that is cured when one marries. A single person can be a valuable and vital contributor to the life of a church, often relating to a variety of age groups. If a single person can create an atmosphere of "home" for himself and a "sense of family" through close relationships within the church, and not expect the church as an institution to be his "family", he will be more fulfilled and able to be an active member of the church, and the church will become more comfortable with his singleness. These myths will no longer be perpetuated and misunderstandings and conflicts between singles and married will be minimized.

*Miss Sailors, Associate in the Community Life Department, is the Director of Resident Student Development at the College. She is a member of Westmount Park Church in Weston.*



*You are invited to attend!*

**Ontario Bible College  
1985  
Graduation Service**

at the  
**PEOPLES CHURCH**  
374 Sheppard Ave. East, Toronto, Ontario

**Sat., April 27, 7:45 p.m.**

(Doors open at 6:15 p.m.)

*Baccalaureate Service - Bayview Glen Church*

200 Steeles Ave. East, Thornhill, Ontario

*Sun., April 24, 3:00 p.m.*



**ONTARIO  
THEOLOGICAL  
SEMINARY**

**1985  
GRADUATION  
SERVICE**



**Sat., May 11, 7:45 p.m.**

**Bayview Glen Church**  
(300 Steeles Ave. East, Thornhill, Ontario)

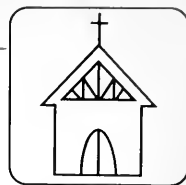
**Guest Speaker**

**DR. JOHN GLADSTONE**

Pastor of Yorkminster Park Baptist Church Toronto, Ontario

# HOW TO GET THE MOST OUT OF GOING TO CHURCH

William J. McRae



For many Christians, going to church is a waste of time – or at least, they would feel that the time could have been more profitably spent.

Reluctantly, I must admit it is occasionally the preacher's fault. A certain preacher came into his pulpit one Sunday morning with a large band-aid on his chin. He explained, "I had my mind on my sermon this morning and cut my chin while shaving". After the benediction a member said, "He should have kept his mind on his shaving and cut his sermon". But, perhaps just as often, it is the people's fault. Have you ever wondered how you can get more out of going to church? Some rather unexpected answers are found in Psalm 122. This is one of those fifteen pilgrimage songs sung by the Hebrews as they travelled to Jerusalem (Psalm 120-134). This particular song celebrates the joy of arriving in Jerusalem at the temple and suggests three significant lessons for us in our approach to attending church.

## *I. Approach it with a Joyful Spirit*

The first segment of the song focuses upon the Pilgrim's Pilgrimage to Jerusalem.

*I rejoiced with those who said to me, "Let us go to the house of the Lord." Our feet are standing in our gates, O Jerusalem. [vs. 1-2]*

One can sense his joy at the prospect of the journey in verse one, and his wonder at being in Jerusalem in verse two. The attitude with which we approach something largely determines the measure of enjoyment we find in it and the amount of good we take from it. This is true whether it is reading a book, attending a party, taking a vacation, or going to church. It is little wonder that a person who has to be pulled out of bed and coaxed to go to church finds little enjoyment in it and takes home

precious little from it.

But why should we approach it with a joyful spirit? This brings us to the second lesson to be learned from the pilgrims of Israel.

## *II. Appreciate it for its Unique and Valuable Distinctives*

The second segment of the song is devoted to the Pilgrim's Praise of Jerusalem.

*Jerusalem is built like a city that is closely compacted together.*

*That is where the tribes go up, the tribes of the Lord according to the statute given to Israel.*

*There the thrones for judgment stand, the thrones of the house of David. [vs. 3-5]*

He praises it for its social significance (vs. 5). Now we understand his attitude toward going to Jerusalem. No wonder he was glad! Things happened at Jerusalem, in the House of the Lord, that happened nowhere else in Israel. Things happened at their three annual festivals there that happened at no other time of the year!

That's exactly what going to church ought to be for every believer.

There are unique and valuable distinctives to every meeting of the church. For example, it is an occasion for enjoying the fellowship of the saints. Christianity is a social thing, and one reason why our Lord instituted the church was that there might be a bond between all His followers. To meet with fellow believers – members of the family – is great. Just ask someone deprived of the privilege. It is also our occasion for public witness to a community, for corporate worship and thanksgiving to God and for hearing a personal and timely word from God. A heart that appreciates these will approach church expectantly, eagerly and joyfully, and the dividends will increase by sixty-six percent. But there is a third lesson to be learned from the

ancient Hebrew hymn writer that will increase the dividends one hundred percent!

## *III Accept it as a Personal Responsibility*

The song concludes with the Pilgrim's Prayers for Jerusalem.

*Pray for the peace of Jerusalem:*

*"May those who love you be secure. May there be peace within your walls and security within your citadels."*

*For the sake of my brothers and friends.*

*I will say, "Peace be within you."*

*For the sake of the house of the Lord our God, I will seek your prosperity. [vs. 6-9]*

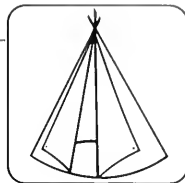
Following the call to prayer in the beginning of verse six, the content of the prayer is stated: for the peace and prosperity of Jerusalem (in the end of verse six and verse seven). These petitions are made for the sake of the godly, as indicated in verse eight, and for the sake of the Lord in verse nine.

What two commodities are more desirable and more imperative for your church than peace and prosperity? These depend, in part, upon you. What can you do? Above all else – pray. Logically, this is where it all begins. Accept this as your personal responsibility. Stop criticizing your church and pray for its peace and prosperity. Such prayer will affect your attitude toward going to church. You will go expecting to see answers, wanting to be part of what God is doing! When this is your approach you will enjoy it so much more, and get so much more out of it.

*Dr. McRae has pastored and taught in several churches in Ontario since 1958. He is now President of OBC/OTS.*

# WINDOW ON THE WORLD

Ian Rennie



On this occasion in this column I want to direct our attention to Canada's native people and the progress of the gospel of Jesus Christ among these our fellow-Canadians.

Until the last decade or so most of us knew little about what was transpiring among native Canadians, Christian or otherwise. In recent years, however, there has been an influx of Indians into some of our cities. This has been particularly true on the prairies, where it is estimated, for example, that some 20% of Regina's population is comprised of native people. The native section of Winnipeg also stretches for many blocks along the CPR yards. In Toronto it is estimated that there are some 35,000 native people. This new encounter, however, has not generally been encouraging to Canadian Christians.

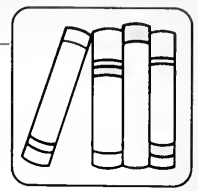
As the native people have poured into our cities the signs of Christian life have not been abundant. Some have brought a Christian heritage with them, but it has been difficult to relate this to the new urban society. Living in the slum areas, as has often been unavoidable, there have also been temptations on every hand. Part of the search for identity has also been a renewed emphasis on traditional native, animistic religion, which has had a strong attraction for some who were already suffering cultural dislocation. Absorption into non-native congregations has been found to be almost impossible – the Indian people just do not feel culturally at home. And there has frequently not been enough vitality to establish native congregations. How sad this all is in the light of two centuries of Protestant witness among Canada's Indian people, and much longer on the part of Roman Catholics. The story, however, was not always thus.

In the nineteenth century God raised up many outstanding Christian Indians in Canada. There were effective movements of evangelism and revival in certain parts of the country, and in various places Indian congregations flourished. In Ontario, in the earlier part of the century, the work conducted by the Methodists was particularly noteworthy. H.B. Steinhauer, an Ojibway from the Rice Lake area, while still a young man mastered both Hebrew and Greek, and then gave himself to a lifetime of missionary activity in western Canada where he translated much of the Bible into Cree. (One of his descendants was recently Lieutenant-Governor of Alberta.) Peter Jones, although of mixed ancestry, was brought up among the Iroquois of the Grand River, and in the course of his wide-spread evangelistic ministry established what developed into some of the strongest Methodist congregations in Ontario.

Among the sizeable Indian population across the northern part of western Canada, the Evangelical Anglicans of the Church Missionary Society performed heroic service and on occasion saw remarkable spiritual results later in the century. At the western end of this movement William Duncan erected the Christian community of Metlakatla near Prince Rupert, with its great church seating a thousand people – at the time the largest north of San Francisco and west of Chicago – ringing with the praises of Jesus Christ. And up and down the west coast, Thomas Crosby, that great Methodist missionary from Woodstock, Ontario, sped with his team of native evangelists by canoe, bringing remarkable days of life and blessing to many Indian communities. But these days largely passed as the twentieth century drew near.

There were many causes for the decline. Spiritual life in many communions touched by the Evangelical Awakenings of the nineteenth century was beginning to wane. Unthinkingly the churches adopted the attitudes of imperialism which glorified Anglo-Saxon accomplishments, assuming that the only sign of development among an Indian was that he would become as culturally Anglo-Saxon as possible. Any Indian who did not follow this path was forever consigned to hopeless inferiority. There was not much possibility of the development of strong, indigenous, Christian Indian leadership in such a situation. There was bitter interdenominational strife, and as liberal theology began to penetrate, redemptive and regenerative Christianity was pushed into the background, with spiritual wilderness as the result. Thank God, however, that this is not the whole story.

Today there are signs of renewed Christian faith and life among Canadian Indians. Particularly worthy of note is the Native Evangelical Fellowship which contains within its orbit a number of indigenous congregations. While the Fellowship has contact with many missionaries, it wisely insists that Indian Christians must assume full responsibility for ministry. Creative forms of witness are also taking place among the Indian people in many of our Canadian urban centres. In fact, in Toronto, Dr. and Mrs. Dan Kelly of O.T.S. are deeply involved in the development of a native Christian fellowship to minister to the thousands of Indians in Metro.



## LIBERATING THE CHURCH

by Howard A. Snyder. Inter-Varsity Press, 1983. 288 pp., soft cover \$6.95 (US)

The Church does not exist for itself, but is to be Christ's servant and witness in the world. According to Snyder, our major concern should not be getting people into the Church, but getting the Church into the world. "The purpose of evangelism is to create a believing, obeying people who acknowledge Jesus' authority and thus are free for the Kingdom" (p. 24).

We are warned that when the Church "exists only for itself as a religious institution, or serves as an agent or legitimizer of any political or economic system (whether capitalist or socialist, totalitarian or democratic), it is no longer free for the Kingdom" (p. 29).

To be free for a kingdom concerned with justice and righteousness, Snyder suggests: "committed discipleship groups, an instructed lifestyle conscience, the graduated or incremental tithe, fasting and prayer, life style garage sales, alternate celebrations, eating and dressing more simply, direct involvement with the poor and dispossessed, and learning the simplicity of community" (pp. 215-217).

Mariano Di Gangi, OTS Faculty

## THE CHURCH AND THE PARACHURCH: An Uneasy Marriage

by Jerry White. Multnomah, 1983. 176 pp., \$9.95 (US)

Church leaders often see the parachurch organization as always wanting money but never held accountable for how it is used. Leaders of parachurch organizations often feel unappreciated for the many significant ways they have filled in the gaps where churches have had limited success, especially with youth.

White correctly shows that both the local church and the parachurch organization are institutions called into being by God. Parachurch groups were generally born as a result of a spiritual neglect in some areas of church ministry. To support this point, the author traces historical accounts of parachurch movements such as the rise of independent mission boards and the Sunday School Movement. Both church and parachurch have legitimate functions in the Kingdom of God, but sometimes they look more like competitors than partners. How can these two organizations - each with its own limitations - co-operate to fulfill their divine purposes? This book is recommended for both church and parachurch leaders.

John Unger, OBC Faculty

## INDUCTIVE PREACHING

by Ralph L. Lewis with Gregg Lewis. Crossway, 1983. 223pp. \$6.95 (US)

Two problems have plagued the church since its earliest days: boring preachers and disinterested listeners. Ralph Lewis, professor at Asbury Theological Seminary and his son Gregg, editor of Campus Life magazine, believe the remedy lies in a return to the type of preaching modelled by our Lord and the apostles. An inductive sermon "is one that starts where the people are, with particular elements - the narrative, dialogue, analogy, questions, parables, the concrete experiences - and then leads to general conclusions."

They are extremely helpful in analyzing, explaining and illustrating the structure of an inductive sermon. It is more difficult to preach inductively, however, the involvement it offers for the listener makes the effort and risks worthwhile. Because most expository preaching today is deductive, this is a needed and valuable tool for Bible expositors. In itself inductive preaching is not the solution to our two problems. It can be done as poorly as deductive preaching. When either is done well, the preacher is heard and the listener is blessed. William J. McArae

OBC/OTS President

## ONLY ONE LIFE: The Story of Dr. Jack Scott

By Arnold Dallmeier. Image Publishing, 1984. 128 pp., \$8.95 (Can.)

Ontario has not produced an abundance of outstanding Evangelical Christian leaders during the past generation, but one who undoubtedly fits the category was Dr. Jack Scott.

This biography presents him as possessing many of the natural qualities of leadership - a rich voice, platform presence, boundless energy, a positive spirit. To these were added the spiritual qualities of depth, faith and vision. As a result he effectively pastored a leading Toronto congregation, Forward Baptist, for twenty-five years, was an RCAF chaplain during World War II, the president of Canadian Youth for Christ, and the President and then Chancellor of Central Baptist Seminary.

This book should be an encouragement to all who sense the call of God to public ministry, to all who are praying that God will raise up laborers, to all congregations that might be fearful of calling a youthful pastor, and to all who have a concern for the Kingdom of Jesus Christ in Ontario. Ian Rennie, OTS faculty.

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# AN INNER CITY EXPERIENCE

Dan Bennett



It's 9:30 p.m. Sunday night. The last light is off in Riverside Church, and my wife and I leave the inner city. We pull onto the Don Valley Parkway and head thirty miles north to our home in Stouffville. Our congregation stays behind in the inner city.

I am a part-time associate pastor with Riverside Church, located in Toronto on King Street just east of Parliament St. The church is situated just south of the well-known Regent Park, a large complex of government-subsidized apartment buildings. Why do we live in

Stouffville, thirty miles north? Economics. Housing is cheaper and we are close to Stouffville Christian School where my wife teaches. Why do people stay in the inner city? Again, economics. That is where the subsidized housing is available.

People leave the area when they are able. Many have left the inner city and now reside in suburbs. Most inner city churches have followed this middle-class exodus and have relocated in the suburbs, or have simply closed up. Riverside remains.

Riverside has a "melting pot" congregation with a Caribbean flavour. Our Sunday morning congregation of one hundred might consist of 40 Caribbeans, 40 Whites, and 20 "others", including Chinese, Natives, Asians, etc. Our Sunday School attendance hovers around two hundred. We have contracted a T.T.C. bus to work along with our church van and a Yonge Street Mission van to pick up the children.

Real people go to Riverside. If someone loves the Lord, he shows it. If someone loves a brother or a sister, he

shows it. People are free to express their feelings and to be themselves.

Riverside is a church located in a community beset by festering problems - social, economic, educational, and inter-racial. Much of the leadership in both the community and the church comes from outside the area. Yet Riverside is a living church. It is filled with people who know they are saved - thankful, praising, evangelizing people.

It's a privilege to be a pastor at Riverside Church.

Dan Bennett  
Associate of Riverside Church

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# ALUMNI IN ACTION



When Arthur Taylor was 19 years of age, a minister of the gospel had him insert his name in the well-known Scripture verse, John 3:16 - "For God so loved (Arthur), that He gave His only begotten Son (Jesus Christ), that if (Arthur) would believe on Him, (Arthur) would not perish, but have everlasting life." At this time Arthur Taylor, destined to become the fourth Chaplain of the Welland Canal Mission, was born again into the family of God,

The Taylor family has had a long association with the sea. Arthur's grandfather worked on schooners that traded from Canada's east coast to the West Indies. His father had gone to sea as a fisherman and with the Canadian Navy.

The life of the sea and sailors was a daily part of a growing future Chaplain. Tragedy struck the Taylor family in March 1960. Arthur's father was one of the 17 sailors lost in the Atlantic. When the sailors drowned, 49 children were left fatherless. Included in these were 7 Taylors, with Arthur being the eldest.

In 1967 Arthur felt constrained to go to Moody Bible Institute to study what he thought would be a pastoral ministry to east coast fishermen.

During one school term he was confined to the infirmary for a brief stay. There he met another Canadian, Dorcas Grey of Hawkesville, Ontario. She was a nurse and a graduate of Emmaus Bible School in Ontario. They married on June 7, 1969.

While a student at Moody, Dean Robert Irvin suggested to Arthur that he might want to consider ministry to the sailors on the Welland Canal to succeed Rev. Cameron Orr (an OBC grad of '38), succeeding James Judson and Thomas Bone. Rev. Orr had spoken at several Bible Schools and had just phoned Dean Irvin to ask him if he thought any student would be interested in taking over his ministry. Just as Dean Irvin was replying that he did not know of any such student, Arthur walked into his office.

"Just a moment, I have a Nova Scotia fisherman here who might be interested."

Arthur was indeed interested in the ministry and discussed the prospects of service.

Rev. Orr offered the following advice, "There will be language, cultural and religious barriers. You will have to be thick-skinned and tough. You will need a genuine love and a holy boldness. You must be committed to sacrifice self to God for service or you'll never make it."

Arthur Taylor completed his studies at OBC in 1976 before starting with the Mission. The high regard the sailors had for his predecessor helped Chaplain Taylor get established. Some poked fun at his Maritime background. More than once a sailor said, "I'm glad they got a new Chaplain from down east. The Bluesosers on our ship are in real need of help."

A typical day for Chaplain Taylor begins with prayer. On arriving at the Canal, he learns what vessels (some 35 countries represented by those ships) will be travelling the waterway that day. After asking permission to go aboard, he makes his

way to the bridge to meet the captain who arranges for a tour of the ship. At each stop throughout the trip Arthur reads Scripture, prays, and passes out Sunday School papers and tracts.

The sailors generally welcome Arthur's ministry and listen attentively to his words. He is careful not to interfere with the crew's work and to wait for an opportunity to speak. He tries to make every situation relative to the gospel in a free and easy manner. The crew seem to have confidence in their padre. Many sailors have been exposed to the good news and won to Christ over the years.

Dorcas helps in the writing of counselling letters, shares with sailors' wives, visits in homes and hospitals, Bible studies, coffee hours, and singing. She also maintains home responsibilities as a wife and mother to Mark, Debbie and Phillip. Some ministers have coined Arthur a "foreign missionary in the home port".

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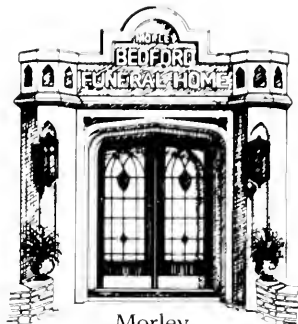
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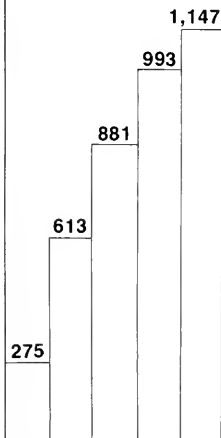
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