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VOL. 4 NO. 3 SPRING 1990

UPDATE

Translating Culture

by *Krisa P. Lear*

When translator Hazel Wrigglesworth and her partner agreed to care for a dying baby, Manobo girl, it meant taking in her family, two wet nurses and their families.

No Manobo sleeps away from home without taking along all belongings inside their small homes; the baby nurses are closer tied to the kin. Not much language learning was done for a month but Hazel, who has worked with the Manobo people in the Philippines since 1962 under Wycliffe Bible Translators/SFTL, wrote of that 1965 incident:

It was an attempt at building a bridge across the chasm spanning two very diverse cultures. In a small way we hoped it would help to prepare their hearts for the time when we could give them God's Word. Although she didn't have translation work in mind while a student at Ontario Bible College (London College of Bible and Missions, 49-52), Hazel can trace the influence of that experience on her later ministry.

John Honeyman, a faculty member, installed in her a love of English language studies and of using the language in the best way possible. He encouraged her to switch from the three-year diploma program to the four-year program... even when it meant I was the only woman in a class of men!

In 1955, Hazel enrolled at Central Michigan University. During her first year of graduate work in linguistics, she was deeply impressed by some Wycliffe translators who were updating their qualifications. She says, "I was unable to escape the challenge of 800 translation for my own life." After further training and preparations, she went overseas in 1961.

This year, Hazel brought with her the first copy of the Manobo New Testament to show friends, family, and supporters in

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"The more you have, the more you are occupied, the less you give. But the less you have, the more free you are. Poverty for us is freedom. It is not a mortification, a penance. It is joyful freedom."

Mother Teresa, *Time* magazine, December 4, 1989

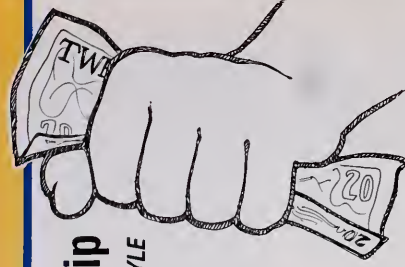
Mother Teresa's comments were contained in a few little columns weighed between advertising for furs, beauty, and the like. I wondered what kind of impact the quiet words of a tiny woman from quite another world would have on *Time* readers.

Self-imposed poverty or even simplicity is difficult for the average North American to relate to. During the last decade in particular our society has indulged in a materialistic binge. We have accumulated to the belief that we can manipulate our destinies and happiness by the pursuit of material gain.

Yet, as we embark on the 90's, there seems to be some disillusionment with the lifestyle we have been pursuing. A recent survey by a major advertising firm indicates that consumers want a calmer lifestyle, and it predicts that we will adopt more conservative buying trends. A Vancouver multi-millionaire who announced that he was giving \$100 million to help the Third World, said "I was making millions of dollars in deals every couple of months and I realized that it wasn't doing much for my soul. I asked, 'When is enough enough?'"

Although few of us share his income bracket, we can probably relate to the question: when is enough enough? Maybe Christians in the 90's will be able to provide a model for the rest of society of a saner, more wholesome lifestyle, one which points to the source of security and stability - God himself. And maybe society is ready to listen.

Mother Teresa, and the monastics whose spiritual disciplines we have been looking at in recent issues of *Update*, provide clear examples of simplicity. A vow of poverty, expressed within a community where everyone adheres to the same prac-



Loosening Your Grip THE INFLUENCE OF THE SIMPLE LIFESTYLE

tice, makes their pursuit of simplicity, if not easy, at least a bit more straightforward. However, most of us live in the mainstream of an affluent society where the room is very different from their simple lifestyle.

A few years ago my life was a little like the monastics. Deeply impressed by scriptural admonitions such as, "See (you) to the things which are to come" (Colossians 3:2), I sought actively to simplify my life in order to better follow Christ. I experienced the freedom of a life with few material distractions. At the time I was working for a Christian organization, with a team of people whose income was as limited as my own. In fact, in Quebec where the evangelical church is young and largely blue-collar, most Christians I knew had a similar lifestyle.

But then God brought me back to Toronto, where I went to work downtown and eventually married a Christian businessman. Integrating faith and lifestyle became much more complicated. In this new context, it has not been easy to define a simple lifestyle let alone live it. Frank and Wagnall gives us the most helpful definition of simple: "without embellishment; lacking luxury, frugal; consisting of one thing, single, uncomplicated." This last definition takes us to the heart of biblical teaching on simplicity.

In Matthew 6 Jesus commands his followers: "Do not store up treasures on earth" (vs. 19); "You cannot serve God and Money" (vs. 24); "Do not worry about your life" (vs. 25). Finally he says "But seek first his kingdom and his righteousness, and these things will be given to you as well" (vs. 33,34).

The essence of the Christian life is a simplified, single focus, a Godward orientation instead of a preoccupation with material possessions and selfish gain. God would have us loosen our grip on our possessions and on our need to accumulate more - whether prestige, power, or even security. He wants our goals, desires and style of living to be shaped by his kingdom and purposes, not our own.

This perspective helps me in my choices regarding material things. Rather than

strictly denying or avoiding possessions, which in itself can lead to legalism, I evaluate them in terms of their purpose, and whether they contribute or distract me from "seeking first the kingdom and righteousness of God."

Another scriptural principle concerning a simple lifestyle is contentment. God calls us to serve him in many situations. Paul states in Philippians 4:12 "I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation." When I come to the place where I can relinquish control of my material well-being to God, then I am able to experience joy and thanksgiving for what God chooses to give back to me.

Thirdly, stewardship is foundational to the Christian life and inherent to Christian simplicity. Because what we have has been given by God, we have a responsibility to manage it appropriately. This should call into check our tendency to accumulate possessions and cause us to re-evaluate our needs.

Finally, we are exhorted repeatedly in Scripture to give to those in need. As we practice loosening our grip on material things, and exchange our dependence on them for a trust in God as provider, we are able to give freely of all that we have. One example in the early Church is radical: "Selling their possessions and goods, they gave to anyone as he had need" (Acts 2:45). The availability of resources is a wonderful gift when we can deploy

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FPTNOTES

ALUMNI HOMECOMING 1989

More than 225 alumni were present October 14, when OBC HOMECOMING took place on campus.

The featured speaker was Dr. Gordon Dorey, BTh '57 and the Alumni-of-the-Year award went to Rev. Gordon W. Hamilton, BSM '63, BTh '66 in recognition of his service as a minister of music and Christian education. Gary (BTh, B5) and Nancy (BTh, B5) Wahl supplied superb vocal and instrumental music during chapel services and meals.

Various classes held reunions. Those classes that have responded, have dona-



OBC Golden Miter Class of '39 OBC/OTS projects.

OTS GRAD COLOMBIA BOUND

In spite of the potential danger, Ruben Ramirez, who graduated from OTS with a Master of Theological Studies in December, has returned to Colombia to work in Medellín. It is reported that 60-80 people a day have died violent deaths in that city, the drug capital of Colombia.

Ruben plans to work with university students so he can reach the coming leaders and "get a better future" for his country.

His feelings about returning are mixed. He has some natural reservations, having already faced the reality of spiritual warfare when he involved thousands in his praying for Colombia six years ago. At the same time he is excited as he anticipates fighting the problems of society through prayer and the power of the Holy Spirit.



Wm. J. McRae, DMin
President, OBC/OTS

No Easy Answer

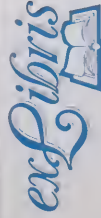
The influence of stability, the single life, and obedience have been our recent *Update* themes. In this issue we focus on what may be the most influential of all in our society—the influence of a simple lifestyle.

It certainly is the most difficult to define. Last fall I spoke to missionaries of Central America Mission at their annual conference in Mexico. My wife and I were impressed by their pace of life, contentment and meagre fare. Did these in themselves constitute a simple lifestyle?

Proper stewardship does not always mean life lived at the level of the bare necessities. My eight-year ministry in Dallas, Texas put me among some of the wealthiest people I have known. I met people whose Lord was obviously God, and who used their resources generously and wisely in the interest of his kingdom. This example also influenced me. I discovered through them that wealth could be a servant, not an accessory to a master.

There is so much potential to influence our families, neighbors, colleagues and our world through a commitment to a lifestyle of wealth and personal possessions to a simpler lifestyle as a means of being obedient to our Lord. We are called to a simpler lifestyle for the sake of our society, which is growing increasingly secular.

This issue of *Update* won't answer all your questions. But "Loosening Your Grip" by Karen McCullough offers some guidelines, and the experiences of those featured will touch on the subject from different angles. By the way, don't forget to do the lifestyle evaluation.



Dr. Donald I. Leggett, *Loving God and Disturbing Men*, Preaching from 192 Prophets, (G.K. Weich, s.o.v.cover, 192 pp., \$14.95).

It is a pleasure to initiate this column by offering a review of a new book by OBC professor Dr. Donald Leggett. The *Disturbing Men* has not always received the attention it merits, and the prophetic literature is no exception. Leggett's work is a thoughtful and accessible account of the Old Testament prophets' writings. It is intended to provide us with a middle road between the weighty scholarly commentary and the overly practical devotional application.

A major portion of the work is devoted to a discussion of the importance of the prophets for our contemporary situation. It begins with a brief account of some links between Old and New Testament, goes on to carefully probe the nature of the message and finally looks at the example of the prophets in regard to prayer, suffering and spiritual honesty. Though concerned with the whole of the prophetic literature, Leggett gives Habakkuk, Kulk Haigai, and Malachi special attention with a chapter on each.

The book is replete with helpful references to classic and contemporary works on the prophets and contains a valuable bibliography on specific themes. *Loving God and Disturbing Men* is targeted primarily to those who would preach from the prophets and their subjects, a useful "how to" chapter on this subject. However, the book deserves a much wider audience. It is a fine resource of insight and information of value to anyone interested in exploring the themes and theology of the Old Testament prophets.

John Franklin
Chairman

The Book is available from the OBC/OTS bookstore or directly from the author

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Living a Simple Lifestyle Isn't Simple

After spending four years in the Philippines as a journalist, I felt I had finally won the struggle to live a simple lifestyle.

From 1981-85, I witnessed scores of Filipinos, with only 14-16 degrees of 30 degree weather, to put a few scraps of food on the table. They considered themselves fortunate to be able to buy the same amount of food I fed my cats.

During my walks to work the sound of children's laughter seemed out of place. They gleefully played in disease-infested water with pieces of wood or cardboard—the only toys or playground they would ever know. And families of six "lived" in a space the size of many Canadian bathrooms.

Surrounded by the sights and sounds of poverty, death and starvation, I pronounced myself that when I returned to my home I would live like them. I would have a simple life like that I had slowly developed during my years in the Philippines. I would live like them. I would have a simple life like that I had slowly developed during my years in the Philippines. I would live like them. I would have a simple life like that I had slowly developed during my years in the Philippines.

It seemed though, the more gadgets I bought, the less I thought of the impoverished millions. Even more frightening, my relationship with God was relegated to my hasty graces. I focused most of my thoughts on the end of the month and the need to make the payments on a house full of "necessities".

In January 1989, while driving to work, a tune from Bob Dylan seemed to put my whole dilemma into proper perspective. "You may serve the devil or you may

trust the Lord but you gotta serve someone" as he said in it. No one can serve two masters. I wish I could say that my desires are now God's desires and not my own materialistic wants. But I can say that through a conscious effort—and an effort it certainly is—I am beginning to see Jesus more often in the hungry, the thirsty, the stranger, those needing clothing, the sick and the imprisoned.

Few of us can honestly argue that the lifestyle of Jesus and the early Church was not simple. It had one purpose: to point away from the accumulation of material goods on earth and toward the kingdom of God. A lifestyle that is completely contrary to the one we as Christians often adopt.

Thomas Corbett (MTS '86) began attending OTS in 1979. He left his studies in 1981 to spend four years in the Philippines as a journalist for Open Doors with Brother Andrew, then completed his degree in 1986. Tom recently established an evangelical publishing company which is producing books for worldwide distribution.



Thomas Corbett and his daughter

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Eight Questions for Evaluating Your Lifestyle

1. "You cannot serve two masters." Do my goals serve God and his cause or only my own interests?

2. How do I measure my level of living: by what others have or by the lifestyle most suited to fulfilling God's purpose for me?

3. Do I consciously think through my need for specific possessions or do I merely buy because I can "afford" it?

4. Do I have a concern for the needy? What have I done about it in the past year?

5. Are any of my possessions or material-related goals distracting me from knowing and obeying God? What action should I take to remedy this?

6. In what specific ways is my money being used to further God's kingdom?

7. In what specific ways are my possessions being used to further God's kingdom?

8. How would I respond if God decreased my current standard of living by one-third? If He doubled it?



Campaign Report

1990 should be a very exciting year as OBC/OTS' Lord willing, some of the highlights will be the completion of our campaign and the construction of our new Seminary building!

As of December 31, 1989, almost \$1.9 million had been received in cash and pledges. This is approximately 56% of our

recently adjusted target*. We are very grateful to the Lord and to so many of you.

We received our first gift from a major foundation in December. In addition, businesses and individuals have offered assistance in decorating, landscaping and supplying furniture, carpet, and electronic equipment. What a terrific help!

However, we still have a critical need for up-front cash before we can begin construction. We need to start soon so we can be ready for September, 1990. Please pray with us for the Lord's provision for this project.

*The campaign target has been adjusted to \$3.4 million, primarily because of increased building costs.

Reaching Out Right On Campus

The idea was right. At a meeting for those in the special needs major, first-year student Shari Savage suggested we set up a Friendship Club at OBC for mentally delayed individuals. Her concept included a weekly time of singing, crafts, short Bible stories and refreshments.

Faculty supervisor Beth Posterski endorsed the idea. Immediately, a hubbub of excited voices filled the room as we made plans to start the club. It was bits in clubs that made the difference. One of the special needs studies program were going to take part.

The night finally came when nine guests arrived for our first meeting, coming from Christian Horizons group homes throughout the city. They ranged in age from 20 to 50. That night, and in fact all of the nights, were a success. Our guests loved it!

One event really stands out in my mind. I had just finished leading the songs when Howe jumped out of his seat and came up to me, trying to tell me something. Finally I understood. "Sing something! Finally I understand. 'Sing something?' I asked. He spread his arms wide making peace signs, so I announced: "Howie is going to lead us in 'Peace Like A River'!"

It was beautiful to watch him up front doing the actions as well as he could and singing away to his heart's content. As the song ended, everyone gave him an em-

otional round of applause.

For the five weeks the club ran, we rotated responsibilities, with some students leading singing, some doing the Bible story, etc. We made it a practice to be ready, 20 minutes early, so we could spend time in prayer for the club.

The Friendship Club was both challenging and rewarding. Sure it was difficult for us all to juggle homework, field education, and everything else, but it was a great experience. One evening together, the other students and I talked about the club. We feel that not only was it effective as an outreach ministry, but it also contributed significantly to our ability to work with special individuals.

And when we think of how some of them prayed during our times together, we know that no matter how simple their faith is, God hears and loves them. We are convinced that God used our outreach to minister to His precious children and we feel privileged to have served him in this way.

Will we do it again? We sure hope to!

Cheryl Mazur, will graduate in 1991 with a combined Bachelor of Religious Education degree from OBC and a Developmental Services Worker diploma from Humber College. She will be the first student to complete this OBC/community college joint program set up in 1988.



Cheryl Mazur leads the singing at the Friendship Club on campus

OBC/OTS ALUMNI Keeping In Touch

BIRTHS

Bethany Mathie to Keith (BRB 85) on August 13, 1989 in Perth, ON.
 Matthew Ashby on March 21, 1988 and Anton Michael on September 12, 1989 to Roy Swain (BRB 93), and Dawnie Swain (BRB 93).
 Barbara (BRB 78) in Mt. Forest, ON.
 Matthew Robert to Bibbet (BRB 84) & Don (BRB 84) on October 21, 1989 in Oshawa, ON.
 Sarah Louise to David & Sandra (BRB 81) on November 18, 1989 in Newmarket, ON.
 Benjamin Allan to Daniel (BRB 78) & Nancy (BRB 78) on October 18, 1989 in Norton, NB.
 Jason John to David (BRB 84) & Sandra Roberts (BRB 84) on November 10, 1989 in Oshawa, ON.
 Brenda Luke to Barry & Thelma (BRB 79) on October 9, 1989 in Toronto, ON.
 Fraser Bradley to Dan (MTS 87) & Elaine (BRB 87) (see MTS 87) on November 3, 1989 in Alton Place, ON.
 Megan Elizabeth Sadle to Glenn (BRB 82) & Cathy (BRB 82) on October 9, 1989 in Toronto, ON.
 Alan to David (BRB 84) & Sandra Roberts (BRB 84) on November 10, 1989 in Newmarket, ON.

Gregory, Sheri 85 to John (BRB 85) on July 8, 1989 in London, ON.

Kat O. Mark, MDiv, 86 to Don (BRB 86) on May 22, 1989 in Perth, ON.

Margaret Chan on May 21, 1988 to Roy Swain (BRB 93), and Dawnie Swain (BRB 93) in Atlantic Provinces.

Sylvia Mannon, BRB 57 to John Sillman, BRB 57 on August 19, 1989 in Sheburne, NS.

DEATHS

Frances A. Longley, 37, at Toronto, ON, May 17, 1989.

John S. Matthews, 44, at Milton, ON, August 10, 1989.

Max B. Brittan (see MTS 32-33) at Toronto, ON, November 7, 1989.

Socla packers (see McCullough 38, at Toronto, ON, November 29, 1989).

PASTORAL

Kat O. Mark, MDiv, 86, withdrew on September 1, 1989. He and three children will be returning to Ghana, West Africa to direct a program with Northern Evangelist Association. Tom and Ruth Overt, BRB 79 (see Walden BRB 79) and children will be returning to serve as maintenance supervisor at Kuala Lumpur Medical Centre with MDiv.

MARRIAGES

Betsy Gladley, 29 to Roy (BRB 84) on July 25, 1989 in Toronto, ON.

Flying On Faith

My wife Sheila and I boarded our flight in New Delhi last July with \$20 each, two suitcases and two Bibles. As the plane landed in Toronto, we held hands and prayed that God would fulfill his purpose in bringing us here.

Although leaving India was difficult for us, we looked forward to the opportunity to attend OTS for theological training.

I accepted the Lord Jesus as my personal Savior in 1977 at the age of 21 and joined the church in 1979. We met at a church fellowship in 1981. We were married a few years later in Stratford, Ontario, India. There we grew in the Lord and saw his hand move in amazing ways. Street preaching, tract distribution and one-to-one evangelism brought several people to the Lord. Then, as both Sheila and I were praying concerning full-time ministry, the Lord called us to serve him in North India in 1987.

I resigned from my job as a chartered accountant and joined a Christian organization in New Delhi. Everything was new there, the people, the culture, the language. But soon God opened so many doors we felt like mere spectators to what the Spirit was doing. Hindus, Muslims and nominal Christians from the colleges and universities nearby came to the Lord.

Two or three people were coming to the Lord almost every day. And as more and more fruits came, the Lord our responsibilities grew. Obstructed from family in a country where the family is so central, new believers now looked to us as their "spiritual parents." In many cases it became our duty to choose partners for them and marry them. Often Christian workers would have tasks constructed in their homes for baptizing the converts. In this exciting time when we were simply watching the Lord manifest himself, we had it laid in our hearts to come to Canada to study. My brother, who ministers to Hindus and Sri Lankans in Toronto, has been in the long ago about coming to OTS. He himself has taken courses at OBC. Although we did not really want to leave the work we did in India, God was leading in this direction.

OTS students Peter and Sheila Duraisami



We soon received a letter of admission from OTS, but knew we did not have the finances required by Canadian immigration rules. Because we had seen the Lord work things out until now, we applied for our student visas anyway. The immigration office in New Delhi, in processing our application, lost all of our papers and immediately lost grant us our visa immediately!

Since we arrived in Canada, God has been meeting all our needs miraculously. He who called us is more than faithful. We are really enjoying our studies at OTS. We appreciate the transparency of the faculty and their commitment to develop the students on the whole, not just academically, for us this is particularly significant because in India most theological colleges are liberal or focus only on the theoretical. Here the emphasis is much more practical.

Peter and Sheila Duraisami are both in their first year of studies at OTS, working toward MTS degrees. They are also involved in a ministry to Hindus and Sri Lankans in Toronto.

New OBC and OTS Alumni Executives

January 1, 1990 - December 31, 1991

Ontario Bible College

Bruce Roberts, BTh '87 - president

Jim Arnott '53

Marian Arnott, 52

Wilma Barrington, '55

Martyn Breakey, BRB '66

Norma Jean Cameron, BRB '58

Joan Cantle, '58

Ruth Cox, '53

God Hiscow, BTh '65

Janet Perrin, BRB '84

Doris Phillips, BRB '87

William Heath, 55, BRB '85

Ontario Theological Seminary

Michael Bell, MDiv '84 - president

Phil Ralph, MDiv '83 - vice-president

Eva Watt, '85

Ruth Copland, MTS '84

Financial Report - General Fund

Many thanks to our many friends who contributed to the ministry of OBC/OTS during 1989. The following is a brief report on our finances.

In the last two months of the calendar year (November and December) donations to the general fund were 6% above last year.

However, for the first seven months of this fiscal year (June-December), donations have totalled \$495,797. This is 11% below last year and is a real concern.

We realize that our Commitment to Excellence campaign efforts account in part for the decrease in giving to the general fund. We certainly appreciate your prayers about this matter.

TRANSLATING CULTURE

Continued from page 1

Canada, 3000 copies have been printed. She has put years of work and long days into the project because she is convinced (and research shows) that believers who have the Scriptures in their own language more fully grasp its message and thus develop the sound basis necessary for building a viable church.

Each time she returns to Canada, Hazel like most missionaries, must bridge another gap - the one between the simpler lifestyle she's comfortable with and Canadian culture. The change involves an abrupt transition. "...I am suddenly confronted with a way of life that has moved on during my intervening years on the field." Most of the time in the Manobo village she can wear simple cotton clothes so she finds herself carefully weighing purchases even for summer clothes in Canada. Yet, Hazel also appreciates the importance of fitting in culturally, whether in Canada or in cities in the Philippines, so that she and others feel comfortable.

It isn't always easy for her to fit back into her former niche. "I'd no longer miss having my former friends and colleagues have moved on to a professional life style that I, at least, do not fit into academically."

When she returned to the Philippines this February, Hazel anticipated a number of interesting projects that will help other translators cross cultural boundaries. She has recently become editor of WBT'S/Linguistics publications for the Philippines. She will also continue on ethnic hymnody and oral literature (she has her PhD from Indiana University in these fields). Oral literature is of growing interest to linguists and anthropological scholars around the world.



Calendar Of Events

All events take place on the Bayview Campus unless otherwise indicated. For further information on an event listed here, call 416-226-6380.

1 9 9 0

February 14

February 21-23

March 11-12

April 18

April 20-27

April 28

May 7-11

May 12

May 14-18

OTC/OTS Day of Prayer

Ministry Recruitment Conference with Luis Palau and Roy Clements

Experience OBC - high school students visit campus

OBC Baccalaureate service

OBC final examinations

OBC graduation ceremonies

OTS final examinations

OTS graduation ceremonies

Leadership Evangelism Seminar with Leighton Ford and associates

OBC

GRADUATION CEREMONIES

Saturday, April 28, 1990 at 7:30 p.m.

The Peoples Church

374 Sheppard Avenue East

Willowdale

This year we are pleased to have as featured speaker

The Honorable Mr. Jake Epp

Minister of Energy,

Mines and Resources

Please join us!



Saturday, May 12, 1990 at 7:30 p.m.

Bayview Glen Church

Bayview & Steeles Avenues

Thornhill

Rev. Henry Wildboer of the Zion Christian Reformed Church in Ontario will speak

All are welcome!

OTS

GRADUATION CEREMONIES

• • •



CONTINUING EDUCATION

For further information on continuing education programs, contact the OBC or OTS registrar (416-226-6380).

Ontario Theological Seminary

MAY - JUNE COURSES

May 17-June 28, 1990

Tuesday and Thursday, 6:30 - 9:30 pm

Genesis 6:15-4'

Robert Hebert, OBC professor of Old Testament

Treatment

(This course will begin Tuesday, May 22)

Cross-Cultural Communications, 489 (4)

New Testament Seminar: Parables - 288 (4)

Rev. Adalberto, professor of New Testament

(Prequisite: two graduate-level courses in New Testament plus admission by the professor)

Each course has a value of four credit hours

Ontario Bible College

SPRING SEMESTER (DIPLOMA)

March 27 - April 26, 1990

Tuesday 7:30 - 9:00 pm

Colts, the OBC and the New Age

Madachi

Organizing a Church Library

Preparing for a Preaching Teaching Ministry

Thursday 7:30 - 9:00 pm

II Samuel

Coping with Stress

Teaching Techniques

Issues Facing Christians Today

Saturday, March 24, 1990

9:00 a.m. - 5:30 p.m.

Preparation for Marriage (4)

G & M Taylor & B. Wilson

Marriage Enrichment

Something for Singles

W. M. M. M. M.

Shirubua

*Saturday, March 31, 1990

9:00 a.m. - 5:30 p.m.

New Testament Walk, through the Bible

New Testament Walk, through the Bible

*Note: Incorrectly listed under March 24 in last issue of Update

MAY - JUNE COURSES

May 14-June 28, 1990

Courses will be offered Monday, Tuesday and Thursday evenings (each course one evening per week for seven weeks) at both credit and diploma levels

Contact Shirley Frew for more information.



OBC Independent Study Program

Get Bible College Training Without Attending Classes

The OBC Independent Study Program enables you to take the courses toward a Bible college degree in the convenience of your own home on your own schedule.

Each independent study course consists of a study manual and textbooks, assignments and examinations are completed at home and mailed to OBC for evaluation. Each year five new courses are added to the program.

Cost: \$229.95 (for credit)

119.95 (materials only - no credit)

To register or to request a detailed brochure, contact Dr. Robert Durz at 416-226-6380

Courses offered

Ezekiel and Daniel

Rev. James Vold

The Psalms as a Devotional Manual

Dr. William Foster

The Gospel of Matthew

Rev. James Vold

Studies in I and II Peter

Dr. Mariano D'Giacco

Exploring Exodus

Rev. James Vold

The Revelation of John

Rev. James Vold

Studies in Ephesians

Dr. Erwin Fennert

Philippians and Colossians

Dr. Mariano D'Giacco

The Word of God and the God of the Word

Dr. Robert Durz

The Renewing Spirit: A Biblical Analysis of the Ministry of the Spirit

Dr. William Foster

SCHOLARSHIPS

You could qualify for a scholarship at Ontario Bible College!

The President's Scholarship is awarded to 10 full-time students in degree programs, who have demonstrated a growing Christian character, high academic achievement, and strong leadership potential. Amount: \$1000, over two semesters.

The Leadership Scholarship is a financial grant program designed to help freshmen. OBC will match your church's gift toward your tuition, up to \$400, over two semesters.

For an application please contact

Stephen Thomson or Liz Schouwstra

Ontario Bible College, 25 Ballyconnor Court Willowdale, Ontario, M2M 4B3

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Yourself And Your Friends...

PLEASE SEND UPDATE FREE TO:
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UNW00

Send us the names and addresses of people you would like to receive UPDATE. OBC/OTS will send a free subscription starting next issue! Be sure to include yourself if you don't already receive UPDATE through the mail.

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\$2,560 per person from Toronto

This covers airfare, hotel, two meals a day, ground transportation and entrance fees to sites visited.

Register today to secure your place! Call Dr. Hebert or Dr. Fennert for details and a brochure (416/226-6380). Deadline for full payment is April 2, 1990.

Note: OBC and OTS students are eligible to receive academic credit upon completion of an assignment associated with the tour.

MUSIC MINISTRIES

Coming Your Way

The following list gives the general areas where the choir, octet and drama group will be ministering. Please contact Krista Landis (416/226-6380) closer to the date for specific locations and times in your area.

CENTRAL TOUR

Choir: Oshawa, Peterborough, Kingston, Ottawa, ON; Montreal, PQ; Octet: Woodstock, Fredericton, Saint John, Moncton, NB; Charlottetown, PEI; Truro, Halifax, Sydney, NS.

EASTERN TOUR

Octet & Drama Group: Windsor, ON; Detroit, MI; Winnipeg, MB; Saskatoon, SK; Edmonton, AB; Vancouver, BC; Calgary, AB; Regina, SK.

April 21-May 12

WESTERN TOUR