

CELEBRATING

65

YEARS

CANADA'S NATIONAL BIBLE HOUR

**Canada's National Bible Hour
under the auspices of
Global Outreach Mission
P.O. Box 1210
St. Catharines, Ont. L2R7A7**

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THE HONOURABLE WILLIAM ABERHART

Premier of Alberta
1935 - 1943

FORWARD

My Personal involvement in Canada's National Bible Hour spans an entire lifetime.

As a small boy, on the farm, I can recall my father and our hired man stringing a wire from the large horse barn to the house. They were connecting the lead in wire to a three tube radio set for the first time.

Every Sunday we would hear the booming voice of William Aberhart, a high school principal, expounding the word of God. He was a most gifted teacher, combining a tremendous intellect with a passion for truth.

Every Sunday afternoon for two hours he brought three distinct messages, punctuated by singing, instrumentals, a listeners mailbag and reading from letters submitted from the air audience.

His capacity for simplicity in understanding the Bible was mixed with a strong conviction that the scriptures were the inerrant, infallible, revelation of God to men. Listeners would often hear him say, "Don't believe it simply because I am telling you these things. Read it for yourself!"

His organizational ability showed in many ways. A radio Sunday School was instituted enrolling tens of thousands of prairie children in Bible lessons. A Bible school was formed with a full curriculum of subjects so that young men and women could be prepared for Christian ministry.

Mr. Aberhart's purpose was clear. I recall him saying, "We do not teach you Bible content alone, rather we teach you the principle's of Bible analysis (exegesis) so that you may discover truth for yourselves. In this way, you young men can stand on my shoulders."

Another part of his organization was the Church. He believed strongly in Bible doctrine and also that you must practice the Bible doctrine you say you believe.

After graduation from Bible school and preaching for two summers, the pulpit of the College Church became vacant. I was asked to become the pastor, and served from 1939 to 1981 in the same Church. During those years we were able to send over 125 young people to the mission field in world evangelization.

During the early days of Mr. Aberhart's radio ministry, he attracted the attention of a young man from Saskatchewan - Ernest C. Manning!. Mr. Manning came to Calgary, and became the first graduate of the Bible institute. He remained with Mr. Aberhart in the broadcast, and accompanied him to the Alberta legislature in 1935 as a cabinet minister. Mr. Manning was later to become the Premier of Alberta, occupying that position for 25 years.

While Mr. Aberhart's style was fiery and bombastic at times, Mr. Manning's style was the "gentle persuader". His logic was faultless, and his lifestyle as a Christian gentleman was blameless.

Both of these leaders made a very deep impression on my young life. They also left their mark in the cause and service of Jesus Christ. I am deeply grateful for the privilege of "standing on their shoulders".

May the pages of this book inspire your interest and involvement in the greatest task in all the world - that of confronting men with the person of Jesus Christ.

William J. Laing, Pastor at Large
GLOBAL OUTREACH MISSION

INTRODUCTION

Canada's National Bible Hour is the oldest religious broadcast in Canada. Heard on some seventy stations coast to coast, it has been primarily the teaching ministry of Ernest C. Manning. For years to come, Manning's name will be synonymous with the "Bible Hour" both in households who share his faith, and those who do not. Ernest Manning is a Christian statesman whose long distinguished political career has made his name a household word, and his face a familiar one.

Early in 1989 Mr. Manning knew that the time had come for him to pass the torch, but he wanted to be sure that the broadcast would be carried on in the tradition he had begun. When the broadcast was established, in 1925, there was tremendous need for sound teaching of the Bible, and for dealing with difficult political and spiritual issues across the country. Today, many of those same basic issues still exist but they have taken on new meanings and new dimensions in the Age of Information as we enter the 21st century.

As president of Global Outreach Mission, I am honoured that Mr. Manning chose our organization to assume the responsibility for the broadcast he gave so generously of himself to perpetuate. Global Outreach Mission is committed to extending the outreach of the broadcast's ministry while, at the same time, maintaining its emphasis on the infallible Word of God. As we look ahead to the expansion of the ministry, only those changes will be made that will enhance the means of disseminating the Message that never changes.

We rejoice with you that Global Outreach Mission is continuing to reach across the airwaves into millions of homes of faithful listeners, and to attract many new ones. We thank you for your interest in the broadcast and in our ministry.

We are pleased to present to you this souvenir booklet. It is the story of how God used Ernest C. Manning and William Aberhart to begin the ministry of Canada's National Bible hour.

If you would like to know more about the ministry of Global Outreach, please send your inquiry to:

GLOBAL OUTREACH MISSION

Box 1210

St. Catharines, Ont. L2R 7A7

Thank you, and God bless you.

James O. Blackwood,
President
Global Outreach Mission



THE HONOURABLE ERNEST C. MANNING

Premier of Alberta
1943 - 1968

I. THE BEGINNINGS

Mail-Order, a Radio, and Jesus

Ernest Charles Manning, the politician. Ernest Charles Manning, the Christian statesman. Were they one and the same? Yes. Manning, a long-time political figure, highly visible in his native Canada, was not a politician who happened to be a Christian. He was, rather, a deeply committed Christian who happened to make his living in politics. Mr. Manning enjoyed a long and distinguished political career having served as the Premier of Alberta, then served in the Canadian senate. He did his work in the government with integrity and he searched for truth in everything he did. He brought that truth to his people with determination and skill. Underlying all of his adventures into politics and government was his reliance on the Christ he served who said, "I am the Truth..."

Born in Carnduff, Saskatchewan, September 20, 1908, Ernest was the middle son of three, born to George Henry and Elizabeth (Dickson) Manning. All three of the Manning boys attended the Glenpayne School, half a mile from their farm home. "They" say that even today the initials of William, Roy, and Ernest Manning, may be found carved on the desks of that old one-room school, long since boarded up.

Hard work, good humour, and a keen interest in life, were hallmarks of the Manning family. Ernest was a naturally-born entertainer. He was also a natural mechanic, and after he had convinced his dad to switch from horse-power to machines on their farm, Ernest had to figure out how the machines worked--and how to get them working again when they quit. It is said that when Manning was Premier of Alberta, he would more likely spend time in the boiler room while touring a hospital, noting all the gauges and asking how they worked.

As did teenagers all over the continent, Ernest added his bit to the significance of the expression, "the roaring twenties." He liked to sweep into town in his model-T Ford at full speed, and pull in behind the smartest new coupe on the main street. Ernest had paid \$50 for "The Bazoo" and later he paid \$25 for another one to use for parts to keep The Bazoo roadworthy. It had no windshield, headlights, or muffler. And of course, it had no speedometer, but Manning guesses The Bazoo's top speed at about sixty mph on a good road.

Every farm family of his day owned the most popular reading of the times, a mail-order catalog. Ernest liked to read about all the fascinating mechanical things that could be ordered. In the fall of 1925, he decided to invest his hard-earned savings in a three-tube radio offered by a mail-order house in Chicago for \$103. The radio was offered complete with a gooseneck loudspeaker and earphones.

Ernest Manning remembers that well, as he tells the story today:

Back in 1925, as a young teenager in western Canada, when radio was just coming in, I was anxious to get a radio. I worked out on a threshing crew in the fall and earned enough to buy a radio which I ordered from a mail-order house in Chicago. I recall this rather well because the radio got lost in transit, and I finally got a notice from the customs office saying they had a parcel addressed to me from Chicago and that if it wasn't claimed in a few days, it would be disposed of because it had been around there quite a while. So we recovered the radio and got it just one day before Christmas. I remember Christmas day of 1925. My brother, Roy and I spent most of the day up on the roof of our farm home in the western Canadian prairie, putting up the aerial. In those days, radios had to have an outside aerial attached to the roof. On Christmas night, for the first time, we had our radio and listened to a station from Saskatoon.

The radio would bring changes to the lives of all the Mannings, but especially to Ernest. One Sunday afternoon, in 1925, he tuned in CFCN in Calgary and heard William Aberhart broadcasting from the Palace Theatre. Every Sunday at three o'clock, Ernest listened to Aberhart broadcast his teaching of the Bible. The Mannings were a solidly religious family in the Baptist tradition, and attended the United Church in Rosetown, but they were not more noticeably religious than other families where a blessing is invoked on dinner.

Mr. Aberhart was a fundamentalist; not just your ordinary one, he was a down-to-bedrock Fundamentalist. He believed that the Bible was all the Word of God -- every syllable--therefore, the prophecies of the Bible must also be inspired. And since not all of them were fulfilled in the New Testament, then they must be moving toward fulfillment in the events of the day. This philosophy fascinated the young Saskatchewan farm boy, Ernest C. Manning. Shortly after he started to listen to Aberhart, Manning committed his life to Jesus Christ at the age of 17, "because of the clear presentation of the gospel Mr. Aberhart made on the broadcast."

Two Men and One Common Purpose

William Aberhart was born December 30, 1878, to parents of German and English origin. He grew up with his three brothers and one sister. All of the children received values and training from their parents which helped to shape their lives and futures. In his last lecture from the Bible Institute in 1943, Aberhart repeated a classic example of this:

My father used to tell us boys on the farm, in our younger days, that we could never plow a straight furrow if we did not focus our attention on a particular post or tree or other landmark away at the end of the field. He warned us again and again not to allow a big stick or clump of brush or a tree to distract us as we passed along."

Aberhart attended school in Seaforth, Ontario then enrolled in the Chatham Business College, and later in Hamilton Normal School. After graduating from Queen's University in Kingston, with a bachelor of arts degree, he began teaching. He taught first at Wingham, Ontario, and was then principal of a public school in Brantford.

In 1910 Aberhart, with his wife Jessie and their two children, moved to Alberta where William worked as a public school principal in Calgary for five years. Then he was appointed principal of the newly formed Crescent Heights High School. He was principal there for twenty years, and he won the respect and admiration of students and faculty alike. Aberhart's exceptional organizational skills, put to work at Crescent High, soon gained the recognition of the academic world throughout the province. His regard for scholastics, and his unique teaching skills, combined to make Aberhart a highly successful Bible teacher as well as a public school educator and administrator.

The students at Crescent High benefitted greatly from Mr. Aberhart's organizational bent. He incorporated student "companies" such as the one he organized to buy a movie projector for the school. The students bought in at ten cents a share. They put on shows, and at the end of the year the "company" declared a dividend of twenty-five cents a share. Their principal's brilliant mind made a game of mathematics and applied its science to life. "You must have a standard of values in life," he would say to the students, "and you must never get your values mixed up."

Shortly after Mr. Aberhart's arrival in Calgary he became known as a Bible teacher. Before long he had quite a following. No doubt one of the reasons for this was his emphasis on prophecy. It was his lectures on prophecy that first brought him special recognition in the city of Calgary. By 1925, hundreds of people were gathering on a Sunday afternoon in one of Calgary's largest theaters, to listen to Aberhart preach on prophecy. That

November he went on the air for the first time, and quickly realized how the radio could be used to help him spread the Word.

As he pioneered the field of radio broadcasting, Aberhart's one thought was to teach the Bible. He recognized that it was through the Word of God that men's hearts would be moved to seek salvation. He never hesitated to warn his listeners that they must choose between eternity in heaven with Christ, or in hell without him.

Young people were always one of Mr. Aberhart's deepest concerns. In 1924 he organized Bible Institute Study Classes so that the young people could be instructed in the great truths of the Bible. Out of this grew his determination to erect a suitable building that would serve as a Bible School.

Back on the Manning Farm, listening to his mail-order radio, young Ernest heard the appeal from Aberhart for money to finance the building of the Calgary Prophetic Bible Institute. Sunday after Sunday, young Manning listened as Aberhart announced progress in raising money for a \$65,000 building to house the Calgary Prophetic Bible Institute. Sunday after Sunday, Manning's interest grew, and plans began to formulate in his mind. Finally, Aberhart announced that construction was beginning. The school would open in the fall (1927).

Manning decided to be one of the students who would enroll in that first class. When the doors opened in October, he was there. In September, the building had been completed, and dedicated as an institution of learning for young people responding to the call of God. The building stood as a memorial to the vision of William Aberhart. He had no money for such a presumptuous undertaking, but he had deep faith in God and a burning desire to help train young people. The three-year Bible course offered at Calgary Prophetic Bible Institute provided thorough training to equip any young person for Christian service.

Ernest C. Manning was such a young person. He literally worked his way through college. Because courses were arranged to run from October to April to accommodate the farm students, he continued to operate his father's farm, and he and his brothers did custom harvesting.

During the second and third years of schooling, Manning lived with the Aberharts. Perhaps he was the surrogate son they never had. It is only logical to assume that during those years of close association Manning acquired a keen sense of what made William Aberhart tick. He saw firsthand the energy and drive that went into Aberhart the politician, Aberhart the teacher, and Aberhart the broadcaster.

Every Sunday Aberhart broadcasted for almost five hours. From 10 to 11, the program was for children; from 11 to 12:15, the broadcast originated from the Bible Institute Baptist Church. Every afternoon, from 3 to 5, there was the Prophetic Bible Conference which had first attracted young Manning. Then, from 6 to 6:30 there was an evening hymn program.

In 1930 when Mr. Aberhart went to the coast for his annual holiday, he asked the 21-year-old Manning to take over his radio work. From then on, they shared the responsibilities.

II. GOVERNMENT AND POLITICS

Aberhart Lays the Foundation

His interest in young people led William Aberhart into a project bigger than anything he had ever organized before. The depression was grinding deeper into the life of the country, eroding the economy and the spirit of the people. Aberhart would meet his brightest graduates and ask how they were getting along. They would tell him they couldn't get jobs. That bothered Aberhart. He wondered how the country could be in the midst of plenty, with resources yet to be developed, and have no work for his

most brilliant students. To the mathematical mind of Aberhart, things didn't add up.

In the spring of 1932, Aberhart learned about a book, "Economic Nationalism," by Maurice Colbourne, an English actor. He was surprised to discover that Colbourne's book outlined the Douglas theory of Social Credit. After Aberhart had read Colbourne, and everything else he could find on the subject, he began corresponding with Major Douglas. Douglas saw the problem as being unemployment because there wasn't enough purchasing power in the hands of the people to buy what the people could produce. He thought that if purchasing power was increased to equal production power, everyone would have work. It seemed like such a simple solution to Aberhart. Nothing was basically wrong with the economy -- it just needed more purchasing power to make it work. He was convinced that the "money barons" were keeping money out of the hands of the people.

Aberhart began talking about Social Credit in his Sunday broadcasts. Not everyone liked that idea. Those who did not, believed that his time and attention as a Bible teacher should not be diverted by giving time and consideration to economic problems of the government. Those who agreed with him, on the other hand, encouraged him to use the broadcast in his crusade to improve the sad economic conditions of the depression years. Some of the opposition camp believed that, in using the broadcast to build awareness of the Social Credit system, Aberhart wanted to win political power and gain personal recognition. His supporters, however, knew that all Aberhart really wanted was to do all he could to help the masses who were suffering want and privation.

He was determined that the government of the day would be an informed one on the subject of Social credit. His advocates signed a petition and sent it to Parliament. It didn't work. The Government showed no signs of sensing a responsibility for the plight of the people. Aberhart had hoped that one of the existing

parties might take up his cause for Social Credit but it didn't happen. He then determined that the next Legislative Assembly would be made up of men and women who cared about their less fortunate fellowmen, and he went to work to make that a reality.

He had no money to set his plan in motion, but he had the backing of thousands of followers who believed in him and in his cause. So it came as little surprise that the Social Credit party was swept into power in the 1935 election. Of the 63 seats in the Provincial House, 56 went to Social Credit candidates. The night of his election to power, Aberhart spoke on the radio, expressing his thanks to his tremendous support group, and acknowledged his trust in God.

Though the times were troubled, and Aberhart met with opposition, his regime is credited with important and lasting legislation that affected the educational system in Canada in a positive way for both student and teacher. His great love for education remained a keen interest throughout his lifetime.

Manning Builds Solidly

The new government was far from peaceful. It had little credence in business and financial circles, many of whose members thought they were seeing a return to the dark ages. By February of 1937, Manning was the new minister of Trade and Industry. To him was assigned the awesome task of trying to make peace with the doubting Thomases of the business and financial world.

Manning was invited to speak to chambers of commerce, boards of trade, industrial conferences, service clubs, and university functions. He was not an impressive-looking man. First of all, he was young, only 29. He was of slight build, and his glasses--rather than aging him, as they do for some people--added to his youthful appearance. Yet here he was, sent out to quell the storm

and convince the people that Social Credit would not bring financial disaster.

If his physical appearance was not particularly impressive, his demeanor was. When he spoke, he was neither aggressive nor defensive. He spoke calmly and clearly, and he held the attention of his audience. People understood him and were able to grasp his ideas, even if they did not agree.

A real bonus for Manning was his ability to develop a technique which he used successfully throughout his long political career--it was the way he answered questions. His hearers could ask loaded questions, sometimes with derision or sarcasm, but Manning's secret lay in his response. No matter how perplexing or inappropriate the question, Manning would listen with complete, searching attention that disarmed his questioner. Then, with no visible trace of anger, and keeping absolute control, he would give a calm, clear answer. He may not have won many converts to Social Credit in these personal appearances, but he won the respect of his public.

The Legislature

Confusion marked the governing body as men who had never been in government before, were learning to run it. Social Credit was the issue of the day and these men were determined to do a better job of understanding and administering it than even their Premier, William Aberhart. One of the talents Mr. Aberhart lacked was the give-and-take required in parliamentary dealings. He had come from the "old school" where the school-master's word not only was law but it was also the last word. Manning, however, as minister of Trade and Industry, was "calm, cool, and collected." He was always in control but always willing to listen--and he emerged as the floor leader of the party. Even in opposition territory, only good things were heard about Manning.

While the heavy schedule and constant push only served to hone Manning's political skills, it took its toll on his body. In 1936, his doctor diagnosed tuberculosis and sent Manning home to effect the only known cure--complete bed rest. He tackled his "prescription" with the same wholeheartedness he gave to every aspect of his life, and made a remarkable recovery. In February, 1937, when he was welcomed back into the Legislature it was clear that the party was welcoming its next leader.

In 1939, Manning tried to join the army when war broke out, but the army doctors ruled him out because of the scars on his lungs and a heart valve that couldn't meet army requirements. Not to be discounted, Manning talked himself into the militia and was assigned to the 49th battalion as Lieutenant. He drilled twice a week and went on week-end exercises. By the time he was forced to give up his military life, he had made Captain.

Manning's Mantle Grows Heavier

During the session of 1943, Aberhart's physical condition grew considerably weaker. When the session ended, he went to the coast but was not able to regain his strength, and died there.

Manning was 34 years old and the youngest man in the government. In a meeting that took less than one hour, on June 3, 1943, Manning was voted into the premiership--largely through the votes of the older men in the cabinet.

Almost immediately, Premier Manning began to move out from under the shadow of Aberhart. Some journalists of their day noted the similarity in the two men's voices on the radio and suggested that they thought and spoke as one. But, apart from their singular physical differences, there were many "internal" differences, too. Manning was a man who pursued peace, though he would not back away from confrontation; Aberhart loved a fight. Manning, hands behind his back, squeezed his knuckles white rather than lose his temper; Aberhart shook his fist in his

opponent's face. Manning was a listener; Aberhart was a talker. Manning was diplomatic; Aberhart was dogmatic. Manning instilled confidence in people; Aberhart imparted either love or hate. Manning knew how to delegate authority; Aberhart did not.

However, the new Premier had a private side. Not even the men in government who had served with him for many years called him "Ernie." If he kept a private side, he shared his wonderful sense of humour. Even under the strain of maturity and executive status, Manning's sense of humour did not wane. One time when a health bill was under discussion, three doctors spoke to the assembly. Following them, the local mortician addressed the group. After his speech, Manning remarked that the order was appropriate, because the undertaker had been following the medical profession for a long time.

Today, that sense of humour is not dimmed. "There are a lot of serious things to address in life," Manning says, "but a sense of humour lightens the load sometimes."

His commitment to the Lord Jesus Christ has not dimmed either. Since his teen years, when he first heard the Calgary Prophetic Bible Conference broadcast, and committed his life to Christ, he has not faltered on that commitment. All through his illustrious political career, Manning's Christian principles guided him. He managed to live by his belief that "religion cannot be kept out of politics, but politics should be kept out of religion." He says that over the years he tried to get people to see that there is a major difference between genuine Bible Christianity and mere religion. "An awful lot of bad things have been done in the name of religion," he says. Manning demonstrated his belief that if a person is genuinely Christian, it will influence his thinking, his attitude, and his conduct regardless of the vocation he pursues. "There is no way you can separate the impact of a personal relationship with Christ from what the individual does and how he thinks and lives," Manning says.

Yet, as Premier he sometimes found it more difficult because of his strong Christian stand. In particular, his unwavering belief in the inerrancy of Scripture was often misunderstood. But, from the very beginning, he made clear his position and even though people might have disagreed with him personally, they respected both his personhood and his professionalism. Somehow, people who had no connection with his Christian faith felt that because he was strongly committed to it, he would be more conscientious in handling their affairs than someone who was not.

Manning, A Family Man

Muriel Preston was a pianist for the Prophetic Institute in Calgary when young Manning enrolled in the fall of 1927. He had met her briefly a year earlier when he had gone to Calgary for a holiday. The main purpose for that trip was to meet William Aberhart. Manning looked up Aberhart, introduced himself, and then checked into what was going on in the youth group at Westbourne Baptist Church where Aberhart was a deacon. In that group of about 200 young people was a girl who played the piano, Muriel Preston. Muriel was the daughter of William Preston who had come from England to be cantorist tenor with the famous Trinity Church Choir of New York. But the young man from Saskatchewan and the young musician made little, if any, impression on each other at this first encounter. During the next nine years, however, something must have happened to change all that. Ernest Manning and Muriel Preston were married at the Prophetic Bible Institute in 1936. From then on, their participation in the broadcast was a joint effort. Muriel handled all of the music, often writing her own arrangements. She established a large music library for their use on the broadcast, and handled all of the musical groups heard on it.

Ernest and Muriel are the parents of two sons, Keith and Preston. Today Preston is the national leader of the National Reformed political party in Canada, following in his father's footsteps. He has also assisted on the broadcast at times, and is

very active in Christian and civic circles. Keith went to be with the Lord, at an early age.

Manning, the People's Man

Ernest C. Manning retired from the premiership of Alberta in December 1968, concluding an unparalleled political record. He served continuously for 33 years as a Minister of the Crown, and for 25 years as Premier, during which time neither he nor his government ever suffered an electoral defeat.

A consistent advocate of social and monetary reform Mr. Manning, assisted by the post-war oil boom, presided over a generation of progress from post- depression rags to post-war riches. In the process he became a leading exponent of a responsible free enterprise society and an advocate of a vital new political force in national politics. In 1967, he articulated his theories in a book "Political Realignment, A Challenge to Thoughtful Canadians." His book called for the development of a distinctly new Canadian political ideology, combining humanitarian concern with the dynamics of a responsible free enterprise society.

Mr. Manning was the author of the Alberta Government's "White Paper on Human Resources Development" adopted by the Provincial Legislature in 1967. This innovative document employed systems analysis to produce a comprehensive program to facilitate the development of free and creative individuals, and a new partnership between the private and public sectors of society.

During his term as Premier, he also held the portfolios of Minister of Mines & Minerals, Provincial Treasurer and Attorney General.

Upon retirement from public office, Mr. Manning established his own consulting firm, M. & M. Systems Research Ltd. which specializes in socio-economic research.

Mr. Manning has been the recipient of a number of awards including:

Honourary Degree (LL.D.) Doctor of Laws - University of Alberta

*Honourary Degree (D.U.C.) Doctor of University of Calgary -
University of Calgary*

Honourary Degree (LL.D.) Doctor of Laws - McGill University

Member of the Canadian Privy Council (P.C.)

Companion of the Order of Canada (C.C.)

*Served as a Member of the Canadian Senate until the mandatory age
of 75 for retirement*

In addition to his long and varied career, Mr. Manning is known internationally as an active Christian layman.

Time to Pass the Torch

Several years ago it became obvious to Mr. Manning that steps should be taken to insure the continuation of the broadcast ministry when those then connected with it could no longer carry on. "We did not want to see the program just 'peter out' with somebody's health cracking up," he says. So after a lot of prayer and some investigation of various organizations, Manning and his associates felt that Global Outreach Mission was the Lord's appointed torch-bearer. Global Outreach leadership shared his conviction about the infallibility of Scripture and that was of primary importance. Manning had observed the Global Outreach leadership personnel in action. He liked what he saw. He was impressed by their dedication and he viewed their organization as parallel to his own.

Timing and events seemed to fall into place in a fixed pattern that was "not of human making," and the arrangements were made to transfer responsibility for the broadcast to Global Outreach Mission. Global Outreach Mission accepted that responsibility with the understanding that Mr. Manning would agree to speak part time on the broadcast for as long as possible.

III. WHAT NOW?

Global Outreach Mission gratefully acknowledges the rich history and heritage that is the foundation of Canada's National Bible Hour. We share Ernest Manning's dream for the broadcast to become international, for it to appeal to a wide range of listeners, and for it to continue to be a ministry that proclaims the Word of God as its sole foundation.

As Global Outreach Mission accepts the torch and begins management of the broadcast, we recognize that the Message never changes but that the methods of communication must keep pace with the times. Technology, lifestyles, mobility of society, and other components of the Information Age, compel us to give serious thought to ways of expanding and enhancing the broadcast.

We share Manning's concern that the need today is greater than ever before to get the Good News of salvation to the people, and to nurture them in the solid truths of God's Word. Our world is reeling from change that no one of us could have anticipated. Not only are politics and demographics changing, but we see changes in the spiritual climate and some of these are frightening. One has only to turn on the nightly news or pick up the morning paper to be confronted with the dark side of our society. Cultism, Satan worship, devil imaging, and MTV are prevalent influences on many of our brightest young people. Wasted lives and wasted minds result from a drug-infected culture. Broken marriage vows and live-in relationships are becoming the norm. In this kind of spiritually-impoverished, God-negligent world, our hope is that the broadcast will reach hearts heavy with turmoil and homes fraught with tension. We want to announce that in Jesus Christ there is hope and peace.

There probably is no accurate way to assess how many non-Christian homes the broadcast reaches. As Mr. Manning traveled throughout Canada in his many speaking engagements he often had persons, with no obvious Christian affiliation, tell him that

they listened regularly to his broadcasts. To reach these persons and help them replace fear with faith is part of our mission. We want to reach out to other young Ernest Mannings who may be, for the first time, confronted with the claims of Christ through the broadcast.

Concurrently, we want to feed the Christian constituency who have come to depend on this broadcast for spiritual sustenance. We will continue to teach from the Word of God and to let its timeless truths become daily bread for our faithful listeners.

Global Outreach Mission agrees with the deep conviction that we need to give people the authoritative Word of God. Ernest Manning says, "whether we like it or don't like it, whether it's what we think or don't think, is immaterial--it is what the Lord says, and it is what the people need to know."

In the past, many volunteer persons gave of their time and energy to the broadcast simply because they loved the Lord and wanted to see the message get out. Global Outreach Mission is indebted to those persons as well as to the "founding fathers" Aberhart and Manning.

As Global Outreach Mission heralds the dawning of a new day in the history of Canada's best known religious broadcast, some change is inevitable but the broadcast will remain true to its precepts and true to those who poured into it their very hearts and souls in the formative years.

It is possible that following a time of transition, we will expand beyond Canada and add another name to the broadcast to accommodate exposure to areas outside of Canada. At the same time, we want the ministry to continue throughout the borders of Canada and become an even more familiar household word than at present.

We plan to add additional music to the broadcast, which may have a broader appeal to a changing audience but which will continue to complement the spoken Word, with a conservative emphasis

Another important focus will be on missions. Missions at home, as well as abroad. For example, we want to penetrate the smaller areas of Canada that are now unable to carry the broadcast. Many such regions desperately need the hope and encouragement the broadcast brings, but are financially unable to make it available.

We will include a strong emphasis on foreign missions. Global Outreach Mission has a publication called "Global Times" and we will be featuring the radio edition of that as a newscast to update mission happenings in various fields around the world.

Part of our vision for the broadcast is to expand its base and increase the supporting constituency so that the message can have an ever-increasing circle of hearers. We plan to extend its reach to other areas of the world where the English language is spoken and perhaps, eventually, to get into foreign language broadcasts.

The task before us is monumental. We need your prayer support as we take up the torch and guide the broadcast into the twenty-first century.

We deeply appreciate your interest in Canada's National Bible Hour and would be happy to keep in touch with you. Please give us your name and address on the tear-out sheet provided for that. God bless you richly.

Resources for this booklet include:

1. A 32 page booklet on the life of Ernest C. Manning written by Tony Cashman: Published by the Alberta Social Credit League.
2. A 16 page booklet on the life of William Aberhart titled "Tribute to William Aberhart."
3. Interview with Ernest C. Manning, March 1990.

BECAUSE I BELIEVE IN THE NEED FOR CANADA'S NATIONAL BIBLE HOUR IN THIS CRUCIAL TIME IN OUR HISTORY, I WANT TO BE ONE OF IT'S SUPPORTERS.

_ I (we) will support the broadcast in prayer.

_ I (we) will support the broadcast financially.

Annual Gift of _ \$100. _ \$500. _ \$1000. _ \$_____

Monthly gift of \$ _____

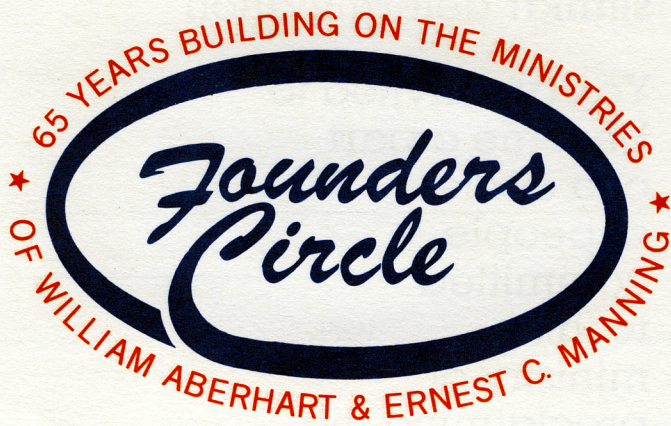
Name _____

Address _____

City _____ Prov. _____ Postal Code _____

Please return this to:

**Canada's National Bible Hour
Global Outreach Mission
P.O. Box 1210
St. Catharines Ontario L2R 7A7**



Two Men of God

William Aberhart
and Ernest C. Manning
had a vision for
spreading the Gospel
across Canada
by radio

Today that vision
will only be extended
as
with God's help
others
join them
with
similar determination

You are invited to
become a part
of a circle
of people
committed
to this
ministry of
proclaiming the
Word of God.

You may join the **GOLD** Circle with a gift of \$2,000 or more.

You may join the **SILVER** Circle with a gift of \$1,000 or more.

You may join the **BRONZE** Circle with a gift of \$500 or more.

You may join the **FELLOWSHIP** Circle with a gift of any amount.

YES, I want to join with others in the _____ **GOLD**,
_____ **SILVER**, _____ **BRONZE**, _____ **FELLOWSHIP** Circle.

My gift to the **FOUNDERS CIRCLE** to extend the ministry of
Canada's National Bible Hour to the year 2000 is \$ _____.

Enclosed is my gift.

I will send in my gift by _____
(date)

Name _____

Address _____

City _____ Prov. _____ Postal
Code _____

All contributions are tax-deductible

Thank you





under the auspices of GLOBAL OUTREACH MISSION, INC.

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