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*Evangelical Recorder* (Ontario Bible College), 76, no. 3 (September 1970)





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# recorder

Ontario Bible College

Vol. 76 No. 3 Toronto, Canada, Sept. 1970

## The Frankfurt Declaration



MARTIN LUTHER

### GERMANY SPEAKS AGAIN!

Is history repeating itself? In the early part of the 16th century, Martin Luther proclaimed his 95 Theses, and on April 19, 1529 he and his followers were labelled "Protestant" for their strong and successful Biblical protest.

But Germany, the cradle of the Reformation, has also been the source of theologies that fall far away from Luther's "Grace Alone" doctrine of salvation. (cont'd Page 3)

**THE FUNDAMENTAL CRISIS IN CHRISTIAN MISSION**



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## Editorial

### “But A Youth”

There was once a nation threatened by giant, outside forces. Defeat would mean slavery or death. Great men trembled at the prospect, and the people felt that all was lost.

Then a young man, “but a youth” stepped forward to meet the challenge of the hour. People laughed at him, some scorned him, none trusted him.

He even refused the usual weapons and accoutrements of war. He was against “the establishment”. Perhaps he even had long hair and wore sandals!

But he was different in other ways too. Facing the giant, he said: “You come against me with a sword, a spear and a shield. But I come against you in the Name of the Lord of Hosts, the God of Israel Whom you have defied. This day the Lord will deliver you into my hand.”

“But a youth” — but David was a youth in the hands of God. And therein lies the difference.

Is history repeating itself? The world is threatened by Satanic giants of sin and darkness. Catastrophe is but a stone's throw away. Our only hope, humanly speaking, is through our youth, dedicated Christian youth.

Youth is the newsmaker today. In every country in the world he is both heard and seen. He seems to control the university, the high school and even the grade school. He provokes the government, forces economic changes, irritates society and often alienates his family.

But Christian youth, directed and controlled by the Holy Spirit, obedient to the Word of God and trained for Christian service, can make an equal impact on the world — for God and for good.

We are looking for the one who is “but a youth,” who knows Jesus Christ as Saviour and is dedicated to Him for His service. One who is willing to accept Christian and Biblical disciplines, to be obedient to the commands of Christ whatever the cost, and who has a passion for the souls of men.

Give us but a few such youths, and they will shake the world, defeat the enemy and know the fulfillment and completeness of a life lived in the will of God.

“Let no man despise thy youth, but be thou an example . . . in speech, in conduct, in love, in faith and in purity.”

Against such, the enemy cannot stand. For such, we are looking.

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## Words! Words! Words!

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Perhaps you too are bemused at the proliferation of new words and expressions, and the changed meanings of old and familiar words.

The anonymous writer of this poem has said it for all of us. How our beautiful English language is being rendered into the jabberwocky of Lewis Carroll's “*Alice in Wonderland*”! And if that's where you find yourself, you're in a growing company!

Remember when “hippie” meant big in the hips,  
And a “trip” involved travel in cars, planes and ships?  
When “pot” was a vessel for cooking things in,  
And “hooked” was what grandmother's rug may have been?  
When “fix” was a verb that meant mend or repair,  
And “be-in” meant merely existing somewhere?  
When “neat” meant well-organized, tidy and clean,  
And “grass” was a ground cover, normally green?  
When “groovy” meant furrowed with channels and hollows  
And “birds” were winged creatures, like robins and swallows?  
When “fuzz” was a substance, real fluffy, like lint,  
And “bread” came from bakeries — and not from the mint.  
When “roll” meant a bun, and “rock” was a stone,  
And “hang-up” was something you did with the phone?  
It's “groovy”, Man, “groovy”, but English it's not.  
Methinks that our language is going to pot.

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## Remember Dial-A-Thought

This telephone ministry is still reaching scores of people every day. Pass the news along. If you have a spiritual problem Dial 920-2222 (Toronto).

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## O.B.C. AND ITS PASTORAL INFLUENCE

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Missions and the Pastorate have long been the two major emphases of O.B.C.

A large percentage of our graduates have been led into Missionary service, entering almost every country of the world, under both denominational and interdenominational societies.

Rarely do we mention the rich contribution made to the pastorate. Yet our graduates are found in almost every Protestant denomination in North America, and fill pulpits in Australia, New Zealand, United Kingdom, Europe and other countries where they serve in national ministry and not missions.

Curiosity led us to examine our North American roster of pastors, and some interesting statistics have come to light.

The statistics are not complete by any means, but they do show the rich contribution that O.B.C. has made to church life. Here are some things we discovered:

**Associated Gospel Churches** have 33 graduates of O.B.C., or approximately 33% of their ministers.

**Fellowship of Evangelical Baptist Churches** can claim 86 O.B.C. graduates, or 30.5% of their ministry.

**Baptist Convention of Ontario & Quebec (and the Baptist Federation)** have 83 O.B.C. ordained graduates, or 10% of their ministers.

Other denominations that have our graduates in their ministry are Presbyterian (Canada and U.S.A.), Anglican, United Church of Canada, Mennonite, Lutheran, Salvation Army, Missionary Church, Evangelical United Brethren, Pentecostal Assemblies, Conservative Congregational Christian Church, Conservative Baptist, Regular Baptist, Southern Baptist — the list goes on and on, and includes many who serve non-denominational churches.

When you add to all these, the women graduates who have married pastors and add their influence to the ministry, you begin to realize what a wide and good impact O.B.C. has made and is making on the world of today through the churches.

So when you share in and pray for the work of O.B.C., you share in and pray for the work of the Lord Jesus Christ and His Church universal.

This is true Christian unity! (C.A.T.)



# The Frankfurt Declaration



The Frankfurt Declaration  
March 4, 1970

Is history repeating itself? In the early part of the 16th century, Martin Luther proclaimed his 95 Theses, and on April 19, 1529 he and his followers were labelled "Protestant" for their strong and successful Biblical protest.

But Germany, the cradle of the Reformation, has also been the source of theologies that fall far away from Luther's "Grace Alone" doctrine of salvation.

The effect of German liberal theology on the Church has been widespread and cataclysmic. And nowhere is this seen more than in the missionary outreach of the Church. Biblical criticism, the syncretism that has absorbed much of the non-Christian religions, the lack of the Holy Spirit's ministry, and the exclusive social gospel approach — these have all but smothered the New Testament missionary task.

Now another German "protest" is being heard. German evangelicals, among them men of the finest scholarship\* to be found anywhere in the world, have issued the Frankfurt Declaration.

Most of the text is reprinted here. These excerpts will indicate the basis and the breadth of the document. Anyone desiring the full background and text may receive a copy by writing the Editor of the Recorder, and enclosing 50c to defray copying costs.

Let us rejoice at this strong, Biblical voice, and join hand and heart with all who protest an unbiblical missionary approach, and declare our support to all who love and serve the Lord Jesus Christ and await His appearing. (DCP)

\*Among the first signers of the Frankfurt Declaration are the following:

Prof. P. Beyerhaus, Th.D., Tübingen  
Prof. W. Bold, Th.D., Saarbrücken  
Prof. H. Engelland, Th.D., Kiel  
Prof. H. Frey, Th.M., Bethel  
Prof. J. Heuback, Th.D., Lauenburg  
Herr Dr. A. Kimme, Th.D., Leipzig  
Prof. O. Michel, Th.D., Tübingen

Prof. W. Mundle, Th.D., Marburg  
Prof. H. Rohrback, Ph.D., Mainz  
Prof. G. Stahlin, Th.D., Mainz  
Prof. U. Wickert, Th.D., Tübingen  
Prof. J. W. Winterhager, Th.D., Berlin  
Prof. Kunne, Th.D., D.D., Erlangen  
Prof. G. Vicedom, Th.D., D.D., Neuendettelsau

## The Frankfurt Declaration on the Fundamental Crisis in Christian Mission

"Woe to me if I do not preach the Gospel!" (1 Corinthians 9:16 RSV)

The Church of Jesus Christ has the sacred privilege and irrevocable obligation to participate in the mission of the triune God, a mission which must extend into all the world. Through the Church's outreach, His

name shall be glorified among all people, mankind shall be saved from His future wrath and led to a new life, and the lordship of His Son Jesus Christ shall be established in the expectation of His second coming.

This is the way that Christianity has always understood the Great Commission of Christ, though, we must confess, not always with the same degree of fidelity and clarity. The recognition of the task and the total missionary obligation of the Church led to the endeavor to integrate missions

into the German Protestant churches and the World Council of Churches, whose Commission and Division of World Mission and Evangelism was established in 1961. It is the goal of this Division, by the terms of its constitution, to insure "the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in Him and be saved." It is our conviction that this definition reflects the basic apostolic concern of the New Testament and restores the understanding of mission held by the fathers of the Protestant missionary movement.

## A Fundamental Crisis

Today, however, organized Christian world missions is shaken by a fundamental crisis. Outer opposition and the weakening spiritual power of our churches and missionary societies are not solely to blame. More dangerous is the displacement of their primary tasks by means of an insidious falsification of their motives and goals.

Deeply concerned because of this inner decay, we feel called upon to make the following declaration.

We address ourselves to all Christians who know themselves through the belief in salvation through Jesus Christ to be responsible for the continuation of His saving work among non-Christian people. We address ourselves further to the leaders of churches and congregations, to whom the worldwide perspective of their spiritual commission has been revealed. We address ourselves finally to all missionary societies and their coordinating agencies, which are especially called, according to their spiritual tradition, to oversee the true goals of missionary activity.

## Test These Theses

We urgently and sincerely request you to test the following theses on the basis of their biblical foundations, and to determine the accuracy of this description of the current situation with respect to the errors and modes of operation which are increasingly evident in churches, missions, and the ecumenical movement. In the event of your concurrence, we request that you declare this by your signature and join with us in your own sphere of influence, both repentant and resolved to insist upon these guiding principles.

## Seven Indispensable Basic Elements of Mission

1 "Full authority in heaven and on earth has been committed to Me. Go forth therefore and make all nations My disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured, I am with you always, to the end of time." (Matthew 28: 18-20)

Continued on Page 4



**We recognize and declare:**

Christian mission discovers its foundation, goals, tasks, and the content of its proclamation solely in the commission of the resurrected Lord Jesus Christ and His saving act as they are reported by the witness of the Apostles and early Christianity in the New Testament. Mission is grounded in the nature of the gospel.

**We therefore oppose** the current tendency to determine the nature and task of mission by socio-political analyses of our time and from the demands of the nonchristian world. We deny that what the gospel has to say to people today at the deepest level is not evident before its encounter with them. Rather, according to the apostolic witness, the gospel is normative and given once for all. The situation of encounter contributes only new aspects in the application of the gospel. The surrender of the Bible as our primary frame of reference leads to the shapelessness of mission and a confusion of the task of mission with a general idea of responsibility for the world.

**2** "Thus will I prove myself great and holy and make myself known to many nations; they shall know that I am the Lord." (Ezekiel 38:23)  
"Therefore, Lord, I will praise thee among the nations and sing psalms to thy name." (Psalm 18:49 and Romans 15:9)

**We recognize and declare:**

The first and supreme goal of mission is **glorification** of the name of the one **God** throughout the entire world and the proclamation of the lordship of Jesus Christ, His Son.

**We therefore oppose** the assertion that mission today is no longer so concerned with the disclosure of God as with the manifestation of a new man and the extension of a new humanity into all social realms. **Humanization** is not the primary goal of mission. It is rather a product of our new birth through God's saving activity in Christ within us, or an indirect result of the Christian proclamation in its power to perform a leavening activity in the course of world history.

A one-sided outreach of missionary interest toward man and his society leads to atheism.

**3** "There is no salvation in anyone else at all, for there is no other name under heaven granted to men, by which we may receive salvation." (Acts 4:12)

**We recognize and declare:**

Jesus Christ our Saviour, true God and true man, as the Bible proclaims Him in His personal mystery and His saving work, is the basis, content, and authority of our mission. It is the goal of this mission to make known to all people in all walks of life the gift of His salvation.

We therefore challenge all non-christians,

who belong to God on the basis of creation, to believe in Him and to be baptized in His name, for in Him alone is eternal salvation promised to them.

**We therefore oppose** the false teaching (which is circulated in the ecumenical movement since the Third General Assembly of the World Council of Churches in New Delhi) that Christ Himself is anonymously so evident in world religions, historical changes, and revolutions that man can encounter Him and find salvation in Him without the direct news of the gospel.

We likewise reject the unbiblical limitation of the person and work of Jesus to His humanity and ethical example. In such an idea the uniqueness of Christ and the gospel is abandoned in favor of a humanitarian principle which others might also find in other religions and ideologies.

**4** "God loved the world so much that He gave His only Son, that everyone who has faith in Him may not die but have eternal life." (John 3:16)  
"In Christ's name, we implore you, be reconciled to God!" (2 Corinthians 5:20)

**We recognize and declare:**

**Mission is the witness and presentation of eternal salvation** performed in the name of Jesus Christ by His Church and fully authorized messengers by means of preaching, the sacraments, and service. This salvation is due to the sacrificial crucifixion of Jesus Christ, which occurred once for all and for all mankind.

The appropriation of this salvation to individuals takes place first, however, through proclamation which calls for decision and through baptism which places the believer in the service of love. Just as belief leads through repentance and baptism to eternal life, so unbelief leads through its rejection of the offer of salvation to damnation.

**We therefore oppose** the universalistic idea that in the crucifixion and resurrection of Jesus Christ all men of all times are already born again and already have peace with Him, irrespective of their knowledge of the historical saving activity of God or belief in it. Through such a misconception the evangelizing commission loses both its full, authoritative power and its urgency. Unconverted men are thereby lulled into a fateful sense of security about their eternal destiny.

**5** "But you are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for His own, to proclaim the triumphs of Him who has called you out of darkness into His marvellous light." (1 Peter 2:9)

"Adapt yourselves no longer to the pattern of this present world." (Romans 12:2)

**We recognize and declare:**

The primary visible task of mission is to call out the **messianic, saved community** from among all people.

Missionary proclamation should lead everywhere to the establishment of the Church of Jesus Christ, which exhibits a new, defined reality as salt and light in its social environment.

Through the gospel and the sacraments, the Holy Spirit gives the members of the congregation a new life and an eternal, spiritual fellowship with each other and with God, Who is real and present with them. It is the task of the congregation through its witness to move the lost — especially those who live outside its community — to a saving membership in the body of Christ. Only by being this new kind of fellowship does the Church present the gospel convincingly.

**We therefore oppose** the view that the Church, as the fellowship of Jesus, is simply a part of the world. The contrast between the Church and the world is not merely a distinction in function and in knowledge of salvation; rather, it is an essential difference in nature. We deny that the Church has no advantage over the world except the knowledge of the alleged future salvation of all men.

We further oppose the one-sided emphasis on salvation which stresses only this world, according to which the Church and the world together share in a future, purely social, reconciliation of all mankind. That would lead to the self-dissolution of the Church.

**6** "Remember then your former condition: . . . you were at that time separate from Christ, strangers to the community of Israel, outside God's covenants and the promise that goes with them. Your world was a world without hope and without God." (Ephesians 2:11-12)

**We recognize and declare:**

The offer of salvation in Christ is directed without exception to all men who are not yet bound to Him in conscious faith. The adherents to the non-christian religions and world views can receive this salvation only through participation in faith. They must let themselves be freed from their former ties and false hopes in order to be admitted by belief and baptism into the body of Christ. Israel, too, will find salvation in turning to Jesus Christ.

**We therefore reject** the false teaching that the non-christian religions and world views are also ways of salvation similar to belief in Christ.

We refute the idea that "Christian presence" among the adherents to the world religions and a give-and-take dialogue with them are substitutes for a proclamation of the gospel which aims at conversion. Such dialogues establish good points of contact for missionary communication.



We also refute the claim that the borrowing of Christian ideas, hopes, and social procedures — even if they are separated from their exclusive relationship to the person of Jesus — can make the world religions and ideologies substitutes for the Church of Jesus Christ. In reality they give them a syncretistic and therefore anti-christian direction.

**7** "And this gospel of the Kingdom will be proclaimed throughout the earth as a testimony to all nations; and then the end will come." (Matthew 24:14)

**We recognize and declare:**

The Christian world mission is the decisive, continuous saving activity of God among men between the time of the resurrection and second coming of Jesus Christ. Through the proclamation of the gospel, new nations and people will progressively be called to decision for or against Christ.

When all people have heard the witness about Him and have given their answer to it, the conflict between the Church of Jesus and the world, led by the Antichrist, will reach its climax. Then Christ Himself will return and break into time, disarming the demonic power of Satan and establishing His own visible, boundless messianic kingdom.

**We refute** the unfounded idea that the eschatological expectation of the New Testament has been falsified by Christ's delay in returning and is therefore to be given up.

We refuse at the same time the enthusiastic and utopian ideology that either under the influence of the gospel or by the anonymous working of Christ in history, all of mankind is already moving toward a position of general peace and justice and will finally — before the return of Christ — be united under Him in a great world fellowship.

We refute the identification of messianic salvation with progress, development, and social change. The fatal consequence of this is that efforts to aid development and revolutionary involvement in the places of tension in society are seen as the contemporary forms of Christian mission. But such an identification would be a self-deliverance to the utopian movements of our time in the direction of their ultimate destination.

**We do, however, affirm** the determined advocacy of justice and peace by all churches, and we affirm that "assistance in development" is a timely realization of the divine demand for mercy and justice as well as of the command of Jesus: "Love thy neighbor."

We see therein an important accompaniment and verification of mission. We also affirm the humanizing results of conversion as signs of the coming messianic peace.

We stress, however, that unlike the eternally valid reconciliation with God through faith in the gospel, all of our social achievements and partial successes in politics are bound by the eschatological "Not yet" of the coming kingdom and the not yet annihilated power of sin, death, and the devil, who still is the "prince of this world."

This establishes the priorities of our missionary service and causes us to extend ourselves in the expectation of Him, Who promises, "Behold! I make all things new." (Rev. 21:5 RSV)

**OUR GERMAN BRETHREN HAVE SPOKEN!**

**Note:** If you will stand with our German brethren and declare your position on these crucial issues, please fill in and mail the following statement.  
Let us stand together, and stand fast! (ED.)

# O.B.C.

is a good place  
to meet



By SHARON McVETY

Sharon is the 1971 Yearbook editor.

We invited her to share a page in the Recorder.

Here is her response.

**Was** I ever scared last September! What in the world would O.B.C. be like? Would I like my roommates? Homesick — would I get homesick? Sure, God wanted me at O.B.C., but . . . how would everything work out?

I arrived. Orientation Week was busy—really busy. Chapels, tests, registration, a reception, a banquet, and a picnic whizzed by. There were so many faces that had to be connected with names and personalities. Sometimes the time seemed to pass so slowly. At least I liked my room and what I knew about my roommates.

Studies began the second week. That is, we bought our books. The weekend brought a retreat. What a time! Faculty members played baseball. Students did all kinds of weird things like walking on cans and making mummies from humans. Skits involved the faculty as well as students.



Dr. Vergil Gerber, Executive Director  
Evangelical Missions Information Service  
Box 794, Wheaton, Illinois 60187

Dear Dr. Gerber:

I have read the Frankfurt Declaration with deep appreciation and wish to go on record as favoring the scriptural position on mission taken by our German brethren. I join with hundreds of others in conveying to them my wholehearted commendation.

Signed .....

Church and/or organization .....

Title/position .....

Address .....

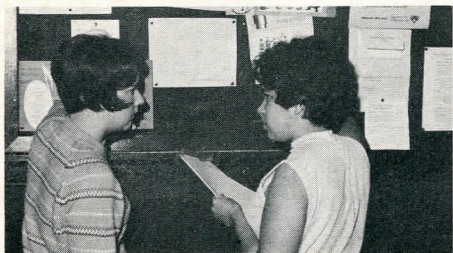
Additional signatures from our organization are attached.





You really should have heard Mr. Gast, "the bird", singing away, while perched in "the tree", who was Bob Davis, Student Council President.

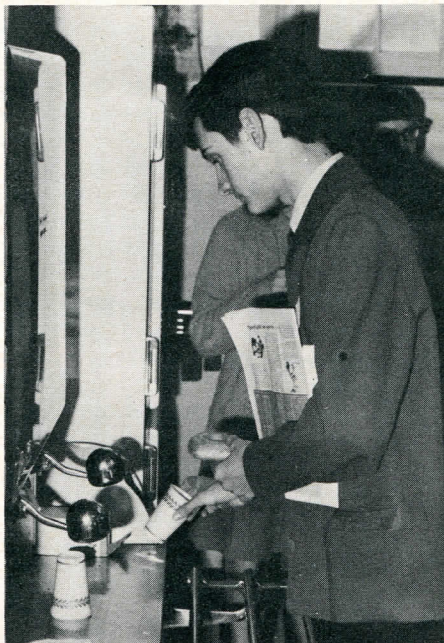
Back at school again, I began to find all kinds of new things. Any O.B.C. student should train himself to watch the bulletin boards. Everything can be found there — even lists of which books to buy.



If you are normal, the lunch line will attract you. I found the food to be very good. It was something new for me to wait in line for every meal.

For a long time I have thought of watching a little TV in my spare time. Strangely, I have not watched the school's TV once. Perhaps if it was in my dorm I might.

My mailbox is very important. Every day I look forward to opening No. 252 and seeing if anything is inside. Perhaps my mailbox is one great big reason why I have not been homesick.



Our chapel is unique. The seats have little tables attached to them. In one moment the chapel can be transformed into a classroom.

Imagine being able to have chocolate milk at every meal! I love chocolate milk. For a little while I did not get any though — because I had no idea of how to work the milk machine. It must be easier to milk a cow! Then some kind person told me to lift up the metal handle. Now I thoroughly enjoy my chocolate milk.

Time goes by so quickly. Right now I cannot believe my first year will soon be over. So many events make up a year.

Washing your hair on a retreat can be quite an experience. No, we do not have that kind of sink in the O.B.C. dorms.

Twice this year the Red Cross came, and we had the opportunity of giving blood. Many of the students said giving blood was not as bad as they thought it would be.



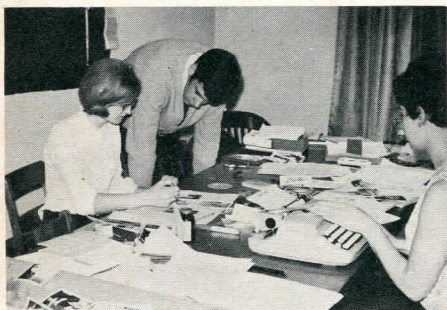


Besides having moments of opportunity, there are times of frustration. Having your books all over the floor when no one is around is quite a bit better than when the halls are crowded.

Swimmers are welcome at O.B.C. Within a three minute walk of the College there is a gym and a swimming pool.

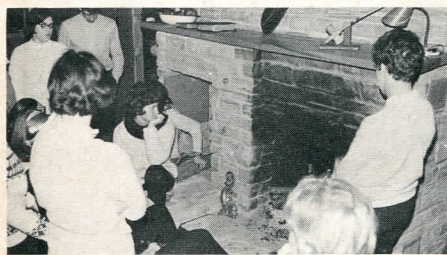
Don't forget — we also study! In Christian Education, for example, we learn to look for needs, aims and goals. The Bible is the most important textbook in the world. I cannot get over how much I need to learn.

Seniors are very capable of changing into Hillbillies. We all found this out at a party held right in our cafeteria.



Extra activities like yearbook work fascinate some. Writers can use their talents for the newspaper. Then there are Student Council offices, class executives, various committees and sports.

The time is going. In a little while the present seniors will have graduated. God planned our past; He knows what is happening to us now; and He will show us what to do next.



Am I ever glad God sent me to O.B.C.! As far as I know He wants me back here next September. Am I ever glad!

Welcome back, Sharon, and all your peers, as they join you in another or a new year at O.B.C. (ED.)

## Science Discovers Missing Day . . .

The following is worth repeating. It first appeared in THE EVENING WORLD, published in Spencer, Indiana.

"Did you know that the space program is busy proving that what has been called 'myth' in the Bible is true?" Mr. Harold Hill, president of the Curtis Engine Company in Baltimore, Md., and a consultant in the space program, related the following development:

'I think one of the most amazing things that God has for us today happened recently to our astronauts and space scientists at Green Belt, Maryland. They were checking the position of the sun, moon, and the planets out in space where they would be 100 years and 1,000 years from now. We have to know this so we don't send a satellite up and have it bump into something later on in its orbits. We have to lay out the orbit in terms of the life of the satellite, and where the planets will be so the whole thing will not bog down! They ran the computer measurement back and forth over centuries and it came to a halt. The computer stopped and put up a red signal, which meant that there was something wrong either with the info fed into it or with the results as compared to the standards. They called in the service department to check it out and they said, 'It's perfect.' The IBM head of operations said, 'What's wrong?' 'Well, we have found there is a day missing in space in elapsed time.' They scratched their heads and tore their hair. There was no answer!

'One religious fellow on the team said, 'You know, one time I was in Sunday School and they talked about the sun standing still.' They didn't have any answer so they said, 'Show us.' So he got a Bible and went back to the book of Joshua where they found a pretty ridiculous statement for anybody who has 'common sense.' There they found the Lord saying to Joshua, 'Fear them not. I have delivered them into thy hand; there shall not a man of them stand before thee.' (Joshua 10:12-14) Joshua was concerned because he was surrounded by the enemy and if darkness fell they would overpower them. So Joshua asked the Lord to make the sun stand still! That's right! 'The sun stood still and the moon stayed . . . and hastened not to go down about a whole day.' The space men said, 'There is the missing day!' Well they checked the computers going back into the time it was written and found it was close but not close enough! The elapsed time that was missing back in Joshua's day was 23 hours and 20 minutes — not a whole day. They read the Bible and there it said 'about (approximately) a day!'

'These little words in the BIBLE ARE

IMPORTANT. But they were still in trouble because if you cannot account for 40 minutes you'll be in trouble 1,000 years from now. Forty minutes had to be found because it can be multiplied many times over in orbits. Well, this religious fellow also remembered somewhere in the Bible where it said the sun went backwards. The space men told him he was out of his mind.

'But they got out the Book, and read these words in II Kings, Ch. 20:8-10: Hezekiah, on his death-bed, was visited by the prophet Isaiah, who told him that he was not going to die. Hezekiah did not believe him and asked for a sign as proof. Isaiah said, 'Do you want the sun to go ahead ten degrees?' Hezekiah said, 'It's nothing for the sun to go ahead ten degrees, but let the shadow return ten degrees BACKWARD!' Ten degrees is exactly 40 minutes! Twenty-three hours and 20 minutes in Joshua, plus 40 minutes in II Kings make the missing 24 hours the space travelers had to log in the log-book as being the missing day in the universe! Isn't that amazing?'"

## Let's Protest!

Who has not been plagued and distressed by thoughtless and careless smokers! Apart from the health hazard, it is a smelly, discomforting habit. And the non-smoker receives no consideration whatever.

On planes, buses, trains; in restaurants, hotels; at weddings and social functions — there seems to be no place to hide from the ubiquitous weed that "smokes people".

The incomparable Don Loney was once speaking to a group of young people who were defending their "right" to smoke.

"But you don't smoke cigarettes" said Don to a pert teenager.

"Oh yes I do," she smirked.

"Oh no you don't," riposted Don. "It smokes you. You are only the sucker!" The point goes home!

In the attempt to clean up pollution, why can't something be done here?

Smoking is not only a habit to be deplored, a health hazard to be shunned, and a plague that non-smokers should be protected against. It is also, as King James I wrote in his 1604 old English

## Counterblast to Tobacco

"A custom lothesome to the eye, hateful to the nose, harmful to the brain, dangerous to the Lungs, and in the black, stinking fumes thereof, nearest resembling the horrible Stigian smoke of the pit that is bottomless."

Three and a half centuries ago, King James condemned the use of tobacco. While he did not have the scientific basis (or jargon) for his statement, he had the nub of the matter.

Continued on Page 8



This Editor long ago became exasperated with thoughtless smokers, who used to "light up" in my car, without permission or thoughtfulness.

To offset this disregard for my comfort, I had some cards printed, and I keep one in full view on the dashboard.

**YOU MAY SING OR PRAY  
IN THIS CAR,  
BUT PLEASE DO NOT  
SMOKE OR SWEAR.**

It has proved effective — and has also opened the way to witness.

If you would like one of these cards for your car, just drop a note to me and I'll send it along.

Perhaps it's about time we did some protesting!

*The following poem was written after the O.B.C. Chorale visited Cornwall during the 1970 tour.*

*Mrs. Davison was deeply moved by the service, as were many others, and set her feelings on paper. Mr. Warren Adams, director of the Chorale shares it with the readers of the Recorder. (ED)*

### These Contradictions

Father, I ask that You  
Make me willing  
To be abnormal,  
As a Christian, that is.  
It's more comfortable  
Being square,  
I fit the niches better  
That way.

But when I think of Christ,  
I see how different He was —  
Conforming to the world around,  
Only when it served the purpose  
For which He came;  
Ever and always free  
To do His Father's will.

It is painfully discomfoting  
To measure my life beside His.  
I come and go  
Much like my neighbour,  
Only better;  
Defending my rights,  
But not much concerned  
About theirs;  
Busy collecting stuff —  
Building and planning,  
As though we were forever;  
Possessing the Pearl of Great Price,  
But wearing it like jewelry,  
Not sharing it as investment.

Too well have I adjusted  
To these contradictions;  
Satisfied to be called Christian,  
Yet undisturbed because  
My life belies the name.

Father, I know this is wrong,  
Forgive,  
And show me each time  
I fail to reveal Jesus Christ  
By the way I live.

Erma Davison  
May/70

### Gospel Team in the North

The first O.B.C. Gospel Team toured Northern Ontario for six weeks this summer. As we go to press, they are still on the road, reporting blessing and interest wherever they go. We will carry a report of their travels in our next issue.



O.B.C. Gospel Team; L. to R. Sharon Markham, Steve Filyer, (Mrs.) Wendy Carter, Gary Carter, Lynn Whitlock, Laurie Barber.

### Golden Calf Stand Found?

TEL AVIV (Reuters)

A monumental platform which may have supported the golden calf which the Bible says King Jeroboam set up nearly 3,000 years ago has been unearthed at Dan in northern Israel.

King Jeroboam founded the breakaway kingdom of Israel or Samaria around 930 BC after rebelling against Solomon's son, the king of Judea, and apparently intended Dan to serve as a counterweight to the temple worship in Jerusalem.

The platform is about 59 feet across and almost square.

(From The Telegram, Toronto, July 9/70)

### Coming College Events

- |                      |  |
|----------------------|--|
| Sept. 11             | Welcome Banquet for Freshmen   |
| Sept. 15, 10:00 a.m. | Convocation<br>Speaker: Dr. M. Di Gangi, B.M.M.F.                    |
| Sept. 17-20          | Spiritual Conference and College Retreat<br>Speaker: Dr. M. Di Gangi |
| Oct. 3               | Parents' Day   |
| Nov. 3               | Prayer Day   |



Mr. W. Wallace

### Congratulations!

During his sabbatical, Mr. Wallace, Chairman of the Missions Department has been studying at Wheaton College.

It was a successful venture, and we congratulate him on his successful studies in Theology, Greek, Anthropology and Communications. He has been awarded an M.A. degree with a major in Missions.

Our sincere congratulations.

### With New Postal Rates Your Help is Needed

Our mailing rates have increased alarmingly and we are seeking to stabilize the costs to the College.

You can help.

We pay for every piece of literature returned, which means almost double postage paid to no avail.

We have no resource but to delete the name when the address is incorrect, incomplete, or the party has moved. Please be sure that we have your right address, or if you move, send us the new one. YOU CAN SECURE FREE CHANGE OF ADDRESS CARDS AT THE POST OFFICE TO FACILITATE THIS CHANGE.

We don't want to lose a single friend of the College, and we would appreciate your help in stabilizing our mailing list.

If you get more than one piece of literature to the same address, or there is some other discrepancy, please notify us. It takes several weeks for corrections to follow through, so we ask for your patience as well.

### Attention Pastors!

The College has men (and women) available for supply preaching, conferences (Missions, Bible, Christian Education), rallies and other Church and Church related functions.



Write to the men personally, or contact the Director of Development. Don't leave your request until it is too late.

Here is a list of faculty men and women and their "specialty".

Dr. Stewart L. Boehmer, Bible Ministry & Conferences

Dr. William R. Foster, Bible Ministry

Mr. Warren E. Adams, Music

Mr. David A. Bell, Christian Education

Rev. Gordon W. Dorey, Bible Ministry

Rev. Robert C. Duez, Bible Ministry

Miss Nancy A. Eby, Music

Rev. Kermit A. Ecklebarger, Bible Ministry

Mr. J. David Gast, Music

Rev. John Honeyman, Bible Ministry

Mr. Richard F. Houts, Christian Education

Rev. Donald A. Leggett, Bible Ministry

Rev. M. Murray Macleod, Bible Ministry & Missions

Dr. Roy R. Matheson, Bible Ministry

Rev. Douglas C. Percy, Missions & Conferences

Miss Lillian M. Scobie, Christian Education

Rev. Edward L. Simmonds, Bible Ministry

Mrs. Mary L. Stam, Missions

Rev. Glenn C. Taylor, Bible Ministry & Counselling

Rev. Charles A. Tipp, Missions, Bible Ministry

Rev. William J. Wallace, Missions

Rev. B. Gordon Wright, Bible Ministry

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## Hear the O.B.C. Chorale

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October 18

P.M. Bradford Presbyterian Church,  
Bradford, Ont.

November 1

A.M. Northminster Baptist Church,  
Downsview.

P.M. Yorkminster Park (Toronto),  
Convention Baptist Rally.

November 15

P.M. Waverley Road Baptist Church,  
Toronto.

November 29

P.M. North Broadway Baptist Church,  
Tillsonburg, Ont.

December 6

Afternoon London Christmas Concert,  
Centennial Hall.

December 11

8:00 P.M. Hamilton Christmas Concert,  
Philpott Memorial Church.

December 12

8:00 P.M. Toronto Christmas Concert,  
Peoples Church.

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## And the Ensemble Too!

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November 1

A.M. Newtonbrook Baptist Church

P.M. Yorkminster Park Baptist  
Church.

November 15

P.M. Downsview Baptist Church

November 22

P.M. Willowdale Baptist Church

December 6

Afternoon London Christmas Concert,  
Centennial Hall.

December 11

8:00 P.M. Hamilton Christmas Concert,  
Philpott Memorial Church.

December 12

8:00 P.M. Toronto Christmas Concert,  
Peoples Church.

## Parents! A SPECIAL COLLEGE DAY FOR YOU.

You should be receiving a special invitation in the mail for

**Parents' Day, October 3, 1970**

10:00 a.m. — 8:00 p.m.

We want you to share a day with us, and with your young people. You are welcome if they are students now, or are prospective students. Hold the date. And plan to attend. Please notify Mr. Percy at the College if you can come.

Special Programme for you!

Free coffee, donuts, and lunch.

Come and see us as we are!



*Dr. & Mrs. Boehmer chat with some young people on Parents' Day.*



*Mr. Leggett and some Parents' Day visitors.*



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## O.B.C. Plays Host

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During the early summer the College was host to several organizations. It was a joy to share our facilities and to fellowship with these "of like precious faith."

### ASSOCIATION OF CANADIAN BIBLE COLLEGES

From May 19th to the 21st, representatives of Bible Colleges in Canada met for fellowship and sharing of mutual problems and ministries.

#### Colleges represented were:

Alberta Bible Institute  
Berean Bible College  
Bethany Bible Institute  
Bethel Bible School  
Briercrest Bible Institute  
Canadian Bible College  
Canadian Nazarene College  
Central Baptist Seminary  
Elim Bible School  
Eastern Pentecostal Bible College  
Evangelical Teacher Training Association  
Foothills Bible Institute  
Full Gospel Bible Institute  
Great Lakes Christian College  
Hillcrest Christian College  
Mennonite Brethren Bible Institute  
North American Baptist College  
Northwest Bible College  
Ontario Bible College  
Prairie Bible Institute  
Western Pentecostal Bible College  
Winkler Bible Institute  
Winnipeg Bible College

Dr. F. Peters, President of Waterloo Lutheran University was the guest speaker. His messages were as from one educationist to his fellows. He spoke as a trained and registered psychologist, on the peculiar problems in education today. But more, he spoke as a Christian, a Bible teacher and pastor, which are all parts of the complex ministry of this outstanding evangelical.

His "Clinical Methods in Bible College Teaching;" "The Teacher as Counsellor;" and "Understanding the Student We Teach;" was the three pronged approach he used for those so deeply involved in Christian Education.

Other workshops and papers covered many facets of Bible College training.

During the business session, Dr. K. G. Hanna of Winnipeg Bible College was re-elected as president of A.C.B.C.

We are glad to stand shoulder to shoulder (and heart to heart) with our sister institutions, in this great task of training harvesters for the harvest fields of the world.

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## EVANGELICAL THEOLOGICAL SOCIETY OF CANADA

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May 19, 1970

The seventh annual meeting of E.T.S.C. met under the theme  
"Christian Unity."

The men who presented the papers were:

Rev. Charles A. Tipp of O.B.C. on:  
"An Evangelical View of Christian Unity"

Dr. Louis Praamsma of the Christian Reformed Church on:

"Calvin As An Ecumenical Figure."

Dr. K. G. Hanna, Winnipeg Bible College, on:

"The Shape of the 70's: Canadian Bible Colleges in the Next Decade."

Dr. F. C. Peters, Waterloo Lutheran University:

"Teaching As Involvement."

During the full day of sessions, the following men were voted into office:

President — Charles A. Tipp

Vice President — Berkeley Reynolds

Secretary — Denzill Raymer

Treasurer — Donald Leggett

The Evangelical Theological Society of Canada (the national branch of the International Society) seeks to present and maintain the evangelical theological position and the Christ centred Biblical teaching that is vital in an age of apostasy and liberalism.

We join with them most heartily in this declaration of faith and purpose.

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## New Benefits to U.S. Donors

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Revisions in the new U.S. 1969 tax law, increase your contribution allowance, in certain instances, from 30% to 50% of donor's adjusted gross income on gifts to educational institutions such as O.B.C.

There are also other investment-gift plans that offer both income and opportunity to contribute to the Lord's work. There are annuities, deposit gift agreements, and other means of helping the Lord's work. Booklets are available on request.

Donors who need receipts for U.S. income tax exemption, should send gifts through

D. M. Stearns Missionary Fund Inc.,  
147 West School House Lane,  
Philadelphia, Penna. 19144

Write us for any other information or literature desired.

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## A Letter To My Pastor

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(In English)  
by Eliot J. Carey

Any Sunday morning now you must be prepared to see me crack up, probably during the announcements. I used to be able to make it up to the Wednesday notices, but lately I've been having palpitations along about the Ladies' Tuesday Afternoon Social Improvement Session. So when you come to that one about the Friday Evening Youth Forum being an **upgraded program geared to the social requirements of our emergent student element**, be prepared to see me run babbling for the door.

I've been sagging steadily under all those high-powered terms you've been slinging around. Now that the church notices sound like the syllabus for a third-year psychology major, I'm afraid the end is near.

I suppose my background has something to do with it. I grew up in a church where everybody spoke English. We didn't even have a Christian Education department. All we had was a Sunday School. As I recall, there were about three hundred more kids in it than there are now, but no doubt that's beside the point.

The man who ran it was just a superintendent, but he was a great guy, who gave prizes for perfect attendance and being on time. Looking back on it, I admit it was pretty gauche, especially now that we have a dynamic Christian Education Director who **motivates the student body in the development of behaviour patterns involving consistent presson arrival**. But the old system worked (communicated, if you'd rather).

I suppose an Old Testament Bible study by any other name should be as sweet, but I can't seem to work up much steam over the **in-depth analyses and comprehensive surveys of the pre-exilic writings** that we've been having lately.

Could you tell me, please, Pastor — in fairly simple English — why everybody has gone on this sophistication binge? I can understand the bishop wanting to be unintelligible, but I can't converse with the Ladies' Frantic Endeavor secretary anymore. Has something happened to the gospel? It used to be so simple. Why is it suddenly wrapped up in seven-syllable words?

I was talking with a man who visited the church recently. He was feeling discouraged and thought maybe somebody could help him. Well, as you know, all our personal workers were upgraded to counsellors recently, so he was assigned to a senior counsellor.



This staff member analyzed the man's depressive tendencies and personality conflicts, and tailored a study course geared to his need for emotional therapy. The fellow attended a complete series of your very fine syllogistic presentations, experiential theses, definitions of the Christian ethic, and defenses of the oral premises of Scripture as related to a decadent society. But somehow it didn't take. Eventually he staggered away, convinced that it was easier just to stay a sinner.

I know it's all the rage in ministerial circles just now, and I know you do it to keep up with things, but don't you think we could go back to the old ways just a teensy bit?

When it comes time for a young couple to get married nowadays, are they invited to the pastor's house for a chat, as we were? No. They're scheduled for premarital counseling sessions, in the vestry. Do you give them a few tips on getting along together? No. You tutor them in making emo-

tional adjustments, resolving personality conflicts, and the necessity of creating a domestic environment that is conducive to the development of satisfactory interpersonal relationships. No wonder the kids are getting married at City Hall.

I get nostalgic for some of the quaint old traditions. Like taking the collection, for example. I can't remember when we last did that. Oh, I appreciate the opportunities we have for the expression of our stewardship, and I like the tax-deductible receipts, and the tips you give us on the relative merits of annuities and revocable trust agreements, but somehow they don't have the same feel about them as a collection.

Another thing I miss, by the way, is the choir leader. I just can't seem to adjust to his displacement by the minister of music. I appreciate that the Christian faith and ethic should be integrated into the total worship program through the contemporary presentation of chorale and instrumental

arrangements, but my tongue is just hanging out for a hymn sing.

And couldn't we have a guest soloist now and again? We haven't had one for ages. They've all been shoved aside by accomplished vocalists who gave us meaningful renditions of sacred compositions, and it's getting so I can't stand them.

Even the janitor is gone. And he was such a nice fellow. But we needed a maintenance supervisor, so the poor guy had to go.

Well, I thought I should unload this to you, Pastor, so you'll understand if I run into difficulty on Sunday morning. I'm afraid one more discourse on the motivational aspect of parental disciplines and responsibilities will just about do it.

If you see me clutch my throat and head for the door, you'll know I'm on my way to find a church where they will speak English.

(reprinted from "The John Milton Magazine" and the "Newsletter," Canadian Anglican Evangelical Fellowship.)

## SUMMER COLLEGE

June 1-12, 1970

"BACK TO THE BOOKS"

That's the way it was the first two weeks of June. A group of pastors and professors moved into the college to take advantage of our first summer school program.

Exclamations such as "Great! Tremendous! Terrific! Tops! Just what I needed!" may help you to grasp the sentiments of the men who came to study.

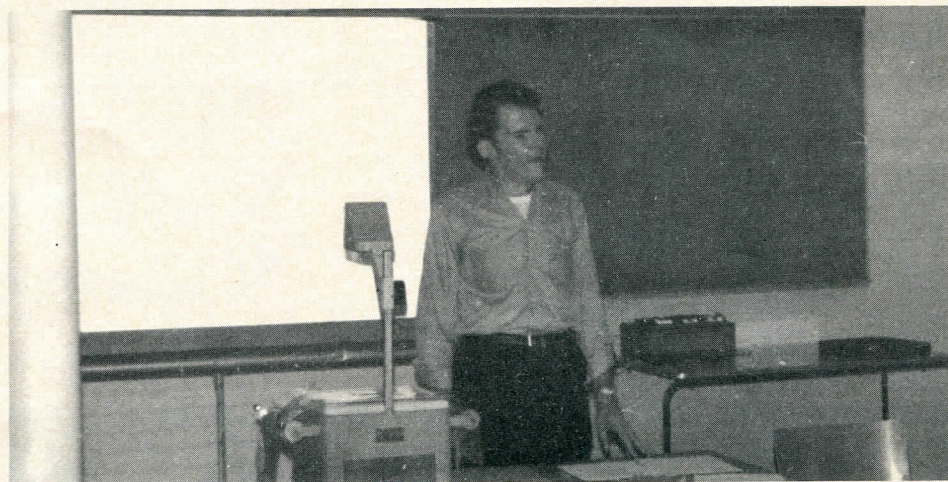
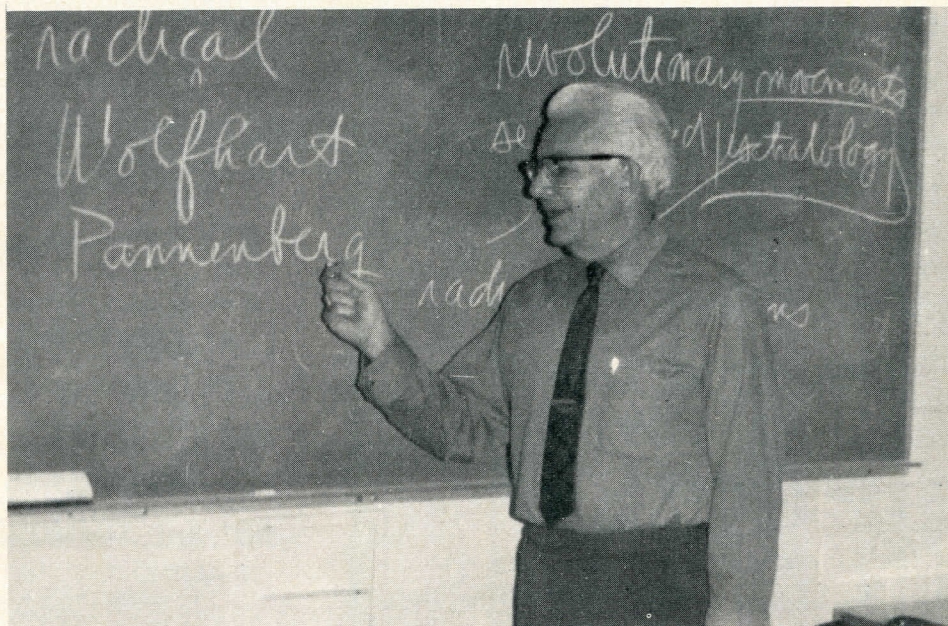
Dr. Vernon Grounds plunged deeply into his sparkling reservoir of knowledge to give the class a thorough taste of the contemporary theological scene. As his words rolled out he showed how contemporary theologians have used philosophies and some Biblical truths to arrive at their positions as radical, "God is dead", or "theology of hope" theologians.

Dr. Haddon Robinson pulled enough material from his studies and experiences to remind each one of the necessity for "reshaping our ministry." He gave a very clear picture of the characteristics of the people we serve and the communication processes in which we are engaged. The careful attention and preparation which are necessary to meet the needs of men within and without our churches were considered.

No one could take their courses without being challenged to the thrilling prospects of the ministry before us as evangelicals today.

All said, "If this is what summer school will be like next year, we'll be back." We trust they do come back, and that you will join them from June 7-18, 1971.

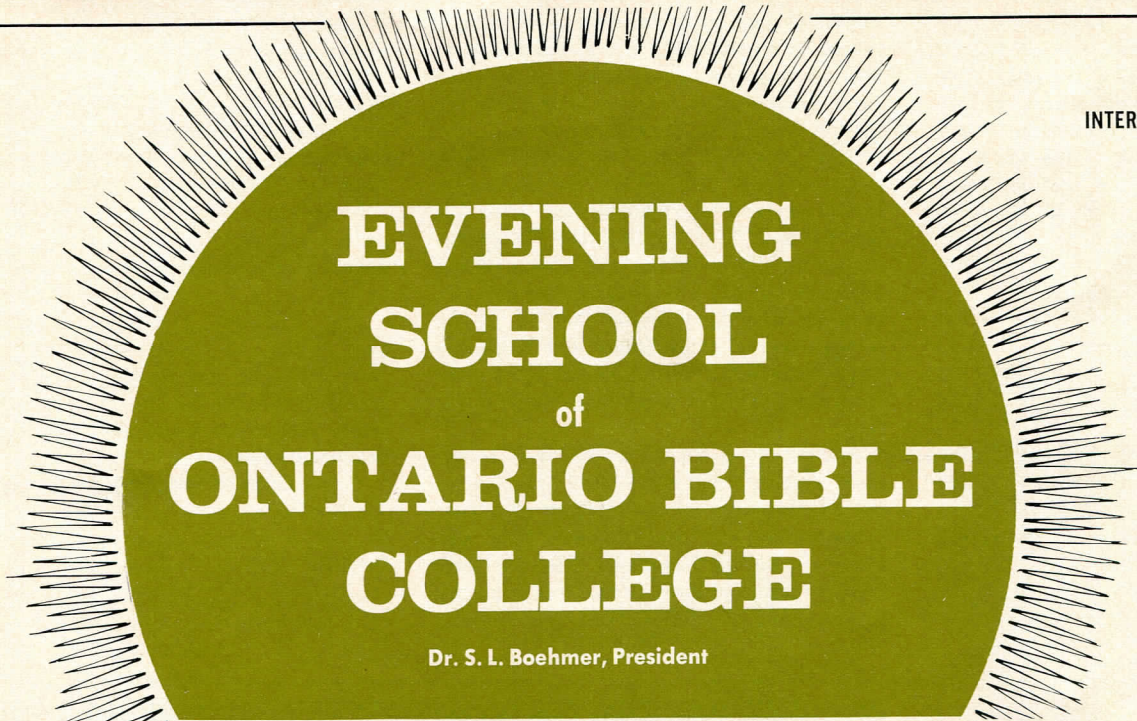
G. W. Dorey



Dr. Haddon Robinson



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“CONTINUING YOUR CHRISTIAN EDUCATION”

*Classes:*

**TUESDAY and THURSDAY,  
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SEPTEMBER to APRIL**

**COSTS:**

\$7.50 per subject per term  
or 4 subjects for two terms \$50.00

*Teachers:*

D. A. LEGGETT, B.A., B.D., Th.M.  
G. W. DOREY, B.Th., M.A.  
MR. R. F. HOUTS, B.S., B.D., M.R.E., B.Th.  
REV. MORRY WOROZYBT, B.A., B.R.E.  
REV. E. L. SIMMONDS, M.A., B.D.

CHAPEL  
EACH EVENING



**EXPLORING THE BIBLE,**



**BIBLE ANALYSIS,**



**OUR CHRISTIAN FAITH**



**CHRISTIAN EDUCATION**



**ADVANCED LEADERS' COURSE**

FOR FURTHER INFORMATION OR BROCHURE, WRITE:

**Director of Evening School  
16 Spadina Road, Toronto 179 or Phone 942-7167**





The following editorial is reproduced from Christianity Today, one of the outstanding evangelical magazines being published today. It is so well said, and so timely, that we have sought permission from Christianity Today to reproduce it here. It is the story of all Christian Colleges that must subsist without grants from government sources. Like all such schools, Ontario Bible College is dependent upon the interest, support and prayer help of Christian people. Perhaps this article will help you to appreciate the problems that confront us. (Ed.)

secular schools that are out to destroy the government or by Christian students who in their zeal for justice, honesty, and personal integrity sometimes say and do things that their elders cannot accept. We need to get solidly behind our Christian schools, supporting them with our money as well as with our prayers. If they are to survive and do a creditable job spiritually and academically, they need our help.

Reproduced by permission

**Thank you ....  
and God  
Bless you**

**Wanted:**

**Donors for Christian Colleges**

Christian colleges are experiencing financial stringency. They, as well as private secular institutions (including giants like Harvard, Yale, and Princeton), have been beset by constantly accelerating costs, the persistent inroads of inflation, declining government aid, and, more recently, increasing skepticism on the part of donors who are unhappy with student unrest and radicalism.

Christian colleges for the most part have not made headlines. Their students have not revolted, they have not seized or burned buildings, they do not have SDS chapters. Unfortunately, however, donors who are disenchanted with college radicalism do not always make this distinction. At a time when Christian colleges are desperately needed, it is likely that some will have to close their doors or at least operate on a shoestring basis until the public regains its confidence in higher educational institutions.

Even Christian colleges solidly committed to biblical revelation are going through times of severe testing. They are having to take a hard, fresh look at parietal rules, educational processes, racism, social action, and traditional fundamentalist taboos. Not all they have endorsed in bygone years can be supported biblically; yet when even minor changes are made, they sometimes pay a heavy price in the loss of support. Idealistic students tend to feel that even in marginal matters, honesty requires immediate change, and that the attitude toward supporters of the college must be: let the chips fall where they may. This shortsightedness not only embarrasses administrations; it also produces unbalanced budgets.

If Christians cop out on their support of Christian colleges and the colleges find they must close their doors, then higher education will be left in the hands of secularists. This is too high a price for Christians to pay, no matter how great their pique over what they feel is atrocious behavior either by determined minorities in

**THINK AGAIN**

*DID YOU EVER THINK THAT YOU WERE DOING MORE THAN YOUR SHARE OF THE WORK? OR THAT THERE WERE TOO FEW HELPING OUT? PERHAPS THIS WILL GIVE YOU A CHUCKLE AS YOU REALIZE THAT FALLACY OF SOME STATISTICS. OR THE WEAKNESS OF YOUR ARGUMENT!*

**Here's What's Wrong**

POPULATION OF THE U.S.A. ....	200,000,000
People 60 years of age or older .....	62,000,000
BALANCE LEFT TO DO THE WORK .....	138,000,000
People 21 years of age or younger .....	64,000,000
BALANCE LEFT TO DO THE WORK .....	74,000,000
People working for the government .....	29,000,000
BALANCE LEFT TO DO THE WORK .....	45,000,000
People in the Armed Forces .....	15,000,000
BALANCE LEFT TO DO THE WORK .....	30,000,000
People in State and City government .....	14,800,000
BALANCE LEFT TO DO THE WORK .....	15,200,000
People in hospitals, asylums, rest homes .....	1,126,000
BALANCE LEFT TO DO THE WORK .....	14,074,000
Bums and others who refuse to work .....	4,947,000
BALANCE LEFT TO DO THE WORK .....	9,100,000
People in jail .....	9,099,998
BALANCE LEFT TO DO THE WORK .....	2

**TWO! ONLY TWO! YOU AND ME! AND YOU'D BETTER GET ON THE BALL, BECAUSE I'M GETTING TIRED OF RUNNING THIS COUNTRY ALL ALONE!**

Some weeks ago, the President wrote to all those on our mailing list, out of the fullness and burden of his heart. He spoke quite frankly of the need of the Lord's work here at O.B.C. With his letter he sent a "faith promise" card, asking friends to prayerfully use it as a guide in supporting Ontario Bible College.

To date (and more are coming in each week) we have had 641 replies with the faith promise card enclosed, pledging a total of \$5,220. a month, or over \$62,000 a year. This is a wonderful response, and helps to lift an almost intolerable burden from the administration. We are sure that this will continue to come in, and as friends see how the Lord can use small but regular gifts, more will join their ranks.

Incidentally, the cards are represented this way:

- 128 pledged to send in \$1:00 a month
- 134 pledged to send in \$2:00 a month
- 128 pledged to send in \$5:00 a month
- 96 pledged to send in \$10:00 a month
- 102 pledged to send in \$25 to \$100 a month
- 53 promised to pray in the needs.

Who can say which is the greatest gift? Many give out of their little. Some give from their plenty. Others exercise the grace of prayer as their gift. And to each one of them, the Lord returns His own rich and full blessing, as they thus share in HIS work.

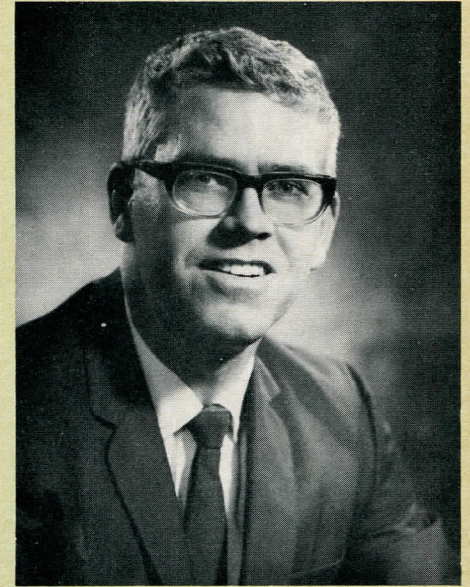
So we send to you all our sincere thanks in the name of the Lord. Such faithfulness will mean the ongoing and development of His work here.

**PRAY YE THEREFORE THE LORD OF THE HARVEST THAT HE WILL THRUST FORTH LABOURERS INTO HIS HARVEST.**





by DONALD A. LEGGETT\*



Thinking Christians are becoming increasingly concerned over the ramifications of the J. Keiller Mackay Report (*"Religious Information and Moral Development", the Report of the Committee on Religious Education in the Public Schools of the Province of Ontario, 1969*). No longer, it appears, will it be possible to leave religious instruction to the schools and to pretend that the schools are basically Christian in outlook.

Some Christians, who seem to adhere to the "neutrality" theory of public education, are now advocating voluntary after-hour classes for religious instruction.

We may welcome this suggestion as an evidence of a sincere attempt to cope with a very real problem affecting Christian parents. There are serious limitations, however, which I would like to develop. Scripture tells us that we are to love God with our heart, soul and mind. We are to bring every thought into captivity to Christ. (2 Cor. 10:5). Furthermore, Christians believe that with God is the fountain of life, and "in Thy light we see light" (Ps. 36:9). "The fear of the Lord is the beginning of knowledge." (Prov. 1:7).

In other words, Scripture is directive and normative for all of life which is lived either from the divine perspective or from a humanistic perspective.

The advocates of religious education in the schools, or of religious education after school, are working with an inadequate view of religion. They are limiting religious activities to the acts of prayer, worship, singing and Bible study.

These are undoubtedly foundational aspects of religion, but the Bible does not stop there. The Bible views man's relation to God as crucial for all of his life. If we are to eat and to drink to the glory of God, are we not to think and to learn to the glory of God?

Are we not to teach our children to see all of reality from the focus of God's Word? Biblical religion must not be seen merely as a subject to be taught along with all the others, as if the other disciplines could have meaning when divorced from God. Scripture teaches us to view God and His revelation to man, not as an appendage to real life, but centrally underlying all of life. God's revelation is to be

*Mr. Leggett teaches in the O.B.C. Biblical Studies Dept.*

taught diligently, spontaneously and comprehensively. "When sitting in your house, when walking by the way, when lying down and when rising up" (Deut. 6:7).

In other words, life in its totality is to be viewed from out of the Divine perspective.

Dr. D. L. Marsh, formerly president of Boston University, has said: "When we leave religion out of our education program, we practically announce that life can be explained without God, which is the same thing as saying either that God does not exist, or that He is of no consequence.

"The natural result is to rear a generation of practical atheists who live in an atmospheric pressure of secularism, and whose philosophy is crass materialism."<sup>1</sup>

Why do we educate our children? As Evangelicals we would do well to reflect on this question. Surely it is not merely to enable them to get a better job. Are we not then acting simply as worldlings, if such is our main motive?

Perhaps we educate them to make them good citizens, and to inculcate into them democratic values? Christians ought to be good citizens, but this can hardly be the purpose for education.

Why do we send our children to school? Do we believe in the perfectability of man through education? Is education the panacea for men? Or is God?

Do we have a philosophy of education similar to that presented by Dr. Frances Keppel, formerly Ass't Secretary for Education in the U.S. Department of Health, Education and Welfare, who wrote: "American education rests on two assumptions from which all else derives: the idea that man is potentially good. That this good

can be brought about by education."<sup>2</sup>

Are we trying to see in education the answer for man in his contemporary dilemma?

The answer should be clear. As Christian parents we desire to prepare our children for their real purpose of life, which is to know and to serve God.

According to Romans 1:25, sin may be defined as the worship and service of the creature rather than the Creator. Is worship something which men do only in Church? Isn't the deification of man taking place when we send our children from our Sunday Schools and churches (after having told them that God is the most important Person in all of life), to school where they learn about Music, Art, Science, History, Geography and Social Studies, as if God didn't matter?

Is Dr. Clark Pinnock being an alarmist when he says with regard to U.S. education: "Statist education is becoming a major threat to the Church in America. As it becomes increasingly secularist and humanistic, Christian parents will come to realize how impossible it is to raise children in the Christian faith, while throwing them to the wolves in their education."<sup>3</sup>

Right now I can hear someone saying: "How can education be a threat? Education is neutrally engaged in the pursuit of truth wherever it may be found. Surely schools are not favouring one religion over another. They are simply engaging in the transmission of objective and factual information."

The crux of this common objection is to be found in one's definition of religion. Education is avowedly engaged in teaching *values* and finding *meaning!* This is religion!



# Are Religious Education Classes an Alternative to Christian Day Schools?

Alfred N. Whitehead says: "The essence of education is that it is religious."<sup>4</sup> The Hall-Dennis report states: "We are probably struggling on to a new plateau of education, off the skill plateau to another which I shall call the value plateau. We shall become more concerned with the problems of finding *satisfaction in living*, with *the meaning of a life itself* and with *the values which we attach to existence*."<sup>5</sup> (Italics are mine.)

"Teaching is now being re-oriented to lead children in a type of activity directed toward the discovery of truth, the acquisition of meaning, and the understanding of relationships."<sup>6</sup> How anyone, in the light of such statements, can retain a concept of educational neutrality, I do not know.

Surely any curriculum reflects, an outlook on life by virtue of the selection of some content, rather than another, by virtue of selecting a particular interpretation of the chosen content, and in virtue of the uses of the acquired knowledge and skills.<sup>7</sup> For example, is science presented as the answer to all of life's problems, or as a gift from God, the use of which man is to pursue under God?

In literature, how are such activities as prayer and church-going presented? Are they endeavours of normal people or of abnormal? What philosophy of history is presented in the class room?

The question then, is not whether a world and life-view is involved in education, it is rather in what particular world and life-view our children are being indoctrinated. (The reader must surely agree that indoctrination takes place, either by saying or doing something, or by not saying and not doing something. If I wish to indoctrinate a child with the view that

belief in God is a matter of little consequence, one way would be to express this conviction openly to the child. A similarly effective way would be to ignore all reference to God in conversation with the child.)

Many more things could be said by way of answering the standard objections to the educational philosophy espoused in this article, with its concomitant of the establishment of Christian schools. The writer is not unaware of the arguments brought against this proposal from the point of view of isolationism, divisiveness in society, supposed academic inferiority, and the very real pragmatic problem of money. Perhaps this could be discussed at a later time.

In summation, I would agree with the critique of religious education classes in the schools. I fear however, that the suggestion of release — time classes suffers too much from the "Time magazine philosophy" of religion, that view that sees the importance of religion in terms of one page per issue.

The Gospel speaks to all of our existence. Our Biblical faith must permeate not just our way of worship, but our way of life. Biblical Christianity must not be divorced from the interests and concerns of daily life and thought. At this stage in Canadian culture, we need Christian day schools, so that what is taught in education may complement and not mitigate against that which we as Christian parents are seeking to do in the home.

We have seen the need for Christian Liberal Arts Colleges and Universities. Would it not be wiser, considering the crucial character of the early years of child development, to lay the foundations

for a Christian world and life view in those years? Do we really have any choice in the matter?

1. Frank E. Gaebelein, *Christian Education in a Democracy*, Oxford Press, 1951.
2. F. Keppel, *The Necessary Revolution in American Education*, Harper & Row, 1966.
3. C. Pinnock, *Set Forth Your Case*, Craig Press, 1968.
4. A. Whitehead, *The Aims of Education*, MacMillan, 1929.
5. *Living And Learning*, page 71.
6. *Halton County Board of Education News*, April 1969.
7. *The Christian Mind & A Curriculum*, an address by Donald Oppenel, given at the annual National Union of Christian Schools Convention, 1969.

*Editor's Note:* The foregoing article was reprinted from the Christian Vanguard. It opens up a vital question in modern education, and one that Christian parents are more and more concerned with. Mr. Leggett would like to hear from concerned and interested parents.

In the meantime, Ontario Bible College can help provide the Christian foundation needed for young people today. Some young people are encouraged to attend O.B.C. between High School and University. Others come from business or other educational communities, in order to find a solid foundation in a knowledge of the Word of God, and in preparation for a life of Christian witness and service. Parents and young people are urged to consider this means of Christian education that is available to all. Our College motto: "To Present Every Man Mature in Christ" is our goal and philosophy of education. Why not contact us today?



# Alumni News

Compiled by: Mrs. C. Van Duzen (T) Mrs. Mildred Murray (L)

## "Seniors Helping Juniors"

Mrs. Mary Louise Favourite is a 90 year old lady who thinks young. And to prove it, she has been the first to contribute, through the Rose Garden Village Foundation, to the training of young people in Christian Colleges. Ontario Bible College is honoured to be the recipient of this first gift.

Mrs. Favourite, a resident of Rose Garden Village, in Riverside, California, has seen in this foundation, an opportunity to extend her Christian influence beyond her own lifetime, and into the lives of young people.

"Seniors helping juniors." This motto of the Foundation expresses the burden of one man, that young people might be educated in a Christian atmosphere, and that those who are older in years might help to make this possible. Dr. Bert Turner, '35-'38, Founder of the Rose Garden Village Foundation, told us in a recent visit to the College, of his concern that young people come to view life from the perspective of God's will — for career, marriage, service. And he is convinced that a solid Christian education in a college, not only academically sound, but more important, Christ centred, is one of the greatest agents in cultivating this attitude.

Dr. Turner caught the vision of the importance of Christian colleges during his own years at O.B.C. (then T.B.C.). "In the depression years," he said, "it wasn't so easy to get the kind of education we all want, and want our young people to have." But the education he received at O.B.C., and the dividends it has paid in his life, have convinced him that he is right in stressing the importance of "Christian" education.

And being a practical man, he has translated his dream into reality.

To begin with, his own two daughters have proved his point. Both graduates of Westmount College in Santa Barbara, California, they have gone on to lives of service to the Lord. Gwen is married to a Christian professor at Annapolis Academy, and Patty, the younger of the two, will fill the demanding role of "minister's wife," helping her husband, soon to be ordained to the Presbyterian ministry.

Now, unwilling to let his influence end at home, Dr. Turner has founded the Rose Garden Village Foundation, to help other young people. Through this organization,



Mrs. Mary Louise Favourite (90 years young!) Director of Rose Garden Village fireside gatherings, presents to Dr. Bert Turner, Founder of the Rose Garden Foundation, a cheque for \$100 from the Foundation for the Ontario Bible College. This was the first donation made by the senior citizens who support the Foundation. It came to O.B.C.!

The presentation was made in front of the Rose Garden Village. The plaque seen was unveiled by Richard M. Nixon, 37th President of the United States. One of the buildings is a memorial to Mr. Nixon's mother.

he extends to Senior Citizens of the United States and Canada, the opportunity to share his vision. He is encouraging Christian seniors to help juniors — to extend their Godly influence into the lives of this and future generations.

The purpose of the Foundation is to encourage older Christian people to aid in a practical, financial way, smaller Christian colleges which are reputable and of high educational standards.

And because of his love for the school that gave him his vision O.B.C. heads his list. How we thank God for such men, who seeing the need, "show proof of their love." (M.W.)

## On the Home Front

□ The degree of Doctor of Divinity was conferred on REV. D. A. LOVEDAY '37, President of Central Baptist Seminary, Toronto, by Northwest Baptist Theological

College, Vancouver, B.C., at its 23rd Annual Graduation Exercises in mid April, 1970.

□ REV. STANLEY H. DESJARDINE '68 was ordained on April 8, 1970 at the Church of God in Hartford, Ontario, of which he is pastor.

□ MISS GERTRUDE SIMON, Reg.N., '40, Superintendent of Ingles House, Toronto, was honoured at a dinner held to commemorate her 25 years of service to the community and the diocese.

□ REV. VERNON TOZER '56-'58, B.A., B.D., is pastor of First Presbyterian Church, Pictou, N.S.

□ REV. & MRS. BLOIS CRAWFORD '41 (EDNA KENT '41) are in Gander, Newfoundland, where Mr. Crawford is pastor of the United Baptist Church.

□ MISS DOROTHY FRALEIGH, Reg.N., B.R.E. '70 is serving at Ingles House, Toronto, with the Diocese of the Anglican Church.

□ MISS SHIRLEY WARK '70 is serving in the A.E.F. office, Toronto.

□ MR. LAWRENCE MEAD, B.R.E. '70, is assistant pastor of the Baptist Church in Newcastle, N.B.

□ MR. RODNEY BARTLETT, B.R.E. '69, is in Inuvik, N.W.T. working as an apprentice engineer, aircraft maintenance with the Great Northern Airways. He fellowships with a small group of Christians there.

□ MR. DON PEAKE, B.R.E. '70, has accepted the pastorate of the Alliance Church (C. & M.A.) in Pembroke, Ont.

□ REV. ARNOLD McDONALD, B.R.E. '64, received the B.D. degree from Queen's Theological College, Kingston, on May 22, and on May 27 was ordained by the United



Church at the Montreal-Ottawa Conference at St. Anne de Bellevue, Que. MR. & MRS. McDONALD (HELEN SHANTZ, B.Th. '64) are on Twillingate Island, Nfld. where he is associate minister in the United Church.

□ REV. & MRS. GEORGE ANDERSON '34 (ISABEL MILLER '33) are in Lenore, Man., where Mr. Anderson is pastor of the Presbyterian Church.

□ REV. MURRAY RICHARDSON '52, pastor of the Baptist Church in Capreol, Ont., was ordained there on May 21.

□ MR. BILL MCNEILL '61 is pastor of the Presbyterian Church in Blenheim, Ont.

□ REV. & MRS. JOHN MCLEOD '32 (RETA PURDY '29-'30) are in Scarborough, Ont. Mr. McLeod is pastor of Temple Baptist Church, Toronto.

□ REV. & MRS. FRANK BYRNE, B.Th. '63 (JANE ARNO '63) are in Cheltenham, Ont., where he is pastor of the Baptist churches at Acton and Cheltenham.

□ REV. & MRS. JOHN COUTTS '56 (SALLY MUSSELL '56) are in Hamilton, Ont., where Mr. Coutts is pastor of Trinity Baptist Church.

□ MR. & MRS. WALTER TAIT, B.Th. '67 are in Sutton, Ont. where he is pastor of the Presbyterian Church. He graduated with a B.A. degree from Windsor University in June and commences studies at Knox College in September.

□ MISS LYNNE RANKINE, B.R.E. '69 is serving Parkdale Baptist Church, Toronto, as missionary of the W.M.S., Baptist Convention of Ontario & Quebec.

□ DR. ALBERT E. CRAMER, former Faculty (L.) '58-'61, recently became Professor of History at the Canadian Theological College, Regina, Sask.

□ REV. ROY HARWOOD, '63-'64, is residing in Carlisle, Ont., where he has 2 preaching places in his pastoral charge.

□ On July 4 REV. MURRAY L. HICKS, B.Th. '58, (Pastor of Grace Gospel Church, Niagara Falls, Ont., and past Alumni President) became the new A.G.C. President for this year. REV. WILLIAM SIFFT '48 previously served in this capacity.

□ MR. & MRS. DONALD PICKEL, B.Th. '68 (CAROL FISHER, '65-'68) are now appointees for service in South America with the E.U.S.A.

□ REV. & MRS. MILTON CRAIG '35 (MARGARET FLETCHER '42) are in Plymouth, Pa., where Mr. Craig is pastor of the First Christian Church.

□ REV. GRANT SLOSS '46 has recently been appointed District Superintendent of

the Missionary Church in Ontario.

□ REV. RICHARD QUIRING, B.Th. '66, is pastor of Winona Gospel Church, Winona, Ont. He was formerly assistant at Central Baptist Church, London, Ont., where he was ordained on May 14, 1970.

□ MR. MARVIN WARMAN, B.Th. '65 is the new Minister of Education and Youth at the Evangelical Free Church in Chico, California.

## On Furlough

□ MR. & MRS. DENNIS PAPE, (Elaine Harrison '48) from Brazil (E.U.S.A.).

□ MISS FERNE BLAIR '47 from Malaysia (O.M.F.)

□ MISS JAN SMALL '55 from Nigeria (S.I.M.)

□ MR. & MRS. PAUL MAXWELL '58-'59 from Colombia (E.U.S.A.)

□ MR. & MRS. A. MASON (LILIAN PERKINS '26-'27) from Argentina (N.T.M.U.) on an extended furlough.

□ REV. & MRS. ALBERT ERION '59 from Somalia Republic (S.I.M.)

□ MR. & MRS. WM. BALDWIN (MARION MILDON '60) on their first furlough from Athens, Greece (G.E.M.)

□ MR. & MRS. JIM MASON '56 from Lagos, Nigeria (S.I.M.)

□ REV. & MRS. JIM GREEN '44 (EDNA WALL '46) from Kingston, Jamaica (B.M.M.)

□ MR. & MRS. WM. ROGERS '49 from Ethiopia (S.I.M.)

□ MISS ELAINE ROSS, B.Th. '60 from Japan (B.W.M.)

□ MR. & MRS. TOM LEE (MAUREEN SMITH '61 E.C.) on their first furlough from New Guinea (W.B.T.)

□ MR. & MRS. DAVID FULLER '53 from the Philippines (O.M.F.)

□ MISS IDA PETERMAN '37 from Mexico (H.I.)

□ MR. & MRS. DON LUTES (FLORENCE) '51-'52 are on furlough from Angola (A.E.F.)

□ REV. & MRS. VICTOR VEARY '23 (FLORENCE WALKER '23) have returned from Paris, France (S.U.M.)

□ MISS BETH HUDDLESTON '59 and MISS ELEANOR BOYES '58 are on furlough from Quito, Ecuador (W.R.M.F.)

□ MISS IRIS CASTLE '52 in London, Ont., is home for a short summer furlough and will return this month to St. Lucia, W.I. (B.M.M.)

□ MISS RUTH LAMBSHEAD '50 from her ministry and witness at the Nsanje Hospital, Malawi, Africa (A.E.F.)

□ MISS ETHEL PARKER '48 came home from her teaching ministry in Brazil (U.F.M.) at the end of June.

□ REV. & MRS. LESLIE SHIEL '54 (STELLA GRUNDY '55) on their first furlough from Peru (R.B.M.U.)

## To the Field

□ MISS RUTH YOUNG '40 working in the Philippines (O.M.F.) has recently been transferred to Hokkaido, Japan.

□ MISS IRENE QUICK '48 has returned to her work in Natal, Africa (A.E.F.).

□ MISS MARY NICOLL '36-'38 returned to the Philippines in May (O.M.F.).

□ MR. & MRS. JOHN AUSTING (JUNE HARRINGTON, B.Th. '61) returned to Ukarumpa, New Guinea (W.B.T.) in June.

□ MISS AUDREY MAW '66 Sp. is in Nepal for her first term of service with B.M.M.F.

□ MR. & MRS. DAVID ASZBACH '63 (GRACE QUACKENBUSH '64) have returned for their second term with S.I.M. in Somali.

□ MISS RUTH PATRICK '54 returned to Jos, Nigeria (S.I.M.).

□ MR. & MRS. BRIAN BREWSTER '67 have returned to Kampala, Uganda, serving with the Brethren Assemblies.

□ MISS MARGARET SUTHERLAND, B.R.E. '69 in Quito, Ecuador, on her first term of service with W.R.M.F.

□ REV. & MRS. RUSSELL SELF '39 (ALICE GLEASON '46) are in Singapore, where Mr. Self is working with the United Bible Societies.

□ REV. & MRS. RONALD PATTERSON (PATRICIA HAMILTON '51) have returned to their work in Japan, with their churches in Mito and Katsuta cities.

□ MR. & MRS. RALPH HINES '35 have returned to Neta, Colombia (W.E.C.).

□ MISS JEANNE IBBOTSON, B.Th. '63 has returned to France (B.C.U.).

□ MR. & MRS. MARSHALL SOUTHARD (THELMA WILD '43) have returned to the Congo. Mr. Southard is teaching at the Ecole de Theologie.

□ MISS LILY MAJAK '59 is now in Dahomey, Africa (S.I.M.) after completing language study in Switzerland.

□ MISS VIOLA WALKER '35-'36 has returned to the Congo (U.F.M.).



# Alumni News

CONTINUED

□ MISS KAREN KEHOE, B.R.E. '63, returned to France (B.C.U.) after a 6-month furlough.

□ MISS GRACE KEMP '56 moved from Moundou to the capital of Fort Lamy, Chad, to teach English in their T.E.A.M. (S.U.M.) Evangelical High School.

□ MISS AUDREY LAWRENCE '56 to Moundou, Chad to teach with T.E.A.M. (S.U.M.) at the Palmview Boarding School.

□ MR. & MRS. ROBERT MORRIS, B.Th. '66 (PATRICIA CHAMBERS '64) to Mussoorie, India, for their first term of service with B.M.M.F., teaching at Woodstock School.

□ REV. & MRS. DON WEBSTER, B.Th. '57 (THELMA CUDNEY '57) are in Albertville, France, until May 1971, and will then go to the Ivory Coast, Africa (W.B.T.) to do new translation work; they were previously in Alaska.

## Marriages

□ MISS RAIJA LIPASTI '70 to MR. TOM DORRITY on June 6, 1970, at the Finnish Lutheran Church, Willowdale, Ont.

□ MISS JANNIE SMITS, B.R.E. '70 to MR. MARK HENKELMAN on June 6, 1970, at Benton Street Baptist Church, Kitchener, Ont. MISS LYNDA EUNSON '71 was a bridesmaid. Members of O.B.C. Faculty participated as follows: REV. DONALD LEGGETT officiated. MR. WARREN ADAMS was organist and MR. DAVID GAST, B.S.M. '68 was soloist. At the reception, MISS BETTE LOU EBY, B.R.E. '70 played the flute and MR. & MRS. DAVID GAST (SHARON '67) sang.

□ MISS JANIS HEAD '71 to MR. PAUL PERCY '71 on June 13, 1970, at Forward Baptist Church, Toronto. MR. IAN PERCY, B.R.E. '69 was best man. The soloist was MR. WARREN ADAMS, Faculty, and MRS. BARBARA THOMPSON '71 was organist. MR. DAVE DOBSON, B.Th. '70 and MR. DORMAN QUINTON, B.Th. '69 were ushers. At the reception MR. BILL BONIKOWSKY, B.R.E. '70 was M.C. and REV. GORDON DOREY, B.Th. '57, Faculty, spoke.

□ MISS CAROL CLYMER '70 to MR. HUME MILROY '67-'69 on June 13, 1970, at Parkway Bible Church, Scarborough, Ont.

□ MISS FRAN LIMMER to MR. DAVE PINKERTON '72 on June 20, 1970, at Kenmuir Baptist Church, Port Credit, Ont.

□ MISS AUDREY HADDON, B.R.E. '69 to

MR. DAVID SHERBINO, B.Th. '70 on July 11, 1970, at St. Thomas' Anglican Church, Thunder Bay, Ont.

□ MISS BARBARA TOBEY '65 to MR. FRANKLIN HANDLEY on June 27, 1970, at the Church of the Open Bible, Peterborough, Ont.

□ MISS LYNDA ISSAC, B.R.E. '69 to DR. BRYAN WIGGLESWORTH, B.R.E. '69 on June 19, 1970, at Central Baptist Church, London, Ont. REV. ROY LAWSON '53 officiated. MISS FRANCES ISSAC '66 was Maid of Honour and MISS BETTY WICKS, B.R.E. '67 was a bridesmaid. The best man was MR. FRED SHAVER, B.R.E. '70. MR. DOUGLAS STOUTE '71 and MR. KENNETH MORGAN, B.Th. '70 were ushers, and the organist was MISS MAUREEN HALL '68-'69.

□ MISS MARGOT GORRIE '63 to MR. W. M. HICKLING on June 13, 1970, at the Queensway Baptist Church, Islington, Ont. REV. DONALD GORRIE '48, father of the bride, officiated. The soloist was MRS. JUDY MORALES '63.

□ MISS MARILYN ORMISTON, B.R.E. '70 to MR. LANCE JOHNSTON, B.Th. '69 on August 29, 1970, at Northminster Baptist Church, Downsview, Ont. MISS LESLEY KAYSER, B.R.E. '70 and MISS BETTE LOU EBY, B.R.E. '70 were bridesmaids. The soloist was MR. DAVID GAST, B.S.M. '68 and MR. WARREN ADAMS was organist.

□ MISS CHERYL BRISCALL '66-'67 to MR. ALEX DIOMIN on May 23, 1970, in the Church of the Redeemer, Niagara Falls, Ont. The pastor, REV. DON HAMILTON, B.Th. '57, officiated.

□ MISS CAROLYN CUNNINGHAM, B.R.E. '70 to MR. BRUCE LAMBSHEAD, B.Th. '68 on June 20, 1970, in the Church of the Crusaders, Toronto. The pastor, REV. R. J. CHUBB '36 and REV. W. M. SIFFT '48 (pastor of Park Ave. Church, Burlington, Ont.) officiated. MRS. ALEX DIOMIN (CHERYL BRISCALL '66-'67) was matron of honour and MISS LESLEY KAYSER, B.R.E. '70, a bridesmaid. Two of the ushers were MR. JAMES CUNNINGHAM, B.R.E. '68 and MR. GARY CARTER, B.R.E. '68; B.Th. '70. MR. JOHN SAYNOR '72 acted as master of ceremonies.

□ MISS ANN ORR to MR. RON PARLANE on July 11, 1970, at Peoples Church, Toronto. DR. PAUL SMITH officiated and MISS VICKI RICKETTS '66, and MISS JACKIE BROOKS, B.R.E. '68 were bridesmaids.

## Births

□ To MR. & MRS. PAUL FAWCETT, B.Th. '59 a daughter, Colleen Joy, on March 25, 1970, in Muskegon, Mich.

□ To MR. & MRS. GEORGE BUTCHER, B.R.E. '68 (EUNICE ROBERT '68) a daughter, Kimberlee Anne, on April 23, 1970, in Durban, South Africa.

□ To MR. & MRS. IAN GRANT '64 (SANDRA MARTIN '64) a son, Kevin Rob, on May 22, 1970, in Toronto.

□ To MR. & MRS. BRIAN BREWSTER '67 a son, Gary Colin, on June 21, 1970, in London, England, en route to Kampala, Africa.

□ To MR. & MRS. WALTER TAIT, B.Th. '67 a son, Jonathan Walter, on June 2, 1970, in Chatham, Ont.

□ To REV. & MRS. KENNETH DAVIS '49-'50 (DOROTHY SCHULTE '50-'51) a son, John Bradley, on June 15, 1970, in Waterloo, Ont.

□ To MR. & MRS. HAROLD BALL, both '65-'66 Sp. (PATRICIA WARNER) a daughter, Jennifer Susan, on February 6, 1969 (the first white baby to be born in Luampa Hospital) Mankoya, Zambia.

□ To MR. & MRS. JAMES CLEMENS '57 (CATHERINE BIRRELL '58) of Corunna, Ont., a daughter Cathy Joy, on June 7, 1970.

□ To REV. & MRS. DAVID PYKE, B.Th. '65 (MARION LATIMER, B.R.E. '64) a son, Daniel, on February 18, 1970, in Hamilton, Ont.

□ To MR. & MRS. TED DeKONING, B.Th. '64 (MARGARET KENT '65-'66) of Spencerville, Ont., a son, Petrus Theodorus, on May 15, 1970.

□ To MR. & MRS. CLINTON NEWMAN '67-'68, of Fort Erie, Ont., a daughter, Ruth Ann, on May 10, 1970.

□ To REV. & MRS. DOUGLAS PERKINS '62-'65 (DONNA HARTELL) a son, Dean Robert, on May 1, 1970, in London, Ont.

## Deaths

□ MISS LOIS BEXON '32 E.C., on May 26, 1970, in Toronto, Ont.


□ MISS A. MARGUERITE BOOTH '20, on May 26, 1970, in Guelph, Ont.

□ MRS. LAWRENCE (LISBETH BOWLES, '97-'98) on May 22, 1970, at Twilight Haven, Petrolia, Ont.

□ REV. WILLIAM (TED) WHITE '49, on July 5, 1970, in Sydney, N.S.



# BOOKS



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## Understanding Church Growth

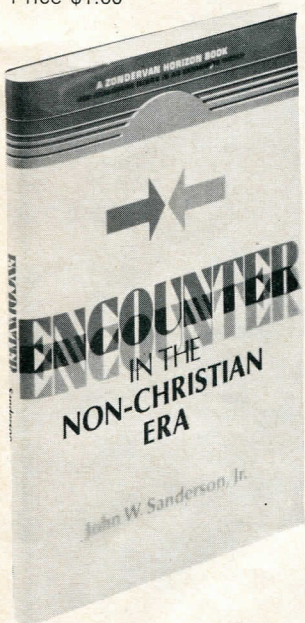
by Donald McGavran  
Eerdmans Publishing Co. Price \$7.95

The processes by which God is working in the world to establish His church, are extremely complex. Dr. McGavran and his Institute of Church Growth are helping to give insights and understanding of "the ways and the means." While of importance to the task of world missions, this book may help in the home church programme as well.

## ENCOUNTER

### In the Non-Christian Era

by John W. Sanderson, Jr.  
Zondervan Publishing House —  
Price \$1.60



## The Book of Joel

by Mariano Di Gangi  
G. R. Welch Co. Ltd. Price \$2.25

Our good friend (and Canadian Director of B.M.M.F.) Dr. Di Gangi has written this book for the Shield Bible Study Series.

He begins this study of a minor prophet with the words: "Our Lord never meant for His Church to be a non-prophet organization!" You will enjoy his spiritual insights and catchy language.

## The Books of Ruth and Esther

by C. Reuben Anderson  
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A "practical" study of these two books, replete with illustrative and imaginative (in a good sense) material.

## Latin America Theology

by C. Peter Wagner  
Eerdmans Publishing Co. Price \$2.45

The Associate General Director of the Andes Evangelical Mission is one of the outstanding theologians and scholars on the Latin American scene.

His subtitle to this investigation of theology in Latin America is "Radical or Evangelical?"

Mr. Wagner's thesis is that much theology of Latin America is so syncretistic as to become "another gospel." His emphasis on the primary and secondary responsibili-

ties of the evangelicals (reconciling men and women to Christ, and to serve society) should be read carefully.

## Old Testament Times

by R. K. Harrison  
Eerdmans Publishing Co. Price \$6.95

Dr. Harrison, professor of Old Testament at Wycliffe College, Toronto (it's a joy to read Canadian authors!) has written this book to complement Merrill Tenny's "New Testament Times."

It is a non-technical book that opens a multitude of windows on the social, cultural and spiritual sides of the Old Testament epoch.

## Life In One's Stride

by K. Hamilton  
Eerdmans Publishing Co. Price \$1.45

A brief study in the life and thought of one of the most complex and controversial theologians of this generation, Dietrich Bonhoeffer.

His coined phrases have become catchwords today: "religionless Christianity," "a world come of age," "God is the 'beyond' in the midst of our life," etc.

Whatever one thinks of Bonhoeffer, one cannot lightly dismiss the power and the passion that motivated him to witness, live and die (in a Nazi concentration camp) to the reality of the living God.

The second book in our College series is based on the Academic Lecture Series given by Dr. John W. Sanderson, Jr., of Covenant College, Tennessee.

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# Do you have any of these 11 mistaken ideas about wills?

1. "Only old people need wills."
2. "Only people with children need wills."
3. "Only people with lots of property need wills."
4. "Only people who plan unusual bequests need wills."
5. "Only people with complicated property problems need wills."
6. "Only people with quarrelsome relatives need wills."
7. "Couples who hold their property jointly don't need wills."
8. "When people die without a will, the law usually disposes of their property in about the same way they would themselves."
9. "A homemade will is all right as long as you use simple English and have a couple of witnesses."
10. "Only rich people leave property to institutions."
11. "Only people with no close relatives leave property to institutions."

These are just a few of the many mistaken ideas that millions of people have about wills . . . ideas that will cost them and their survivors all kinds of trouble and expense and heartache.

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