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Evangelical Recorder (Ontario Bible College), 76, no. 4 (December 1970)



evangelical

recorder

Ontario Bible College

Vol. 76 No. 4

Toronto, Canada,

December 1970

DESECRATING THE CREATION OF GOD

The following is a parody of Genesis 1. No irreverence to the Word of God is intended. Sometimes man needs to be startled into an awareness of his condition. This may do it.

"IN THE END, there was the Earth, and it was with form and beauty. And man dwelt upon the lands of the Earth, and he said, 'Let us build our dwellings in this land of beauty.' And he built cities and covered the Earth with concrete and steel. And the meadows and the trees were gone and man said, 'It is good.'

"On the second day, man looked upon the waters of the Earth and man said, 'Let us put our waste in our waters and the dirt will be washed away.' And man did. And the waters, the rivers and the lakes, became polluted and foul in their color and smell. And man said, 'It is good.' . . .

(continued on page 3)

Do You Pray for the Police?

Editorial

Note:

The following article about praying for the lawful authorities was written some weeks before the tragic events of Quebec. This shame of Canada and the concern of the world only highlights this urgent request. All God-fearing Christian people SHOULD pray, MUST pray for those in authority.

Why not clip the title out of the article and paste it with your prayer list, or on a mirror, or some place where you will be reminded to

Pray for the Police!

Pray too for those who are bereaved by the godless men and women who would destroy all that is good.

And pray for the revolutionary men and women, that somehow both the fear and the love of God might break in upon their darkened hearts and twisted minds. (Ed.)

There is nothing so terrifying as the breakdown of law and order. The unthinkable alternatives to respect for and cooperation with the lawful agencies, are a police state or uncontrollable anarchy.

For any right thinking citizen, and the Christian community must be made up of such, these alternatives are untenable, unthinkable and unchristian.

The solution is two-fold: to support and cooperate with the police, and to pray for them in their dangerous, arduous and

often thankless task.

The Bible long ago established the principle of law and order for mankind. Moses, who wrote the most profound concept of law ever known, put the onus on people to respect society, property and persons. To "fear God and honour the king" is a strong maxim for peace, law and order. To do less is to invite anarchy and lose God's favour. "He that despised Moses' law, died . . ." (Heb. 10:28)

When Paul wrote to Timothy (I Tim. 2:1-3) he urged that prayers and intercession be made for all men, "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

Again in Romans 13:3, we are reminded that "rulers are not a terror to good works but to evil."

It is distressing to hear the epithets that are hurled at the police and other restraining agencies. They are not "pigs" or "swine" or other unprintable names. They are men and women, doing a necessary job. They should be allowed to do it with dignity and with the support and cooperation of all people.

Particularly Christians. For they, above all, recognize God's order in the planned society, and know of God's plan for mankind.

The Christian community should, indeed must, pray for the police. Make it a daily habit. Today may be the day you need them most.

Remember those 16 hours when Montreal had no police service? Mob violence took over, and shook Canada's largest city. It shook Canada. And as we write this, the kidnapping of two men and the possibility of murder and more bloodshed strike fear to the heart.

This is a challenge to law and order, to decency and national integrity, to personal freedom and democracy.

Standing between these opposing forces are the "men in blue" — trained men, family men, men of flesh and blood, men of fears and failures, men whose lives are in constant danger.

Think of the policeman's lonely, dangerous vigil. Many of these men have mentioned the strength and comfort they felt, in knowing that someone was praying.

Think of his difficult tasks, from the direction of traffic to the apprehension of felons. We should not only pray for the officer, we should obey him. This too is a Biblical injunction.

With Christian concern and Christian prayers surrounding the police, the fear of the breakdown of law and order can be diminished. The freedom we save may be our own.

WISDOM AWARD

Torontonians may dig into their memories to recall a good work that was done at College St. Baptist Church, when Dr. G. A. Leichliter was pastor.

"Have you seen the picture?" was his weekly advertisement. And scores were drawn to church to see it.

A man who used many talents for the Lord, Dr. Leichliter presented the Gospel with such skilful artistry and narration that it was the talk of the town.

He did not provide a "come on" or cheap thrill for his large audience. He

preached Christ, and did it faithfully and well.

It is too bad that his kind is rarely found today.

Now comes a report that crowns Dr. Leichliter's retirement years (in Florida) with honour.

"He has been chosen for the "Wisdom Award of Honour," the highest prestige recognition in the U.S.

"He was chosen because he is "a man of superior intelligence, intellectual attainment, high idealism, personal integrity and excellent reputation."

"The Wisdom Society exists for the advancement of knowledge, learning and

research in education. In the Hall of Fame, Dr. Leichliter's name will be inscribed with those of Winston Churchill, Dwight D. Eisenhower, Franklin D. Roosevelt, Harry S. Truman, Lyndon B. Johnson, Dean Acheson, Dean Rusk, J. Edgar Hoover, Walt Disney and others.

"Dr. Leichliter proved himself an expert at building up declining church attendance during pastorates in London, Ont., Buffalo, N.Y., and Toronto. An eloquent and forceful speaker and an artist and singer of note, he was in great demand during his long ministry."

We congratulate our good Canadian, Christian friend, on this signal honour.

POLLUTION

A Christian Concern

The Bible says it best:

"So God created man in His own image, in the image of God created He him; male and female created He them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

"And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

"And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

"And God saw everything that He had made, and behold it was very good. And the evening and the morning were the sixth day." (Gen. 1:27-31)

(continued from cover)

"On the third day, man looked upon the forests of the Earth and saw that they were beautiful. And man said, 'Let us cut the timber for our homes and grind the wood for our use.' And man did. And the land became barren and the trees were gone. And man said, 'It is good.'

"On the fourth day, man saw that the animals were in abundance and ran in the fields and played in the sun. And man said, 'Let us cage these animals for our amusement and kill them for our sport.' And man did. And there were no more animals on the face of the earth. And man said, 'It is good.'

"On the fifth day, man breathed the air of the Earth. And man said, 'Let us dispose of our wastes in the air for the winds shall blow them away.' And man did. And the air became heavy with smoke and dust. The sun could not be seen and the winters became long and cold. And man said, 'It is good.'

"On the sixth day, man saw himself: and seeing the many peoples, their languages, their cultures and their colors, he feared and hated. And man said, 'Let us build great machines and bombs'; and the Earth was fired with the rage of great wars. And man said, 'It is good.'

"On the seventh day, man rested from his labors and the Earth was still, for man no longer dwelt upon the Earth. And it was good."

(From: The Canadian Churchman. Used with permission)

One ecologist blames the Judeo-Christian civilization for the present plight of man's environment. Stretching for a reason, he maintains that the biblical command to "have dominion" was actually permissiveness that led to the destruction of his environment.

Only weak reasoning and improper concepts could lead to that conclusion.

Rather, the command was to maintain what God saw was "good," and to care for His creation, not destroy it.

Both those who accept the Bible as the Word of God, and those who refuse its authority, are guilty of carelessness and heedlessness, that leads us to this present plight.

But it is not too late! Built into the streams, rivers and oceans, into fields and forests, are amazing curative powers. With care and concern, with thoughtfulness and cleanliness, they could once more bring these powers into play.

The Christian should lead the way. In-

dustry and commerce, individuals and organizations, must all be mobilized to the dangers of pollution. Let the church lead the way.

Someday, and this is our "blessed hope," an unpolluted river will flow out of the throne of God. It would be wonderful if we prepared "His footstool" as we await that day!

"And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve Him.

"And they shall see His face; and His name shall be in their foreheads." (Rev. 22:1-4)

Editor's Note:

A week after the above was written, a full page ad appeared in The Toronto Telegram. And written over a cartoon that graphically describes the pollution problem are these words that we gladly pass on:

Hang in There Pollution Probe. C.O.P.E. is on the Way

"The Anglican Church; The United Church; The Central Branch of the Unitarian Church; Toronto East Presbyterian Church; Toronto West Presbyterian Church; Holy Blossom Temple; Toronto Council of Jewish Brotherhoods; Central and Scarborough Home and School Councils; Toronto B'nai B'rith; Metro Y.W.C.A.; National Council of Jewish Women and the Junior League.

"The above groups (and we hope some more are considering joining us) are called C.O.P.E. C.O.P.E. is The Council Organized to Protect the Environment and they officially inaugurate on Survival Day, October 14. From that minute on, they will be concerned with pollution and how to combat it.

"Pollution Probe has been carrying on a sometimes lonely battle in this war. Not anymore. C.O.P.E. brings with it the strength, power and enthusiasm of people who really, really care about what is happening to our environment. And unlike a lot of individuals, they are willing to do something about it.

"Their aim is a simple one: To gather and disperse information relevant to initiating practices of conservation and anti-pollution, and to encourage a philosophy toward living for survival.

continued on page 4

"C.O.P.E.'s first project will be a co-operative effort with the Probers in Mid-November. It will be a city-wide, house-to-house survey. Students will be going door to door asking six basic questions pertaining to life style of individuals and how that relates to pollution control.

"After gathering the responses, the students will leave you a pamphlet inform-

ing you how you can best fight pollution. The basic aim is that with personal contact and our pamphlet, we can involve every citizen we reach. The results of the questionnaire will be used for future reference.

"So, C.O.P.E. (Council Organized to Protect the Environment) is here. And we're glad. It's been lonely and we sure can use

the help.

"If you'd care to join them, call these numbers and get in there punching. The Rev. Frank W. Lockhart at 755-8532 (in the mornings) and Mr. Bob Cuyler, Anglican Synod Office at 363-6021.

**POLLUTION PROBE
AT THE UNIVERSITY OF TORONTO.
DO IT!**

Man Has Only 30 Years To Live, Warns Professor

A University of Toronto scientist and experienced pollution fighter told Toronto businessmen he was prepared to bet that man will lose the fight against pollution.

Dr. John Van Loon, an associate professor of geology at the U of T and a member of a new environment studies group, said government, industrial and human inertia to act against pollution will cause the failure.

The **TIME EDUCATION PLAN** carried the following frightening pollution prophecy.

Ecological Predictions

Unless something is done to reverse environmental deterioration, say many qualified experts, horrors lie in wait. Others disagree, but scientists have solid experimental and theoretical evidence to support each of the following predictions:

1. In a decade, urban dwellers will have

"There's no way we'll ever have a pollution free environment," he said.

"But unless we stop increasing pollution by the mid 1970's we have only 15 to 30 more years to live," he told the Yonge-Bay-Bloor Association.

Dr. Van Loon said the prediction of 30 years of life was made by Dr. George Wald, a Nobel prize-winning ecologist and scientist.

Dr. Van Loon said governmental inertia, particularly at the Federal level was a major reason why not enough will be done about pollution before it is too late . . .

He said the Federal Government should be leading the way in anti-pollution laws, but since it is not doing enough, the Pro-

vincial Governments have to act.

The problem of industrial inertia to combat pollution unless forced was also cited as a failure in man's anti-pollution drive.

Dr. Van Loon cited cases in the U.S. where industries have been charged with conspiring to proceed slowly in developing anti-pollution devices.

"If companies only put one pittance of the funds for research in marketing into the study of environmental effects of their new products, then I could go back to my lab and quit worrying," he said.

"On product research, we fly now and pay later," he said. "And we have to pay such terrible costs."

—From *The Toronto Telegram*

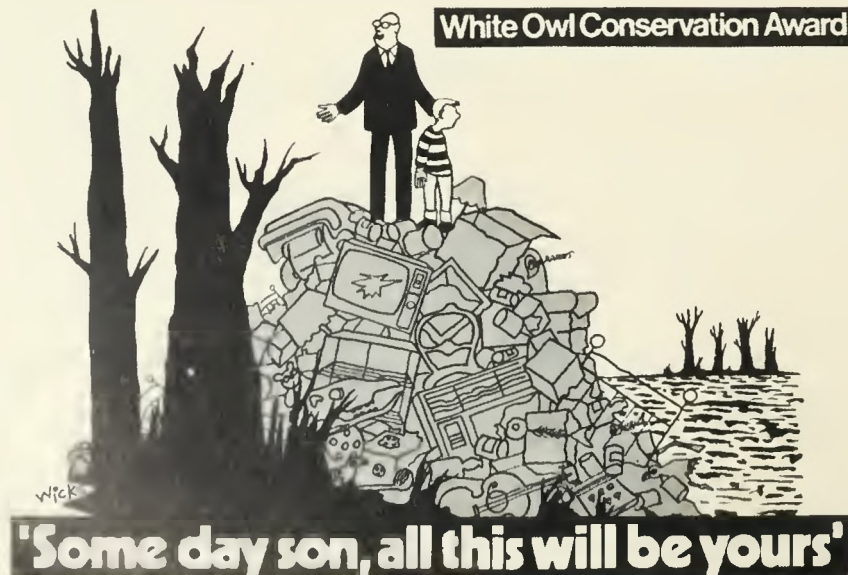
to wear gas masks to survive air pollution.

2. In the early 1980's air pollution combined with a temperature inversion will kill thousands in some U.S. city.
3. By 1985 air pollution will have reduced the amount of sunlight reaching the earth by one half.
4. In the 1980's a major ecological system—soil or water—will break down somewhere in the U.S. New diseases that humans cannot resist will reach plague proportions.

5. Increased carbon dioxide in the atmosphere will affect the earth's temperature, leading to mass flooding or a new ice age.

6. Rising noise levels will cause more heart disease and hearing loss. Sonic booms from SST's will damage children before birth.

7. Residual DDT collecting in the human liver will make the use of certain common drugs dangerous and increase liver cancer.



The Sign of the Broken Cross



"Peace" says the symbol, and "Peace" echoes a weary world.

But "there is no peace" says the Bible, though men call for it, speak about it and long for it.

There has come to our attention some serious questions regarding the peace symbol shown here. "News in the World of Religion" (May 20-26, 1970), "News-week" magazine, Ray Brubaker of "God's News Behind the News" Radio Broadcast, and Rev. Richard Wurmbrand, the Rumanian who suffered intolerably in communist prisons, have all commented on the use of this symbol.

We have seen some Christian young people wearing it, and would share with them, some of the meaning underlying the symbol.

Mr. Wurmbrand has written: "The symbol of the communist peace is a very well-known symbol. It was called the Witch's foot in the Middle Ages, and it was a common symbol of the devil, with the cross reversed and broken."

Mr. Brubaker adds this:

"A letter from a retired U.S. Navy Commander contained this statement: 'Your talk was most interesting as it confirms the information that I had obtained from the 'New Mode group' — the backers of the peace group which descended upon Washington, D.C. I called them to obtain information on their peace symbol. I had heard the meaning but wanted to hear it from someone there. They told me some of their group interpret it as "the devil's trident," but most refer to it as "the broken or fallen cross."

"News in the World of Religion" carries this disturbing comment:

"A thoroughly documented article on the origin of the so-called 'Peace Symbol' used by communists and radicals has

been published in American Opinion magazine.

"David Emerson Gumaer, a former undercover agent for the Chicago Police and a dedicated evangelical Christian, spent many long hours of research into the history of political and religious symbolism. Among the many revealing facts he has brought to public attention as a result is that the mysterious 'peace symbol' which many people have puzzled over is actually about 2,000 years old, and probably comes from a representation of the crucifixion of the apostle Peter, which tradition says was carried out with the cross upside down.

"The symbol, which consists of a circle enclosing what looks like a crow's foot, is found on medieval pictures and artifacts used in Satan worship, and is a very common figure in witchcraft.

"The earliest representation, however, goes back to the time of the Roman Emperor Nero. According to the records of Nestorius the Syrian, Patriarch of Constantinople, the deranged Emperor Nero is said to have granted the last wish of the condemned apostle Peter, which was that he be crucified upside down, since he felt unworthy to be crucified in the same way as his Lord. Nero had a cross constructed with the horizontal arms broken downward, and the shape thus produced became identified in the minds of Christians with the symbol of anti-Christ.

"The 'Nero Cross' was carried on the standards of the legions of Titus when they destroyed Jerusalem in A.D. 70. Because of the vast persecutions carried out by Nero, the Christians tended to regard him as the Anti-Christ predicted in New Testament prophecy, and the use of the symbol of 'Nero's Cross' by Roman soldiers led to the identification of it with the 'mark of the beast.'

"The 'Nero Cross' was adopted as an appropriate sign by satanists in the dark ages, and has been used widely by all kinds of radical anti-religious groups. Gumaer states in the article that 'wherever in the west evil has been practised as a cult, the sign of the Anti-Christ has been a part of it.'

The author quotes one scholar, the Marquis de Concessault, who says that "in the twentieth century, this same symbol was painted on the doors of churches closed by the Bolsheviks in Russia. It was branded on the bodies of gypsies and Jews during the Spanish Civil War in 1936-39 just as they had been branded during the days of the Inquisition."

"This symbol," the Marquis adds, "is in our time the symbol of the anti-God and those who wear it and use it must realize that the last crusade has not yet started."

Gumaer's article, which is filled with reproductions of ancient illustrations containing the symbol as well as photographs of modern usage, contains a drawing of

Satan made by John Knox, the Reformation leader who founded Scot Presbyterianism. To depict the eyes of Satan, Knox used the 'Nero's Cross' symbol. Another illustration is from the fifth century, depicting the apostle Peter as he was crucified upside down in the Neroian Gardens, showing unmistakably the exact design that now appears on fences, bumper stickers, shop windows and sidewalks all over the United States.

Gumaer comments that Bertrand Russell, who is credited with employing the design for the symbol of disarmament beginning around 1958, was a logical figure to promote such a thing. "As an active Anti-Christian," he says, "Russell knew that he had chosen a classical anti-Christian design long associated with Satanism. He hated the very thought of God. 'I am a dissenter from all known religions,' he wrote in *The Will to Doubt*, 'and I hope that every kind of religious belief will die.'"

Bertrand Russell's design, says Gumaer, fits that philosophy perfectly.

Let us not be carried away by mere symbolism or idealism. Even wearing a traditional cross is no guarantee of salvation, peace or true relationship with God.

In the book of Ephesians we are reminded that peace came as a result of the cross of Christ. Our Lord took our sins upon Himself on the cross, thus reconciling us to God and bringing peace. What a message for this hour when the world is seeking "peace" . . . The reason we do not have peace is because of our rejection of the Prince of Peace.

It is only when there is faith in Christ and His work on the cross that peace can come. And that must be worn on the heart, not as a patch on blue jeans.

What Is Christmas?

DR. JEANETTE TROUP, our dear friend and famed S.I.M. medical missionary, discovered and diagnosed the fatal Lassa fever in Nigeria. Heralded by the medical world, and reported in *Time* and other media, Dr. Troup did outstanding service for humanity. Her research only exposed her to the dread disease. She died, seeking to help Africans. Before her death, she wrote this simple Christmas poem that expresses her deep Christian commitment and concern for the spiritual sickness that knows no remedy but Christ. Perhaps she, being dead, speaks to us again, and calls us to a new commitment to Christ. (Ed.)

WHAT IS CHRISTMAS?

Not lovely trees

or bells or holly,

continued on page 6

Not snow or sleighs
 or season jolly,
 Not candles, gifts
 or misletoe,
 Not sugar plums
 or hearths aglow!
 BUT . . .
 A baby dear in manger low —
 Eternal God had come to
 show
 By life and death, resurrection power,
 He loves all men unto this
 hour.
 This Saviour, Christ the Lord was given
 To bring men life, and
 hope of heaven.
 Why then have millions never heard? . . .
 Oh, help to give them
 God's own Word!
 Dr. J. Troup

Prophecy in the Bible

The Amplified Bible carries a footnote for Zephaniah 2:7 that we found interesting. Here it is:

"This is one of the more than 25 details of Bible prophecy concerning Palestine that have been literally fulfilled.

"Probability computers estimate that if a prophecy concerning a person, place or event has 25 details, there is one chance in more than 33,000,000 of its accidental fulfillment. And such prophecy must be

- (1) Above possibility of human collusion;
- (2) Beyond the ability of human calculation;
- (3) Proof against human coincidence;
- (4) Above all possibility of human comprehension.

"What inconceivable omniscience was behind the writing of the Bible! Twenty-five details also concerning the betrayal, trial, death and burial of our Lord were fulfilled within 24 hours! And the fulfillment of the most remarkable prophecies of all time is scheduled for the rapidly approaching future!"

(Amplified Bible footnote for Zephaniah 2:7)

Dial-A-Thought (920-2222)

Did you hear it? Did you read it?

Because Dial-a-Thought cannot only be heard, it can be read, every Saturday in the Toronto Telegram.

A young couple, eager to serve Christ, a few years ago offered to underwrite a telephone ministry. Words, a column, per-

haps a book, would be inadequate to tell the story of its effectiveness. People have been helped and encouraged, saved and satisfied, by these short, one minute telephone messages.

Now another dear friend, helped and encouraged by Dial-a-Thought, wants to

see it spread further. She is underwriting the cost of publishing one of the messages weekly in the Toronto Telegram.

Be sure to read it. Then Dial-a-Thought. And pass the word on to others. They may be helped too.

Parents' Day! Crowning Success!

Over 200 parents made October 3 their college day! And it made our day for us.

From 10:00 a.m. to 9:00 p.m. parents "attended College", and it was a delight to "teach" them.

They saw the College from every angle — class rooms to bedrooms. They ate cafeteria style and banqueted richly.

They shared the College's concern and problems. They had a complete review of College life and functions.

They did more. One man picked up Mr. Dorey's concern for a larger video tape screen, asked him to purchase one, and to send the bill to him!

Another visitor has subsequently written to us:

Dear friends at O.B.C.:

"My wife and I spent a very enjoyable

day at O.B.C. open-house Saturday October 3rd, along with friends who have a daughter attending the college. We know there must have been much prayer and preparation ahead of time to have such a full day of activities run so smoothly. This type of insight into the activities of the college gives one a closer tie with the work, and enables a person to more intelligently pray. We felt that the faculty and staff were most cooperative in helping to answer any questions, even to a gentleman who came to my rescue, even though he was on crutches, and supplied me with a rejuvenated electronic flash for my camera! Both my wife and I would like to thank those responsible for the nice time.

"Would you please find enclosed a small gift, to be used where most needed.

"May the Lord continue to bless the great work you are doing in training the young folk who attend.

In His Service"

These are just two very wonderful things that followed our Parents' Day. If you were here, you doubtless enjoyed it too. If you missed it — watch for Parents' Day 1971! You will want to be here.

To all those, who by attendance and interest made it such a wonderful day, our "thank you." We are grateful for your continuing interest in us, our students and this phase of the Lord's work.



Mr. Dorey demonstrates the video-tape recorder.



Parents in the Music Dept.



Refreshments for weary parents — "students for a day"

Students taking the Missionary Writing Course were given two reporting assignments. The products of their own "firsts" are published here. We thought you would enjoy them.

An O.B.C. First!



Left to Right: Paul Hirons, Roy Hirons, Gertrude Hirons, Mrs. Boehmer, Dr. Boehmer.

Hey, dad, it's time to do 'our' homework," said Paul as he and his parents went to their separate study rooms. This is a switch! But then so is the situation, a family unit in our freshman class! And that opening comment could well be the evening theme for Mr. and Mrs. Roy Hirons and their son Paul.

For Mr. and Mrs. Hirons, living has been a continuous challenge to trust God's wisdom and love. After graduating from the Moody Bible Institute they established the understanding that they would be married, only if the Lord sent them to the same mission field. Then they waited individually for His direction.

Providentially, Mrs. Hirons arrived in Nigeria, with the Sudan Interior Mission three months after Roy. And throughout the twenty-four years of their evangelizing, educating and healing ministries in Africa together, they have sought to follow the Lord's direction. They've faced police harassment in the city and Sultan and chieftain persecution in the Muslim rural areas. They both agreed that the Lord has always come through with the best for them and His work.

Again the Hirons are forced to trust the Lord's wisdom. Mrs. Hirons has a serious health problem, necessitating the leaving of their "life work" in Africa and returning to Canada for treatment. Has God made a mistake this time?

According to Mr. Hirons, "the whole thing is of the Lord."

Since returning to Canada they are con-

tinuing to further their education here at O.B.C. Also they are experiencing the 'joy' of living with their son, from whom they have been separated so much during their missionary years.

Paul, like most M.K.'s (missionary kids!) has always been aware of Bible College and missions, but he wanted to know the Lord's will for him personally. Not his parents' will, or the pressure of his Christian environment! If he was to go to Bible College, he wanted God to make it definite to him.

Since Paul was 5 years old, Melrose Baptist Church (where Rev. Len Coupland '38 is pastor) has been saving money for his Bible School education. His parents urged him to use it! But Paul told the Lord that what he really wanted to do was to work with the United Investment Services. If the Lord wanted him at O.B.C. He would have to make it obvious to him! After working for the summer, the Lord did make it obvious! Paul lost his money and his car. Broke and with no transportation, he quit his job. Submissive to the will of God, he applied to O.B.C. He still doesn't know if he is going to be a missionary, but he is open to the Lord's leading!

Unlike Paul, Mr. and Mrs. Hirons know exactly where they're going — back to Africa if He enables them to. All three of them agree that the Lord is good and their presence here with us at school is living proof.

Reported by: Roan Elford
Brenda Mead
Norman Beange

Gospel Team Shares An Unforgettable Experience



Summer Team: Sharon Markham, Steve Filyer, (Mrs.) Wendy Carter, Gary Carter, Lynn Whitlock and Laurie Barber.

I knew there were literally hundreds praying for us every day. That's what kept us going," said Gary Carter, O.B.C. Gospel Team leader, instrumentalist and vocalist. And this was the reason for the success of the Team's ministry last summer.

That ministry included 4630 miles, 6

weeks and approximately 59 services, most of them in Northern Ontario.

Their mode of travel was what Sharon Markham (the group's 4'10" soprano) tersely described as "a bumpy van." It was also lovingly dubbed "Ezekiel's Wheels". The only trouble occurred when one tire hissed flat as they pulled into the church parking lot in Kapuskasing. It took them over country they described as covered with "rocks, lakes, rivers and trees, trees, trees." Of the scenic beauty, Lynn Whitlock said, "It made you stop and think of God!"

Unfortunately, the team's charioteer, Laurie Barber, pianist, bass player and singer, was unable to be present for this interview. He was occupied with another interview. He got married!

Their experiences were numerous — some humorous, some serious. They sang a soberingly prophetic song, "Day of Judgment," in Lively, Ontario — just out of Sudbury — and three days later a tornado levelled that beautiful little town! In Noranda the team donned red helmets and safety goggles and toured a mine. Steve Filyer vividly recalls the night he forgot the words to a verse of his solo; he composed words on the spot, while the rest stifled their laughter. In Thunder Bay the boys took time out to scale the 1000 foot bluff to Thunder Mountain. On top of "the world" they could look down and see jet planes landing!

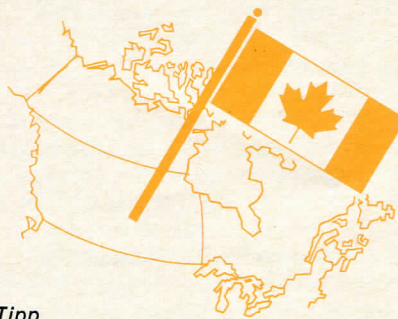
Their program was geared to a youth outreach, but attracted all ages. They were especially well received in tiny rural villages where few, if any, gospel teams ever stopped. "We really wanted to meet people where they are," said Steve. Their ministry was essentially musical but was generally followed up by a brief sermonette. The team members gave testimonies, but as one said, "The message was in the songs we sang."

The schedule was gruelling at times. The most strenuous day included 300 miles of travel and 5 services. But they found time for swimming, and hopefully looked for wild life. Laurie complained at not finding a "Moose Factory!"

Looking back, each member recalls experiences which he will never forget, faces he may never see again, and places to which he will never return. Although their part of the work is over, the seed sown will someday bring a harvest. And all in answer to prayer and work.

Reported by: Roy Hirons
Kathy Speers
Mary Lou Bentley
Ron Braid

Ottawa Congress Stresses Biblical Mandate For Evangelism



by Charles A. Tipp

The early morning sun glittered and reflected from the colourful uniforms during the changing of the guard on Parliament Hill in Ottawa. It was the day following the close of the Canadian Congress on Evangelism. I, with hundreds of Canadians and tourists thrilled to the drama and pageantry of this ancient ceremony.

Beside me stood some tourists from Buffalo, N.Y. I introduced myself and mentioned the Congress. They spoke warmly of their impression as tourists. "We were very impressed with the wholesome atmosphere created around the Chateau Laurier by the Congress delegates. The young people especially, seemed to be so outgoing."

While their comment would not serve as a review of the Congress, it did speak of the immediate results of Christian testimony and warm fellowship.

And while much was to be desired from the Congress, it did bring together, for the first time in Canadian church history, those clergy and laymen interested in and concerned about, evangelism. It was significant that among those from all ten provinces and northern territories, a significant 25% were under 30 years of age.

It was a diverse group, not only by age, but in denomination, language and areas of service. My own room mate was an Anglican missionary to the Eskimos, still working on the arduous task of a cross cultural translation of the Scriptures.

French and English were predominant, and prayer meetings and sessions were held in both languages.

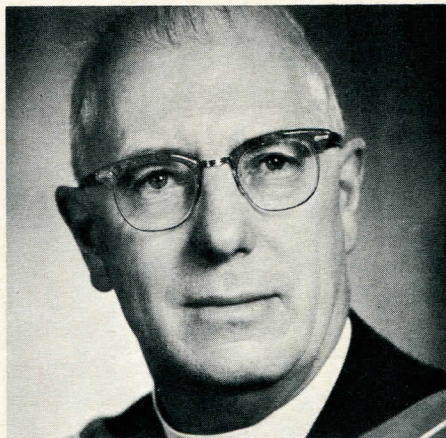


Dr. M. Di Gangi, President of the Evangelical Fellowship of Canada, and Chairman of the Congress Program Committee.

News and Opinion

Meeting in Ottawa, in the National Arts Centre, from August 24-28, the Congress attracted the attention of the press, radio and T.V. Rev. Marney Patterson, Executive Secretary of the Congress deserves great credit for much of the preparatory work. It succeeded in reminding the Christians and Churches of Canada that evangelism is God's basic and continuing commission. Now it is up to the leaders and representatives of the various churches and organizations to renew and accelerate their efforts in evangelism and missions.

It was probably the most widely representative group of evangelical Christians to be gathered together in the history of Canada.



Dr. Leslie Hunt, Chairman of Congress Planning Committee.

A Conservative Theological Basis

The Berlin Statement of Evangelism was the basis for the Congress, and care was taken to ensure that all workshop leaders and speakers were in agreement with its conservative theological position. At the delegate level, however, it was possible for some groups to send official representatives who held liberal theological views. Although such delegates were very much in the minority, it was this

decision to permit them in, which caused some men, and even some denominations, in good conscience, to withdraw from, or decline to participate in the Congress. Despite this, there were 500-600 registered delegates plus large evening sessions open to the public.

To some the program seemed heavy in terms of time and content, but to others it was packed with valuable Biblical insights and practical ideas. A sense of progression was evident in the program, with everything coming into stronger and sharper focus as the conference proceeded. Although it had been called a study conference, some delegates, especially in the first day felt a lack of inspiration and practical ideas to implement "back home."



Dr. Leighton Ford, outstanding Canadian evangelist and keynote speaker at the Congress.

A Biblical Emphasis for Evangelism

In a quiet and scholarly way, on the first two evenings, the Archbishop of York, Dr. F. D. Coggan, directed attention to Christ as the Man of God and the Servant of God. While some delegates may have anticipated a more dynamic challenge for explicit evangelistic effort, Dr. Coggan's choice was a wise one in laying a foundation from the Scriptures, focusing in the Lord, Who alone commissions His children for evangelism.

Applying his message to his hearers, Dr. Coggan said "you cannot begin to talk about evangelism until you have looked squarely at the evangelist. Who he is in himself is absolutely basic — what he *is*, not primarily what he says. That is why evangelism is so soul-searching an enterprise for the man who engages in it."

The Theology of Evangelism presented by Dr. Carl Henry, former editor of *Christianity Today*, laid a clear, unequivocal Biblical basis for the message we preach. "The Great Commission," Dr. Henry said, "was given by the risen Lord Himself (Matt. 28:19 ff.) a fact that sets the Magna Charta of Christianity above that of any and all other movements in world history."

"The evangel," he said, "that man is divinely called to implement is not, to be sure, some socio-political program or political ideology. But the good news of a work of God's doing, the benefits of which fallen man is invited to share, includes the prospect of new life and of a new heavens and a new earth wherein dwelleth righteousness."

Two issues facing the Gospel today, Secularization of Religion and The New Evangelism As Social Action, were answered firmly by Dr. Kenneth Hamilton of University of Winnipeg. Evangelicals do not, and must not, substitute social involvement for evangelical proclamation, although the gospel has implications for society.

Dr. Hamilton emphasized that "the marks of Jesus carried in the body of His Church are the marks of the One Who was obedient and the One Who has laid upon His body obedience to Him, its Head. That obedience includes readiness to confess the faith by which the body lives: 'There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.' (Acts 4:12)"

A French Canadian radio evangelist, M. Fernand St.-Louis, gave a graphic account of the changes in French Canada and the growing opportunities for the proclamation of the Gospel in Quebec today.

A Public Presentation of the Gospel

After a stirring address on the Strategy of Evangelism by Dr. Leighton Ford on Thursday night at the Arts Centre, Dr. Ford gave a public presentation of the Gospel on the final night at the Supreme Court grounds. This service of witness with 1,600 present was preceded by a parade from the Arts Centre led by the Salvation Army Band.

Conversions Through the Congress Outreach

Each noon hour on the banks of the Rideau Canal, Rev. Meryle Dolan, Baptist evangelist, teamed up with Musical Youth groups to present the Gospel to young people sitting on the grass.

A number of conversions were reported throughout the week as a result of the witness given in Ottawa.

A highlight to many people, was the presentation of Evangelism and a Global Perspective, given by Dennis Clark, Secretary of the World Evangelical Fellowship. His fresh review of missions today throughout the world and the opportunities for future service were especially challenging to youth.

Several participants in the Evangelical Fellowship of Canada contributed papers to the Congress:

Dr. Mariano DiGangi, "Preparing for Evangelism"

Rev. Robert Roxburgh, "Evangelism and Changing Understandings"

Rev. Leslie K. Tarr, "Evangelizing in Context"

Commissioner C. D. Wiseman, "Evangelism and the Rejected"

Charles A. Tipp and Terry Winters, "The Christian Church in Canada"

Most workshops proved profitable to each group especially in discovering practical ideas to use in churches and groups across Canada, but in some workshops the participation of some liberals resulted in a division of opinion that proved to be unproductive in terms of encouraging effective Evangelism.

In particular the paper written by Frank Epp on "Evangelism and Visions of a New World," seemed to be so out of line with evangelical thought that some workshops rejected it or bypassed it in favour of other discussion. Many delegates found it hard to understand why Mr. Epp was chosen to give a paper when his interests in the World Federalist Conference, seeking World Peace through Law (also meeting in Ottawa) seemed to overshadow his concern for evangelism. It is to the credit of the planning committee that the invitation to join with the Federalist Conference was rejected. While everyone wants world peace, evangelicals cannot subordinate the cause of the Gospel to other interests.

Some observers felt that certain remarks were too favourable concerning the World Council of Churches, especially since there was no relationship between the Congress and the World Council. While a few participants are involved in some aspects of the Canadian Council of Churches, many more are involved with the Evangelical Fellowship of Canada.

One of the most interesting parts of the program was the nightly "Meet the Press," chaired by Arnold Edinborough, formerly of *Saturday Night* magazine, who moderated a panel of speakers and delegates.

A high point of the entire week for many people was the personal testimony given

by Dr. Carl Henry and by Dr. Mariano DiGangi, President of the Evangelical Fellowship of Canada. Each told in simple and moving terms how he was converted.

Good Prayer Groups

Prayer groups were excellent and many young people continued late into the evening in earnest prayer.

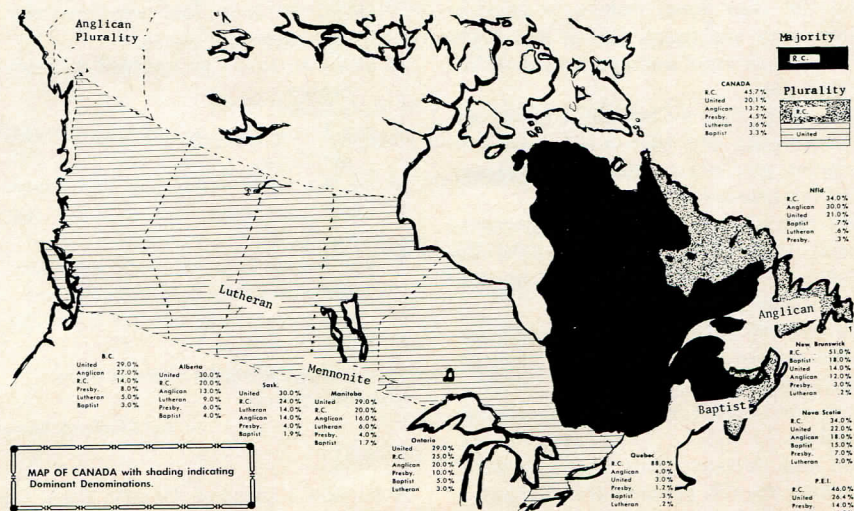
The evening services which were open to the public would have been enhanced by a massed choir or by the presence of a Salvation Army band, but it was evidently difficult to arrange for choirs in the month of August. The best music was contributed by a small Mennonite chorus from Manitoba.

Renewed Efforts Have Been Encouraged

The Congress finished up more strongly than it started, and we know of a number of renewed efforts that are already planned for increased evangelism throughout Canada.

In spite of all the good thrust that was made for Evangelism it was regrettable that the inclusion of some denominational representatives of liberal theological persuasion meant a loss of support and confidence from some noted evangelicals who could have given the Congress a greater sense of direction and purpose. The Congress would have been strengthened by the participation of more men like Dr. William Fitch, Dr. Paul Smith, Hon. Ernest Manning, and Rev. Barry Moore.

The challenge for Biblical Evangelism, nevertheless, was clearly made, as evidenced by the negative reaction of Dr. George Goth, liberal minister of the United Church, who was critical because "the Congress agreed that Jesus Christ is man's only hope and sole means of salvation!" If this message came through to all, the Congress was eminently worthwhile. It is now up to every Christian who was present, particularly church leaders, to carry the impact of the Congress through into their lives, and through their churches into every community.



Copyright By CHARLES A. TIPP ONTARIO BIBLE COLLEGE 1970

African Youth Group Thrills Students!



Youth Alive Team from S. Africa, with missionaries, Mr. & Mrs. A. Lutz on the left, Rev. H. James in the rear, and Mr. & Mrs. J. Nkosi on the right.

When Rev. Harold James '40, of the Africa Evangelical Fellowship presented the *Youth Alive Team* from South Africa, for a Chapel service the rapport with the students was immediate.

With radiant faces, they sang in Swana, Zuru, Sotho and English, giving testi-

monies and sharing their love for Jesus Christ.

Here was no cross-cultural problem. Here was unity and fellowship, heart to heart sharing of our common faith.

It was good to have them.

There is a Place for You

If you sense clearly, unmistakably that God is calling you to serve Him overseas,

If you have training that will enable you to make a contribution to the church where you hope to go,

If you have reasonably good health, a happy outlook on life, a love for and a faith in people,

If you have patience and persistence and the determination necessary to learn another language,

If you can step down from a position of authority and responsibility and work under someone perhaps less qualified than you,

If you can be first a Christian and second a Christian and third a Christian and forget you are a Westerner (except in the privacy of your home),

If you can accept cheerfully assignments and placements given to you by the national church (including housing provision),

If you are willing to live a simpler life than the one to which you have been accustomed,

If you can regard material possessions lightly,

If you can remain silent at conferences where church policies are decided or be happy not even to attend them,

If you can listen quietly to criticism and seek to evaluate it objectively,

If you are willing occasionally to be a scapegoat for the resentments resulting from the ills and injustices and wrongs heaped by previous generations of the people among whom you now live,

If you can adjust easily, or at least adjust, if you are prepared to live as a sojourner, never knowing how long you can stay in any one place,

If you can love, not sentimentally, but with common sense,

If you can laugh at yourself but never at others,

If you know how not to take yourself too seriously,

If, at the same time, you can dream and envision new and exciting ways in which God can work,

If you know how to walk with God, appropriate his forgiveness and allow the Holy Spirit control over you,

Then have no fear . . .

in the decade ahead there will be a place for you.

— by Mildred Tengbom

P.S. And a place at Ontario Bible College for your preparation. (Ed.)

What Makes a Christian College Spiritual?

H. Armstrong Roberts

(This article was found on the back of the church folder of Stanley Avenue Baptist Church. Rev. E. Nullmeyer '50 is pastor. Since it spoke to us, we pass it on to you. Ed.)

In our all-out effort to maintain the highest spiritual level, we face problems not known a decade ago. Around us is a grayish hue and a misty atmosphere that comes like a smog over the highest and noblest purposes we have for our colleges. In addition there is a militant opposition in the world about us, to everything that is Christian.

Before our youth arrive on the Christian college campus, they have been subjected to the battleground of the rational. They have not thought through their beliefs and their philosophy of life. A measure of reality has gripped them. They have come to believe that their private opinions are pretty good and a man's position may be whatever he may happen to think. In their assured ability to reason everything out, they look straight through everything and everybody, except their own vacillating rationalizations. Yet it must be said that the Bible-believing churches from which many of them have come, have been used of God to safeguard them to an extent.

The young person must grow up to a full man in Christ and preserve his own spiritual integrity. As a student, he can starve his spiritual life in the midst of that which should enhance it. The best spiritual atmosphere on a college campus cannot guarantee spiritual development. Rather we must look to the young person's healthy attitude towards the claims of Christ, his reverence for the Word of God, his consistency in devotional life and habits, and his determined purpose to fulfill the will of God. He must mature in Christ as he advances toward his academic goal. This all requires perseverance. The student is presented with many valuable truths, but he himself must absorb them, and this requires more time than to write an examination. He may hear of the great need to win lost men to Christ, but he must be persuaded by God to go and witness to them.

The spiritual objectives listed in a Christian college catalog are not easily attained. As much as they may need new buildings and equipment, these are not the answer. As much as they need fully trained professors, this alone does not enable them to achieve the desired goal. In all areas of college life there must be the manifestation of the Holy Spirit, leading, guiding,

instructing all who make up the college community.

Our part is to give our earnest prayer support to these Christ-honoring colleges (and high schools), and to back them financially if at all possible.

Editor's Note: The above applies to O.B.C., and all schools faithful to the Lord and to the Word. Share in the responsibility and the blessing.

LADIES' ENSEMBLE SCHEDULE, 1971

If you are in the area plan to hear them at one of the following places:

January 10

A.M. Churchill Christian Church, Stouffville.
P.M. New Street Alliance Church, Burlington.

January 24

A.M. Richview Baptist Church, Weston.
P.M. Westmount Park Church, Weston.

February 13

P.M. Calvary Bible Church, Smiths Falls.

February 14

P.M. Ferndale Bible Church, Peterborough.

February 28

A.M. Guildwood Presbyterian Church, Scarborough.
P.M. Faith Mission of Canada Rally, Smithville.

March 13

P.M. Youth for Christ Rally, Simcoe.

March 14

A.M. Paris Baptist Church, Paris.
Afternoon. Shakespeare Presbyterian Church, Shakespeare.
P.M. Mitchell Presbyterian Church, Mitchell.

March 21

A.M. Leaside Bible Chapel, Toronto.
P.M. Alderwood Baptist Church, Toronto.

April 4

A.M. Church of the Redeemer, Niagara Falls.
P.M. Calvary Gospel Church, Welland.

HEAR THE O.B.C. CHORALE

January 7

P.M. Toronto Spiritual Life Conf., Calvary Church, Toronto.

January 10

A.M. Benton St. Baptist Church, Kitchener.
P.M. Bethel Baptist Church, Kitchener.

January 17

P.M. Erindale Bible Chapel, Mississauga.

January 24

P.M. Stoney Creek Alliance Church, Stoney Creek.

February 7

P.M. Willowdale Presbyterian Church, Willowdale.

February 14

A.M. Westside Baptist Church, Hamilton.
P.M. Brant St. Bible Church, Burlington.

February 28

P.M. Hilltop Chapel, Weston.

March 7

P.M. Peoples Church, Willowdale.

March 13

P.M. Joint Youth Rally (Glen Cairn &

Central Baptist Churches) London.

March 14

A.M. Glen Cairn Baptist Church, London.

P.M. Central Baptist Church, London.

March 21

P.M. High Park Baptist Church, Toronto.

April 17

Afternoon. Joint Youth Rally, Wortley Baptist Church, London.

April 18

A.M. Westpark Baptist Church, London.
P.M. Wortley Baptist Church, London.

Attention High School Juniors-Seniors:
Get ready for the 1971 College-For-A-Day, March 22-24. Three exciting days to visit O.B.C. and see what it's like to be a Bible College student!

College For A Day Open House

March 22-24, 1971

Ontario Bible College will open wide its doors to prospective or interested students for three days:

March 22-24, 1971

8:00 a.m. to 4:00 p.m.

Due to limited space, young people interested in Bible College should plan if possible on coming as follows:

* From Metropolitan Toronto,
Monday, March 22, at 8:00 a.m.

* From Burlington-Hamilton to
London,

Tuesday, March 23, at 8:00 a.m.

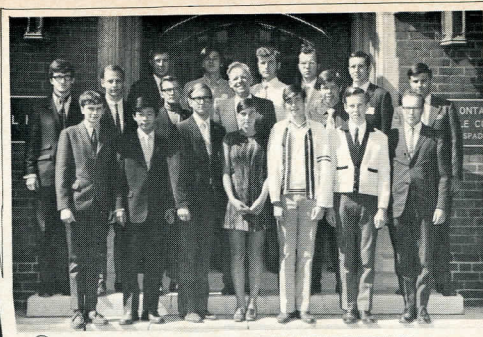
* From other centres,
Wednesday, March 24, at 8:00 a.m.

This year our invitation covers those at present in Grade XII and Grade XIII or at University or College.

Classes and Lunch all Free!

If you plan on coming, we should know.

Write: Director of Development
16 Spadina Road, Toronto 179,
Ontario.
or phone 924-7167



Our Freshmen, 1970

Group I

2nd row (L-R) Karen Diebel, Janet Potz, Wendy Bartley.

1st row Marilyn Bryant, Margaret Halliwell.

Group II

3rd row (L-R) Bill Gillespie, Rod Martin, John Foreman, Barry Dixon, Andre Dutrisac.

2nd row Peter Scott, Richard Bailey, Wayne Cowell, Roy Hirons, Leroy Nicholson, Clayton Stone.

1st row Stephen Jones, Kwang Park, Charles Nienkirchen, Bonnie Ellacott, Glen Duncan, Denis Morneau, Bill Virgin.

Group III

2nd row (L-R) Kennish Squirrell, Larry Morton, Tom Davies.

1st row Linda Seeley, Lois Phillips, Susan Lambert.

Group IV

4th row (L-R) David Pavey, Christopher Payne, Phil Roberts, Mark Pease.

3rd row Norham Henderson, John McMillan, Glen Henderson, Doug Rhude, Kevin Richardson, George Meyers, Christine Manley.

2nd row Gay Hossack, Maybeth Henderson, Hazel Scott, Sharon Loewen, Ruth Stein, Marion Morehouse, Jean Faulkner,

Marilyn Davies, Robert Barlow.

1st row Shirley Rogers, Lois Peterson, Connie Clarke, Judy Heintz, Linda Quick, Jennie Jamieson, Selita Sparks, Dianne Hamer, Marjorie Pearce, Suzanne Black, Colleen Fietje.

Group V

3rd row (L-R) Paul Chao, Karen Plewes, Michael Hart.

2nd row Ruth Prest, Susan Compton, Eunice Spenler.

1st row Sheila Ounsworth, Janet Beach.

Group VI

2nd row (L-R) Pamela Hobson, George MacDonald, Tom McCallum, Walter Litke, Gordon Abraham.

1st row Susan Prime, Cathy Grieve, June Chambers, Marion Wyse, Beverly Clark, Lois Bellingham, Miriam Bexton, Lois Barnes.

Group VII

3rd row (L-R) Donna Seymour, Lloyd Drury, James McGinnis, Harold Longworth, Dzintra Bluks.

2nd row Nancy Alton, Donna O'Brien, Marlise Geissberger, Ruth Felhaber, Linda Jones, John Hassan.

1st row Lorraine Morris, Rosalyn Kreick, Carol Hauber, Sandra Weston, Cathy Field, Pat Lewis.

From 21 denominations, 10 countries and across Canada, they have come to begin training at O.B.C. These are our Freshmen, and we are happy to introduce them to you.

Why not cut these pictures out and pray for them by name? These young people face stiff work, spiritual discipline and an antagonistic world. They need our help and prayer support. We need them to carry the torch of the Gospel.

Some Freshmen were absent when these pictures were taken. But if you are interested in statistics, here are a few:

116 are enrolled. Of these 51 are men, 65 are women. There are 11 of them happily married (some with families), while 105 enjoy the single state. So far! Their average age is 22 years.

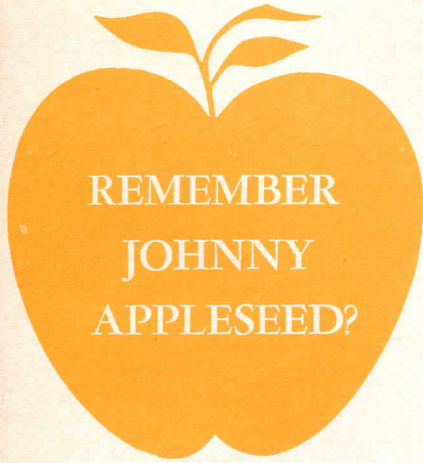
They have come from University (11), Teachers' College (5), Nurses' Training (15), other colleges including Bible Colleges (16), and from business (3). The remainder come from High School or other areas of life, while 4 are missionaries on furlough!

They have chosen their major areas of study, and the percentage breaks down

to this:	
Pastoral studies	13.8%
Missions	20.7%
Christian Education	12.1%
Music	6.9%
Pre-Seminary	2.6%
Diploma	10.3%
One Year Course	28.4%
Special Students	5.2%

These then are our freshmen, students who are eager to know the will of God, and to do it.

Will you take them to your hearts too?



His real name was John Chapman. And he lived from 1775-1847. He had a "thing" about apple trees. Wherever he went he carried a leather pouch filled with appleseeds and planted these seeds along roads and rivers throughout United States in the hope that his land would be filled with apple trees!

We have a more wonderful and prolific Seed — yet how hesitant we are to scatter it around.

What about attractive Gospel tracts or booklets for those who knock on your door?

- Or visit your office?
- Or live on your street?
- Or share your classroom at school?

Many available tracts or the paraphrased scripture portions are being used today in most unusual ways. Why not scatter the seed in your own way?

We have underground papers, and cults or other religious papers are thrust into our hands or into mail boxes. Why not, with care and prayer and judicious selection, spread the Word of God? It is a Seed that will bring eternal fruit.

To paraphrase the "apple-a-day" theme, A tract a day Is a wonderful way To serve the Lord And spread His Word!

That Long, Lost Day!

In our September issue, we carried the account of Joshua's long day being verified by computer measurement during space travel investigations.

The account has been reprinted in secular and religious press, including the Toronto Globe and Mail, and received wide circulation.

Since printing the article (in all good faith and from impeccable sources) some doubts have come to our attention.

Particularly of interest, was this report in the Science Newsletter of June 15, 1970, published at Caldwell, Ohio and reprinted in Ernest C. Manning's "The Prophetic Voice." This explanation and the editor's note seem adequate for our readers. We pass them on to you.

"Considerable interest (and controversy) was generated over the publication of the article "The Sun Did Stand Still" appearing in our April Newsletter. We received the article from Miss Hazel Brown of Baltimore, Maryland who had verified it, and received permission from Mr. Hill, the author, to reprint it.

"A number of our readers have attempted to provide further verification with somewhat disappointing results. Several people wrote to Mr. Hill at the Curtis Engine Company in Baltimore; their letters were returned with the notation there was no such firm. Several people received replies from Mr. Hill through a form letter in which he states that he did not write the article as it appeared in the press. One reader personally contacted Mr. Hill and reports that he disavows the article as written, and that he cannot remember where he received the information on which the article was based.

"Dr. Davidheiser wrote the NASA office at Greenbelt, Maryland. They replied that they knew nothing of Mr. Harold Hill and could not corroborate the "Lost Day" reference. They stated that the effects of events such as Leap Year, Babylonian Calendar sequential perturbations, etc. are considered in the development of long term running computer programs. Although they are limited in that many of their calculations terminate with Babylonian Calendar events (6,000 years ago), this has never given programmers any unexpected difficulties. The concluding paragraph reads, "Although we make use of planetary positions as necessary in the determination of spacecraft orbits on our computers, I have not found that any 'astronauts and space scientists at Greenbelt' were involved in the 'lost day' story attributed to Mr. Hill."

"Ferrell Jenkins of Temple Terrace, Florida calls attention to the fact that the same general story is recounted in Harry Rimmer's book *The Harmony of Science and Scripture* (1936) in which he notes that C. A. Totten (in 1890) had established the facts. Bernard Ramm in *The Christian View of Science and Scriptures* refers to Rimmer's discussion of this long day. The computer angle was added in the current account to give it a modern flavour.

"We do not apologize for printing the article. It was news. We know that there was a lost day in Joshua's time even though science at this time cannot verify it or explain it. In God's right time science will verify the Scripture account."

pray
 urbana '70
 ninth inter-varsity
 missionary convention
 university of illinois—urbana
 december 27-31, 1970
 world evangelism: why? how? who?

Hear Ontario Bible College Students

in their special Christmas programs at one of the following:

London

Centennial Hall
 Sunday, Dec. 6, 1970,
 at 2:45 p.m.

Hamilton

Philpott Memorial Church
 Friday, Dec. 11, 1970,
 at 8:00 p.m.

Toronto

The Peoples Church
 Saturday, Dec. 12, 1970,
 at 8:00 p.m.

Join in these services of rejoicing.
 Director:
 Warren E. Adams, M. Mus.

You Gotta Get A Glory!

These quaint and simple lines were written some time ago by a man who proudly commanded, on the Great Lakes, an old paddle steamer. The brasswork of the boat shone so brightly that the passengers remarked upon it.

He used these verses to explain why it shone.

"O you gotta get a Glory in the work you do,

A Hallelujah Chorus in the heart of you.
Paint, or tell a story, sing, or shovel coal,
O you gotta get a Glory, or the job lacks soul.

O Lord give me a Glory — is it much to give?

For you gotta get a Glory, or you just don't live.

"The great, whose shining labours make our pulses throb,
Were men who got a Glory in their daily job.

The battle might be gory, and the odds unfair,
But the men who got a Glory never knew despair.

O Lord give me a Glory — when all else is done,
If you've only got a Glory, you can still go on.

"For those who get a Glory, it is like the Sun,
And you can see it glowing through the work they've done.

O fame is transitory — riches fade away;
But when you've got a Glory, it is there to stay.

O Lord, give me a Glory and a workman's pride,
For you gotta get a Glory, or you're dead inside!"

ANNUAL MISSIONARY CONFERENCE

PLEASE NOTE THE CONFERENCE DATES!

January 27-30, 1971

Theme Speakers:

Rev. H. DeVries, T.E.A.M.

Rev. Bill Harding, S.I.M.

And 60 Other Missionaries

Meet O.B.C. Alumni, such as
Frews, Lambshead, Lutes, James,
Green, Mellish, Harder, Baldwins,
Blair, Fuller, Wunker, Holiday, Wilhelms,
Carruthers, Boyes, Lees,
Look and many others, too many to list.

Sessions:

Mornings: 9:00 a.m. - 12:00 noon

Afternoons: 2:00 p.m. - 4:00 p.m.

Evenings: 7:30 p.m. - 9:30 p.m.

Saturday: 2:00 p.m. - 4:00 p.m.,
7:30 p.m.

Please Note:

The evening services for Thursday, Friday and Saturday will be held in Walmer Road Baptist Church

Missionaries will be on hand with Literature, Films and Counselling. They will participate in all sessions.

Young People are Warmly Invited.

Why not make it an Alumni Homecoming too! And encourage young people to visit.

BOARD OF GOVERNORS APPOINTS ASSISTANT TO THE PRESIDENT



Rev. K. A. Ecklebarger

The President is happy to announce that the Board of Governors has appointed the Rev. Kermit A. Ecklebarger, B.A., M.A., as Assistant to the President. He will continue, for the moment, to carry his teaching load in the classroom and his responsibilities as Dean of Students. Mr. Ecklebarger is eminently suited and well qualified for his new post. He will value your prayers as he assumes this additional task.

Alumni News

Compiled by: Mrs. C. Van Duzen and Mrs. Mildred Murray

Pass It On

The Link & Visitor (B.W.M.S.) report a fascinating incident that took place during the Commissioning Service for new missionaries in May 1970.

Among the new candidates was Phyllis Brunton, '70, who left for Bolivia this fall. She will replace Miss Dorothy Francklin, '34 who has retired.

Here is an interesting side-light: Miss Francklin's graduating motto of '34 and Phyllis' graduating motto of '70 were almost the same words: "Christ Our Sufficiency," "Not I, But Christ."

In a solemn moment that linked the past and the present, the old and the new, Miss Francklin took off her graduation ring with her motto inscribed, and gave it to Phyllis to wear to Bolivia.

A gap of 36 years — but here they were, linked as one in purpose and dedication.

Now Phyllis carries the torch — and Dorothy will spur her on with prayer.

Alumni: We have a glorious heritage. Let's pass it on!

The Unfinished Task

Facing a task unfinished, that drives us to our knees,

A need that undiminished rebukes our slothful ease;

We who rejoice to know Thee, renew before Thy throne

The solemn pledge we owe Thee, to go and make Thee known.

Where other lords beside Thee hold their unhindered sway,

Where forces that defied Thee, defy Thee still today,

With none to heed their crying for life and love and light,

Unnumbered souls are dying, and pass into the night.

We bear the torch, that flaming, fell from the hands of those

Who gave their lives proclaiming that Jesus died and rose;

Ours is the same commission, the same glad message ours,

Fired by the same ambition, to Thee we yield our powers.

O Father who sustained them! O Spirit who inspired,

Saviour whose love constrained them to toil with zeal untired;

From cowardice defend us, from lethargy awake!

Forth on Thine errands send us to labour for Thy sake.

(BISHOP HOUGHTON)

Not I, But Christ

Graduation at Varsity Arena has several side effects. One of them is the result of a crowded University examination time table.

Since the Arena is used for a thousand or more U. of T. students to write examinations in, we have to put up our decorations and backdrop three days previous to Graduation. And do it at night!

For those 3 days, the Class motto is writ large for all the students writing exams to see.

For 1970, the motto was

"NOT I. BUT CHRIST"

A fourth year medical student walked in on Friday, May 1, upset and distraught. The pressure was almost intolerable.

Then his eye caught the motto: "Not I, but Christ."

"You will never know," he said later, "what that text did for me."

He also mentioned an opportunity to witness, when another medico looked up, and aloud, said: "Do you dig that?"

The Word of God IS quick and powerful.

On the Home Front

□ MISS FREDIA BLAIR '35 has been appointed as Canadian Treasurer of the Sudan Interior Mission.

□ MR. RAYMOND CROSS, B.Th. '70 is pastor of the Edmison Heights Baptist Church in Peterborough, Ont.

□ MR. WM. HEATH '55 is pastor of First Baptist Church in Portage la Prairie, Man.

□ REV. & MRS. CHARLES FARR (JEAN HUDSON '59) are in Irvington, N.J., where he is Rector of Trinity Episcopal Church.

□ REV. T. W. BOADWAY '51 has resigned the pastorate of Cambridge St. Baptist Church, Lindsay, Ont., to teach Special Courses in the High School, Fenelon Falls, Ont.

□ MR. PETER IVAY '64 is teaching at Borden High School, Ramseyville, Ont.

□ MISS BARBARA MacLEOD '66 and MRS. FLORENCE MacKAY '66 have opened The Christian Children's Village in Kenora, Ont., for the purpose of winning Indian children for Christ.

□ MISS BARBARA RAYMOND '70 is working at Flora House, an Inner City Mission Home in Winnipeg, Man.

□ MR. & MRS. PETER BLOOM '65 (BARBARA KINCAIDE, B.R.E. '67) are teaching in the Christian School in Portersville, Pa.

□ REV. WM. McNEIL '61 pastor of the Presbyterian Churches at Valetta and Blenheim Ont., was ordained at Valetta on September 10, 1970. He graduated from Knox College, Toronto, May 5, 1970, and received a B.A. from Waterloo Lutheran University on November 8, 1970.

□ Recognition of the contribution of REV. & MRS. S. D. FRANCE '24-'25 (GRACE FITZSIMMONS '24-'26) to Canadian Baptists was made at the testimonial dinner in Blythwood Baptist Church, Toronto, on September 29, 1970. Mr. France has recently retired.

□ MR. EVAN CRAIG, B.R.E. '70 is pastor of Bloem Ave. United Brethren Church, Toronto.

□ MR. & MRS. CARL DE BOER, B.Th. '67 (WILMA HEYINK, B.R.E. '65) are in Sarnia, Ont.; he is Christian Ed. Director at Temple Baptist Church, assisting REV. & MRS. ROBERT D. HOLMES (JEAN HILL '51).

□ MR. DONALD HENSON, B.Th. '67, graduated with an M.A. degree from Wheaton Graduate School in June and is now taking further studies at the University of Toronto.

□ REV. & MRS. DAVID IRWIN, B.Th. '58 (EVA RIEGERT '58) moved from Calvary Baptist Church, Woodbridge, to the pastoral ministry at Central Baptist Church, Brantford, Ont.

□ MR. LORNE MATTHEWS, '61-'62, now in Stow, Ohio, is serving as pianist for the Cathedral Quartet out of Akron; they minister in many areas of Canada as well.

□ MISS MARGARET ROBINSON '49 is now the Canadian Executive Director for Pioneer Girls and sharing this ministry is MISS EDNA EADE '52, Canadian Field Director; MISS KAY ENGLAND '68-'69 is the Western Ontario Regional Representative.

□ MR. AND MRS. STAN SADLIER '58

continued on page 16

(BARBARA GORDON '56) are in Burlington, Ont., pastoring the Brant Street Bible Church since September. Their return to West Irian (U.F.M.) was delayed because of Stan's knee surgery, and the high school education of their children.

□ MR. & MRS. JOHN TEMPELHOFF, B.Th. '66 of Medfield, Mass are appointees for South Africa with Campus Crusade for Christ Int. and report for staff training in San Bernardino, Calif., in the new year.

□ REV. STAN WALKER '57 is now pastor of Grandview Baptist Church, Kitchener, Ont.

□ MISS RUTH WHITEHEAD '58 graduated with an M.A. in Education degree from Ottawa University, on October 25, and is a part-time faculty member there.

□ REV. WM. E. WRIGHT '45 is Canadian Secretary for S.G.M., Toronto. They formerly served with S.I.M. in Nigeria.

□ MR. & MRS. PAUL PERCY '71 (JANIS HEAD '67-'70) are in Montreal, where he is Interim Director for Youth for Christ.

□ MR. WILBUR MATHEWS, B.Th. '70 joined the Faculty of New Brunswick Bible Institute, Victoria, N.B. in September, 1970. Mr. & Mrs. Mathews are on leave of absence from Africa (A.I.M.)

□ During August, 1970, while on vacation in Britain, REV. & MRS. JAMES FERGUSON '33 visited REV. & MRS. JOHN BLISS '33. Mr. Ferguson, minister of St. Andrew's Presbyterian Church, Stratford, Ont., and Mr. Bliss, Rector of the Sutton-on-Sea Parish Church, had not met since graduation.

□ REV. MYRTLE INGERSOLL '49 was ordained at St. Mary's Bay United Baptist Church, Barton, N.S., on October 14, 1970. REV. WRENFORD BRYANT '49 offered the ordination prayer and MRS. BRYANT (HELEN DYALL '51) was soloist. Miss Ingersoll is pastor of a four point charge.

□ In September, REV. LAWRENCE BIGELOW '49 became pastor of Bayfield Baptist Church, Ont.

□ REV. & MRS. ARDEN GRAY, B.Th. '67 (BERYL DOBING, B.R.E. '64) moved to Harrisville, Pa., where he is pastor of 2 churches at Kennerdell and Barkeyville.

□ REV. RONALD UNRUH, B.Th. '69 was ordained at Calvary Bible Church, Smiths Falls, Ont., on October 13 1970. REV. MURRAY HICKS, B.Th. '58 conducted the service.

On Furlough

□ MR. & MRS. LESLIE GREER '65 are on their first furlough from Nigeria (S.I.M.). Mr. Greer is taking further studies at O.B.C.

□ MISS BETTY DOCKER '52 is on furlough from India (I.C.F.)

□ MISS GWEN LOOK '65 is on her first furlough from New Guinea (W.B.T.)

□ DR. & MRS. GORDON CARTER (DOR-EEN McKEAG '53) are home from Zambia,

where they served with the Salvation Army.

□ MISS DONNA SKITCH '61 is on furlough from Nigeria where she serves with the United Missionary Society and is taking a course at the Fort Wayne Bible College, Ind.

□ MISS ELIZABETH WEBB '41 is on furlough from Nigeria (S.I.M.)

□ MISS OLIVE FYNNEY '31-'32 is home from Malaysia after serving 38 years with O.M.F. in China and Malaysia.

□ MISS LILLIA LINDO '67 Sp. has returned from Zambia where she served with A.E.F. for a short term of two years.

□ MR. & MRS. FLOYD SHANTZ '57 are home from Ecuador (C.E.F.).

□ MR. & MRS. HERBERT CASLER (JO-ANNE MACDONALD '37) are home from Kenya after more than 30 years in Africa. Mr. Casler served for some years with the British & Foreign Bible Society in Rhodesia.

□ MR. & MRS. DESMOND MEED '61 (LILLIAN NICHOLS '60) are on their first furlough from Ethiopia (S.I.M.).

□ DR. & MRS. ANTHONY STONE (BERTHA ZIMMERMAN '44) are in England, on furlough from India.

□ MR. & MRS. KENNETH MILLER (FRANCES QUINNELL '51) are on furlough from Swaziland, S. Africa (A.E.F.).

□ MISS HELEN PALMER '52 (R.B.M.U.) from the Duncan Hospital, Bihar, N. India, last June.

□ MISS INES PENNY '49 (S.I.M.) from a teaching ministry at Sokoto, Nigeria, in October.

□ MISS PATRICIA STYRAN, B.R.E. '51 (S.I.M.) home in Ottawa from Nigeria, possibly until early 1972 due to poor health.

To the Field

□ MISS DAWNA BUCKNAM, B.Th. '66 (H.I.M.) returned to Maui, Hawaii. Last summer she graduated with a B.A. in Education degree from Spring Arbor College, Mich.

□ REV. & MRS. WM. CAMERON '48 (JEAN RENDLE '49) returned to Moundou, Chad, in September to help with the New Life for All program, and thank God for needed support, T.E.A.M. (S.U.M.).

□ MISS SYLVIA KINSMAN, B.R.E. '57 (A.I.M.) returned this month to her nursing ministry in Kenya, E. Africa.

□ MISS MARION LONGLEY '56 (S.I.M.) returned to Jos, Nigeria, in June.

□ MR. & MRS. G. FRASER MCKENZIE, B.Th. '66 (EVELYN PEAT '66 One-Year Sp.) now in Toronto, leave the end of this month for a short term with A.E.F. in Ndola, Zambia. He will be teaching and replacing REV. WEBSTER (SAM) KAS-ONSO, B.Th. '66, while he is working with the New Life for All outreach.

□ MR. & MRS. CLINTON NEWMAN '67-

'68 to Transvaal, S. Africa, this month, for their first term of service with the Christian Radio Fellowship (A.E.F.).

□ MISS FLEDDA VEALS '46 returned in September to Ethiopia, E. Africa (S.I.M.) grateful to God for better health.

□ REV. & MRS. JOHN POMEROY, B.Th. '64 (NANCY REIST, B.Th. '62) have returned to Zambia (A.E.F.)

□ MISS BARBARA FORSTER '64 has returned to Nigeria (S.I.M.)

□ MRS. BARBARA NEATH '69-'60 has returned to Taiwan (World Vision).

□ MR. & MRS. VICTOR BAKER '53 (RUTH MURDUCK '59) are in Durban, S. Africa, where they serve with A.E.F.

□ MISS BERTHA BELCH '31 returned to Colombia, S.A., after 6 months' furlough (W.M.S.R.B.).

Marriages

□ MISS BARBARA TOBEY '65 to MR. DAVID HANDLEY on June 7, 1970, at the Church of the Open Bible, Peterborough, Ont. (Sorry for naming the wrong man as reported in September Recorder)

MRS. JAMES McINNES (PAT RICHARDS '65) was matron of honour and MR. JIM McINNES '67 was master of ceremonies at the reception.

□ MISS VICKI LEGROW '65-'67 to MR. DAVID ROBINSON on May 23, 1970, at First Baptist Church, St. John's Newfoundland.

□ MISS MARION MARSHALL '66-'67 to MR. KENNETH MCKENZIE on July 31, 1970, at Leaside Bible Chapel, Toronto. MISS GLADYS MERRITT '65-'67 and MISS GERALDINE COLLETT, B.R.E. '69 were bridesmaids. The soloist was MISS MARGARET RIEGERT, B.R.E. '70.

□ MISS CHERYL MILMINE '70 to MR. RICHARD LEAR '68 on August 1, 1970, at Bethel Baptist Church, Kitchener, Ont.

□ MISS PEARL KNIGHTS '71 to MR. PETER GIBBINS, B.R.E. '70 on August 1, 1970, at the Missionary Church, Stouffville, Ont.

□ MISS LORAIN BUMSTEAD '69-'70 to MR. GORDON BARCLAY on August 8, 1970 at Central Baptist Church, Johannesburg, South Africa.

□ MISS GRACE ELLIS '62 to MR. JOHN CRISP on August 8, 1970, at Calvary Baptist Church, Burlington, Ont.

□ MISS JANE LONEY to MR. DOUGLAS HAMM '69-'70 on August 22, 1970, at Bethel Gospel Church, Kingston, Ont.

□ MISS JACKIE SOMMERVILLE to MR. ROBERT MOORS '68-'69 on August 28, 1970, at Stanley Avenue Baptist Church, Hamilton, Ont.

□ MISS GLENNIS STOVELL, B.R.E. '70 to MR. DAVID KENDRICK '71 on August 29, 1970, at Mt. Dennis Baptist Church, Weston, Ont.

□ MISS JANE BROCK, B.R.E. '70 to MR. LAURENCE BARBER, B.Th. '70 on Octo-

ber 3, 1970, at Park Avenue Church, Burlington. The pastor, REV. WM. SIFFT '48 officiated. MISS MURIEL BARBER '71 and MISS BETH BARBER '72 were bridesmaids and MR. WM. SMITH, B.Th. '70 was best man. Two of the ushers were MR. JOHN SAYNOR '72 and MR. ED. POINTNER, B.R.E. '70. The soloists were MISS LYNN WHITLOCK '71 and MR. DON THEOBALD '72 with MR. JOHN STEVENETT '72 as organist.

□ MISS JULIA RUTH GORDON to MR. PERRY FERNS, B.R.E. '68, on October 9, 1970, at First Baptist Church, Cornwall, Ont.

Births

□ To MR. & MRS. ROBERT ZENK (ROSE BOWLING '62) a daughter, Darcey Maureen, on July 23, 1970, in Westmont, Ill.

□ To MR. & MRS. GEORGE McCULLAGH, B.R.E. '69 (ELEANOR IRWIN, B.R.E. '66) a son, Stephen Bruce, on August 4, 1970, in Winona Lake, Ind.

□ To MR. & MRS. VOLKER KLAUE, B.R.E. '69 a daughter, Esther Marie, on August 5, 1970, in Toronto.

□ To REV. & MRS. GORDON HISCOX, B.Th. '65 (MARILYN MCGILL '64) a son, Donald Roy, on July 14, 1970.

□ To MR. & MRS. KENNETH MORGAN, B.Th. '70 a son James Raymond, on August 16, 1970, in Toronto.

□ To MR. & MRS. ANDY JAMES, B.R.E. '69 (CHARLOTTE JORDAN, B.R.E. '69) a daughter, Amanda Gay, on August 19, 1970, in Thunder Bay, Ont.

□ To MR. & MRS. CHARLES WILSON, B.R.E. '70 (SUE, B.R.E. '70) a daughter, Ruth-Ann, on August 21, 1970, in London, England.

□ To MR. & MRS. ALLAN SIEMINOWSKI (VICKKI BELL '68) a son, David Allan, on September 29, 1970, in Toronto.

□ To REV. & MRS. EDWARD SIMMONS, B.Th. '63 (RUTH ALMAS '57) a chosen daughter, Lois Marion, September 1969, in Hamilton.

□ To MR. & MRS. ALLAN McGUIRL '72 (FLORRIE ROUT, B.R.E. '67) a son Allan David, on September 22, 1970, in Toronto.

□ To MR. & MRS. BASIL FREW, B.Th. '61 (LORNA MOLBERG '62) of Transkei, S. Africa, a son, Peter John, on July 8, 1970.

□ To MR. & MRS. HARRY OOSTHUYZEN, B.Th. '63, of Transkei, S. Africa, a daughter, Esther, on August 3, 1970.

□ To REV. & MRS. NORMAN JAMES, B.R.E. '66 (PAMELA, B.R.E. '67) a son, Scott Michael James, on September 17, 1970, in Windsor, Ont.

□ To MR. & MRS. MARVIN MOUNTNEY '67 (ROBIN ALLSOPP, B.R.E. '68) a son, Matthew Marvin Russell, on July 31, 1970, in Belleville, Ont.

□ To MR. & MRS. ROGER POWELL '71 (JOAN OXFORD, B.R.E. '69) a daughter,

Karen Ann, on October 3, 1970, in Mississauga, Ont.

□ To MR. & MRS. ELDON BROWN (ADELINE MOLZAN, B.R.E. '63) a daughter Krista Adele, on August 22, 1970, in Brigid, Ont.

□ To DR. & MRS. JAMES DOUGLAS (JUNE HARPER '56) a chosen son on August 21, 1970, Joseph Daniel, age 5, and brother for Catherine and James.

□ To MR. & MRS. ROBIN DOUGLAS '67-'70 a son, Jeremy James, on August 14, 1970, in Toronto.

□ To MR. & MRS. BOB FURTNEY, B.R.E. '67 (JUNE HEWSON, B.R.E. '70) a daughter, Andrea Diane, in Toronto, on July 3, 1970.

□ To MR. & MRS. DOUGLAS GERMAN, B.Th. '61 (ELEANOR CHIPPS, B.R.E. '60) of London, Ont., a chosen daughter, Beth Anne, on July 9, 1970; born on April 24, 1969.

□ To MR. & MRS. JAMES GREEN (DORIS BADGLEY '55) a daughter, Ruth-Ann Margaret, on June 22, 1970, at Kijabe, Kenya.

□ To REV. & MRS. JACK HAWKINS '62-'66 (ESTHER FUNE '65-'66) of Mildred, Sask., a son Mark William, born on July 25, 1970, a brother for Stephen.

□ To MR. & MRS. RONALD HENSON, B.Th. '67 (MYRNA SCOTT) a daughter, Kyna Caroline, on July 23, 1970, in Sault Ste. Marie, Ont.

□ To MR. & MRS. CHARLES PETTAPIECE '64-'66 (IRENE PAGE) a son, Daniel Scott, on August 8, 1970, in Tillsonburg, Ont.

□ To MR. & MRS. ALLAN SCHNURR (GRACE CRAIG '59) a son, Paul Wayne, on September 16, 1970, in London, Ont.

□ To MR. & MRS. HARRY WILSON, B.Th. '64 (CAROL HISEY, B.R.E. '63) of Fort George, Ont., a son Harry John, on August 30, 1970.

Deaths

□ MRS. GORDON J. HENDERSON, wife of GORDON HENDERSON, '54 E.C., on August 25, 1970, in Toronto.

□ MRS. W. D. ADAMS (VERNETTA HOUGH '28 E.C.) on October 16, 1970, in Toronto.

Would You Believe . . . A Missing Persons Bureau?

That's right. The Alumni Association has a long list of "missing persons." We must find them.

For the next few issues of the Recorder, we will run these names alphabetically. Please read them.

If you know their whereabouts or their

addresses — please contact the Alumni Office today. Please?

These "fugitives from fellowship" need us and we need them. So do help us if you can.

And, thanks.

Ach, Elizabeth '52-'53
 Adams, B. Kathleen '37-'38
 Agner, Margaret Mary '38
 Allan, Marvin S. '60
 Allcock, Wayne '60-'61
 Allen, Harold Leslie '59
 Allen, Rev. H. W. W. '32-'33
 Amy, Mrs. Dorothy (Schulte) '50-'51
 Amy, Ronald James '58-'59
 Andersen, Johan Edvard '30
 Anderson, Lyle Roland '60-'62
 Anderson, Jean W. '25-'26
 Andrus, Mr. & Mrs. Ralph '67-'68
 (Alice Williams '66-'67)
 Armstrong, Esme E. M. '64-'66
 Armstrong, R. George '53-'56
 Asselstine, Madeline '34-'36
 Arnott, John G. '66-'68
 Atkinson, Thelma '51

Baird-Kerr, Mrs. Richard (Merle Kathleen Clement) '54

Baker, Audrey Myrtle '53
 Baker, Rev. Arthur Lawrence '22

Ball, H. Beatrice '48
 Ball, Rev. George J. '37

Ballantyne, John L. '36-'39
 Bamford, Jean '26

Bampton, Mrs. A. W. (Thelma Sanders) '44-'45

Barber, Mrs. Frank '34-'35
 Barclay, David '47-'48

Barham, Alfred '32
 Barker, Barbara Jean '55-'56

Barlow, Peggy '63 E.C.
 Barnicutt, Reginald Walter '55-'56

Beaton, Mr. Thomas L. '38-'39
 Beatty, Mrs. Geoffrey E. C. (Muriel Joy Stewart) '52

Begley, Ronald '66-'68
 Bell, Ida Gwendoline '49

Bell, Mrs. Wayne (Velma Coleman) '46
 Bellingham, Mrs. Robert (Lena Elsie Albright) '52

Bennett, Mrs. Vincent (Margaret Laverne Brackenbury) '45

Berck, Douglas '42
 Black, Mrs. Charles (Shirley Armour) '57

Bliss, Mrs. Philip B. (Margarette Brenda Biggs) '52

Boaso, Mrs. Roy (Dorothy Winnifred McDermid) '42

Book, Rodney '57-'58

Bonfield, Vernal '55-'59
 Bonner, Winnifred, '48-'49 E.C.

Borth, Mrs. John (Ila Melinda Lunow) '40
 Bowman, Mrs. John (Joan Danard) '56-'59

Bradley, Mrs. Warren W. (C. Elizabeth (Betty) Saunders) '36

Brelsford, Thomas '62

Brewton, Mrs. Leona M. '41

continued on page 18

Mr. & Mrs. Arthur Brodie '36 (Catherine Greer '35)
 Brothers, Mrs. Gordon (Bonnie) '51 E.C.
 Brown, Mrs. W. Cecil (Hazel Bond '33)
 Brown, Mr. & Mrs. C. Clinton '38-'39 (Ruby Craddock '39-'40)
 Brown, Harold A. '29
 Brown, Mrs. Hugh (Nettie Farquhar '40 E.C.)
 Brown, Mrs. J. (Dorothy Holmes '39-'40)
 Brown, Leonard Howard '50 E.C.
 Browne, Rev. Vincent Rees '38
 Brubacher, Viola '26-'27
 Bruce, Mabel A. '56 E.C.
 Buchanan, Mrs. H. C. (Helen Spence '38-'39)
 Bunyan, Lila '40
 Burgess, Mrs. W. H. (Vina Mounce '24)
 Burke, Arthur '27
 Burleigh, Mrs. Cyril J. (Lily Cooper '37-'39)
 Butler, R. Bryan '56-'58
 Bycroft, Barbara J. '59
 Byers, Edwin '41-'42
 Call, Ethel A. '52 E.C.
 Campbell, Madeliene A. '49
 Carbert, Mrs. W. R. (Ruby Johnson '32-'33)
 Carnegie, Douglas '50-'52
 Carnegie, Mrs. Herbert (Audrie) '57 E.C.
 Carruthers, Irene '46
 Carter, Mabel '26 E.C.
 Cartmel, Margaret M. '41 E.C.
 Casement, Mrs. Iva '34
 Cavanagh, Constance Anne '67-'68
 Cawston, Dorothy '50
 Charter, Rev. David W. '55-'58
 Chater, Jessie '34-'35 E.C.
 Childs, Mrs. Fred (Ruth Ganton) '36
 Chipiska, Keren '53
 Clark, Robert '61-'63
 Clark, Ruth N. '23
 Clarke, Elizabeth R. '68-'69
 Clarke, Rev. Winston H. H. '54 E.C.
 Clayton, Ronald '39-'40
 Clemmer, Gordon S., '21
 Cohen, Jean '56-'57 E.C.
 Cole, Frank W. '22
 Cole, Marion '32-'34
 Coleman, June M. '55
 Colley, Mrs. J. W. (Hazel Jean Pugh '42-'43)
 Comfort, Mrs. Wm. M. (Shirley Evans '57)
 Constantinoff, Serge '31
 Coombs, Godfrey W. '26-'28
 Cooper, Henry J. '41
 Cooper, Mrs. N. (Ruth Baxter '36-'37)
 Cossar, Rev. Ed. '55-'58
 Cornwall, Mrs. A. C. (Vera Rudnikoff '40)
 Coulter, Rev. Earlby
 Cowan, Robert E. '38-'39
 Cowley, Mrs. George (Elsie Shaw '30-'31)
 Colye, Mr. & Mrs. Gerald '49-'51 (Joy Bond '50-'51)
 Craig, W. Richard '63
 Cranker, Evelyn Margaret '44

Book Reviews

Aftermath, by W. Harold Fuller, Sudan Interior Mission — Price 80c

The first and best word and picture presentation of "the dramatic rebirth of Eastern Nigeria" after the so-called "Biafran" debacle.

The A B C's of the Prophetic Scriptures, by George Clement, Broadman Press — \$1.00

O. B. C. graduate George Clement '36, shares his studies of the scriptures that deal with the future.

An Exposition of the Gospel of Mark, by Herschel H. Hobbs, G. R. Welch Co. Ltd. — Price \$7.75

Come, Help Change The World; by Bill Bright, G. R. Welch Co. Ltd. — Price \$5.50

The thrilling story of Campus Crusade for Christ.

Young's Translation of the Bible, by Robert Young, G. R. Welch Co. Ltd. — Price \$5.50

A handy paperback for study and comparison.

Africa is Waiting, by Sue Schaeffer, G. R. Welch Co. Ltd. — Price \$4.25

A missionary saga, set in Senegal, West Africa.

Other Gospels, by Paul B. Smith, Marshall, Morgan & Scott — Price \$2.95

The Pastor of the Peoples Church, Toronto, shares his study of, and concern for, 8 of the "other gospels"—Armstrongism, Unitarians, Jehovah's Witnesses, etc.

Evangelism in the Early Church, by Michael Green, Wm. B. Eerdmans Publishing Co. — Price \$7.65

The Principal of London (Eng.) Divinity School shares these thrilling insights into what made the early Church "great".

Come, Fill the Cup, Lee Bryant, Word Books, \$5.45

Come, Fill the Cup is a spiritual autobiography in which artist, and O.B.C. graduate, Lee Bryant writes, not from the quiet meditation of cloistered walls, but out of the experiences of the "gay" world — a world of drugs, booze, sex and perversion. The reader is not soothed and comforted by easy formulas as he reads Lee's memoirs, nor is he aroused by sensational second-hand thrills. Both Christian and non-Christian readers are seared

with conviction of sin and responsibility, a conviction which is deepened by the emergence of the Cross of Christ in the most unlikely places.

Lee's style is not traditionally evangelical because she does include profanity in realistic spots. Her restraint and artistic beauty of writing, however, spare us a preoccupation with the morbid and the sensual that are often present in confessional, tell-all literature.

The title of the book and the introductory quotations to each chapter preceding the account of her conversion are lines from **The Rubaiyat** by the hedonistic Persian poet-philosopher, Omar Khayyam. Following her re-birth, the chapters are introduced by appropriate passages from Isaiah and the Psalms.

Lee's first discontent with the "gay" life came during a bizarre seance where she admits that she "felt filthy, foul and wanted to cleanse myself" and where she became painfully aware of the Devil and Hell. From that day on the struggle of yielding to Christ began. She says that the Lord Jesus Christ and (Mrs.) Ellen Trimmer interrupted her life.

Ellen Trimmer, a minister's wife, and O.B.C. parttime lecturer, showed her a "love that refused to settle for anything less than reality." This reality included the acceptance of Lee as a friend — a friend whom Mrs. Trimmer did not avoid or condemn for her drunkenness, perversity and despair — a friend to whom she would listen and share her suffering.

The "offense of the Cross" seemed to haunt Lee as she saw her sin in "the crimson lenses of the Cross," in the bar room on Good Friday, reminiscing of her mother's death and of the woman who had reminded her at the burial scene that "you were the most prayed-about child ever born." Or it loomed large again during the manipulations of drug-crazed Jackie as she tried to mock Lee out of her relationship with Christ and back to the "gay" days.

"Jackie and Jesus Christ — the twin contradictions of my life; and the two streams of emotion — the tender and the tough."

Lee describes her life before and after her conversion with a combination of humor, pathos and tragedy skillfully interwoven as it is in life itself. The reader shares the spectrum of emotions as he feels compelled to keep reading until the whole story is told. We feel exhausted as Lee grits her teeth and makes a final struggle of holding on before handing her life over to Christ.

"I committed suicide. Cognizant of as much insight as I had of my own evil propensities and very burdened by my total inability to manage without the Lord Jesus Christ, I agonized in a final battle of the will."

We laugh as we join her in buying a hat for her first Sunday at church, and walk with her down the street that morning when one of her old crowd, a bartender, calls out, ". . . you fabulous creature, you look like a drag queen unconvincingly decked out as Rebecca of Sunnybrook Farm."

We smile, too, when we observe her student days at Toronto Bible College, where she felt that she "blended in like a stripper." We are saddened as Lee observes that "traditional lingo does not guarantee a true theology," because some Christians prefer respectability to caring for her because of her past life. She wonders how some could accept the forgiveness from Christ and deny it to her.

When Lee quoted the epicurean lines: "Come, fill the cup . . ." to those in her unconventional world, little did she know that her cup would eventually be filled by the One Who promised her the water of life. Jesus Christ could satisfy her by the power of His death on the Cross, that ever-present symbol over-shadowing every scene in this remarkable and unusual autobiography. (H.A.)

Best Seller Still!

The Bible is still the best seller of all books, topping 14 million annually, according to a recent issue of U.S. News and World Report.

Besides the sales of traditional King James Version and Revised Standard Version of the Bible, millions of copies of modern translations such as the "Living Bible" by Tyndale House and "Today's English Version" by the American Bible Society have been sold in recent years.

The traditional versions are still the most widely used. A recent survey of Eternity Magazine readers indicates that 84% regularly refer to the King James Version and 51% to the Revised Standard Version. This is to the credit of publishers who have produced a large variety of Bibles and helps at relatively low costs.

The leading publishers of these texts are Cambridge, Collins, Holman, National, Nelson, Oxford, World, and Zondervan, all producers of quality Bibles.

Since all these publishers produce the same text, keen competition develops in the area of prices, variety of bindings, helps, type size, etc. Some Bible publishers list as many as 30 different varieties of Bibles in the categories of award and gift, family, reference, teacher's text, pulpit, bride, wide margin, large print, and loose leaf.

The next time you visit your local religious bookstore, (or your O.B.C. bookstore!) examine the many different types of Bibles available. You will be amazed

at the variety.

A recent Eternity survey shows that readers purchased nearly two Bibles apiece. This means that subscribers spent nearly \$500,000 in Bibles alone last year.

"We were amazed at these figures," says Eternity Magazine, "but probably we shouldn't have been. Readers of this magazine have always been students of God's Word as well. Our articles encourage readers to examine everything from air pollution to women's lib — in the light of Scripture.

"We live in a day in which Bible reading is not popular. Some would like to eliminate its influence from our society, schools, homes, and even churches. But those who regard it as the revelation of God to man, must be active students of

the Bible and encourage others to follow its precepts.

"Why not buy a Bible this fall or Christmas season — for your personal study or to give to friends and neighbors? Remember that it is the Word of God that convicts the heart of sin — "Faith comes by hearing, and hearing by the word of God." (Rom. 10:17)." (By Fred Stansberry, in Eternity Magazine)

From our Recorder files, we also note that the Bible Societies have sold, in the past 165 years (1804-1969) over 19 BILLION pieces of Scripture — a Gospel New Testament or complete Bible — an incredible total that shows the continuing need of man for the "Bread of Life."

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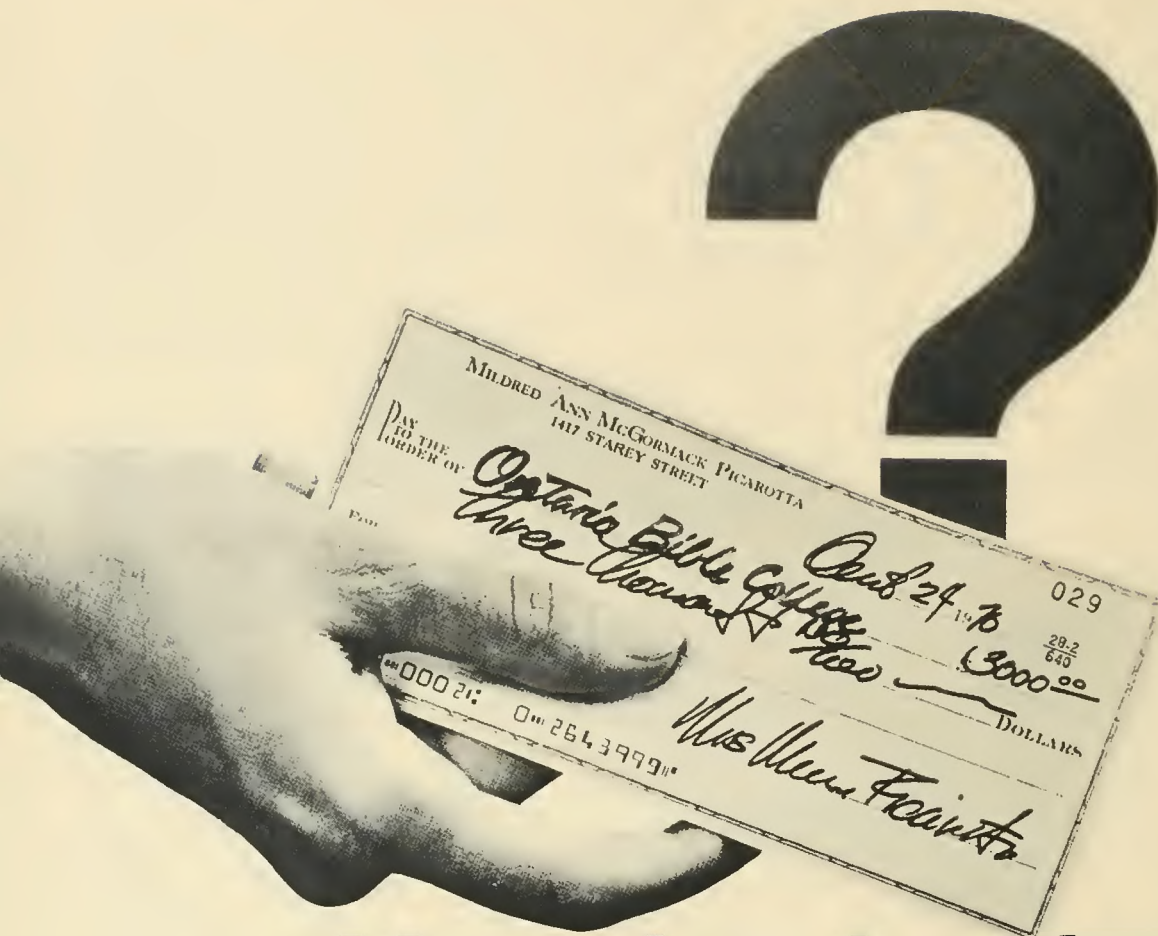
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