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Ontario Bible College

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THE CANADIAN BILL OF RIGHTS

An Act for the Recognition and Protection of Human Rights and Fundamental Freedoms. Statutes of Canada 1960, s-9 Elizabeth II, Chapter 44, assented to 10th August 1960.



THE Parliament of Canada, affirming that the Canadian Nation is founded upon principles that acknowledge the supremacy of God, the dignity and worth of the human person and the position of the family in a society of free men and free institutions;

Affirming also that men and institutions remain free only when freedom is founded upon respect for moral and spiritual values and the rule of law;

And being desirous of enshrining these principles and the human rights and fundamental freedoms derived from them in a Bill of Rights which shall reflect the respect of Parliament for its constitutional authority and which shall ensure the protection of these rights and freedoms in Canada:

THEREFORE Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:

PART I BILL OF RIGHTS

1. It is hereby recognized and declared that in Canada there have existed and shall continue to exist without discrimination by reason of race, national origin, colour, religion or sex, the following human rights and fundamental freedoms, namely,

- a) the right of the individual to life, liberty, security of the person and enjoyment of property, and the right not to be deprived thereof except by due-process of law;
- b) the right of the individual to equality before the law and the protection of the law;
- c) freedom of religion;
- d) freedom of speech;
- e) freedom of assembly and association; and
- f) freedom of the press.

2. Every Law of Canada shall, unless it is expressly declared by an Act of the Parliament of Canada that it shall operate notwithstanding the *Canadian Bill of Rights*, be so construed and applied as not to abrogate, abridge or infringe or to authorize the abrogation, abridgment or infringement of any of the rights or freedoms herein recognized and declared, and in particular, no Law of Canada shall be construed or applied so as to

- a) authorize or effect the arbitrary detention or exile of any person;
- b) impose or authorize the imposition of unusual treatment or punishment;
- c) deprive a person who has been lawfully arrested
 - (i) of the right to be released as soon as possible for his arrest;
 - (ii) of the right to be tried within a reasonable time; or
 - (iii) of the right to be tried by a court of law.



PARLIAMENT BUILDINGS OTTAWA



Roger Duhamel, F.R.S.C., Queen's P.

Christian Concern for CANADA

by R.N. THOMPSON M.P.

Editorial

O CANADA!

For the first time in its long history, the Recorder is letting its nationalism show. It is done without apology, but with explanation.

Ontario Bible College is set within the context and culture of Canada, a country that is larger than the United States, but with a sparse population of about twenty-one million people.

Canada is a land of opportunity and challenge; a land of ethnic groups and deep European roots. It is a vast land, with untapped resources and almost unlimited space.

It is a land of unrest and uncertainty. There seems to be neither settled political policy, development planning nor visions of greatness.

And as one of the most "churched" countries in the world, its spiritual direction seems vague, and its spiritual impact lessening.

For a country whose name and motto were inspired by scripture (Psalm 72:8) its present condition seems to echo more the thunder and judgment of the prophets.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24:5)

"And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler." (Jer. 51:46)

It is a proud country, but often unbending in its pride. It has been a great "sending" missionary country, a **force** for the Kingdom of God. Now it seems to be a more likely candidate as a **field** for Christian missions.

The next decade could well set the future for Canada as a nation. Strong overtones of socialism in the poorer connotation of the word, are heard in the land. The usual restlessness of people, young and old alike, is felt as we hasten into the 70's. Strikes paralyze cities and

whole provinces, with disregard for the shattering impact on people, and often with unwholesome end results.

For 1972, God has graciously sent a spirit of revival and renewal to large stretches of this fair land. And because we sincerely feel that this may be a glorious opportunity (dare we suggest the adjective "last" there?) for Canada and therefore the world, we use this issue of the Recorder to express our Christian concern.

Perhaps our U.S. and overseas friends will not only bear with us, but in loving concern, pray that God will have His will and way in this land. And we will pray for ourselves. For "if My people, which are called by My Name, shall humble themselves, and pray, and seek My face, then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chronicles 7:14).

O Canada! We stand on prayer guard for thee!

THE WILL OF GOD— FOR YOU!

For the growing, seeking Christian, there are few quests as consuming and vital as knowing the will of God.

The Bible speaks both directly and by inference, of the sure will of God for the individual. But there is no set pattern, no common "will of God." Each individual must "prove" it for himself:

— By complying with the three prerequisites of Romans 12:1-2.

(a) "Present your bodies a living sacrifice, holy, acceptable unto God."

(b) "Be not conformed to this world."

(c) "Be transformed by the renewing of your mind."

Thus one can "prove what is that good, perfect, acceptable, will of God."

- By prompt obedience.
- By complete submission.
- By active service.

Many years ago, the godly Dr. John McNicol gave to some students what he called:

GEORGE MULLER'S RULES FOR DISCERNING THE WILL OF GOD

Perhaps they will help someone in the important quest for the Will of God.

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.
2. Having done this, I do not leave the result to feeling or simple impression. If I do so I make myself liable to great delusions.
3. I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and not contrary to them.
4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.
5. I ask God in prayer to reveal His will to me aright.
6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

DIAL-A-THOUGHT

INSPIRATIONAL

RECORDED

MESSAGE

DAY OR NIGHT

920-2222

A NEW THOUGHT
EACH DAY

Dr. Robert N. Thompson is an unusual feature in Canadian political life.

For many years he served as a missionary in Ethiopia (S.I.M.). Compelled to relinquish his "life's ambition" through some of those circumstances that the Lord only puts on men whom He can trust, "Bob" Thompson began to seek other ways of serving.

He had been a confidante and trusted friend of Emperor Haile Selassie, and through many contacts, served his adopted country, particularly in the department of education. In Canada a door opened in politics, and he became leader of the Social Credit party. Immediately he was used by the Canadian government in its contacts with African countries. Integrity, openness, Christian dedication and political acumen have combined to make him one of the most respected men in Canadian life today.

He joined the Conservative party, was elected President of the Evangelical Fellowship of Canada, and serves on many Mission Boards and other Christian organizations until one gasps at the energy and breadth in his service.

As we considered speaking of our Christian Concern for Canada in this issue of the Recorder, we could think of no one more fitted for the task of writing the key article.

He added this responsibility to an already overloaded schedule. It is with thanksgiving and worthy pride in such a man that we present this heartfelt, thought provoking and sobering article from the Honourable Robert N. Thompson, M.P., missionary statesman, man of God, Christian friend and godly politician, a rare "gem of purest ray serene." May the Lord use it to stir the hearts of His Canadian people.

(Ed.)



THE HON. R. N. THOMPSON, M.P.

MY CHRISTIAN CONCERN FOR CANADA AND THE WORLD!

by Robert N. Thompson, M.P.

As the humanization and secularization of our democratic way of life continue, the very basis of democratic freedom loses its vitality and strength. This democratic 'way of life' has given political freedom, religious freedom, and even economic freedom to a greater degree than any other system of government; yet at the present time it is seriously challenged by many whose right to do so depends on these very freedoms.

Democracy, as defined for the individual in the Canadian Bill of Rights, or as outlined in the Declaration of Human Rights of the United Nations—both great documents of freedom and justice—provides the basis of human hope for all who cherish the rights of freedom of speech, freedom of worship, freedom of association, freedom to work, and all that gives us personal liberty; yet the struggle and search for freedom continues. Why, one might ask?

DO WE HAVE FREEDOM?

Do we in Canada not have freedom? Do we not have justice? If we do, why do

politicians call for a just society? Why search for justice and the legal protection of it? Why be concerned, as Christians, about the freedom of worship when we already have it? Could it be that we are struggling against an idea which could be called "privatistic"—an identification of Christianity with attendance at church? In this we are free. Everyone is free to go to church, where and when he wishes. However, that is not all I understand by the Christian religion. I believe it is more than that.

Democracy, if it comes to be regarded as a way of life, has in reality become a religion. This is what causes me to be alarmed by the present state of affairs. Here, glib Christianity, as too many of us understand and practise it, runs off course into the shoals and rocks which threaten to break up and destroy the very things we tend to take for granted.

Christianity as a way of life is quite different from democracy, for it is rooted in an absolute which is Jesus Christ. He is the Way and the Life. The words "Way" and "Life" do not mean different things. They are really just two different words

conveying the same meaning. Christianity is a way and a way of life—not merely a confession of faith or a code of conduct. Democracy cannot be that.

In the struggle for the preservation of our freedom to be Christians in a nation which has freedom of religion, we too often forget that we are involved in a life or death struggle. The battle-line of this struggle is not always to be found where argument meets argument or where blow meets blow; rather it is a contest of heart and mind where revelation meets revelation. These counter-forces are forces which all too often cause people to confess a new religion which they call the democratic way of life. To such people democracy is not simply a principle—it becomes a total way of life. When that way of life rejects God, sets its own standards of morality based on the consensus of current behaviour; when in the name of "the common good" it allows the state to take over what is considered to be the basic rights and responsibilities of the individual, it has weakened its own position and the guarantee of the basic rights of an individual inherent to a free society.

THE CHRISTIAN CONCEPT OF LIFE

The Christian concept of life is as relevant today as ever—perhaps even more than in the past. It is the only safeguard to totalitarianism; it offers the only antidote to the low view of life which sees no higher than the world or the "now" situation—but Christians must be involved!

Will Durant, in his "History of Civilization," stated that the fact that the people had become spectators rather than

participants was one of the main causes of the downfall of the Roman Empire. The present generation more than any other people in modern times have become spectators—this has happened through the lack of direct involvement. Television has created arm-chair experts with picture images on the mind replacing the exercises of thinking and action. The spectator does not have any responsibility. As he watches a hockey game, he is able to criticize the goalie for what he should have done; he is able to interpret the weaknesses of the forward line or to point out the strong points of defence-man Bobby Orr, without even moving out of his comfortable chair or having his own abilities put to the test. He can do all this in demonstration of his "superior" knowledge and ability of hockey, even though he probably has never held a hockey stick in his hand. Today Canada's national sport has 10,000 or more spectators at a hockey game, each in desperate need of exercise, watching 12 men on the ice who need a rest. The "game" of life is not really different.

CANADA HAS PROBLEMS

Canada is in difficulty as never before. Labour-management confrontation and strife are based on a system of direct antagonism as we see it in Quebec. Ontario and British Columbia are not much different. Unemployment and inflation go on unchecked, and seemingly out of control. Contempt for the law is behind much of the rapidly increasing crime rate. Individual morality and integrity in business and even in the home have slipped. As the moral breakdown engulfs our nation, our traditional way of life crumbles. There is a vast rebuilding job to be done in this nation if it is to survive.

It is my observation that Christians, in their yielding to the consensus, in their attitude of neutrality and passiveness, have forced themselves into self-imposed bondage, without much concern for freedom or moral conviction. They have withdrawn into their pleasant cloisters of comfort and indifference. Our churches have largely become reserves where their adherents retreat from the life and death battles against the forces of evil, having become slaves to their own passions and prisoners of their own learning. It involves all of us as we too, in many situations, become one-day Christians and six-day pagans. Certainly to all intents and purposes we are limited to a Sunday gospel. We accept the formula and the

values of enslavement and think they are good for us. We are in bondage to a sinful way of life—and this should not be.

INDIFFERENCE IS THE ENEMY.

The most useful ally of democratic secularism is the deadly spirit of indifference which is so manifest in all walks of life. People in the business world, in politics, in the school, in the home, and even in the church, with only rare exceptions, seemingly couldn't care less about great and serious matters. For too many people freedom has become an abstract term. Perhaps the unprecedented affluence of today's economy has so softened the character and so hardened the heart of the nation that people can think only in terms of material wealth and personal comforts. They do not wish to be involved in anything which might disturb, preferring to live in a dream world of imagined perpetual security and freedom. There may be times when some disagreeable event will shock a few into a weak, temporary protest, only to lapse into a deeper somnolence.

Freedom in all its forms is in danger at this point in our history. The first Canadian-born Governor-General, Vincent Massey, a dedicated Christian statesman, said some twenty years ago "Freedom always faces dangers. A free people remain free only through daily acts of courage. A nation's bravery in war cannot atone for timidity in time of peace. We deny our freedom if we don't speak when there is something to be said."

THE GREATEST DEFICIENCY

It seems to me that the greatest deficiency in modern society is the lack of respect for God, for His Word and for Christian morality. With such a lack of respect and of Christian courage, particularly in the mad scramble for success and power, what hope is there for a just society? What chance is there for security and freedom in the absence of regard for firm moral standards? Of what use are systems or theories of government if there is no respect for the basic rules of human behaviour? There can never be peace—only war—in a world that has gone secular.

Individual men and collective society, including government, must be spiritually strong or there will not be any future for morality, public or private. Moral standards are a guide in life, and they must be inherent in "just" laws—like the North Star. Every pilot determines his position by that star. It tells him where he is and where he must go. Moral

standards are necessary for the individual, for society as a whole, and for the law. This is basic, as it is respect for such standards which governs and guides human behaviour.

CHRIST THE LIBERATOR

I firmly believe that the judgment of God's Word hangs over our nation, Canada. I believe it is time to quit soft, hypocritical, phony Christianity. We must move out of the bondage that fills the hearts of even those who profess that Jesus is Lord and Saviour, and out of the bondage that shackles the darkened hearts of our fellow citizens, in order that Christ the Liberator might unshackle that which leads to death and gives new life and freedom through the new birth by the power of His Spirit. "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron. 7:14).

It is time to stop sinning! It is time to humble ourselves! It is time to quit wasting time! It is time to quit praying to our God on His exalted throne, through Christ our Advocate, that He might intervene in the course of Canada's affairs, and send revival to Canadians. It is time for Christians to be involved—to be out playing the game. Arm-chair spectators are not enough. Only in this way will He be able to bring healing to our land.



From Sea to Sea

RECORD SCRIPTURE DISTRIBUTION IN CANADA

Scripture distribution in Canada in 1970 was 1,992,244 Bibles, Testaments, Single books of the Bible and Selections. The objective for the year was one and one half million and this was far surpassed. The increase over the previous year was more than 800,000. The following are the figures for the year:

Bibles — 90,626
 Testaments — 282,134
 Portions — 508,036
 Selections — 1,111,448

(Canadian Bible Society)

It is a good bill. Now if we can see it enacted in the life of all Canadians, we can be the happy professors of the

THE CANADIAN BILL OF RIGHTS

August 10, 1960.

The Parliament of Canada, affirming that the Canadian Nation is founded upon the principles that acknowledge the supremacy of God, the dignity and worth of the human person, and the position of the family in a society of free men and free institutions;

Affirming also that men and institutions remain free only when freedom is founded upon respect for moral and spiritual values, and the rule of law;

And being desirous of enshrining those principles and the human rights and fundamental freedoms derived from them, in a Bill of Rights which shall reflect the respect of Parliament for its constitutional authority and which shall ensure the protection of these rights and freedoms in Canada:

Therefore Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:

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- (b) the right of the individual to equality before the law and the protection of the law;
- (c) freedom of religion;
- (d) freedom of speech;
- (e) freedom of assembly and association; and
- (f) freedom of the press.

2. Every law of Canada shall, unless it is expressly declared by an Act of the Parliament of Canada that it shall operate notwithstanding the Canadian Bill of Rights, be so construed and applied as not to abrogate, abridge or infringe or to authorize the abrogation, abridgment or infringement of any of the rights or freedoms herein recognized and declared, and in particular, no law of Canada shall be construed or applied so as to

- (a) authorize or effect the arbitrary detention, imprisonment or exile of any person;
- (b) impose or authorize the imposition

of cruel and unusual treatment or punishment;

- (c) deprive a person who has been arrested or detained
 - (i) of the right to be informed promptly of the reason for his arrest or detention,
 - (ii) of the right to retain and instruct counsel without delay, or
 - (iii) of the remedy by way of **habeas corpus** for the determination of the validity of his detention and for his release if the detention is not lawful;
- (d) authorize a court, tribunal, commission, board or other authority to compel a person to give evidence if he is denied counsel, protection against self crimination or other constitutional safeguards;
- (e) deprive a person of the right to a fair hearing in accordance with the principles of fundamental justice for the determination of his rights and obligations;
- (f) deprive a person charged with a criminal offence of the right to be presumed innocent until proved guilty according to law in a full and public hearing by an independent and impartial tribunal, or of the right to reasonable bail without just cause; or
- (g) deprive a person of the right to the assistance of an interpreter in any

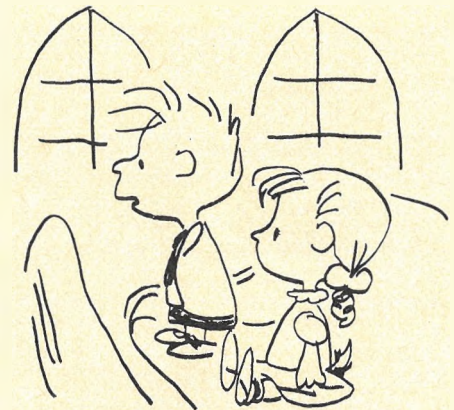
proceedings in which he is involved or in which he is a party or a witness, before a court, commission, board or other tribunal, if he does not understand or speak the language in which such proceedings are conducted.

3. The Minister of Justice shall, in accordance with such regulations as may be prescribed by the Governor in Council, examine every proposed regulation submitted in draft form to the Clerk of the Privy Council pursuant to the Regulations Act and every Bill introduced in or presented to the House of Commons, in order to ascertain whether any of the provisions thereof are inconsistent with the purposes and provisions of this Part and he shall report any such inconsistency to the House of Commons at the first convenient opportunity.

4. The provisions of this Part shall be known as the **Canadian Bill of Rights**.

THE WORD OF GOD

Nothing will transform lives, disarm rebellion, subdue stubborn wills, soften hardened hearts, eradicate the most deeply rooted habits, conquer besetting sin like the Word of God. Just as health expels disease, light swallows up darkness, and life conquers death, so the Word of God when applied by the Holy Spirit is light and life and health to the soul.



"Where are all the hypocrites? I've always heard that the church is filled with hypocrites."

PRESIDENT ANNOUNCES ADMINISTRATIVE CHANGE

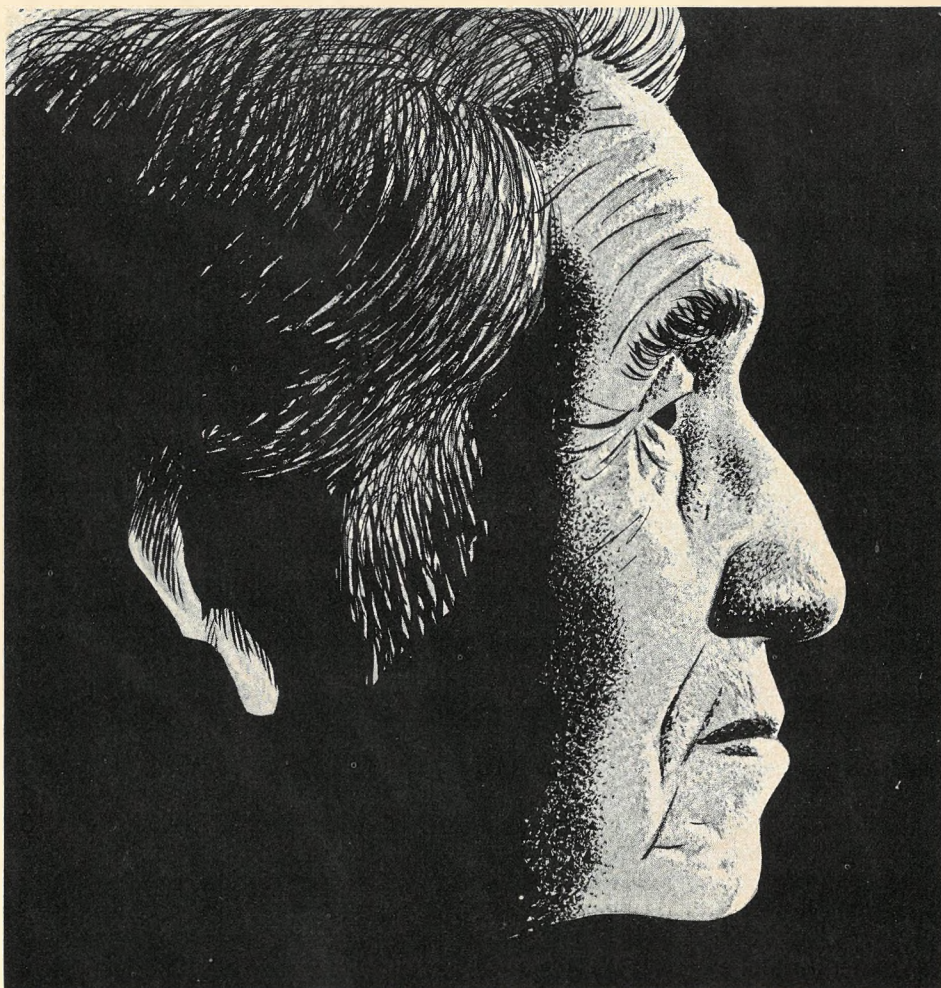
The President is happy to announce that the Board of Governors has appointed the Rev. William R. Foster, B.A., Th.D., as Executive Vice-President of the College. For the time being he will continue to carry his responsibilities as Academic Dean. Dr. Foster is eminently suited and qualified for his new post. He will value your prayers as he assumes his additional duties.

AND A NEW FACULTY APPOINTMENT

Mr. Carl F. Robertson, Jr. of Dallas, Texas will join the O.B.C. faculty in July, God's man to replace Mr. Ecklebarger.

Mr. Robertson received a B.A. degree from Washington Bible College, B.D. from Capital Bible Seminary, Th.M. from Dallas Theological Seminary, and will have completed his Th.D. from Dallas by August 1972. His major is in the field of New Testament and Greek. He has also been instructor and Dean of Men at Washington Bible College, as well as having served in two pastorates.

We warmly welcome Mr. Robertson, his wife Kathy, and two children, Dale and Diana to Toronto and the College fellowship.



CHIEF DAN GEORGE

Profile of a Big Man

Editorial Note:

One of the things that shames our Canada and should concern the Christian, is what has been done to the Canadian Indian. In May, 1970, the Canadian Association of Indian and Eskimo Education Conference, met in Banff, Alberta, to share the shame and bitterness, and to take a step towards relieving the distress.

The Indian patriarch, Chief Dan George, was asked to speak. He did, from his heart and from his pinnacle of vision. Let Canadians listen as

CHIEF DAN GEORGE SPEAKS

My very good dear friends . . .

Was it only yesterday that men sailed around the moon? Today they stand upon its surface. You and I marvel that man should travel so far and so fast . . . Yet, if they have travelled far then I have travelled farther . . . and if they have travelled fast, then I faster. For I was born a thousand years ago . . . born in a culture of bows and arrows. But within the span of half a life time I was flung across the ages to the culture of the atom bomb. And from bows and arrows to atom bombs is a distance far beyond a flight to the moon.

I was born in an age that loved the things of nature and gave them beautiful names like Tes-wall-u-wit instead of dried up names like Stanley Park.

I was born when people loved all nature and spoke to it as though it had a soul. I can remember going up Indian River with my father when I was very young. I can remember him watching the sun light fires on Mount Pay-nay-nay as it rose above its peak. I can remember his singing his thanks to it as he often did, singing the Indian word "thanks . . ." so very, very softly.

And then the people came; more and more people came; like a crushing, rushing

Continued

SNOW SCULPTURE

It's all behind us now, like a forgotten dream.

But we did have a lot of snow in the winter. And clever students at OBC took advantage of it. They sculpted this ONE WAY symbol, in front of the Library.

Look at it and rejoice that Christ is the Way.

Look at it again, and feel cool during this sweltering heat.



ONE WAY sculptured in snow and ice by OBC students.

wave they came, hurling the years aside! And suddenly I found myself a young man in the midst of the twentieth century.

I found myself and my people adrift in this new age—but not a part of it.

Engulfed by its rushing tide, but only as a captive eddy going round and round. On little reserves, on plots of land we floated in a kind of grey unreality: ashamed of our culture which you ridiculed; unsure of who we were or where we were going; uncertain of our grip on the present; weak in our hope of the future. And that is pretty well where we stand today.

I had a glimpse of something better than this. For a few brief years I knew my people when they lived the old life. I knew them when there was still a dignity in their lives and a feeling of worth in their outlook. I knew them when there was an unspoken confidence in the home and a certain knowledge of the path they walked upon. But they were living on the dying energy of a dying culture—a culture that was slowly losing its forward thrust.

I think it was the suddenness of it all that hurt us so. We did not have time to adjust to the startling upheaval around us. We seemed to have lost what we had, without a replacement for it. We did not have time to take your 20th century progress and eat it little by little, and digest it. It was forced feeding from the start, and our stomach turned sick and we vomited.

Do you know what it is like to be without moorings? Do you know what it is like to live in surroundings that are ugly? Where everywhere you look you see ugly things—strange things—strange and ugly things. It depresses man, for man must be surrounded by the beautiful if his soul is to grow.

What did we see in the new surroundings you brought us? Laughing faces, pitying faces, sneering faces, conniving faces. Faces that ridiculed, faces that stole from us. **It is no wonder we turned to the only people who did not steal and who did not sneer; who came with love. They were the missionaries. They came with love, and I for one will ever return that love.**

Do you know what it is like to feel you are of no value to society and those around you? To know that people came to help you, but not to work with you, for you know that they knew you had nothing to offer?

Do you know what it is like to have your race belittled, and to be made aware of the fact that you are only a burden to the country? Maybe we did not have the skills to make a meaningful contribution, but no one would wait for us to catch up. We were shoved aside because we were dumb and could never learn.

What is it like to be without pride in your race, pride in your family, pride and confidence in yourself? What is it like? You don't know, for you never tasted its bitterness.

I shall tell you what it is like. It is like not caring about tomorrow, for what does tomorrow matter! It is like having a reserve that looks like a junk yard, because the beauty in the soul is dead, and why should the soul express an external beauty that does not match it? It is like getting drunk and escaping for a few brief moments from ugly reality and feeling a sense of importance. It is most of all like awaking next morning to the guilt of betrayal. For the alcohol did not fill the emptiness, but only dug it deeper.

And now you hold out your hand, and you beckon to me to come over. Come and integrate you say. But how can I come? I am naked and ashamed. How can I come in dignity? I have no presents. I have no gifts. What is there in my culture you value? My poor treasure you can only scorn.

Am I then to come as a beggar and receive all from your omnipotent hand? Somehow I must wait. I must delay. I must find myself. I must find my treasure. I must wait until you want something of me—until you need something that is me. Then I can raise my head and say to my wife and family: "Listen, they are calling. They need me; I must go."

Then I can walk across the street and I will hold my head high, for I will meet you as an equal. I will not scorn you for your deeming gifts, and you will not receive me in pity. Pity I can do without—my manhood I cannot do without.

I can only come as Chief Capilan came to Vancouver—as one sure of his authority, certain of his worth, master of his house, and leader of his people. I shall not come as a cringing object of your pity. **I shall come in dignity or I shall not come at all.**

You talk in big words of integration in the schools. Does it really exist? Can we talk of integration until there is social integration? Unless there is integration of hearts and minds, you have only a physical presence. And the walls are as high as the mountain range.

Come with me to the playgrounds of an integrated high school. See how level and

flat and ugly the black top. But look, now it is recess time. The students pour through the doors. Soon over here is a group of white students, and see—over there near the fence—a group of native students. And look again. The black is no longer level; mountain ranges rising, valleys falling; and a great chasm seems to be opening up between the two groups—yours and mine. And no one seems capable of crossing over. But wait. Soon the bell will ring and the students will leave the play yard. Integration has moved indoors. There isn't much room in a classroom to dig chasms, so there are only little ones there—only little ones, for we won't allow big ones, at least not right under our noses. So we will cover it all over with black top—cold black, flat. And full of ugliness in its sameness.

I know you must be saying, "Tell us what you DO want." What do we want? We want first of all to be respected and to feel we are people of worth. We want equal opportunity to succeed in life. But we cannot succeed on your terms. We cannot raise ourselves on your norms. We need specialized help in education, specialized help in the formative years, special courses in English. We need guidance counselling. We need equal job opportunities for our graduates. Otherwise our students will lose courage and ask what is the use of it all.

Let no one forget it: we are a people with special rights guaranteed to us by promises and treaties. We do not beg for these rights; nor do we thank you. We do not thank you for them because we paid for them. And God help us, the price we paid was exorbitant. We paid for them with our culture, our dignity and self-respect. We paid and paid and paid until we became a beaten race, poverty stricken and conquered.

But you have been kind to listen to me, and I know that in your heart you wish you could help. I wonder if there is much you can do. And yet there is a lot you can do. When you meet my children in your classroom, respect each one for what he is—a child of our Father in Heaven, and your brother. Maybe it all boils down to just that.

And now it is the end. May I say thanks to you for the warmth of your understanding, and may I thank you in the words my father used to thank the sun for its warmth.

Let us pray for these true Canadians. Let us work to reach them for Christ.

Mr. Lambert Dolphin, Jr. graduated from San Diego State College in 1954. His degree in Physics was awarded with high honors and with distinction.

He joined the staff of a large west coast research laboratory in 1956 after two years of graduate work in physics at Stanford University. His work in the field of ionospheric and space physics encompasses radio communication and propagation problems in the upper atmosphere, radar and radio astronomy investigations, and development of advanced and sophisticated equipment for pioneering research and diagnostic measurements.

He is a member of the Institute of Electrical and Electronics Engineers; the American Institute of Aeronautics and Astronautics; the American Association for the Advancement of Science; the Acoustical Society of America; Sigma Pi Sigma; the American Geophysical Union, and others.

His testimony will encourage you.

Ed.

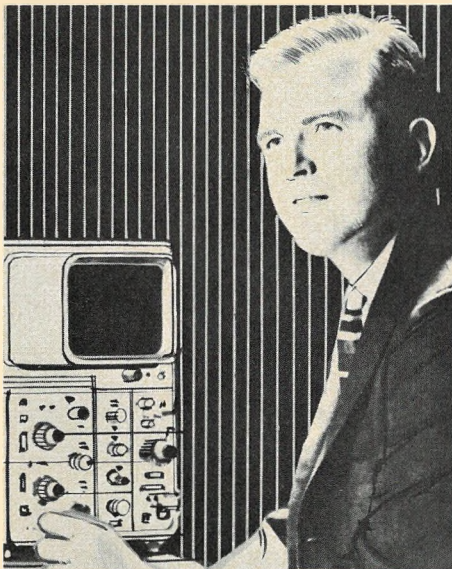
MY SEARCH FOR THE ULTIMATE by Lambert Dolphin, Jr.

All of us have discovered that there is more to life than meets the eye. Yet each of us has been given just one human lifetime to discover who we are, why we are here and where we are going. Thus nothing is more vital than an individual's own search for the "ultimate" in life, for wrong answers can be fatal.

As a research physicist, confronted every day with the mysteries of space and the atom, I continue to be amazed at the complexity and order of our universe. From the submicroscopic realm of the atom to the expanding reaches of the galaxies, our universe runs like intricate and well-oiled clockwork according to great physical laws and principles which never change nor falter.

Our sun, which is the nearest star, a hundred earth-diameters across, is 93 million miles into space. Each day the sun supplies our solar system with heat, power and light at the rate of a million billion, billion horsepower! Yet it is only an average star.

Our island universe of stars which we call the Milky Way is 100,000 light years across. If we could travel at the speed of light (186,000 miles per second), it would take us 100,000 years to traverse the Milky Way! Yet this is only one of a billion or more such island universes stretched out in every direction from our earth to distances measured in billions of light years.



Lambert Dolphin, Jr., whose search led to Christ.

Should you be among those still seeking and searching for the key to life, may I share with you my search and the answer I have found.

As the son of a high school chemistry and physics teacher, I grew up in a small town in Idaho. Like most American kids, I was sent to Sunday school and church as a boy; for, especially in our land of religious liberty and heritage, one ought to go to church on Sunday—at least when one is a kid! But soon I saw the world around me was a rapidly-changing scientific one and church was a bit old-fashioned and out-of-date for me. I was glad my parents gave me the freedom to give up church, so by the time I was seven or eight, I no longer took either God or the Bible seriously.

When I was twelve my parents separated, and my mother, sister and I moved to San Diego. As a boy of fourteen, I was brought face to face with the bleak reality of death in the loss of my mother, who, at the early age of 39, had been taken from my presence and my world. Always an active, energetic woman, full of life and enthusiasm, mother had been the center of our home life.

LIFE AFTER DEATH?

I had no reason to believe there was life after death, nor did I have any semblance of religious faith to tide me through such an experience of deep grief. Often during the next year I contemplated the finality of death. As far as I could see, I had only one chance to live life; and if I missed out on the real reason for my existence, I would have no second chance to try again.

It was at this point, as a lad of fourteen, that I decided to pursue a

career in physics; for surely, I thought, science is bringing man the real answer about his existence and the real hope for the future.

I became convinced that God was unknown and unknowable. Science and reason would provide the ultimate answers for my life and would bring the only deep meaning I could hope to find in a universe which had come into existence by chance. I felt certain I would find the answers I was looking for in college, for man has been collecting, sifting and analyzing his world for ages and surely has acquired a good understanding of himself after centuries of learning.

A SEARCH FOR MEANING

In college I couldn't help but notice that I was not alone in my search for purpose and meaning to life. Deep down inside, I had a sense of emptiness—a sense that somehow I wasn't quite complete as a human being. I was troubled by feelings of inferiority, inadequacy, guilt and shame. I felt that I was not succeeding in my own desires to be more than I found myself to be. The professors I looked up to evidently were not men who believed in God. Christianity was discussed along with other philosophies of life as something man had made—part of history, tradition and evolution which we had now outgrown.

Although I studied hard in college and my diploma read "with high honors and distinction," I didn't bother to go to graduation. I knew somehow I had missed the point, that I had failed to find what I was really looking for. Convinced I needed to look further, I took up physics in graduate school, learning even more of the intricacies of the atom. I was awed by the great and marvelous laws of the universe which govern its entire operation. The explanations of higher mathematics constantly suggested other dimensions and unseen worlds beyond sensory limits. Yet, somehow, I was not part of all this. As near as I could tell, this was a cold, impersonal universe—exact and inhuman, governed by laws of chance.

SO LONELY

My loneliness in graduate school I attributed to my long hours of study and limited finances and to the competitive spirit which called for a life dedicated to disciplining and training the mind.

I was convinced that ultimate answers would never be found in physics or in mathematics or even in philosophy. I looked forward to a job and an income,

with time for friends and a more direct search for pleasure and fulfillment.

After completing graduate school, I found the position of which I had dreamed: a research physicist, exploring the problems of space and the earth's upper atmosphere. Challenges were almost unlimited, and opportunities for advancement to be found on every hand. Soon I was making more money than I had ever dreamed of making, with time for travel and for friends.

Since I had come to the conclusion that there was no God, I believed that moral standards were relative and that philosophies of life were arbitrary. I spent my spare time in a search for pleasure according to the attitude "eat, drink and be merry, for tomorrow we die." But as the years slipped by, I realized that my philosophy of life simply did not work. Rather than bringing peace and happiness, it brought only a growing sense of lostness and emptiness. If there were an ultimate answer to life, I hadn't found it yet, and I could honestly say I seemed to be dying down inside where things really counted most.

PSYCHOANALYSIS DID NOT HELP

Once again I began to realize the importance of deeper answers to life. I talked at length with a close friend of Jewish background who was going into the field of psychiatry. He suggested that a psychiatrist might be able to help me. I had thought of seeking such help, for alcohol had become a real problem for me. I was spending entire weekends just "partying it up"—and nursing hangovers with fresh new drinks. I watched as the life of one of my best friends crumbled before my eyes. Though he had been a brilliant and promising biologist, the net result of alcohol in his life was a mental hospital and an illness from which he has never recovered. "Could not I go down the same way?" I thought.

I was nervous when it came to seeking a psychiatrist but soon found a psychoanalyst who was willing to take my case. (A psychoanalyst is a psychiatrist who has been "through the mill" himself.) With the help of a couple of strong drinks I went to see this well-trained and experienced man and laid my case before him. Before long, we were working together three days a week at \$25 per hour. This continued for nearly two-and-one-half years, during which time I learned a lot about myself. I saw that I was very complicated inside—much more than a chemistry set or a computer or a biological factory. I, also, had emotions

and a will and a conscience. I saw that my problems were all tied together, although I had not previously believed this. Many of my present day behavior patterns could be traced to early childhood, and in a very real way I saw that I had literally grown to be the way I was.

Yet psychoanalysis did not change me into a different person.

Nor did my problems disappear. Instead, they only found new ways of expressing themselves.

My sense of inner emptiness and lostness only grew greater. Perhaps something was missing in my life. But if so, it was also missing in the lives of almost everyone I knew; perhaps even in the life of my psychiatrist!

I began to read all I could on psychology. I found Sigmund Freud fascinating. He said a lot about me that I could verify. But Freud was an atheist. He had constructed an elaborate theory to explain away the God of the Bible—yet he admitted he envied Christians. He quite frankly admitted that he admired those rare individuals who had faith in the God of the Bible for it was evident that they did love one another. The love of Christians for one another was surely the answer to the problems of a lonely world—yet apparently there was no God! I lost faith in Freud and began to take a more serious look at religion.

The writings of Carl Jung began to interest me next. He was much more tolerant of religion. He had discovered man's basic spiritual nature through his studies of people from all backgrounds and civilizations. He was well aware that the individual who tried to live a strictly materialistic life soon endangered his mental health and well being. Jung pointed out the very real evil evident in our world just beneath the veneer of civilization. He was concerned about the decline of Christianity, for he recognized man's religious needs and the very real power of the Christian faith which helped hold in check those forces of evil.

RELIGION—AND DESPAIR

I wondered if religion might bring an answer. Following the example of Jung, I began to read and study the religions of the Orient. Yet my search brought no answers other than the clamor of a thousand voices saying, "Look here" or "Try this."

Finally, I reached a point of deep despair. "No matter how many friends you have," I thought, "or how much money you make, or what kind of success

you attain, one day all will come crashing down into nothingness at that appointment up ahead with Death."

I considered suicide...but I remembered my grandmother who, by now, had been praying for me for thirty years. I was aware of her "narrow, old-fashioned" beliefs from the Bible, for she had mentioned them to me often when I was a boy. I was fairly sure there was no such place as hell. "Yet suppose there is a hell, and you take your own life and end up out there, and can't get back," I thought. This would be one mistake I could not rectify.

From time to time in my life, I had met people who were Christians, but I had always believed them to be narrow-minded and prejudiced. In spite of my own resentment of their views, I had to admit, however, that they had always been my best real friends from the first grade all through college. One day some of these Christian friends invited me to church. Reluctant to hear another irrelevant sermon about faith, I went to church to hear the music and to please my friends, I was amazed to discover that someone read from the Bible; and, later, the speaker explained just what that part of the Bible really meant.

I DIDN'T LIKE THE BIBLE

I had always called myself "open-minded", but now it became clear to me that I had never actually read and considered the Bible. I thought I knew all the answers, but hadn't actually studied the teachings of Jesus Christ.

Now I didn't like what the Bible had to say about me! I read in the Bible a description of the human race which began to convince me that man is not as great as he thinks he is! I didn't like being told I was a sinner, for the Bible said, "None is righteous, . . . no, not one. No one understands, . . . no one seeks out God. All have turned aside; together they have gone wrong . . . ; no one does right, not even one! . . . There is no fear of God before their eyes." (Romans 3:10-12, 18)

It was some consolation for me to learn that "all have sinned and come short of the glory of God" (Romans 3:23) and I could see there was something more to the Christian faith than a message of condemnation.

While I did not like what the Bible had to say about me and my way of life, I had, after all, been spending \$25 an hour to hear things about myself I didn't always want to hear.

Hoping to find some positive answers

to my deepest questions, one fall afternoon I called the pastor of the church I had attended to see if he could see me. He said he could not see me that day as his dad had just died, and he had to make some funeral arrangements.

WHAT IS A CHRISTIAN?

If my dad had just died, I'd have headed for the nearest bar, and probably would have stayed drunk for a week. The fact that this pastor was not grief-stricken led me to the conclusion that he must have hated his father and was glad his dad was dead.

The next afternoon, the pastor told me of the close relationship between him and his dad. I soon saw that he not only loved his father deeply, but that he was confident they would be reunited in another life beyond the grave.

I thought to myself, "This man is deluded. Any good scientist will tell you that heaven is merely a myth, not a reality that man can discover or know beyond the realm of fantasy."

The pastor asked if I were a Christian. I had never faced that question before. What is a Christian, anyway? I told him that if he was a Christian, then evidently I was not, for I didn't go to church on Sunday and morally I was sure we had quite different standards.

"Well, then," he asked, "do you want to become a Christian?"

After thinking a moment I said "no", because I knew my psychiatrist would only ask me to examine my motives, and I was already a big enough hypocrite as it was.

But as long as the hour was mine, "Could I ask some questions?" To this the pastor replied, "Be my guest." One by one, he gave me the answers to the deep questions I had always had . . . and every answer came right out of that book I'd never read. The Bible.

WHO IS GOD?

My first question was: "Who is God . . . and how does a person get to God?" In psychoanalysis, I longed for God, and this was a very important question to me. To my surprise, the pastor did not begin a long, theoretical discussion. Quietly, he leafed through the well-worn pages of his Bible, then handed it to me and said, "Read the fifth and sixth verses of this second chapter of first Timothy." I read: "For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all . . ." Again the pages

flipped over, and he said, "Now look at the sixth verse here in the fourteenth chapter of John's gospel." Again I read: "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but by me.'"

I didn't think I had the capacity to love God. Again, no word of explanation crossed his lips. The only sound was the swish of turning pages as the pastor handed me the Bible again, this time opened to the first epistle of John, chapter four, where he pointed to verse ten. I read: "In this is love, not that we loved God but that He loved us and sent His son to be the expiation for our sins."

My next question was, "But I can't do what God expects of me. Therefore, how could I please Him?" This time the answer came from the letter to the Ephesians, chapter two, verses eight and nine: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast." The pages flipped again, and I read: "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23)

As I read, I began to wonder if there might not be a God after all; a God big enough to understand me—able to help me with my problems. None of the roads in life had brought me to God thus far—He was certainly not real to me.

THE BIG QUESTION: WHY?

My inquiring mind caused me to ask, "Why can't you discover God through reasoning?" My intellectual pride made me wish that there would be some way to get to God other than by humbling myself and admitting that I could not help myself. For the answer to this question the pastor turned to the book of I Corinthians, chapter two, verse fourteen: "The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned."

Although I had not read the Bible, I had never questioned its validity, and these answers to my questions, directly from the Word of God, satisfied my intellectual curiosity.

The pastor told me very definitely God does exist and the reason I did not know Him was that I was spiritually dead. Slowly I began to see that sin is not just what you do, but what you are. The Bible said that the things pertaining to God would be foolishness to anyone who had

not been spiritually born . . . and that fit my case exactly! Now I came to the conclusion that if God really exists, finding this out is the most important step I would ever take. Missing out could be very serious indeed.

I looked at the pastor again. "Can I really trust this guy," I wondered, "or is he a phony?" I was still looking for a loophole. Although I wanted to leave that pastor's office right then, I decided that if God is real, He might be quite inescapable, and well worth knowing if the Bible is true.

TRUTH BEGAN TO DAWN.

The truth began to dawn on me that although I called myself a scientist, in this realm I had never tried the simplest experiment of praying to God and asking Him to make Himself real to me if He did exist. The pastor explained to me that I must come to God with the simplicity of a little child. This made sense to me, for I knew that if God were fair, He would have to treat a child just like He treated an adult—that all must come to Him by the same simple process—by faith. Only my self-determination to run my own life and my personal pride kept me from making a commitment of my life to Jesus Christ.

"If you want to become a Christian, I would like to be a witness to it," the pastor said. This showed me that there was nothing he could do for me. Right then I quit fighting down inside. I had an inner sense of "letting go." I quietly prayed to God, asking Him to enter my heart and take over my life. I told Him that I wanted to know His presence and help and forgiveness.

THE LOVE OF CHRIST.

In a moment's time I was flooded with the love of Jesus Christ, our Lord. I had an overwhelming sense of God in and with me. There was no mistaking this One who had suddenly become real in my heart and life. I was profoundly and deeply changed. This was the same Jesus Christ I had begun to learn about when reading Matthew, Mark, Luke and John—the God of the Bible—the One who the Bible says is "the same yesterday, today and forever." I had come out of spiritual night into spiritual day. There was a great sense of real rest and completeness—a sense of belonging.

As I left the pastor's office that afternoon and drove home, tears of joy streamed down my face. I realized that Jesus Christ was now living in me; that what my Christian friends had been

Cont'd on Page 11

CENSUS REVEALS CANADA'S RELIGIOUS COMPLEXION

by Charles A. Tipp

For an accurate assessment of the religious factor in Canadian life you have to look at the census figures. Since different churches have different standards for membership, it is difficult to make an accurate comparison on this basis. The census therefore can only reveal the number claiming to be adherents of each denomination—not members.

In the 1961 census, 8,342,000 said they were Roman Catholics. The 1971 census may reveal that many people no longer adhere to the Roman Catholic Church. This may be especially true in Quebec where there has been a strong reaction against the church represented by a variety of responses—everything from indifference to revolutionary radicalism.

FEWER DENOMINATIONS IN CANADA

In Canada, the United and Anglican churches are the largest Protestant denominations, while Baptist and Methodist are the largest in the United States. Roman Catholics (especially French-speaking) are proportionately strong in Canada.

Many of the larger Protestant denominations belong to the Canadian Council of Churches. These denominations generally, with their mixture of liberal theology, have not grown as

rapidly in the last 10 years as some of the conservative denominations.

The last census of 1961 revealed 1,141,000 adherents of churches that were generally evangelical and conservative in theology and unaffiliated with the Canadian Council of Churches. The recent census will reveal what the growth has been during the last decade.

Of the various Lutheran bodies the Lutheran Church (Missouri Synod) has had the fastest rate of growth in the previous decade. Among Baptists, the Fellowship of Evangelical Baptist Churches grew by more than 50 per cent, and evangelical Mennonite churches continued to have large congregations and Sunday schools as usual. The Free Methodists, while small in numbers had the highest percentage growth of adherents.

The Pentecostal Assemblies of Canada, the largest of the Pentecostal groups with 745 congregations, grew by 52 per cent in the 1951-61 census period. The Apostolic Church of Pentecost, a church with a Calvinistic theology, was stronger in the western part of Canada than in the east.

Reformed churches with a Dutch background had 62,000 adherents and have continued to benefit from immigration from the Netherlands. The Christian Reformed Churches are the largest of these bodies.

the Bible to the test in the laboratory of life, and I am fully convinced that this remarkable document is precisely what it claims to be: the inerrant, infallible Word of God. In this Master Plan of Life are revealed the hidden secrets of the universe to all who are willing to see.

Are you willing to discover, by a simple experiment of faith, the living God of reality?

Believe that Jesus Christ is God.

Accept His evaluation of us.

Place your faith and trust in Him.

Then you will discover, as I have, that Jesus Christ, the Creator of the universe, is the one complete answer to life—the key to everything!

The Bible says:

"And without faith it is impossible to please Him (God). For whoever would draw near to God must believe that He exists and that He rewards those who (diligently) seek Him." (Hebrews 11:6)

(Reprinted by permission of Stonecraft Book and Supply Center, Inc., Kansas City.) Copies 15c ea. at O.B.C.

The Christian and Missionary Alliance with a strong overseas missionary program was generally stronger in Western Canada than in the east, with 18,000 adherents.

The Associated Gospel Churches numbered about 90 congregations in 1961, concentrated in Ontario and Saskatchewan.

SOME DENOMINATIONS PREDOMINANT IN CERTAIN AREAS

According to the 1961 census, 88 per cent of Quebec was Roman Catholic as well as a slim majority of 51 per cent in New Brunswick. The vast majority of these would be French-speaking Canadians. In the other Atlantic Provinces the Roman Catholics were a plurality or the largest single group with Baptists coming second in New Brunswick; Anglicans are the second largest denomination in Newfoundland (see map for analysis of each province).

The United Church claims 29 to 30 per cent of the people of Ontario and each of the Western provinces.

In Ontario and the Prairie provinces the Roman Catholics were the second largest with 20 to 25 per cent. In British Columbia the Anglicans are second largest with 27 per cent. Lutherans have their greatest concentration spread throughout the Prairie provinces with the Mennonites predominating in Southern Manitoba. In the Yukon Territory the Anglicans have a plurality while the Roman Catholics predominate in the Northwest Territories.

WHAT THE 1971 CENSUS WILL REVEAL

The 1971 census will reveal which groups have increased most. It will probably show:

More French Canadians registered as Protestants especially Baptist, Brethren and Pentecostal. This is the result of some 20 years of extensive evangelism.

More Canadians, including French Canadians, under secular and Marxist influence registered as having "no religion."

More Canadians registered as non-Christian (Buddhist, Hindu, Sikh) as a result of trends in immigration.

Canadians of Jewish faith will have lost some adherents through emigration to Israel.

Whatever the 1971 figures show, there will be a continuing challenge to evangelical Christians to evangelize the growing urban areas in Canada, while maintaining a strong missionary presence overseas.

Cont'd from Page 10

trying to tell me was literally true; there really is a God of love Who runs the universe, Who is anxious and willing to meet anyone who will invite Him into his life.

I didn't change my bad habits overnight nor find complete deliverance from all my doubts, but I discovered that the Bible brought deep insights into myself which I had never found elsewhere. It was the blood of Jesus Christ which cleansed me of my guilt and sin, something which years of psychoanalysis had failed to do. I was now inseparably joined to the Lord Jesus Christ, the most fascinating, magnetic, interesting Person who has ever walked this earth. It was He who now brought me peace and power and joy I had never known before. Receiving Jesus Christ, the Lord and Master of all the universe, into my life freed me from the self-made world of deception and unreality into the light of Truth.

THE BIBLE STOOD THE TEST.

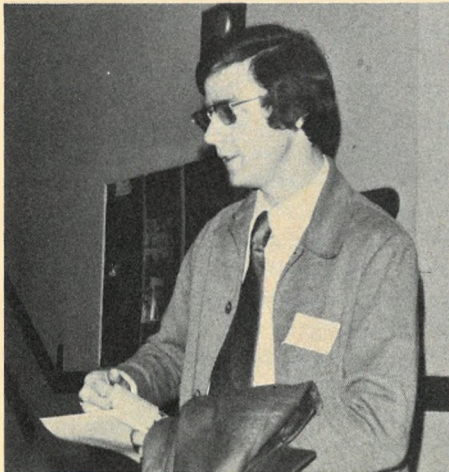
As a scientist, I have repeatedly put

**WE DOUBLED
OUR STUDENT BODY!**

In fact we went up by 125%, and for us that meant a full house!

It was our Spring College-For-A-Day, and 423 young people turned up to see what makes O.B.C. tick. For three days they kept us, and the halls, humming with their enthusiasm and interest.

When we registered Stewart, we checked our figures. His registration made the visitors equal to the students.



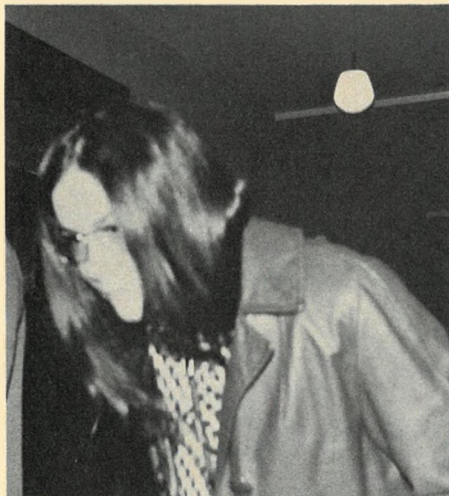
This is Stewart.

Then when Alice signed up, she started a landslide. So we had to recognize the 2 of them with a special gift.

It is good to know that young people are still concerned about the will of God; that they are still interested in Bible College; and that Christian service is still so important.

We pray that many of these young people will find their way here, as the Lord leads them.

Friends who pray for and support the College can be encouraged with us. All we need is more room to accommodate all who want to come. That's something else to pray about.



And this is Alice.

WHAT DO GRADS WANT ??

- BIG SALARIES
- LAVISH HOMES
- TWO CARS
- EXOTIC HOLIDAYS

or

PUT YOUR HAND IN THE HAND IN THE HAND OF MAN OF GALILEE?

THE WILL OF GOD FOR YOUR LIFE?

SACRIFICE AND SERVICE?

Read What
O.B.C. Graduates have
to say about it!

CANADA
Betty-Lynne Magee

HONG KONG
Mary Wu

HOLLAND
Koos Fietje

INDIA
Philip Vasan

INDIA
Ravi Zacharias
(Hooding by
Rev. Kermit Ecklebarger)

ENGLAND
Andy Clowes

IRELAND
Valda Jeffers

"FROM AROUND THE WORLD"

"WHEN THE SAINTS GO MARCHING . . . OUT"

"God began to show me that there were greater needs in the world. I began to think globally. I soon found myself focusing my attention on the most densely populated area of the world, and yet where there was the fewest number of missionaries—South East Asia. My wife and I are thinking particularly of Indonesia, and are attempting to prepare ourselves for the enormous task of reaching and teaching those people for Christ." Thus Student Council President Carl Ruby shared his graduation testimony with us.

He had discovered a truth that is hidden from too many people. There are two great words of Scripture—"COME"—"GO". Trace them through the Old and New Testaments, and you glimpse God's purpose for His people. The Bible calls them "saints".

Too many are happily walking heavenward, "marching in", and forget that they are called to be "sent out". Going out, is what OBC is all about.

The 1972 Graduation saw 85 of these "saints" receive their degrees, honours and awards, as they were commissioned to go. They represent the Body of Christ in Action. And they will serve at home and overseas, helping in the great task of adding to "that number" that will be marching in.



Carl Ruby, Student President; Ex-businessman.

How does it come about? Listen to Carl Ruby as he told of the "goings of God" in his life.

"Entering into a personal relationship with Jesus Christ, when I was fourteen, led to a series of events that have completely changed my life. But those first four or five years as a Christian meant

little more than regular church attendance. Thus, when I launched into a business career, I had a very weak foundation upon which to build a life that would truly represent Christ.

"It was a few years later when sitting in a hotel room, while on a business trip, that I realized that Christianity was nothing more than a fringe benefit to me. That night I decided I would read the Bible from cover to cover, and then try to see how Christianity should fit into my life. Many months later, having done this, I was a changed person. No longer did I have to force myself to read the Bible, because I found its truths relevant to my life.

FEVERISH ACTIVITY

"This launched me into feverish activity for God. I had made God a promise that I would not refuse to do anything He asked me to do. Soon I found plenty of opportunities for serving Him, but recognized that activity for activity's sake was not good enough. I needed to spend more time in the systematic study of Scripture. Coming into contact with some Bible School graduates I realized that I too needed this training, but that was an impossibility as I had made business commitments for the next ten years.

"I learned the important lesson of being led by God in every decision. It seemed as though Bible School was out for me.

"About that time, my younger brother John was graduating from high school and I thought I knew the Lord's will for him—Bible School. John was not interested no matter how excited I seemed to get about it. Still being aware of the necessity for me to have further training, I said to the Lord, "I know this is impossible, but if You open the way, I'll go to Bible School." Within a couple of months, to my amazement, the door began to swing open and I applied to Ontario Bible College.

"Having only completed grade ten, I was told that I could enter the Diploma course only, and would be on probation my first year. At that time, all that I wanted was some further Bible study to help me be a better 'lay' worker back in my home town of Sudbury. The Diploma looked great. After meeting the necessary requirements, I was able to apply for the Bachelor of Theology degree the follow-

ing year, and was allowed to reduce it from a five year to a four year course.

"It was in my second year that God began to show me that there were needs in the world far greater than those that existed in Sudbury. I began to think globally."

He's ready to march out for Christ.

ANOTHER "SAINT"

Then graduate Beth Barber told of her marching orders:



Beth Barber, dedicated teacher.

"My first year at College was almost over and I began to make plans to re-enter the teaching profession. It was then that the Holy Spirit spoke to me through these words in the Bible... "a man's mind plans his own way, but the Lord directs his steps" (Prov. 16:9). How foolish I was! God had sovereignly led me this far, and now I was trying to tell the Master Potter how to mould the clay.

"Tonight I am happy that I can say... God's thoughts are not my thoughts, nor His ways my ways, for these last two years at OBC have been the most enriching years of my life!"

"TONIGHT . . . GOD!"

For Beth, influences came from a splendid Christian home, a brother and sister who also graduated from OBC, but mostly through a quiet, personal experience with God. As she said:

"Tonight, upon reflection, I can see how God has been fitting the pieces of my life's puzzle together. He designed that I should be the first-born of parents who loved God and desired to put Him first, even in the training of their children. He also designed that at the age of nine, I would realize that the faith of my parents could not be transmitted to

me; rather, it was necessary for God's grace to reach into my own personal life before I could experience forgiveness and receive the inner strength to live for Jesus—His Son Who had died for me.

"It was then that I discovered that God had a perfect time for His plans to be fulfilled in my life. I can see His hand in directing me into Teachers' College and the two years of teaching which followed. They were exciting years, and yet, somehow unfulfilling. I was frustrated! Education was experiencing change . . . but had not God put before me the goal to become a Kindergarten teacher? Yes, without a doubt. But now that I had reached that goal, He was reminding me of an earlier promise to give at least a year of my life to the study of His Word at a College of His choosing.

"I remembered . . . and so it was that in September 1969, I entered the student and dorm life of Ontario Bible College . . . but only for one year, as I had promised. With a brother and sister already preceding me, it did not take long to make new friends. But most of all, many of my questions were answered and the Bible became a living Book to me for the first time. I began to see a unified purpose of God throughout all of history, and that the Messiah of the Old Testament was Jesus Christ of the New, Who had walked this earth, died and rose again that I might have abundant life.

"Most of all, He has given me Himself and has taught me that to know Him is to experience a living relationship with the One Who knows the end from the beginning.

"What does my future hold? I cannot say, but I know the One who holds my future and am confident that He Who has begun a good work in me, will, according to His perfect plan and timing, bring it to completion."

THEN A NURSE

A businessman, a teacher, and then a nurse, help form the vanguard of the saints who are marching out from OBC.

Marlise Geissberger, Reg. N., was born in Switzerland, and "born again" in Canada. The place of origin doesn't matter so much. Destination does! It was "just the beginning of a life with meaning and purpose for me," she said.

But her personal relationship "marching in" was not sufficient. Marlise went on to say:

"I enjoyed nursing very much, but particular circumstances within my job situation began to disturb me. Among my



Marlise Geissberger, Reg. N.—nursing for Christ's sake.

patients were young people who came into the hospital with various conditions directly related to their drug-using habits. During their stay, I had the opportunity of sitting and listening to their life stories of a lonely aimless existence, often expressed in a song or a poem. After many weeks of treatment, they would be discharged, 'medically cured,' from the hospital, with vows that they would never again go near drugs. Nevertheless, when I contacted these young people a couple of weeks after their discharge, I would find that not only were they into the same habits as before their hospitalization, but in some cases, they were much more involved.

"My eyes were opened. I knew why I could face each day with a 'happy' heart. I knew why I was not in the same searching, aimless condition as these young people. I had found the cure to my helpless state in Jesus Christ. I knew, however, that I was not sharing Him with these young people. Being physically cured was obviously not the whole answer. Thus, I began to search God's Word for direction as I had already applied to take further nursing education. One evening the words of I Peter 1:24, 25 stood out from the other verses. 'For all flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls off, but the Word of the Lord abides forever.' That was it. I needed to spend some time studying God's Word—that which would have eternal value! Thus I came to OBC to spend some time concentrating on the study of God's Word, so that I might be ready to explain to others what Christ has done in my life."

Perhaps the closing poem Marlise used might help others realize what it means to go marching out.

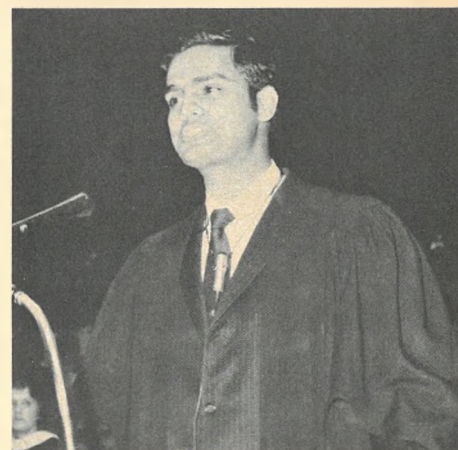
He's guiding me now—this moment
In pathways easy or hard,
Perhaps by a door wide open

Perhaps by a door fast barred,
Perhaps by a joy withholden
Perhaps by a gladness given,
In ways that I know and know not,
He's leading me up to heaven.
He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished
Perhaps when He stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labour of love I share.

—Annie Johnson Flint

FINALLY, A MARCHING EVANGELIST

Then Ravi Zacharias put the capstone to the evening that witnessed saints marching out into a lost and dying world. This student evangelist had met Christ in his own India, joined the ranks of the saints and has been marching out ever since.



Ravi Zacharias, Indian evangelist.

"For most people life is meaningless, purposeless and impersonal," said the fiery Indian evangelist. He illustrated his points with his experiences in Viet Nam and other parts of South East Asia; from India and North America. And it wasn't a pleasant picture.

How can there be such sin, such suffering, such need, while we see "the saints go marching in"? Ravi forcefully laid it out: "Christ is the answer. He alone can save men and women, boys and girls. The gospel is God's provision for the meaninglessness and purposelessness of people today. In an impersonal world, people can meet God in Christ, and in Him find life."

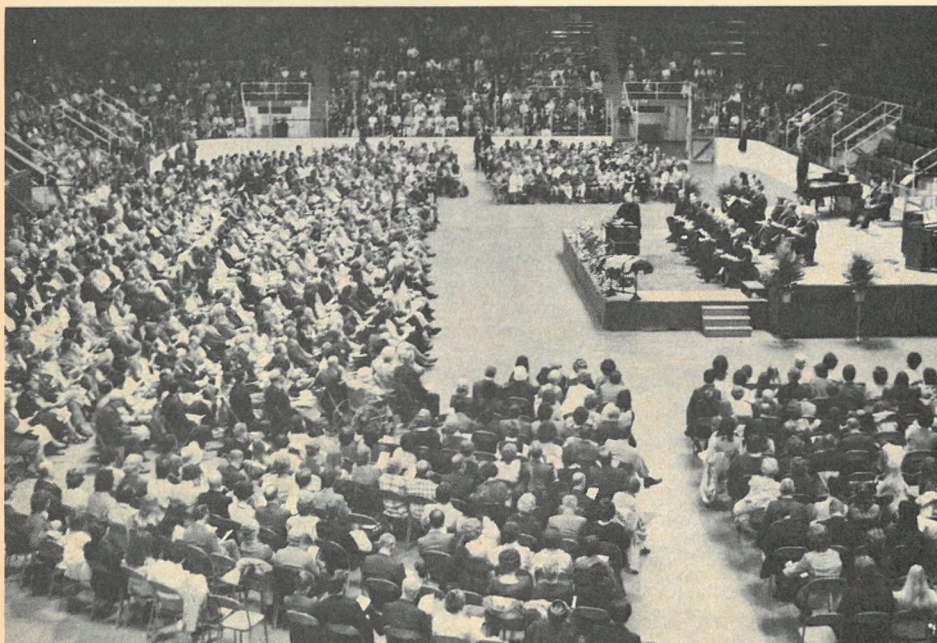
This is what our graduation was all about. This is what OBC is all about. To prepare men and women to march out into the world of today, bearing the motto of the Class of '72:

"JESUS ONLY"

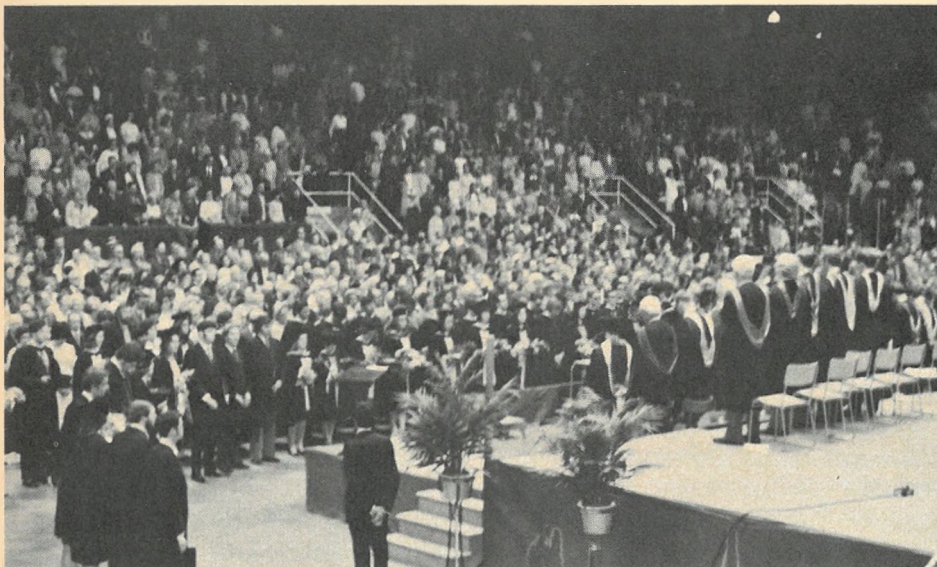
He's worth marching out for!



WITNESS



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 Donna Lea Devlin, Milton, Ont.
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 Koos Fietje, Galt, Ont.
 Marlise Geissberger, Reg. N., Sunderland, Ont.
 Elke Maria Hirschmanner, Reg. N., Calgary, Alberta
 C. Rosalyn Kreck, Reg. N., Wakefield, Ont.
 Timothy Medhurst, Toronto, Ont.
 Donna Louise Morris, Reg. N., Ennismore, Ont.
 Sushil Mohan Roy, Ridgeway, Ont.
 Donna Gail Seymour, Reg. N., Scarborough, Ont.
 Roy John Tibbitt, Scarborough, Ont.
 M. Sandra M. Weston, Reg. N., Willowdale, Ont.

Pastoral Studies

Kenneth Gerald Byron, London, Ont.
 Larry Dahmer, Kitchener, Ont.

Continued



Dr. S. L. Boehmer, President, and Mr. R. McClintock, Chairman of the Board, congratulate John Saynor.

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 John Dahir Hassan, Ethiopia
 Gary Garfield Landers, Stratford, Ont.
 Allan Thackery McQuirl, Ottawa, Ont.
 George Norman Ross Melendy, Toronto, Ont.
 Julian Roman Paziewski, Sudbury, Ont.
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"Congratulations" to Andre Leroux.

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 The E. G. Baker Scholarship—Robert Duval
 The Merlin Grove Memorial Missionary Scholarship—John Adams
 Alumni Scholarships (3)—Marion Morehouse, Lawrence Morton, Jean Williams
 The F. V. Ellis Scholarship in Evangelism—William Gillespie

ACADEMIC AWARDS:

PROFICIENCY AWARDS

The R. J. Koffend Graduate General Proficiency Award—Carl Ruby
 The Undergraduate General Proficiency Award—Charles Nienkirchen

DEPARTMENTAL AWARDS

John McNicol Memorial Award in Biblical Studies—Donald Theobald
 J. B. Rhodes Memorial Award in Theology—Elizabeth Ross
 Percy H. Harris Memorial Award in Practical Theology—Ravi Zacharias
 Wm. R. Quinn Award in Missions—Donna Morris
 Lester Lankin Memorial Award in Christian Education—Beverly Buchanan
 Joseph C. Macaulay Award in Music—Sharyn Mowbray, Mary Wu
 Jean C. Scott Memorial Award in General Arts—Mark Garner

GENERAL AWARDS

The Emma Heffer Memorial Award for Scripture Reading—John Foreman
 The Ex-Rabbi Henry Bregman Memorial Award—Donald Blair
 The C. J. Loney Award in Evangelism—Andre Leroux
 New Testament Greek Proficiency Award—Arthur Raddatz
 The Canadian Bible Society Award—Donald Blair
 The Blackthorn Award—David Morrison

DELTA EPSILON CHI (Honour Society A.A.B.C.)—Donald Blair, Judith Hook, Arthur Raddatz, Elizabeth Ross, Carl Ruby, Ravi Zacharias

THINGS TO THINK ON

- THREE THINGS TO LOVE
 Courage, Gentleness, and Sincerity
- THREE THINGS TO DELIGHT IN
 Truth, Freedom and Beauty
- THREE THINGS TO ADMIRE
 Wisdom, Dignity, and Self-Control
- THREE THINGS TO HATE
 Cruelty, Arrogance, and Deceit
- THREE THINGS TO AVOID
 Idleness, Carelessness, and Intemperance
- THREE THINGS TO GOVERN
 Temper, Tongue, and Conduct
- THREE THINGS TO FIGHT FOR
 Honor, Country, and Home
- THREE THINGS TO CHERISH
 Health, Friends, and Character
- THREE THINGS TO THINK ABOUT
 Life, God, and Eternity

—Selected



Even graduation needs a woman's touch. Ann Peck adds the touch to Bruce Stam, son of missionary parents.



"It says so, right here." Seeing their names on the program is believing for Sue Tucker, an M. K., (now Mrs. R. Braid), and Dave Knight.



"We did it!" so Ron and Beth tip their tassels.

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You may receive a receipt for income tax purposes, if you send your gift for Ontario Bible College through
 D. M. Stearns Missionary Fund, Inc.
 147 West School House Lane
 Philadelphia, Penna. 19144

It comes without deduction, through this non profit organization. And Americans should remember their high income tax deduction for "charitable" donations.

We are grateful for the help of funds and friends.



REV. KERMIT A. ECKLEBARGER LEAVES FOR COLORADO

After serving the Lord at O.B.C. for twelve years, Mr. Ecklebarger has accepted a call to teach in a graduate program at the Conservative Baptist Theological Seminary at Denver, Colorado.

"Mr. E." as he is affectionately known to the students, has not only been a teacher, but has served as Dean of Students and lately as Assistant to the President. A man of deep spirituality and acumen, he has made an indelible mark on the College life, the College image and the College future. He will be missed, but we wish him godspeed as he leaves for a great work. We asked him for a "last" message to our readers.

"I GO BOUND IN THE SPIRIT." (Acts 20:22)

Kermit A. Ecklebarger

Why are you leaving Ontario Bible College? Friends, students and faithful supporters of OBC have repeatedly asked this question. In fact, I asked myself this question many times as I prayerfully sought God's guidance concerning my future ministry.

Perhaps the clearest answer is expressed in a farewell card from a group of my students. Emphasizing the significance of the occasion, they wrote, "The last session of your last class at the last school you'd want to leave, but must—because of the call of God." That is it, plain and simple! In spite of my deep attachment to OBC, my belief in its future, and my commitment to its goals, the Lord of the harvest has issued new work orders, transferring me to another part of His vineyard.

Certainly there was no desire to leave OBC. My responsibilities as Assistant to the President were challenging. Working so closely with Dr. Boehmer has been a

rewarding privilege. My twelve years of teaching and administrative experience at OBC have been meaningful and fulfilling. I fully expected to spend many more enjoyable years teaching at OBC. Truly, it was "the last place I'd want to leave."

Then God interrupted the normal routine of my life! I received an unsought and unexpected invitation to teach New Testament in a graduate level program. There was nothing as spectacular as Paul's vision of the man from Macedonia, but the effect was just as striking. A series of events and circumstances has left me with the unshakable sense of God's call to this new place of ministry.

My situation is similar to that expressed by the Apostle Paul in his farewell address to the Ephesian elders at Miletus. During his third missionary journey, money was collected from the Gentile Churches to be given to the believers in Jerusalem who were experiencing extreme poverty. Paul acknowledged that adversity and hardship awaited him at his journey's end. Yet Paul expressed his determination to complete his mission by saying, "And now I go bound in the Spirit to Jerusalem." Paul was driven on by the sense of God's plan and purpose for his life.

Circumstances are different, but the motivation is the same. "I go" . . . not because of personal dissatisfaction with OBC, but, like Paul, "I go bound in the Spirit." The reasons are positive, not negative. Convinced of God's call to a new and promising ministry, I have no alternative but to go.

"And now I go . . ." when it would have been easier to stay. As a family we have made many friends across Ontario in these twelve years. Moving means changing schools and churches, adjusting to a new community, finding new friends. It will not be easy to leave these secure, familiar surroundings. Farewells never come easy to us.

"And now I go bound in the Spirit" to Conservative Baptist Theological Seminary in Denver, Colorado. Located on a 12 acre campus, the Seminary currently has an enrolment of 225. At present two degrees are offered—the two-year Master of Religious Education (M.R.E.) and the three-year Master of Divinity (M.Div.). Students come from all regions of North America, and represent a great variety of evangelical Protestant denominations. During the past five years a surprisingly high 97% of the graduates have gone into full-time Christian service.

I look forward with great expectation

to my new teaching responsibilities as Assistant Professor of New Testament at the Seminary. Teaching graduate students who already have their B.A. or its equivalent will be a challenging and stimulating experience. This fall I am scheduled to teach two courses—The Gospel in the Apostolic Age, which is a study of the New Testament period from the beginning of Paul's Gentile missionary activity to the end of the first century; and the Analysis of I and II Peter. Responsibilities for a third course, Hermeneutics, will be shared in a team teaching situation with the New Testament Department Chairman, Dr. Donald Burdick. After several years of growing administrative involvement at OBC, I am delighted at the prospect of a full-time Bible teaching ministry.

Yes, "I go bound in the Spirit," thankful for the twelve good years of ministry which the Lord graciously permitted me to have at OBC, sorrowful at the thought of leaving friends in Ontario, yet excited about the challenging opportunities of my new teaching ministry at Conservative Baptist Theological Seminary. Do pray for me.

WE TRAIN THEM WELL!

You have just read Mr. Ecklebarger's farewell message. We are grateful for the twelve years of service that he and Shirley have given to O.B.C. They will long be gratefully remembered.

Now the Conservative Baptist Theological Seminary claims him. A few years ago, Westminster Theological Seminary claimed Dr. Robert Strimple from our ranks. And the A.G.C. took Rev. William Crump for special service. And Rev. Horace Braden and Dr. Thomas Maxwell moved from O.B.C. to Waterloo Lutheran University. Dr. Kenneth Davis is at the University of Waterloo, after an apprenticeship at O.B.C. And doubtless there are others, whose talents and abilities were nurtured at O.B.C. and are now used of God in other areas.

So our faculty gets good training! Imagine what O.B.C. means to hundreds of others who came as students, went on for further studies, and for service, and are being used of God around the world!

In fact, at O.B.C. now, there are 14 staff members and 9 faculty members who were "trained," "prepared" at the college. There must be something here!

It's good to share what we are and have with the Body of Christ. We just ask that others go easy on us. The President and the Dean can't afford to lose any more right arms!

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For several years, friends have been sending Memorial Gifts to the College, in memory of loved ones or friends who have gone "to be with the Lord."

These gifts have not only been a "perpetual memorial" that continues on and on, but they have also been an investment in the Lord's work and lives of young people.

Special *Memorial Gift Plan* cards are available on request. Or just phone or write the Department of Stewardship.

When gifts are received, a beautiful card is sent both to the bereaved and the donor. The gift goes into the work of the Lord as you indicate.

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WHAT IS A WITNESS?

The word is used 175 times in the New Testament, and in each case bears practically the same meaning: "the attestation of a fact or event; to bear testimony; to give evidence."

The word carries with it the threefold character of knowledge, revelation and action. And above all it bears for the Christian, the injunction of our Lord, when during His final moments on earth, He said "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

The main question is, why don't we witness more?

Two interesting illustrations of what it means to witness, came to our attention recently.

For 20 years I have gone to the same barber, and with each year my time spent in Salvatore's chair is less and less. But I pay more! And during that time, I had casually witnessed to him. But really "witness"? I wonder.



Salvatore at work.

I sat in his chair, and he began to work and talk as usual.

"How's your wife?"

"Fine," I replied.

"I have her picture" he said proudly.

I sat bolt upright.

"It's on the College recording," he went on.

"And where did you get it?" I asked.

Then the story came out. He also cuts Dr. Boehmer's hair. And the President had invited him to his apartment (together with Salvatore's wife and mother-in-law) in order to show Christian kindness and to give a good witness.

Tears welled up in my eyes. Would I

have invited my barber to my home? How many of us would? How many men in high position would?

I'm afraid that many of us would not even think of it. But that is witnessing.

* * * *

The second illustration is an Alumna, whose husband sits in a high economic zone. Their apartment is selective and secluded.

The opportunity arose for our Alumna to canvass the apartment building on behalf of the Red Cross. Knocking on doors was easy. But seeing doors close with only the bond of a bill or cheque between them began to disturb her.

Soon she was adding something to the fund raising visit.

"Would you care to join some of the ladies in my apartment for coffee and Bible study?"

Result: a Bible study group of some 12 women, who might not otherwise be reached with a witness for Christ.

Are we serious about this business of being Christians? Then let's be open to opportunities to witness for Him.

* * * *

Note: Perhaps you have had an unusual experience, or have seen a unique method of witnessing. We'd be glad to hear about it.

—Editor—

WRITE FOR FREE LEAFLET.

If you need help in witnessing, write or phone Dr. Boehmer for a copy or copies of his excellent leaflet:


SOUL WINNING

in

SIMPLE STEPS

by

REV. S. L. BOEHMER



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MOBILE LIBRARY MOVING!

"Thank you for your visit and the fellowship; I feel like a different person!" ". . . I feel your coming here just now has been a definite answer to my prayer to God for help and guidance."

Yes, the Mobile Library is moving into homes, hospitals, senior citizens homes where there are lonely people. And wherever it goes, there is not only the practical service of lending books, but the personal ministry to the heart. Comments such as those quoted here, tell us how much this ministry is appreciated.

But what about the practical? The book lending service? All those interested receive a list of available books, and make their choice from this list. At present some 30 people have books, and the number is growing. There is no charge or membership; we are glad to provide Christian literature for those who could not otherwise obtain it.

Among the calls made, we have had the joy of renewing fellowship with Alumni members who have been out of touch with the College. And we've made many new friends as well.

Moving? Yes, indeed! And as we go, we have with us the One Who has said "Lo I am with you always." But we need your support as well. Only the prayers and gifts of God's people can keep us moving. Will you move with us—into the hearts and homes of lonely people, sharing the good Word of God, and the printed word that brings inspiration and blessing?

If you know of someone in the metro area who could benefit from the ministry of "Books on Wheels", or if you would like to share in this work, please call 924-7167. Let's keep moving, for God!

E. Harrison

NOW CANADIANS CAN GIVE TWICE AS MUCH!

The new income tax law that permits Canadians to claim 20% of taxable income when given for charitable or religious purposes, should be of real assistance to the Lord's work and the Lord's people.

While giving to Him should not be based on a "receipt for income tax purposes," (it should be done cheerfully, thankfully and proportionately to what He gives to us), the deduction is a most welcome means of helping His work.

Besides, if you don't use up allowable deductions, you will pay it to Ottawa!

There are better places to send your gifts!

Remember 20%

Alumni News

Compiled by: Ione Essery

ALUMNI HOMECOMING

October 13, 14, 1972

FRIDAY P.M. AND SATURDAY AFTERNOON

AT O.B.C.

SATURDAY P.M. BANQUET

in

QUEEN ELIZABETH BUILDING, C.N.E.

Speaker: DR. M. di GANGI

RESERVE DATES & TICKETS NOW

Don't Miss Homecoming!

Honours Come To Two Alumna

FORMER FACULTY MEMBER HONOURED

Miss Geraldine Vincent who served O.B.C. at London as head of the Christian Education Department (1946-53) has recently been honoured for inclusion in "Who's Who Among American Women" for 1972-73.

Miss Vincent, who served in China as a missionary until forced to leave, then joined the Africa Inland Mission and served in Tanzania. She returned home in 1965 and became Dean of Women at Houghton College, Buffalo Campus (formerly B.B.I.), where she also taught Missions and Christian Education.

In 1970 she returned to the A.I.M. and is now Assistant Candidate Secretary in the Mission Orientation programme.

Our congratulations, good wishes and prayers to a former colleague.



Miss Geraldine Vincent.

WENONA JENNINGS '54

It is said the old dream dreams and the young shall see visions.

Wenona, the youngest daughter of the late Mr. & Mrs. Chesterfield Jennings, grew up in a large family of three sisters and seven brothers. She was only eight years old when she made her decision to spend her life in the service of humanity. There were, of course, those who scoffed at her; others said that she was only a child and could not know life. However, this serious-minded, dedicated young girl displayed early that determination and strength of character which was later to carry her from Bermuda to the United States of America, Canada and finally to the fulfillment of her early dreams as a missionary in Africa.

A naturally quiet, warm, gentle person, Wenona is nevertheless possessed of a strength of character, which sometimes is mistaken for stubbornness. When she has decided that something is right or wrong, she cannot be easily moved. She is motivated by strong principles. It was this obsession to do her part for her fellowmen that caused her to journey across "the land and sea to tell her people the TRUTH." To bring them from darkness to light was her ambition. She overlooks the many occasions when there was little or no food available.

Wenona received her early education at the Central School and at Excelsior Secondary School. One of her former teachers is the past president of the Business and Professional Women's Club, Mrs. Cora Scott Gayle. Realizing that funds were low, the young lady worked for many years in the sewing department of one of our local stores. During this time she was moving ever closer to the fulfillment of her dream.

She left Bermuda and for four years studied at the Ontario Bible College. Upon graduating she immediately took a course from Lincoln Institute of Practical Nursing and received a second diploma. All this was in preparation for the great work she anticipated doing. Realistic and practical, Wenona was able to deal with the superstition of the people among whom she worked when she was finally sent to Africa.

Her approach made her aware that she must first deal with the physical needs of the people. She must alleviate some of the suffering and shortcomings of environment, before administering to their souls. This commonsense approach was the same quality that made her aware that to dream the impossible is one thing,

but to sit quietly expecting it to happen was unrealistic. Not so with Wenona Jennings was the dream, the idea, the vision just something hoped for, but with her it was also something worked for. She was always prepared to reach for the stars, but she was equally prepared to make whatever sacrifice necessary to attain that height. She like one of our Black Poets, proclaimed with great conviction that "A man's reach should exceed his grasp or what's a Heaven for."

The efforts of this lone, dedicated Bermudian has brought about a surcease of sorrow and relief from suffering for so many of our brothers and sisters in Africa. Her lack of selfishness and freedom from fear has inspired others around the world to look to Africa.

While home on a well-deserved rest, she has found the time and strength to work with the aged at the Matilda Smith Home. She has taken literally the command of Christ "to go into the highways and byways of life." One who has grasped the secret of happy, fulfilled living and who has brought to practical fulfillment the prayer of St. Francis of Assisi is Wenona Jennings.

Wenona, like Sojourner Truth, has "travelled across the land and sea telling her people the truth."

Missionary-nurse, teacher, civic worker, woman of destiny, foster-mother, child of God, Ambassador of Christ, Modern day Sojourner Truth—Miss Wenona Jennings.

Lois Browne-Evans, M.C.P. presented Miss Jennings with her award. They were former schoolmates from Central School.
(reprinted from
The Bermuda Recorder)

ON THE HOME FRONT

□ MR. & MRS. ROBERT BRITTON, B.R.E. '70, began their pastoral ministry at Brighton Mennonite Church, Chicago, Ill. in January.

□ MR. & MRS. RALPH COSSITT, B.R.E. '72, are pastoring Bloomington Christian Gospel Church in Stouffville, Ont.

□ MR. & MRS. GARY HUTTON (PATRICIA HARBRON '65-'67) have two pastoral charges at Minnedosa and Hilltop Baptist Church near Erickson, Man.

□ MISS HEATHER MACE, B.R.E. '70 and MISS ELISABETH SUTHERST,

B.R.E. '70, are serving at the Children's Aid, St. John's Hostel for girls 12-16 years old, in Toronto.

□ MR. & MRS. TIM MEDHURST, B.R.E. '72 (LYNDA, E.T.T.A. '70) began their pastoral ministry May 1 at the Baptist Churches in Caledonia and Onondaga, Ont.

□ MR. & MRS. PHILIP MILLER (DONNA DAVIDSON, B.R.E. '60) are in Windsor, Ont., where he is student minister at St. James United Church and a social worker. MRS. MILLER is working with the Protestant Children's Aid.

□ REV. ERNEST NULLMEYER '50 resigned on April 9 as pastor of Stanley Avenue Baptist Church in Hamilton, Ont. He will become Conference Director of Canadian Keswick, Muskoka.

□ REV. DE LOSS SCOTT '34, became interim pastor of Alta Vista Baptist Church, Ottawa, in May for 6 months. They plan to return to Stouffville, Ont., November 1.

□ REV. & MRS. DOUGLAS SHERWOOD '57 (GWEN BROWNSEY '58) commenced their pastoral ministry at Weston Baptist Church, Toronto, on March 1.

□ REV. & MRS. CYRIL A. STEVENS (RENE ROBERTS '50) now have a pastoral work in LaGrande, Ore., and a radio broadcast Sunday mornings.

□ REV. JAMES SUTHERLAND '42, Assistant General Secretary of the Presbyterian Church in Taiwan, was honoured with a D.D. degree at Knox College Convocation, Toronto, in May.

□ MR. WAYNE WELCH, B.R.E. '72, became the Field Representative for Scripture Union, Toronto, on May 1.

ON FURLOUGH

□ MISS ANNE ALDRIDGE '66 Sp. (O.M.F.) from the Manrom Christian Hospital, Thailand, in April.

□ MISS GRACE ALLISON, B.R.E. '66 (A.I.M.) left the Kola Ndoto Hospital, Nairobi, Kenya, in March, is now home in Lakefield, Ont.

□ MISS EVELYN ARMSTRONG '57 (O.M.F.) home from the Christian Hospital, Manrom, Thailand, in May.

□ MISS OLIVE BRITAIN, B.R.E. '53 (B.M.M.) from her ministry at the Christian Literature House, Silchar, Assam, India.

□ REV. & MRS. JACK BROTHERTON '38 (MADGE EDGSON '38-'39) from the Chad in February (T.E.A.M.) and are in Hamilton, Ont.

□ MR. & MRS. JAMES BUTLER (JUDY

GARLAND, B.Th. '61) from Guatemala, C.A. (W.B.T.) until November.

□ MISS NORMA JEAN CAMERON, B.R.E. '58 (A.I.M.) returned to Kenya in May.

□ MISS IRIS CASTLE '52 (B.M.M.) on a short furlough from Castries, St. Lucia, W.I.

□ MISS JOAN COLLINS '61 (T.E.A.M.) home in Toronto the end of April from the Chad.

□ MISS DIANNE CUNNINGHAM '67 (S.I.M.) from Jos, Nigeria, and will be taking further studies at O.B.C.

□ MR. & MRS. HUGH GORDON '65 (I.C.F.) home from W. Pakistan, in Ireland until August, and then coming to Toronto.

□ MR. & MRS. FRED GOULD '54 (HELEN MITCHELL '54) from Kano, Nigeria (S.I.M.) for a 3-month furlough until mid September.

□ MR. & MRS. KEN GRANT '66 (JOY ADAMS '65) on furlough from Quito, Ecuador (W.R.M.F.) until January, 1973, in Toronto. He will study at Ryerson before returning.

□ REV. & MRS. IVOR GREENSLADE, B.Th. '52 (RUTH PHILLIPS '51) left Iquitos, Peru (A.B.W.E.) in May.

□ MISS ANNEMARIE HATTENHAUER '62 (S.I.M.) from the Orphanage at Mopa, Nigeria, to be in Toronto by August, and take further studies at O.B.C. this fall.

□ MR. & MRS. DAVID HENNE '59-'62 (MARILYN, B.Th. '62) from Guatemala, C.A. (W.B.T.). During June and July they plan to visit in Ohio and then travel to the University of New Mexico at Albuquerque for a year of study in bilingual education.

□ MISS ELLA HILDEBRAND '29, home from her short term as Dorm Mother at the Palm View School in the Chad (T.E.A.M.).

□ MR. & MRS. DANIEL HUFNAGEL (EVELYN CURRIE '60) from Shizunai, Hokkaido, Japan (O.M.F.), arriving in Toronto by August.

□ MR. & MRS. EDWIN R. JONES '42-'43 (S.I.M.) from Grace Bible Institute, Jimma, Ethiopia, for a 3-month furlough.

□ MR. & MRS. ANDREW LAWRENCE '59 (W.E.C.) from Brazil, S.A. in December, and taking further studies at O.B.C.

□ MISS MARION LONGLEY '56 (S.I.M.) came home to Toronto in March on a leave of absence from Jos, Nigeria.

□ MR. & MRS. RAY NICHOLSON '52 (RUTH FRITH '51) in Essex, Ont., on furlough in February from Papua, New Guinea (W.B.T.).

□ MR. & MRS. HARRY OOSTHUYZEN, B.Th. '63, from the Evangeli Xhosa Bible School, Transkei, S. Africa in February, for a 6-month furlough, in Monetville, Ont.

□ MISS STELLA TOFFLEMIRE '59-'60 (U.F.M.) from the Belem Bookstore, Brazil, S.A., in February, and staying in Harrow, Ont.

□ MISS JEAN SMITH '57 (W.B.T.) from Papua, New Guinea, in May, and home in Forest Hill, St. John, N.B.

□ MR. & MRS. FRANKLIN WIIG (MARGARET SAMS '47) from Huzurabad, India (I.M.) in May.

TO THE FIELD

□ MISS DOREEN BARRIE '45 (T.E.A.M.) returned to Moundou, Chad, in May.

□ MISS MARGARET BEVINGTON '56 (S.I.M.) is back in Dahomey, W. Africa, after a 3-month furlough.

□ MISS BEVERLEY BOYLE, B.R.E. '71 (Literature Crusades) has gone with a team to serve in Seville, Spain.

□ MISS BEVERLEY BRATTON, B.Th. '59, will return to her ministry in France under the B.C.U. in Sept.

□ MISS SHEILA BRECKMAN '56-'57 (T.E.A.M.) returned to the Chad in May and will be looking after the French Bible Correspondence courses.

□ MR. & MRS. GERALD BROCK, B.Th. '62 (CAROL CAREY) have been accepted by W.B.T. as short-term assistants for 2 years, teaching missionary children. They will serve in the Philippines, Mexico or Peru.

□ MR. & MRS. KEITH DONALD, B.Th. '60 (ANNE CAMPBELL '60) returned to their ministry with A.E.F. in Lusaka, Zambia, this month.

□ MISS SHIRLEY FUNNELL, B.R.E. '60 (W.B.T.) is returning this month to the Philippines.

□ REV. & MRS. EARL HOWARD '64 (I.M.) left Canada and will return to Manila, Philippines on June 20.

□ REV. & MRS. EDWARD KNECHTEL '28 returned to Fortaleza, Ceara, Brazil, for their 38th year and final term with E.U.S.A. He founded the Fortaleza Evening Bible Institute in 1949, now known as Evening School of Maranatha Bible Institute, training lay workers.

□ MISS ELSIE LAVERY '48 (S.I.M.) has returned to Zambuk, Nigeria.

□ MISS KATHLEEN McELROY, B.R.E. '68 (W.I.M.) is back in Port-au-Prince, Haiti, on the music staff of the Haitian network. She previously filled a furlough gap Oct., 1968, to Aug., 1969.

□ MISS MARGARET OGILVIE '44 is nursing at the Nazareth Hospital (Edinburgh Medical Missionary Society) in Israel. She was in the Congo until 1969.

□ MISS ARLA SHAUF, B.R.E. '65 (G.E.M.) returned for further service in Montmorency, France, last April.

MARRIAGES

□ MISS MAYBETH KNIGHTS, B.R.E. '69, to MR. GARY HANDY, on November 11, 1971, at Calvin Baptist Church, Toronto. Her Father, REV. STEPHEN KNIGHTS officiated and MISS CHARLOTTE CAMPBELL, B.R.E. '73, was one of the bridesmaids.

□ MISS CHARLENE MARTIN, B.R.E. '68, to MR. IVERSON KEUHL '68 Sp., on May 20, 1972, at Westside Baptist Church, in Hamilton, Ont. MRS. TREVOR DENNY (JOY CHURCH, B.R.E. '69) was matron of honour and MR. PERRY FERNS, B.R.E. '68, the best man.

□ MISS MARIE WICKETT '43 E.C., to MR. WILLIAM TOMLINSON of Richmond Hill, Ont., on February 26, 1972, at Calvary Church in Toronto. MRS. ELSIE GORDON '43 E.C., her sister, was one of the bridesmaids and DR. S. L. BOEHMER, O.B.C. President, acted as master of ceremonies at the reception. MR. TOMLINSON is an O.B.C. Corporation member.

BIRTHS

□ To MR. & MRS. ROBERT BRITTON, B.R.E. '70, in Chicago, Ill., a son, Jonathan Robert, on October 1, 1971.

□ to MR. & MRS. JOHN CRISP (GRACE ELLIS '62) a son, Kevin John, on April 15, 1972, in Toronto.

□ to MR. & MRS. WILLIAM DENISON '65 of Belleville, Ont., a son, Peter Paul, on November 28, 1971.

□ To MR. & MRS. GARRY EASON, B.R.E. '67, of Essex, Mass., a daughter, Kimberly Dawn, on April 13, 1972.

□ to MR. & MRS. DAVID GRANT (FAYE MARSHALL, B.R.E. '66) a son, Peter Sean, on March 14, 1972, in Toronto.

□ to MR. & MRS. HOWARD HAWES '65-'67 (JANICE '67 Sp.) a son, Andrew Frank, on March 31, 1972, in Kagando, Uganda, E. Africa.

□ to MR. & MRS. WILLIAM HEATH '55, in Portage la Prairie, Man., a daughter, Pamela June, on May 21, 1971.

□ to MR. & MRS. GARY HUTTON

(PATRICIA HARBRON '65-'67) a son, Jonathan Arthur, on April 21, 1972, in the Minnedosa Hospital. They live in Erickson, Man.

□ to MR. & MRS. ROBERT KASPER, B.Th. '64, a son, Robert Stephen, on February 29, 1972, in Toronto.

□ to MR. & MRS. WINSTON MARTIN, B.Th. '66 (BETTY ANN LAPP, B.Th. '67) a daughter, Valerie Lynnette, on February 21, 1972, in Stratford, Ont.

□ to MR. & MRS. IAN McPHEE, B.Th. '71, of New Dundee, a son, Jonathan Ernest, on March 15, 1972, in Kitchener, Ont.

□ To REV. & MRS. JOHAN TANGELDER (HELEN FEASBY '63) a daughter, Mary Louise Rhea, on April 1, 1972, in Welland, Ont.

□ To MR. & MRS. EDWARD VANDERMEER '68 (MARION MILLER, B.R.E. '68) a son, Kevin John, on March 15, 1972, in West Iran, Indonesia.

□ To MR. & MRS. LYLE WILTON '68-'69, a son, Bruce William Ray, on March 27, 1972, in Switzerland.

□ To REV. & MRS. GORDON WRIGHT (ELOISE MILLER, B.Th. '60) a son, Andrew Gordon, on March 29, 1972, in Toronto. MR. WRIGHT is Chairman of the Department of General Arts at O.B.C.

DEATHS

□ REV. GEORGE J. BALL '37, Incumbent of the parish of Belmont since 1964, died on March 11, 1972, in the Civic Hospital, Peterborough, Ont.

□ MRS. GEORGE H. BOOTH (LAURA BATES '18) of Fergus, Ont., suddenly at the Guelph General Hospital, on March 21, 1972, in her 77th year.

□ MR. LLOYD C. DONALDSON '14, on December 2, 1971, in Tucson, Ariz.

□ REV. KENNETH E. LOVELADY '33, on January 21, 1972, in Dana, Ind., former Manager of Cedar Lake Bible Conference and pastor, father of DR. EDGAR (RIK) LOVELADY '58.

□ MISS LORNA E. McCOMB '49, on December 11, 1971, in Calgary, Alta., following a lengthy illness.

□ REV. CARL MEYER '22, of Findlay, Ohio, in August, 1971.

□ MRS. E. R. NAFZIGER (CLARA SNIDER '30) of Waterloo, Ont., on March 24, 1972, at the Elmira Private Hospital.

□ MR. HERBERT S. SANDERS '13, on January 5, 1972, in Hamilton, Ont.

□ MRS. ARTHUR SCHULTE (VELMA TURNER '29) of Waterford, Ont., in her 64th year, on July 9, 1971.

BOOKS

FOR GIFTS THAT LAST, BOOKS ARE BEST. AND YOUR BEST BUYS ARE IN THE O.B.C. BOOKSTORE.

WHY NOT COME IN AND BROWSE? LARGE STOCKS ON HAND.

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An Open Letter to Publishers of Christian Literature

Dear Sirs:

While Canada has a population of only 21 million people, we are still a big country and provide a big market for commodities from other countries. Including Christian literature.

Then why, when providing Sunday School papers, lesson guides; when Christian Education materials are prepared—why can they not be prepared for the Canadian scene?

We rejoice that others have a flag to fly and salute; founding fathers to honour ("honor" to others!) and special days to commemorate.

The ones we share mutually are not a problem: Easter, Christmas, New Year.

But our Thanksgiving Day is always the second Monday in October; our first national holiday of the spring is Victoria Day, and is the nearest Monday to May 24; our national holiday, Canada Day, is July 1; our flag is a red maple leaf on a white background with 2 red vertical bars. We want our children and young people to be proud of Canada, to know its founders, its special days and its history.

Is it asking too much that some of these dates be remembered when you are planning your future material? So far only those wonderful pocket diaries provided by Scripture Press give a nod in our direction. Go and do thou likewise! If we could even get Thanksgiving emphasis in October, it wouldn't be too bad!

Please?

Yours for Christian Patriotism,
A Canadian Editor
D. C. Percy

Missions: Which Way, by Peter Beyerhaus, Home Evangel Books, \$1.95

A "must" book for all interested in Missions. Written by the chief architect of the famous Frankfurt Declaration. He makes a clean line of demarcation in the "Ecumenical-Evangelical" confrontation.

An Evangelical Theology Of Missions, by Harold Lindell, Home Evangel Books, \$2.45

A good answer to "Why Missions Today?" by the editor of Christianity Today.

Farewell To The Fake I.D., by Peter E. Gilquist, Home Evangel Books, \$1.95

A series of introspective essays by the author of "Love is Now."

Psychology For Successful Evangelism, by James H. Jauncey, Home Evangel Books, \$4.15

"An admirable job of showing how man's basic psychological drives are met in the Gospel."

The Unresponsive—Resistant or Neglected?, by David C. Liao, Home Evangel Books, \$2.95

Another good missions book that gives new insight into a mission's problem.

Christianity and the Class Struggle, by Harold O. J. Brown, Home Evangel Books Canada, \$1.25

This book must be read slowly. It presupposes a fair knowledge of Karl Marx's *Das Kapital* and the *Communist Manifesto*. It is a biting and frightening look at a "Christendom" that has failed God, the world and society. It is a call back to New Testament principles and faith.

Brethren, Hang Loose, by Robert C. Girard, Home Evangel Books Canada, \$1.95

Sub titled "Or What's Happening To My Church?" this is a book for pastors, deacons and others responsible in the local assembly. It is an honest, straight-forward book dealing with the frustrations, lesser preoccupations, and lack of genuine spiritual power in one church in Arizona. It could be your church.

Witness, by Richard Peace, Home Evangel Books Canada, \$2.95

This is simply a manual on how to do it, but only for people serious about witnessing. It's a "total involvement" book.

The Diary of George Muller, compiled by A. Rendle Short, Home Evangel Books Canada, \$.95

Did you ever wonder what prayer can really be? Sit at the feet of an expert, Muller of Bristol, and learn invaluable lessons on prayer.

Melody in the Heart, by Harold W. Fife, Home Evangel Books, \$.50

Simple studies in the Psalms.

Christianity and the Occult, by J. Stafford Wright, Home Evangel Books Canada, \$.75

Another book on the occult that Christians can't afford to ignore, if they would know what is happening today. Easy to read and well illustrated.

Nightwatch, by Bill Pearce, Home Evangel Books, \$1.95

In modern jargon, Bill Pearce "raps" with a wide radio audience on their questions and problems. You may find your question and a good answer here.

Another Hand On Mine, by William J. Peterson, Home Evangel Books, \$1.95

The fulfilling story of Dr. Carl Becker of the Africa Inland Mission. Great story in the old tradition of faith, obedience and rugged pioneer work in the mid 20th century.

Preaching and Preachers, by D. Martyn Lloyd-Jones, Home Evangel Books, \$5.95

And for preachers, it's worth every cent of the price. The author's name alone gives the book high lustre.

The Book of Numbers, by Kenneth E. Jones, G. R. Welch Co. Ltd., \$2.10

An excellent, inexpensive study book.

Launching the Church School Year, by Kenneth D. Blazier & Joseph John Hanson, G. R. Welch Co. Ltd., \$1.30

Christian Ed. Directors—here is your book! Excellent suggestions.

Partners In Teaching Young Children, by Martha Locke Hemphill, G. R. Welch Co. Ltd., \$2.65

And there are even instructions on "how to read this book." A common sense book for all teachers of children.

Successful Lesson Preparation, by Elmer L. Towns, G. R. Welch Co. Ltd., \$.80

Excellent helps for teachers and group leaders by a Christian Ed. authority.

Compass Points for Old Testament Study, by Marc Lovelace, G. R. Welch Co. Ltd., \$5.25

Here is a book that "smooths out" a great deal of Old Testament study that is usually piecemeal and disjointed.

He presents the dynamic quality of the Old Testament as well as its spiritual and theological significance.

Jesus Trip: Advent of the Jesus Freaks, by Lowell D. Streiker, G. R. Welch Co. Ltd., \$2.10

A penetrating insight into a modern Christian conundrum. A not so penetrating analysis of the why and how of the Jesus People. Dr. Streiker has done us a good service. It is regrettable that some prejudices also shine through this very captivating book.

The How To Book, Editor: Joseph W. Inslee, G. R. Welch Co. Ltd., \$1.60

I thought it was a children's book—until I saw a hundred things I wanted to make. A great help in the Church or the home.

A Commentary On Revelation, by George Eldon Ladd, Wm. B. Eerdmans Publishing Co., \$6.95

The author's name guarantees a great book. You won't be disappointed.

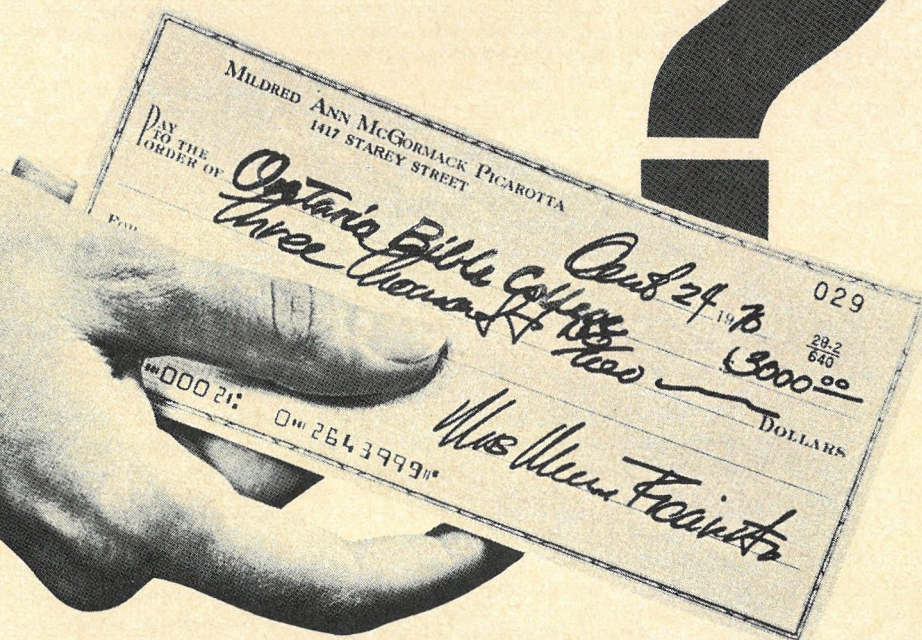
The Christian Church And The Old Testament, by A. A. Van Ruler, Wm. B. Eerdmans Publishing Co., \$2.45

"In the Old Testament the New Testament is hidden; in the New Testament the Old Testament is revealed"—Augustine's succinct comment is expanded by Dr. Van Ruler.

From Mule to Jet in Bolivia, by Johnson Turnbull, Baptist Resources Centre, 217 St. George St., Toronto, \$2.75

When a 92 year old missionary writes his first book, it is a literary event! This book is the memorabilia of a true Canadian pioneer. It is not great literature. It is a great story. (Dr. Turnbull went to be with the Lord in April of this year.)

Yearning to give... but need all your money to live?



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