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# evangelical recorder

Ontario Bible College

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THE  
NEW

PLASTIC  
CULTURE

COMMUNITY

By  
Francis A.  
Schaeffer

SUPER-  
SPIRIT  
UALITY

Fruit of  
The Spirit

GOSPEL  
ROCK

Asceticism

Charisma



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## Editorial

### ARE MISSIONS CONTEMPORARY?

OR RELEVANT? OR ACCEPTABLE?  
OR NECESSARY? The 1973 O.B.C.  
Missionary Conference provided an over-  
whelming "Yes" to each of the above  
four questions.

One hundred missionaries said "yes".  
All the evidence, the many reports, the  
prevailing conviction, all said "yes".

And the response of our College, from  
the Chairman, the Board of Governors,  
the President, the Vice-President, the  
administrators, faculty, staff and  
students, resoundingly reply "yes".

Missions—across the street and across  
the world—this is our task. Sadly, many  
churches neglect it or relegate this major  
emphasis to small corners of church  
activity.

Many Christians who could serve (in  
youth or retirement age, such is the  
amazing flexibility today), have never  
considered the last words of Christ  
regarding WORLD missions: "Ye shall be  
witnesses unto Me . . . Jerusalem . . .  
Judea . . . Samaria . . . the uttermost part  
of the earth." (Acts 1:8)

Many believers, reveling in luxury and  
affluence, cannot appreciate the value of  
the humble dollar in another culture and  
context. So they gorge on foods that ever  
fatten and hasten coronaries; or surround  
themselves with gadgets and things that  
"save time and strength", but they never  
consider that time or strength as being  
valuable to God.

Read this issue of the Recorder. Then  
if you can put it aside, untouched,  
unmoved, unconcerned for Christ's  
mission, there is only one word left to  
print:

God help you!

### "IS OUR FAITH FOR REAL?"

**P**AUL wrote to Timothy about an  
"unfeigned faith" (2 Tim. 1:5). The New  
American Standard Bible calls it "sincere  
faith". J. B. Phillips says "unalloyed  
faith". And the Amplified Bible spreads it  
out to "your sincere and unqualified faith  
(the leaning of your entire personality on  
God in Christ in absolute trust and con-

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Cover Picture:  
Miller Services Ltd.

fidence in His power, wisdom and good-  
ness)."

However we say it, there are two types  
of faith described. One is real, vital,  
absolute, wholesome, and involves the  
entire personality.

The other is feigned, phony, partial,  
emotional, catalogued in feelings, desires,  
and is egotistical.

Both of them, ostensibly, are rooted in  
Christ, derived through the ministry of  
the Holy Spirit, and are Biblically based.  
Or so they are claimed.

Then how can such two seemingly  
diverse definitions of faith stem from the  
same sources?

Our deep concern over this issue, that  
has grown through observation, counsel-  
ing and reading, led us to Dr. Francis  
Schaeffer. His sane, scriptural, penetrat-  
ing analysis seemed to provide so many  
answers, that we are publishing his article  
"The New Super Spirituality" in its  
entirety in this issue. A first in Recorder  
publishing.

We do it, believing that equally con-  
cerned and interested friends will read it,  
and file it for reference. We could even  
pray that some who paddle like children  
in the shallows of faith, might have the  
stamina to read it through.

We feel it is a major contribution to  
the Christian community. We hope that  
you do too.

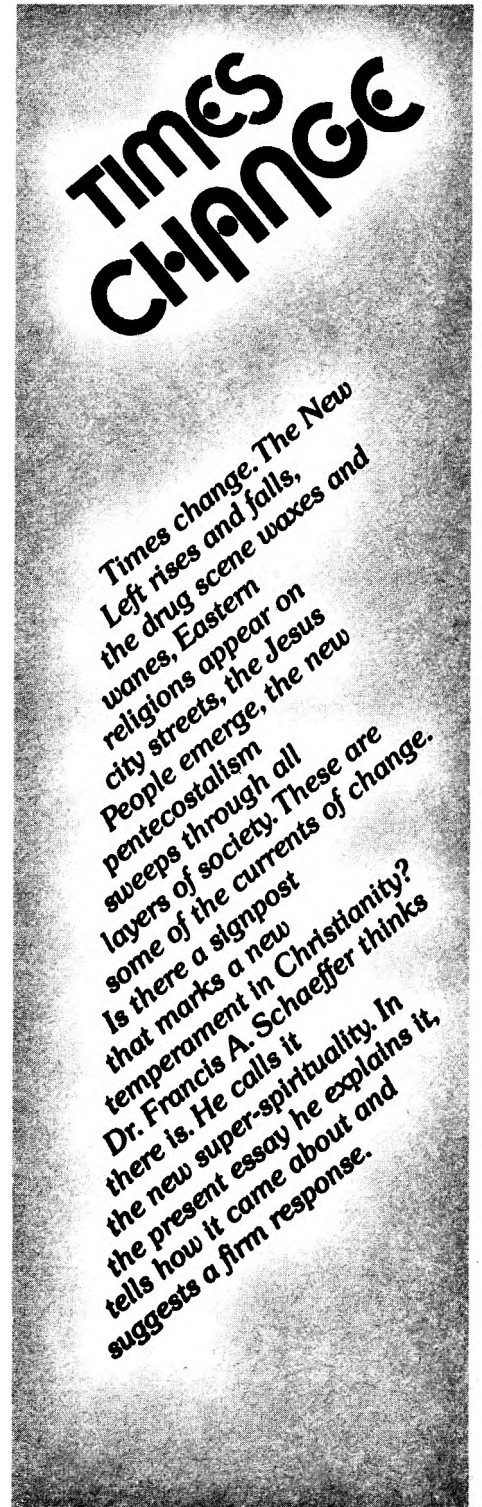
### DIAL-A-THOUGHT DISCONTINUED

For years the unceasing click of our  
Dial-A-Thought 4-phone system has  
brought telephoned messages to  
thousands of people.

Perhaps the pressure was too great, for  
the system has irreparably broken down.

Now we are seeking a new device for  
what we feel is one of our most impor-  
tant ministries. When we find it and get it  
in operation, we'll announce it.

In the meantime—God will hear and  
answer your prayer. Seek Him today!



# THE NEW SUPER-SPIRITUALITY

Francis A. Schaeffer

Only a few years ago the majority of university students in campus or café discussions would be asking such questions as, Are religious things reasonable? Does one have to commit intellectual suicide to become a Christian? Has Christianity contributed to society? And among Christian students we would hear these questions: What can we do to carry the Christian position into the total culture? How can my religious life be relevant to society? But something has happened in just the last year or two—even in these first few months of 1972. In many countries where I and other members of L'Abri have been, the questions have radically changed.

What does this signify? Does it change our own response as Christians as we try to relate our Christianity to the total environment in which we live?

## RECENT TRENDS IN SECULAR CULTURE

First, it is necessary to understand the secular side of contemporary culture. And here we have to go back, at least briefly, into some of the issues which I discussed in *The Church at the End of the 20th Century*. But the cultural situation described there, especially in chapters one and two, has now progressed further.

It became obvious to students in the early sixties that we were living in a post-Christian world. As students in Berkeley shouted in 1964, we are living in a plastic culture. The beat generation before them had been saying that, and now an entire student generation had become convinced of it. Students would return home from the university and ask their parents questions and would get only superficial answers: You must work like mad to get into the university. Why? So you can make money. But why should I want to make money? So you can send your children to the university. All too often personal peace and affluence were the only values that these young people saw in their parents, and they rightly were turned off.

Christians should have been glad for what these students were saying. In fact, they should have been saying it themselves, for these young people had put their finger on the situation as it really was. On the one side, most of the church bodies were controlled by liberal theology which isn't Christianity at all. And on the other side, culture in general had become totally secularized. Not many years before, one could have said that, while most individuals were not Christians, at least there was a "Christian" consensus based on the memory of true Christianity. Men still believed that a truth existed, and, even if the non-Christians had no real base for it, at least it was an ideal toward which to aspire. But by the sixties, this had largely been lost; we were in the post-Christian world; and now the present generation no longer believes that absolute truth

exists at all. Yet the older generation didn't recognize it until suddenly their youngsters looked up and declared that the king didn't have any clothes on, or, as they put it, "We live in a plastic culture."

One reason I felt close to those who were saying this is that I wished the Bible-believing church had been saying it long before. But our evangelical churches, too, had all too often become plastic and no voice was raised.

A second factor to take into consideration as we look at recent changes is the silent majority. That silent majority, we must understand, can still elect to office anyone it wants to elect. As I have pointed out elsewhere, the silent majority is divided into two parts—a minority and a majority. Today's politician who wants to get elected has to appeal to both.

The *minority* of the silent majority either are Christians (and therefore have absolutes on which to base their actions and judgments) or have at least a Christian memory and still believe in absolutes, even if their basis for those absolutes is inadequate. The *majority* of the silent majority are those who really live in a post-Christian world. They may go to a church, but they have no real absolutes in mind and they have only two values—personal peace and affluence. Personal peace is not to be equated with pacifism. Rather, it is the attitude: "Let me alone; don't let trouble at home or abroad come near my door. Just give me peace, personal peace." And then there is the affluence: "Let me have my Cadillac. Then, it would be nice to have some more chrome on my Cadillac, and a second car, and maybe three, and then a boat, or better yet two boats. Oh, and then let's throw in a summer house and a swimming pool, or maybe two." The more of everything, the better.

So with the majority of the silent majority what we have is not a theoretical materialism but a practical materialism. When those who are younger yell, "This is plastic, this is ugly," let us as Christians say, "You are absolutely right. Your positive response may be inadequate, you may have no solutions at all, but unhappily your critique is correct."

At about the same time as the Berkeley Free Speech Movement came a heavy participation in drugs. The beats had not been deeply into drugs the way the hippies were. But soon after 1964 the drug scene became the hallmark of young people.

The philosophic basis for the drug scene came from Aldous Huxley's concept that, since, for the rationalist, reason is not taking us anywhere, we should look for a final experience, one that can be produced "on call," one that we do not need to wait for. The drug scene, in other words, was at first an ideology, an ideology that had very practical consequences. Some of us at L'Abri have cried over the young people who have blown their minds. But many of them thought, like Alan Watts, Gary Snyder, Alan Ginsberg and Timothy Leary, that if you could simply turn everyone on, there would be an answer to man's longings. It wasn't just the far-out freaks who suggested that you could put drugs in the drinking water and turn on a whole city so that the "pigs" and the kids would all have flowers in their hair. In those days it really was an optimistic ideological concept.

So two things have to be said here. First, the young people's analysis of culture was right, and, second, they really thought they had an answer to the problem. Up through Woodstock (1969) the young people were optimistic concerning drugs being the ideological answer. The desire for community and togetherness that was the impetus for Woodstock was not

wrong, of course. God has made us in his own image, and he means for us to be in a strong horizontal relationship with each other. While Christianity appeals and applies to the individual, it is not individualistic. God means for us to have community. There are really two orthodoxies: an orthodoxy of doctrine and an orthodoxy of community, and both go together. So the longing for community in Woodstock was right. But the path was wrong.

After Woodstock two events "ended the age of innocence," to use the expression of *Rolling Stone* magazine. The first occurred at Altamont, California, where the Rolling Stones put on a festival and hired the Hell's Angels (for several barrels of beer) to police the grounds. Instead, the Hell's Angels killed people without any cause, and it was a bad scene indeed. But people thought maybe this was a fluke, maybe it was just California! It took a second event to be convincing.

On the Isle of Wight, 450,000 people assembled, and it was totally ugly. A number of people from L'Abri were there, and I know a man closely associated with the rock world who knows the organizer of this festival. Everyone agrees that the situation was just plain hideous.

Thus, after these two rock festivals the picture changed. It is not that kids have stopped taking drugs, for more are taking drugs all the time. And what the eventual outcome will be is certainly unpredictable. I know that in many places, California for example, drugs are down through the high schools and on into the heads of ten- and eleven-year-olds. But drugs are not considered a philosophic expression anymore; among the very young they are just a peer group thing. It's like permissive sexuality. You have to sleep with a certain number of boys or you're not in; you have to take a certain kind of drug or you're not in. The optimistic ideology has died.

The Beatles are a sort of test case. First they were just a rock group, then they took to drugs and expressed that in such songs as *Sergeant Pepper's Lonely Hearts Club Band*. When drugs didn't pan out, when they saw what was happening in Haight-Ashbury, they turned to the psychedelic sounds of *Strawberry Fields*, and then went further into Eastern religious experiences. But that, too, did not work out, and they wound up their career as a group by making *The Yellow Submarine*. When they made this movie, some people said, "The Beatles are coming back." But of course that was not the case. It was really the sad end of their ideological search as a group. It's interesting that Erich Segal, the man who wrote the film script for *The Yellow Submarine*, then wrote *Love Story*.

Long before the death of the drug ideology, however, a number of young people split off and took another direction, becoming the New Left and generally following the political theory of Marcuse. The New Left were political activists who sought a solution to the plastic culture through political action. Their roots were in the Free Speech Movement at Berkeley, but they soon turned into a totalitarian movement, the very opposite of their original thrust. The New Left teaches and practices that an elite must run everything and that the majority is to keep silent. This was true in the United States by 1968 when the students took over buildings at Columbia University; it was also true in Europe at the Sorbonne and West Berlin. Then just as the young people had found that the drug scene wasn't taking them anywhere, they found that the New Left wasn't doing any better. The ugliness on the Isle of Wight was paralleled by the ugliness produced by the Weatherman faction, a consistent extension of the New Left view of political

action. The climax came with the bombing of the mathematics building at the University of Wisconsin in 1970. What Altamont and the Isle of Wight were to the drug scene, this bombing was to political activism for many in the New Left. Before this many of the students were really playing at revolution, utopianly thinking they could have a nice revolution with play violence.

Thus, after the cycle of Free Speech, drugs, New Left political activism and violence, the whole counter-cultural movement has pretty largely ended with a sigh. Neither political activism nor drugs has been found to offer a workable alternative to the plastic culture.

### THE NEW BOURGEOIS

What, then, is the result of the failure of these two sociological movements? We are now experiencing the rise of a new bourgeois. This bourgeois has a life-style very different from the old bourgeois. The new bourgeois take drugs, are promiscuous in sexual matters and hedonistic, but the essential nature of old and new bourgeois values is the same: Both the new and the old bourgeois uphold the two cardinal values of personal peace and affluence. The curious thing is that the younger generation has come around in a hard, tight circle, from hating the plastic culture and hating the older generation's values of personal peace and affluence to an adoption of those same characteristics, but often one notch lower.

The students at Berkeley in 1964, if they were, say, about 22 years old then, are now almost 30. They have been through the cycle, and now what do many of them want? First, enough personal peace to practice their new life-style, to have their drugs and their promiscuous sexual life, and, second, enough affluence to buy their grass, their pad and their food. Even their pacifism is often only a desire for personal peace and has little or nothing to do with principle. It is no more noble than the desire of some of their parents for personal peace at any cost. The era of the Free Speech Movement is over and there is no sign it will return. The days of passionate cries for freedom and for real values in the face of a plastic culture are largely past. Desire for personal peace and affluence has cut the nerve of the activism. Their thinking, their life-form and their votes are committed to their own kind of personal peace and their own kind of affluence.

Essentially, as far as the sociological realities of the time in which we now live are concerned, the new bourgeois substantiates and reinforces the old bourgeois. Of course they do not like each other, and there are and will continue to be tensions between the two, but as far as their sociological results are concerned, there is no essential difference between them.

The new bourgeois usually couldn't care less where the affluence comes from. They don't care whether their parents or society pays the bill. Many would just as soon get a job from 9:00 to 5:00 to pay their own bills. So long as they can smoke grass on the weekends or do whatever else pleases them, that's enough. The utopian visions of Henry David Thoreau and Jean Jacques Rousseau have disappeared.

I'm sure a lot of parents think it is better this way. They say, "Isn't it good? The hard rock is over, and our children are quiet." But they don't understand that *The Yellow Submarine* is not better. *Love Story* is not better. The hope is gone.

### TRANSCENDENTAL MYSTICISM

The death of drug optimism and the decline of the New Left

have also given rise to another crucial factor. A transcendental mysticism (which is taking many forms) has now come to the fore. Basically, what unites the various forms of transcendental mysticism is a denial of reason. It is an attempt to find a different kind of trip, a trip produced by something other than drugs. Some of it is straight Eastern thinking, some an amazing mixture of mysticism and the occult, and some is completely demonic. It really amounts to a religion which is very much like the sort of religion the young had rejected in the churches which they left. Just as the churches were giving no reasonable answers to the young people's questions, so this new form of transcendental mysticism gives no answers, and they now glory in this as though it were something new, all white and shining.

With the rejection of reason, transcendental mysticism, like drugs, leaves a door wide open to the demonic and to the occult. Without rational categories, the word *Christ* may mean nothing more nor different than the word *Krishna*. George Harrison's "My Sweet Lord" may sound at first as if it were referring to Christ, but it isn't. And it really doesn't make any difference because in this kind of religious mentality we are in an upper story where Christ and Krishna are quite equal. Jesus and Krishna are simply two of the better grades of grass, or, "Jesus is better than hash."

Another basically non-Christian but religious response to the death of the drug world and the New Left is the horrendous commercialism associated with such phenomena as *Jesus Christ Superstar*. This is the apex of religious commercialization. The young people who shouted properly against the plastic churches now have Jesus Christ wristwatches, sweat-shirts, panties and almost anything else one could name. The trade in such religious merchandise—both Christian and non-Christian—may be nauseating, but it has become big business. Both the new bourgeois and those caught up in transcendental thought have now become as poor and as plastic as their most square of square parents in liberal and "country club" churches. It is not that one is worse than the other. Both are wrong and both are ugly.

#### RECENT DEVELOPMENTS IN THE CHRISTIAN COMMUNITY

So far we have been concerned with developments in the secular side of culture. We turn now to what has been occurring within the Christian community. I think we can see on the Christian side the same sort of phenomena as we have seen on the non-Christian side. Much of that which is the trend on the Christian side must be seen not as a thing in itself but as one more infiltration of that which is the trend in the surrounding non-Christian consensus. Let's go back a few years.

Over the last few decades, we have had two or three hundred young people every year come to L'Abri from orthodox (or Bible-believing, or fundamentalist, or evangelical) homes in the United States, England, Holland, etc., and they have said to us, "You are our last hope." We would not have said it, but in one set of words or another, they have said it. These are students from churches that say they believe in the Bible and try to maintain an orthodoxy of doctrine. I'm not talking here about the many students who have come from liberal churches, for that's a different thing entirely. But many from orthodox groups have said, "You are our last hope." Why? Because they were told to believe but were not given any intellectual answers to the tough questions they were asking. With a sort of evangelical Kierkegaardianism, their parents and pastors patted the

youngsters on the head and said, "Don't ask questions, dear, just believe." It was more spiritual to believe without asking questions than it was to ask questions.

The second reason the young people were turning away from the churches was that they were seeing no beauty there. As one example, families were falling apart, and in many ways the older generation was not living by the orthodoxy it was preaching. There often was little love, little concern and little or no community.

What had happened? Why were these churches adopting an anti-intellectual stance and failing to live out the implications of their orthodoxy? I think part of the reason is that they had become infused with a large dose of Platonic thought. This Platonism showed itself in various ways. Perhaps the first way was in the attitude which many evangelicals had taken toward the body. The whole area of sex became taboo. You couldn't talk about this and you couldn't talk about that. You couldn't even help people have sexual pleasure within marriage. The Bible never downgrades sexual pleasure in the one-man, one-woman lifetime relationship. It limits the full sexual expression to the form of marriage, but within that form there is an enormous freedom for pleasure. But this was played down. Why? Because Platonism frowned on the body, the body was suspect, only the soul was good.<sup>1</sup> Thus, there was a tendency to act as if the only thing that matters is to see that a man's soul is saved so that it can go to heaven. The person disappears. Only the soul is valuable, and its value is in heaven and has very little to do with anything in the present life—the body, the intellect or the culture.

I remember touring Florence some years ago with a group of people who had been missionaries in Italy for several years. Many of them had never been to the museums before, and at the end one missionary said to me, "You are the first man whom I trust as a biblical theologian who has ever told me that I should find beauty in these pictures." We had stood in front of Botticelli's *Birth of Venus*, and I had said, "Isn't it beautiful?" One of the men looked at me and asked, "What's beautiful about it?" How could anybody standing in front of Botticelli's *Birth of Venus* see nothing beautiful? It's pretty hard to give a three-sentence answer to such a question. This negative attitude to art and the rest of culture was often a tremendous factor in evangelicalism and in orthodoxy.

Many people came to L'Abri from such evangelical backgrounds, revolting against the refusal to give any answers and revolting against the Platonic idea that the body was intrinsically evil and that the intellect and culture were always suspect.

One of the factors which attracted the young people to L'Abri, say, ten or twelve years ago, was that they knew that, while we taught the Bible and placed all our thinking on a biblical base, we really insisted, and asked the Lord to help us exhibit, that for the Christian the intellect and culture were under the Lordship of Christ. Or, to put it another way, we held that once we are Christians these things are not suspect as things in themselves, though they must be under the Lordship of Christ.

Another element that turned off the young people in evangelical circles was the strong legalism. A whole set of taboos that had nothing whatsoever to do with Scripture had been developed. The historic accidents out of which the group had come and a panorama of middle-class norms had been sanctified and made equal with biblical absolutes. The result was that

the biblical absolutes were destroyed almost as much among the evangelicals as among the liberals who said there are no absolutes.

Students flocked to L'Abri from across many countries. The discussion constantly turned on the intellectual integrity of Christian truth. We know that Christian truth is true, and we know something of the beauty that it can produce. We know the body is not bad in itself, and we know that there is freedom within the absolutes of Scripture and under the leadership of the Holy Spirit. We know that middle-class norms are not equal with biblical absolutes. Suddenly the freedom to be human and to be what we really are was recognized.

But now, even on the Christian side, the situation seems to have changed. We are beginning to feel the infiltration of the same forces that we have seen to be present on the non-Christian side. The current of this change has been evident, especially since the turn of the 1970s. And I wonder if this new change, paralleling the change in the secular world, isn't going to be the battlefield of the next years.

If I analyze it correctly, we are in the midst of another titanic struggle. I can think of no better term for this new mentality than the *new Platonic spirituality*. It's a sort of attitude or mentality that has two major divisions—the new Pentecostalism and, more generally, the new super-spirituality.

#### THE NEW PENTECOSTALISM

We are certainly familiar with Pentecostalism. As a movement it was born in the early part of this century and has since been growing. I think it tended to make a mistake in emphasizing external signs and manifestations as *tests of spirituality*. You were often considered a second-class Christian if you didn't have these external marks. But a strong positive thing is that the old Pentecostals taught a great deal of basic Christian doctrinal content. Content was their prime test for fellowship and acceptance; you had to hold the right doctrine or you were not accepted in the church or allowed to be a pastor. The old Pentecostalism placed a tremendously strong emphasis on the content of Scripture, and that became a dynamic source of evangelism, say, in South America.

They were people who really taught the gospel, had a high view of Scripture and gave proper emphasis to the Holy Spirit. In this situation, God is going to use people even if they make mistakes, and we all make mistakes. If we preach the gospel clearly, have a strong view of Scripture with a strong emphasis on content and give an adequate place to the Holy Spirit, God will use us even if we make mistakes—and, I repeat, none of us is free from mistakes.

With the rise of the new Pentecostalism, we have something different. In general, the new Pentecostals put their emphasis on the external signs themselves instead of on content, and they make these external signs the *test for fellowship and acceptance*. In other words, as long as you have the signs, you are accepted as one of "us." You are "in."

The rub, of course, is this: There are unitarian groups and Buddhist groups who also have these external signs. Furthermore, any external sign can be easily duplicated or counterfeited. Consequently, when we face this situation, we must realize that the new Pentecostalism is very different from the old. The old Pentecostals have asked one of their pastors who led in the new Pentecostal movement to leave their ministry because they felt that he was leading them towards a compromising ecumenicity and syncretism. They saw it as a break-

down of their biblical position.

One can also see a parallel between the new Pentecostals and the liberals. The liberal theologians don't believe in content or in religious truth. They are really existentialists using theological, Christian terminology. Consequently, not believing in truth, they can enter into fellowship with any other experience-oriented group using religious language.

A dismissal or lessening of content has occurred in the new Pentecostalism. Instead of accepting a person on the basis of what he believes, which has always been the Christian way, it's, "Do you have these external manifestations?" Questions which have been considered important enough to cause crucial differences, all the way back to the Reformation and before, now are swept under the rug. On this level too, as with the liberals, it is as though people can believe opposite things on important points of doctrine, and both can be right. Or perhaps, it is better simply to say, content does not matter as long as there are the external signs and religious emotion.

As we look at the young people caught up in the new Pentecostalism, we certainly cannot say that many of them are not Christians. I am sure that many of them are, but one thing is also true. Wherever we run into them, we are impressed with the fact that many have very little content to their faith. Everything is experience; emotion (or emotionalism) is the base.

We must, of course, be careful here, because we are not saying that there shouldn't be any experience or emotion. There is and there should be. But neither experience nor emotion is the basis for our faith. The basis for our faith is that certain things are true. The whole man, including the intellect, is to act upon the fact that certain things are true. That, of course, will lead to an experiential relationship with God, but the basis is content not experience. This is certainly the approach taken by Paul, Isaiah and other prophets, as well as the Lord Jesus himself. It is this way throughout the whole of Scripture.

But when we come to those who are caught up in this brand of Christian Platonism, we find that if we talk to them and ask them how they know they are Christians, so very often they speak solely about their own experience and their own emotions.

#### THE CHILDREN OF GOD

In addition to the new Pentecostalism there are other forms of super-spiritual Platonic Christians. The group that I will mention first may not belong exactly here, but it needs to be brought in someplace.

I am referring to the Children of God and other groups like them. Here is a strange situation. We all recall the legalism that grew up in evangelical circles, the extra-biblical laws that one had to keep if he didn't want to feel guilty. These were not given merely as spiritual advice but as taboos. If a person broke one of these rules, he was made to feel as guilty as if he had slept with a girl or a boy, or killed somebody—things given as absolutes in the Scripture. Many young people came out of this legalism revolting like mad, and it was only as they found freedom within the bounds of Scripture that they gradually quieted down and got their relationship with the Lord straightened out. The curious thing is that now some of those who revolted are with the Children of God and groups like them, groups with stricter legalism than any evangelical church has ever had.

Here is a complete asceticism. They are like the pillar saints

of history who wanted to be so set apart from the world that they sat on a pillar—literally—and did not come down until they died. The Children of God and groups like them promulgate the same monasticism that grew up in the Middle Ages, a form of life which has nothing whatsoever to do with Christianity, for it denies the Lordship of Christ over the entire man and the entire culture. The idea is that you can make people spiritual if you just lock them in a room or make the walls high enough to deny contact with the people round about. What a reverse of biblical Christianity! Jesus prayed not that his followers be taken out of the world but that they be protected from the evil one in the world. The growth of monasticism was based on a Platonic or ascetic concept that was contrary to biblical spirituality. In the evangelical churches, though they were not monastic, we at times saw the same kind of thing, the building of tremendous walls which if they were not crossed would automatically make and keep one spiritual.

Notice the parallel here to the non-Christian side. On the Christian side the young people have come around in a circle, some of them within six years' time: Having left the narrow confines of some churches and assemblies and having experienced the freedom of a fuller form of Christianity, they have now joined such groups as the Children of God, groups with the most legalistic mentality possible. Here you are allowed no contact with the outside world. You are not allowed to have a job, or write to your parents, or read any books but the Bible, or have any cultural contacts. The elders must approve all marriages. And these elders are often only twenty-two or twenty-three years old. It's scary. I cry for these kids because I happen to know some of them. After having left legalistic churches and assemblies, after totally rejecting that, they have broken loose and then returned to something far more confining and legalistic.

#### THE NEW SUPER-SPIRITUALITY

It is easy to identify the Children of God and similar groups and to see specifically what is wrong. But there is a more general phenomenon, one much harder to identify: It is difficult to have a sufficiently delicate piece of litmus paper. If a person is teaching a wrong doctrine (for example, that Christ is not divine or that the Virgin Birth is a myth or that the physical resurrection didn't occur), we can identify it. One either does or doesn't believe in the physical resurrection of Jesus. But when we come to the new super-spirituality, there is no such litmus paper. Nonetheless, we must try to identify it (as well as we can) and speak concerning it. We must do so if this is in fact where the battle is going to be waged in the next few years. And, if we spoke out against the old evangelical Platonism, which had no understanding of, nor interest in, the relation of the Lordship of Christ to cultural problems and the whole man, we surely must again speak out against the new Platonic super-spirituality, for it is just as much, perhaps more, of a denial of fully biblical Christianity.

What then are some of its identifying marks? Not everybody associated with the new super-spirituality is exactly the same, but one of the identifying marks is the incorrect biblical exegesis of 1 Corinthians 1–2. Some incorrectly read these chapters as though they attacked wisdom and reason as such, as though Paul despised the mind. Furthermore, there is a revival of the teaching that Paul made a mistake on Mars Hill when he used the intellect (Acts 17). Their view is that 1 Corinthians 1–2 shows that Paul changed his mind in regard to the use of

reason. This is bad exegesis. Anyone who would like to look into the exegesis of this passage more carefully should consult Randal Macaulay's pamphlet *The Folly of What We Preach*.<sup>2</sup> This is a solid analysis of what Paul was talking about in 1 Corinthians. This passage is a rejection of the incipient gnosticism (a salvation by knowledge) and of worldly wisdom (humanistic or rationalistic), in contrast to the knowledge that God has given us by revelation. Paul rejects both autonomous intellectualism and autonomous contemplation. In other words, it is autonomous humanistic wisdom versus revelation which is involved here.

There is indeed the danger of falling into a proud intellectualism. But there is also the danger of lacking a love and compassion for men great enough to inspire the hard work needed to understand men's questions and to give them honest answers. Throughout his ministry, Paul talked to people with this kind of love and compassion, and he wrote this way, for example, in Romans 1–2. Christ, too, gently answered questions and discussed issues during his earthly ministry.

A second mark of super-spirituality, often based on the inaccurate exegesis of 1 Corinthians 1–2, is a despising of discussion and of apologetics. It is strange that a number of young people who have been turned off by churches who fed them gospel proof texts with no answers are now feeding others gospel proof texts with no answers. It's like seeing a ghost. It's *déjà vu*. We saw it in some of the evangelical churches in the past and were hurt for those who were injured or destroyed. And I said to myself it isn't fair, it isn't fair not to let students know that there are intellectual reasons for believing. It isn't fair to tell them that it is unspiritual to ask intellectual questions. And now we've come around in a circle (all within a few years), and we are hearing it all over again. As soon as we begin to discuss and give answers, a particular kind of voice suddenly speaks up and says, "This is not spiritual."

There is a notion that when you give answers to spiritual problems, your voice must be different. That's just like some of the old pastors who turned the kids away. Many of the pastors did not pray or preach in their street voice but in a special, holy voice. You learned to pray with a higher than usual voice because that was the holy voice that was required. We are hearing this holy voice again.

The specific mark of this kind of holiness varies from country to country, of course. For example, in Holland in 1947 the holiness of the dominie often was defined by his clothes and his bicycle. He always wore striped trousers and rode a bicycle that was about two inches higher than everybody else's. You could identify him as he pedaled down the street. Students came out of Holland and said, "We can't stand it. We're going to scream." And now just a few years later we see and hear the special marks and the special voice returning.

A third mark (but one doesn't find it everywhere) is a despising of the body. Asceticism for the sake of asceticism is again coming to the fore. We recall the ugliness of some Christian families in old evangelical circles, an ugliness that was expressed in teaching either actively or by silence that it is more spiritual not to enjoy the pleasures of the body in marriage. It is again returning. It isn't that a husband and wife might not agree to fast sexually sometimes in order to pray, but that asceticism as a thing in itself is made holy. It is natural, therefore, to find that some who feel negative about the body are beginning to de-emphasize the physical resurrection of Christ and the resurrection of the Christian's body. The



body is beginning to be despised as much as the intellect.

A further mark of super-spirituality is the fact that certain questions are no longer asked. Among the young people caught in this I no longer hear many cultural questions. Three or five years ago in every discussion I constantly heard such questions as, What does this mean in art? What does it mean in poetry? in drama? in music? What does it *mean*? Now often I do not hear a single question like that. If people aren't asking these cultural questions, then they are not thinking about them. The Lordship of Christ over the whole of culture has simply run through their fingers.

The circles are parallel: On the non-Christian side the students who hated the bourgeois background of their parents have become the new bourgeois; students who hated the anti-intellectualism of their parents have taken up transcendental mysticism. On the Christian side the students who fought the legalism of their parents and churches now voluntarily join the strictest of sects; the students who disliked the anti-intellectualism of their parents now often take Jesus as if belief in him were an upper-story trip, separated from the mind and from the whole man.

Still another mark of the new super-spirituality is the emphasis on the spectacular and the extraordinary, and along with this the emphasis on an eschatology-centered theology. In evangelical circles in both England and America for perhaps the last ten or fifteen years, prophecy, eschatology, has been despised. It grew to be despised among the young biblical theologians because their parents had bickered over the smallest of eschatological points. In these older evangelical circles, somebody would suddenly lash out against somebody else because of a small shift in the program he promulgated. One said, "One, two, three, four," and another said, "One, two, four, three." And *bang!*—the war was on. The younger generation got sick and tired of it, and consequently in some of the theological seminaries where I have lectured there has been little interest in prophecy, in eschatology. Now, among many of the youth, prophecy, rather than being a part of a larger whole of theology, has become the integration point of whatever theology they have. Eschatology has been blown up out of proportion. I hold very definite views in eschatology, but eschatology is not the integration point of my theology. I think that prophecy is often popular now just because of the current interest in all that is spectacular. The more extraordinary the better. Excitement is the thing. What is desired is the quick, easy solution. On both the non-Christian and the Christian side there is a kaleidoscope of rapidly changing fashions. What is sought is instant everything.

In all of the marks of this super-spirituality, we must keep in mind the difficulty we have in drawing distinctions. In doctrinal matters and in certain moral areas, the lines are easy to draw. If a person denies that Jesus is God, he denies that Jesus is God. It is either yes or no; it isn't 50-50. If the issue is whether an elder has slept with another elder's wife, he either has or he hasn't. It's simple. But when we come to super-spirituality, the distinctions are more difficult. We are certainly going to make some mistakes, and we must help each other to stay within the control of Scripture and to look to the work of the Holy Spirit so that we do not make serious mistakes.

#### A CHRISTIAN RESPONSE TO THE NEW SUPER-SPIRITUALITY

What, then, shall we as Christians do in the light of the ten-

dency toward a new Platonism? Our response cannot be simple, and it must be taken with caution. Nonetheless, I think there are four principles that we should keep in mind.

First, we must not forget "the mark of the Christian."<sup>3</sup> We must be absolutely convinced in our minds and in our emotions that those who are true Christians are really our brothers in Christ. The world has a right to judge whether we are Christians or not by the way we show an observable love to all *true* Christians, and therefore our love for each other as true Christians must be evident to the world. Furthermore, Christ tells us in John 17 that the world has a right to judge whether the Father has sent the Son on the basis of whether the world sees love among all true Christians. Therefore, we must not divide up into ugly parties. While stating and acting upon what we feel to be right in this matter, we must not be a divisive but a healing agent among true Christians.

Second, in meeting Platonic spirituality we must emphasize content, content and then content again. This content must be based on the propositional revelation given in Scripture, and all our freedoms under the leadership of the Holy Spirit must be within the forms delineated by Scripture. We must stress that the *basis* for our faith is neither experience nor emotion but the truth as God has given it in verbalized, propositional form in the Scripture and which we first of all apprehend with our minds—though, of course, the whole man must act upon it.

Third, we must resist the trend toward the new super-spirituality. Just as we need to stand against both the new non-Christian bourgeois and the old non-Christian bourgeois, because both will give away liberty for the sake of peace and affluence, so also, as we have struggled against that form of evangelicalism which had no place for the Lordship of Jesus Christ in relationship to the mind or culture and which was really Platonic, we must speak out against the new super-spirituality as well. This can be done in several ways.

For one thing, we need to be careful where we advise young Christians to worship and to what groups they should join themselves. There used to be groups which put too much emphasis on emotion and did not give enough intellectual answers, but still were not crucially deficient. One could find true fellowship in them. But today the two streams of emotionalism—the old stream and the new—tend to merge. To determine a Bible-believing church in regard to doctrine is not difficult, because you ask the people and the pastor if they believe in certain doctrinal truths, and if they say no, then you know that it's not a Bible-believing church. Determining if a Bible-believing church has an orthodoxy of community is more difficult; the lines are not nearly as simple. And the problem of the new super-spirituality is even more complicated, but we do not have the responsibility of advising those who become Christians where to worship.

Furthermore, wherever we have the responsibility for a church or group, we must not let the new Platonic super-spirituality get out of hand. And this is hard because one cannot have an antiseptic situation in this regard. If we are going to help people on drugs, then drugs are going to be around and the environment will not be antiseptic. But because we have run risks, dozens and dozens of young people on drugs are now off drugs and are living Christian lives. And that's great and good. Likewise, we cannot cut off students and others who are hung up on the new super-spirituality. You fight for people and you take risks and you stay up all night praying, and you know jolly well that there is a risk to all of it. You can't help

people unless you have open doors, and those we have been speaking of desperately need help because they are not standing where the Bible stands. This is true of the transcendental thought people, and, in a different way, it is true of the super-spiritual Platonic people. On the other hand, we can't let it harm others. With drugs we may come to a place where we have to say to someone, "I still love you and I want to help you in the future, but you've got to leave now because what you're doing is putting a stumbling block in the way of some other people who are trying to come off this thing. So, as much as we love you, and you know how we love you, we regretfully say you have to leave." In certain cases we may have to do the same with the super-spiritual ones who are determined to bring everyone else into their own kind of bondage.

The fact is that it's harder to have a test for this sort of thing than it is for drugs. And yet in love we must try, if it is not to bring us into an ugly legalism or a wholly Platonic mind set, reducing faith to some form of truncated Christianity.

Beyond this, we have to take the initiative to stress that the mind belongs to Christ, the whole man is to come to Christ. In other words, if the cultural and intellectual questions aren't asked when we lecture, then we have to raise the questions. Ten or twelve years ago when I was lecturing in evangelical churches and schools, the questions were not always asked by the professors or the students. I had to ask them. These lectures, I realize, were revolutionary at that point. I stressed the cultural aspect of Christianity, the Lordship of Christ over the whole man, when the questions didn't bring it forth. We may have to start doing this all over again. In our teaching and preaching and lecturing we have to begin to do it, just as we have to look at the new bourgeois and realize they are going to cut the ground from under us and throw us into the hands of an elite just as much as the old bourgeois. So we have to stress the cultural and the intellectual Lordship of Christ to this younger generation as much as we did to their parents.

Fourth, and finally, in meeting the challenges of the new super-spirituality, we must not overreact. I'm desperately afraid of overreaction, of overstressing the intellect, overstressing the cultural emphasis, treating Christianity as if it were only a system. Christianity is a system, but it isn't only a system. God is there and we must be in a living relationship to him. Consequently, as we see the new super-spirituality springing up, the danger is going to be that we will overreact and underemphasize the work of the Holy Spirit.

It is interesting to see how heresies function and how the devil wins out. Let us say that the complete body of Christian teaching consists of points 1-100. Now, then, we must realize that this Christian teaching is not just dogmatic but meets the needs of man as God has made him and as man now is since the Fall. So, in order for the whole man to find fulfillment, he must have teaching from points 1-100. If you study church history, I think you will find that heresies arise like this: The church begins to fail to preach, or preaches very weakly, say, points 40-50. Of course, we live in a fallen world and none of us holds our Christianity in a perfectly balanced form, but we must help each other to try to do so.

Let us say, therefore, that points 40-50 are unstressed. Two things follow. First, the situation is unbiblical. True Christianity is a balanced whole. Second, Satan takes points 40-50 out of the total Christian framework and encourages someone to overemphasize them. And this becomes heresy. In other

words, points 40-50, instead of being kept in line and in relationship to the rest of Christian doctrine, are moved out and away from the whole system. Being out of place, they somehow become inverted or reversed.

But why does Satan win? He wins because there is a longing and a need in the human heart and mind; points 40-50 are needed because the whole of Christian teaching is needed, not only to give one the right Christian system, but to meet the needs of total man as he is in the fallen world. Satan wins because, when people recognize the weakness and the lack of points 40-50 and suddenly see someone overstressing them, they are caught in a net. One group is stressing points 40-50, but in an overemphasized way, out of relationship to the whole of Christian doctrine. Another group, on the other hand, sees this overemphasis on points 40-50 as a heresy and so they retreat in the opposite direction. They preach points 40-50 even less than they did before in order to be safe, in order to be seen clearly as not being a part of a heresy or wrong teaching. Satan fishes equally on both sides and he wins on both sides.

The proper Christian response to such wrong teaching is not to avoid the doctrine but to see it in the proper Christian framework. The real Christian within the form of Scripture and under the leadership of the Holy Spirit has to restore the proper balance, even if it would at first seem to bring the church closer to the heresy. When a group of people begins to overemphasize the work of the Holy Spirit at the expense of the full content of Scripture or to underemphasize the status of the intellect or cultural responsibility, the danger is to talk less and less about the Holy Spirit for fear someone will confuse us with this other group. Instead, a Christian must have the courage to say that we have not sufficiently stressed points 40-50 (whatever those points may be) and to begin to stress them in their proper relationship to the whole of Scripture.

In the present instance, we must properly stress spirituality. That is what we have tried to do at L'Abri, and we would not at all say that we have succeeded, but we have tried. The real basis of L'Abri is the series of tapes, and now the book, on true spirituality. God has used the L'Abri tapes in regard to the intellect, but they would be nothing without the emphasis on the truly spiritual. They would be nothing without the reality of prayer. When we wrote the books, we tried to keep a balance too, though it is harder than it is in the community of L'Abri itself. On the one hand, there are *The God Who Is There*, *Escape from Reason* and *He Is There and He Is Not Silent*; but I am thankful that Edith wrote *L'Abri*, for it along with my own *Death in the City* and *The Mark of the Christian* helped set a balance. *Pollution and the Death of Man* was on the intellectual and practical side; and then *True Spirituality* spoke to Christian reality in our lives.

Do we keep the balance? I'm sure that it isn't kept totally by any means. But consciously, before the Lord, we ask his help. And I think that is what all of us must do.

Christianity is not only intellectual, it is not only our cultural responsibility. Christianity is being born again on the basis of the finished work of Christ, his substitutionary death in space-time history. Christianity is the reality of communion with God in the present life, it is the understanding that there is the indwelling of the Holy Spirit, it is the understanding that there is the moment-by-moment empowering of the Holy Spirit. Christianity is the understanding that the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness,

faith, meekness, temperance. It is the understanding that the fruit of the Spirit is meant to mean something real to *all* Christians. It is the understanding that prayer is real and not just a devotional exercise. Indeed we must not overreact to the new Platonic super-spirituality, but we must stress that Christ is Lord of the whole man, not just Lord of the soul. He is Lord of the intellect and Lord of the body. He means us to affirm life and not negate life. Such is the ideal. May God show us the living balance and help us to live, by his grace, in that balance.

*Notes*

<sup>1</sup>This is parallel to the days of early modern science when the church persecuted Copernicus and Galileo, not because of what the Bible taught but because the teaching of Copernicus and Galileo contradicted the Aristotelian thought that controlled the Church at that time.

<sup>2</sup>Published by L'Abri Fellowship.

<sup>3</sup>See *The Mark of the Christian* (InterVarsity Press, 1970) which is also published as Appendix II in *The Church at the End of the 20th Century* (InterVarsity Press, 1970).

The New Super-Spirituality,  
c 1972 by Francis Schaeffer,  
reprinted by permission of Inter-  
Varsity Press.

*Copies of this booklet are obtainable from  
O.B.C. Bookstore.  
Price 75c each.*



*Rev. M. Murray Macleod*

**Rev. M. Murray Macleod to India**

After repeated and insistent invitations, Prof. Murray Macleod of our Missions and Bible Departments will spend May and June in Conference ministry in India. He is returning to the land where he spent 19 years as a missionary.

His detailed itinerary is too long and complicated to reproduce here, but the major conferences are listed for prayer and in the hope that Alumni and friends in India might be able to attend.

- May 14-18 — Coonoor Convention
- May 20-23 — Kotagiri Convention
- May 27-30 — Darjeeling Convention
- June 1-3 — Kalimpong Convention
- June 7-10 — Mussoorie Convention
- June 10-13 — Landour Convention
- June 14-17 — Murree, Pakistan Convention.

As of our publishing date, funds are not available for Mrs. Macleod to accompany her husband. If you would like to share in this, contact Mr. Macleod at the College. A special Macleod Tour Fund will permit the issuing of receipts if desired.

Pray for this intensive ministry on the sub-continent of India.

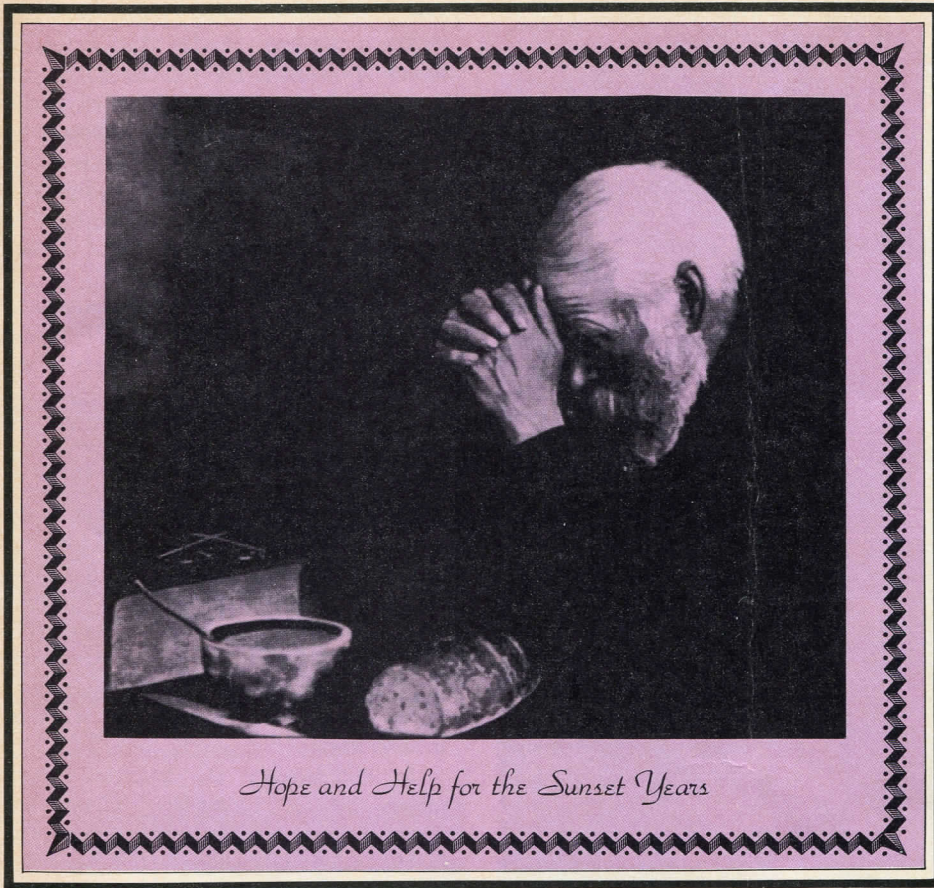
**THE INEXORABLE LAW  
OF PSALM 126:6**

Going  
bearing  
weeping  
Coming  
doubtless  
reaping.

Erma Davison

**BACCALAUREATE SERVICE**  
Friday, April 27, 1973  
8:00 P.M.  
**KNOX PRESBYTERIAN CHURCH**  
All Alumni and Friends are invited to this  
Special Service of Devotion and Dedication.

**1973 GRADUATION**  
Saturday, April 28, 1973  
7:45 P.M.  
**VARSITY ARENA**  
(Bloor St. at Bedford Rd.  
Bedford Subway Station)  
A GREAT SERVICE OF  
SACRED MUSIC & CHRISTIAN WITNESS  
Doors open at 6:15 p.m. Tickets not required  
ALL ARE INVITED YOUNG PEOPLE ESPECIALLY WELCOME  
ONTARIO BIBLE COLLEGE IS YOUR BIBLE COLLEGE



## THE STORY BEHIND THE PICTURE

WHEN WE PREPARED and published the special December 1972 issue of the Recorder, we didn't know how much HOPE would be renewed in hearts, and how much HELP we would be.

The unprecedented response to one of our issues was gratifying. For those who asked—we will do it again as soon as our publishing schedule permits. We want to serve.

Among the many letters was one from Rev. Wellie Midgley '48, pastor of Calvary Baptist Church in Pengilly, Minn. He very kindly sent along the story connected with the painting of our cover picture "Grace."

We had difficulty securing a print and finally located one in Kansas City. We reproduce a miniature of that cover with Mr. Midgley's story. We are sure you will enjoy it as we did.

### "GRACE"

THE DECEMBER 1972 ISSUE of the Recorder has the picture "Grace" on the front cover. It is an appropriate picture for an issue devoted to the matter of retirement: "Hope and Help For the Sunset Years." This picture hangs in dining rooms and churches around the world. But many people who admire this picture have no idea of its origin and history. Since our service for the Lord is in the area where this picture originated, we want to share its story with the readers of our Alma Mater periodical.

We live on what is known as the Iron Range of Northern Minnesota. Pengilly is one of a number of mining towns located on U.S. Highway 169 between Grand Rapids and Hibbing. This distance is about 33 miles, and we are about the middle of the area. Each town has a mine at the edge of town, and the homes were built in the early days by the mining company for its employees. The fourth town, about 10 miles west of us, is Bovey, the home town of "Grace."

Eric Enstrom spent most of his life as a portrait photographer in Bovey. In 1918 he became interested in taking a picture that would portray to the war-weary world that there was much to be thankful for. Locally, the miners in these towns only worked about six months of the year in those days, and they needed encouragement.

Charles Wilden of Grand Rapids, about six miles west of Bovey, was a familiar pedlar in these towns in those days. He travelled with a horse and light wagon as he peddled sundry items of household merchandise. I have talked to some elderly people who knew Wilden personally, although he has now been dead for many years.

One day in 1918 Wilden called at the Enstrom home with his wares. The photographer saw in that bearded face the kind of serenity he looked for in his anticipated picture. He arranged for Wilden to sit at a table, on which were placed the family Bible, a pair of eye-glasses, a bowl of mush, a loaf of bread and a knife. Wilden folded his hands as a rest for his head, and on the basis of reports from those who knew him, it was a manner that was remarkably easy and natural. Enstrom had his picture.

Later that year Enstrom took his picture to the meeting of the Minnesota Photographers Association. But it got a poor reception. In 1924 a travelling family from Utica, New York, stopped at the Enstrom studio to purchase some landscape pictures of Minnesota Iron Country, in which Enstrom also specialized. They saw "Grace" hanging on the wall and wanted to purchase it. Enstrom had it copyrighted before he sent them that copy. It is estimated that he sold about 12,000 copies in the next 31 years.

In 1957 Enstrom sold the copyright to Augsburg Publishing House of Minneapolis, and the royalties provided considerable financial assistance for the last eleven years of his life. Over a half-million copies of mountable prints have been sold since that time, and the picture has been used millions of times in church bulletins and magazines.

Enstrom retired in 1946. He turned the studio over to his son, Roger, who sold it about a year ago. Eric Enstrom died in November, 1968, at the age of 92. According to Roger, Wilden only received a nominal model's fee when the picture was taken. His father had no idea that the picture would ever be worth much. But today, we know that it has its place among the most famous Christian pictures in all of Christendom. It can be an inspiration for all to be thankful to a God of bounty, goodness and grace.

### GOOD MUSIC

Be sure to hear the O.B.C. music groups at the Spring Musicale

Date: April 7 Time: 8:00 P.M.

Place: Avenue Road Church  
Friends Cordially Invited.

## "IF THE SCENERY DOESN'T CHANGE... YOU AREN'T GOING ANYWHERE"

WITH THESE WORDS, O.B.C. President Stewart L. Boehmer opened our 1973 Missionary Conference.

Before his eyes was the changing scenery that had transformed McNicol Hall. Maps, displays, mottoes and flags of many nations all combined to remind us of the panorama that is the world.

Seated in Hooper Chapel were Canadians, Americans, Orientals, Africans, Europeans, Latinos—black, brown, yellow, white and "cafe au lait"—the world in miniature.

In the President's hand was a program that scheduled four days, twelve sessions, twenty-five major messages, seven different panels, and two symposiums, and listed 88 missionaries from 42 mission societies.

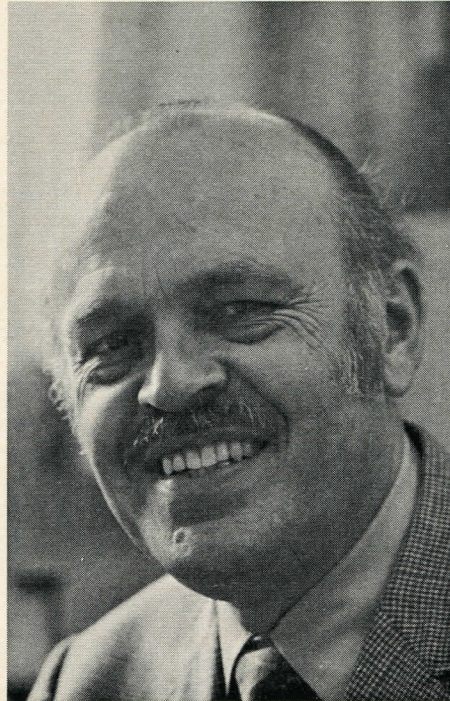
This panorama of the world was the changing scenery, to prove that the Ontario Bible College, its students and staff are going places—for God.

No complete report of such an extensive program is possible. Rev. Fred Renich of Living Life Ministries (formerly Director of Missionary Internship), emphasized the holiness of God, the Lordship of Christ, before effective service is possible. His practical, down-where-we-live messages made a profound impression on all.

From the Far East, the scenery portrayed a living church in action in Korea, in Indonesia, in China. We saw the Indians of North America; the Muslims (560 million strong) who challenge a church that has too long ignored its greatest antagonist for the souls of men; the moving of God in Latin America; and the restless, stirring giant of Africa.

The changing scenery brought questions and counselling; concern and compassion; it opened eyes, opened minds and opened hearts. It revealed the vast complex that is missions today, but it was all reduced to a simple equation by Mr. Don Richardson of R.B.M.U., serving in New Guinea. Here, a people lived in a stone-age culture; where cultural heroes were those who betrayed, stole or killed; where a message like the Gospel was the antithesis of their whole culture.\*

Until, in that wisdom given by God, they came across a cultural antidote to the internecine strife, the tribal hatred, the murder and plundering that were so common.



*Rev. Fred Renich of Living Life Ministries—conference theme speaker.*

A vague, remote and temporary peace might come, said these people, if someone would present a child as a living offering to the tribal enemies. Then in a heart-rending ceremony, a mother and father would renounce all rights to the child, who thus served as the emissary, the means of peace. But it only lasted as long as he lived. Then the old horrendous round of cultural debauchery would be renewed.

The missionaries, almost by chance, stumbled on this cultural element. Then they said to these people: "God has given His Son to bring you peace. And His Son lives forever. It is an enduring, eternal peace between you and the God of all creation."

And in those mountain fastnesses, in a stone-age culture, among a people whose lives were lived in fear, bloodshed and cannibalism, the scenery changed.

Men and women met God in Christ. They found peace through the blood of His cross. They rejoiced in His resurrection and the assurance of an eternal peace. So the gospel was planted. A church was formed. A "Body for His Name" became a reality.

All this and more passed before the

eyes of the students. There was the changing scenery of the Muslim world, where thousands are turning to Christ; the glad advance in Latin America, where the "Christ of the Andes" is becoming the **Christ of the people**. "Afric's sunny fountains" as the hymn says, is a fountain for sin and uncleanness. The mystical Orient is heralding the mystery of "Christ in you, the hope of glory".

And the scenery of North America is changing, with a renewed interest in the gospel in Quebec; the development of the Church among Indians and Eskimos; the establishing of rural churches in unchurched communities in the U.S.A. and Canada.

Yes—the scenery is changing, and we at O.B.C. are going places—places for God. Places of His appointing. Places of need.

Scores of students have not only viewed the changing scenery, but through three unique gatherings have said "yes" to the claim and the authority of Christ to send them.

In mid-January Dr. Stephen Olford called for a forthright, unwavering response to the claims of Christ. Both at O.B.C. and The Peoples Church, hundreds responded for missions in the will of God.

At our Missionary Conference many more took that bold, decisive step of saying "yes" to whatever God would command.

Rarely has Ontario Bible College been challenged and called to such an all-embracing, wholesale, united stand for Christ. And this writer, who has spent a quarter of a century at the College, and who has seen four revivals, countless con-



*Mr. Wallace gamely hobbled through the Conference.*

ferences and many responses, cannot recall a year when so many—students, faculty and staff—have been moved and motivated for God to such a degree.

Yes—we are going places, as a College and as individuals—and the scenery is changing.

Come—journey with us, for God.

D.C.P.

\* Read *The Valley and the Vision*, by Stan Dale, R.B.M.U., 5 Winlock Park, Willowdale, Ont., or from O.B.C.



Grads man the A.I.M. Booth. Jim Green, Don Walcott and Grace Allison.



At Conference display centre.

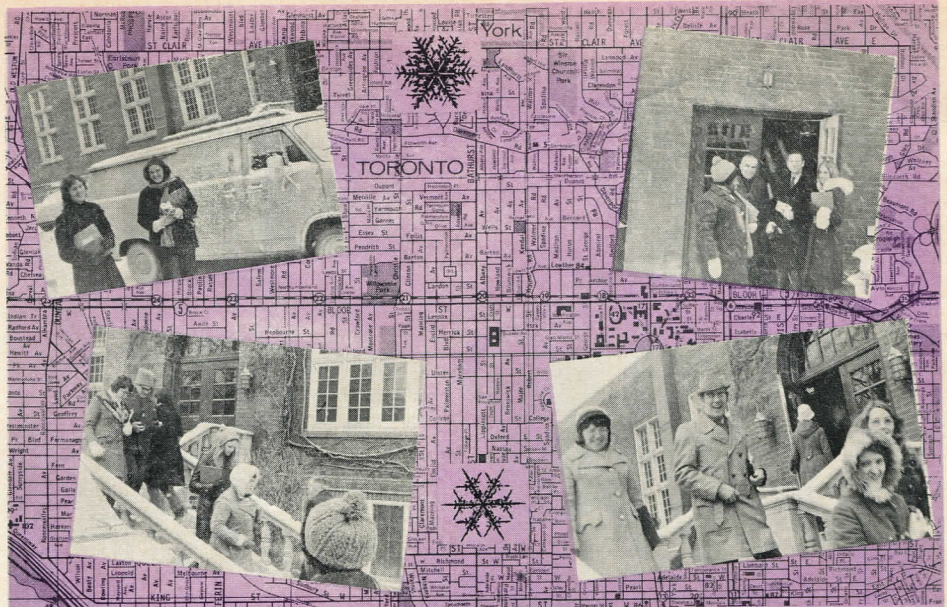
## OPERATION OUTREACH—

### A MISSION AT OUR DOORSTEP

IT IS CALLED the Annex, a Toronto area bounded by Bloor Street, Dupont Street, Avenue Road and Bathurst Street. It was THE residential area of Toronto (once called Muddy York). It is now a conglomeration of palatial homes (many of them gone to seed; six of them part of the O.B.C. campus), modern high rise apartments, and a dozen ethnic groups.

Some parts of the Annex have also sheltered nomadic hippies, prostitutes, drug addicts, and freaks, and too often has been the scene of desperate crime. (The murderers of Constable Lothian committed suicide in a home that a year ago was a men's residence for O.B.C.)

It is this Annex that has become the burden of faculty and students of O.B.C.



Faculty and students brave the blizzard for Operation Outreach.

Missions—not across the sea, but across the street.

So on January 31, the College emptied for Operation Outreach. Two by two, faculty and students they went, fearful, trembling, bold, to meet the Annex residents with the claims of Christ.

A booklet LOVE, provided by the Canadian Home Bible League, earlier went into every home and apartment. Then the call back on January 31. And on the basis of the book as an introduction, a witness for Christ, an urgent invitation to attend church (local churches cooperated), and an interest in winning men and women to Christ—these were the methods of our first community outreach.

Was it successful? Only God knows. But some of the reports were thrilling. Over 2000 calls were made by 175 teams of "two by two" during the one afternoon.

One young Hindu was waiting eagerly and longingly for the students to visit. And he came in simple faith to Christ. In fact the visitors, primed with answers and helps, were "almost embarrassed" at the eagerness of the man to accept Christ.

In another, Spanish speaking boarders asked for a Spanish Bible Study; a young couple leaving for Turkey asked for Christian contacts there; atheists, backsliders, students, housewives, unemployed—all sorts were discovered in Operation Outreach.

Friendships were formed; follow up is

promised, (about 25 Bible correspondence course have been asked for) and once again a concerted Christian witness is bearing the fruit promised: "My Word shall not return unto Me void, but it shall prosper in the thing whereto I sent it." (Isa. 55:11).

### Where Are The Unreached People?

To be "unreached" by the Gospel is to fail to have an opportunity to know the saving power of Jesus Christ. Some people are unreached because of a failure of communication on the part of the Church in their midst. This failure can be the result of lack of motivation on the part of the Church, or just failure to truly communicate. But there is a second class of unreached people. These are the people who are behind the barriers of geography, culture, language, religious prejudice, and social structure. The Church may be geographically living in their midst, and yet these real barriers keep the Church from reaching them. In other cases, the visible Church has been removed from their midst because of the political situation in which they find themselves.

A great many of these unreached people remain unidentified. In some cases they are unidentified because that part of the Church that is geographically closest to them does not recognize its own inability to communicate to them. In other cases, they are hidden by ignorance.

M.A.R.C.



*Rev. Kenrick and Mrs. (Mervina) Sharpe with twin boys, Joseph and Samuel.  
A later addition, Helen, is not shown.*

## A SHARPE MISSIONARY!

**T**HE TITLE IS PRESTIGIOUS: Head of Christian Religious Studies and Chaplain. The place is influential: Titcombe College, (S.I.M.) Nigeria, West Africa.

The writer is unusual, for the Rev. Kenrick Sharpe is from the West Indies and England, received in Canada training at both O.B.C. and Central Baptist Seminary (from the latter he was awarded the B.Th. and Dip. Gk.), and then left to serve the Lord in Africa. His ministry has been unusual. Perhaps his colour gave him more ready acceptance. Certainly his training made him a valuable worker. But it is his inner spiritual experience that he sees as the key to what God is doing. He has written:

## IT WAS GOD'S CALL

When the Lord called us March 31, 1968, we never dreamt that the work here in Nigeria would be so wide. The messages of Rev. Melvin Donald of the S.I.M. and Rev. Douglas Percy of Ontario Bible College had left an indelible impression upon our minds. Their texts, Luke 12:48: "Everyone to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more." And again, Matthew 20:6, "Why do you stand here idle all day?"

We could have said no to the voice of God, because we were happy in our home

church. There was no need to leave for a better job or better pay, because God had placed us there. But when the Spirit of God commanded us to go to help our brethren in Nigeria where the need was great, and now it has become even greater, we could do no less than answer the call.

Since we have been here, we have learned what faith really means and what prayer can do. We have experienced what it really means to be in God's will. When we told Dr. Kerr that night, that we believed the Lord was calling us to Africa, he said, "Ken, if the Lord is calling you to Africa we will not stand in your way. You will contribute a great deal to your brethren in Africa and we will be behind you 100%."

If every pastor would encourage his young people to obey the voice of God, to give their lives unreservedly to God when He speaks to them, as ours did, we would have more young men and women involved in God's service today at home and on the mission field. We have a big field here in Nigeria, over sixty million people. The doors are wide open to teach the Bible in secondary schools, and even some universities teach it too. We are involved in preaching in some of these schools, in the local churches and at conferences. At my school I have a full pastorate of over 450 students. Plus counselling with students and staff who have problems of all kinds.

If we should live our lives over again, we would be involved in God's work. This

is the work that will last. This is the best work. We never expected to be so busy here in Nigeria, but we are. Just before we came out, someone said we were going to have four years of long holiday. Yes, we could maybe pretend that we are working and do just a little bit like some people, but those of us who love the Lord and the souls of men cannot be lazy in God's service. God's work is always in season and never out of season.

The field is white unto harvest, but the labourers are few. We need Bible teachers in large numbers. We have some, but they are in the minority. Why don't some come to join with us to reap this large harvest for God? Remember His commission, "Go ye into all the world and preach the gospel." If we do not obey the voice of God and His call upon our lives, we will never enjoy His peace and blessing.

Surely there are frustrations and temptations, testings and loneliness, discouragements and problems on the mission field, but the joys of service, to know that the Almighty Father, Creator of all the ends of the earth, has called us from heaven's height of glory to serve Him, outweigh all obstacles. When we return we shall share some of the happenings with you in detail.

At one missionary conference that we were asked to speak at for four days, over forty young people stayed behind for counselling. This was in a teachers' college with four hundred young people attending. Some gave their lives for full time service, some were saved, among them some Muslims. One Muslim girl said, "My parents told me never to accept Christ; if I do they will never pay my school fees again. But," she said, "I cannot wait any longer. I must obey God." She trusted Jesus as Saviour and Lord. Many asked for Bibles and tracts.

The topic was, "Come over into Macedonia and help us." It was a joy to us, because we are missionaries and to speak on such a topic was a blessing to our own lives as we gave our testimonies of God's call upon our lives. Letters are still coming from the young people in that school. As these young people branch out in a few years, we know that the seed sown will continue to grow. Pray with us because God has opened the doors for us. He will open the door for you too, if you are willing to obey His voice.

## STUDENTS

### SOON TO

### GO OVERSEAS

*Dr. & Mrs. (Beth) Milan Springle have spent a year at O.B.C. preparatory to going overseas. Milan will do medical work, Beth is a teacher—a good combo!*

*The accompanying article was taken from the "Medical Post" that goes out to medical practitioners. We thought it interesting enough to reproduce here.*



**Dr. Milan Springle**, who recently gave up general practice in Kingston, Ont., leaves for Zambia next year to serve as a missionary-doctor with the African Evangelical Fellowship.

Right now he and his wife, a high-school teacher, are studying at the Ontario Bible College in Toronto, and when they reach Zambia a year from now they will have another six months' study—of native dialects—before posting to a mission station in the bush.

Dr. Springle expects to work in the 120-bed hospital in the bush community of Kasempa, and expects to concentrate mainly on malnutrition, dysentery, TB and VD cases.

Zambia had about 50 doctors in 1967—most recent figures available—or one for every 80,000 people. (Ontario figures for the same year show one doctor for every 800 people.)

Dr. Springle graduated from the University of Toronto in 1968 and later studied surgery at Kingston General Hospital. He spent a summer in Zambia while he was still at university.

Besides the hospital, the Kasempa mission station has a church, and primary and secondary schools where Mrs. Springle will teach. The nearest urban centre, a city of 10,000, is 200 miles away.

The Springles will receive salaries from the Zambian government, but these will go into their respective institutions and their living costs will be paid by the African Evangelical Fellowship.

## AN EXPLANATION

*We carried a newspaper interview in our last issue. The accompanying letter explains the confusion in that report. We regret the embarrassment caused our William Madubuko from Africa.*

*Ed.*

Sudan Interior Mission  
Agincourt, Ontario

The Editor  
O.B.C. Recorder  
16 Spadina Road  
Toronto 179, Ontario

Dear Sir:

I have noticed with regret the fact that the Recorder has reprinted an article which appeared in the Toronto Star on September 2, 1972.

The article "As Immigrants See Us" is a good example of the editorial liberty which many journalists take. In fact, the reporter put words into the mouth of William Madubuko and had him saying things he did not say.

William endeavoured to tell them about the great work being done by SIM missionaries and what the Gospel had done for his country. However, the reporter chose to omit this completely and gave clear evidence of his inability (intentional or otherwise) to get the facts straight when he reported that Pastor William was met at the airport by "an official of the school". In actual fact it was Mrs. Tomlinson and myself who met William at the airport, and this is what the reporter was told.

In answering the question regarding the standard of living, William tried to tell the reporter what it would cost him as a Nigerian to live in Nigeria, as compared to what it costs a Canadian to live here in Canada, but he never mentioned anything about a furnished apartment because, insofar as he knows, they just do not have such apartments available in Nigeria. However, the reporter managed to come out with some facts and figures which just are not the case. In the cities of Nigeria today, if it were possible to rent "an excellent apartment all furnished" the cost would be more like 80 to 150 pounds per month. This, of course, is from \$240 to \$450 per month.

Wages have also increased greatly since the Adebo awards. A good Nigerian stenographer in Lagos can now demand and get 80 pounds per month—not \$80 as our reporter stated.

I have complete confidence in the integrity of William Madubuko, and praise God for His humble servant. It is most unfortunate that what he said in good faith has been misconstrued by a newspaper reporter, and then reprinted in the O.B.C. Recorder.

It simply proves once again the old adage that "all the lies printed in the daily newspaper are not true."

Sincerely yours in Christ,  
Edwin A. Tomlinson  
Canadian Secretary

## ATTENTION YOUNG WRITERS!

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**JULY 3-4-5, 1973**

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We do not offer a correspondence course.



## SUMMER COLLEGE PROGRAMME

The program of summer studies offered by Ontario Bible College is particularly designed for those who are preparing for, or are engaged in, Christian ministry. These studies will serve as refresher courses for those who have been ministering the Word of God at home or overseas. Continuing education is more and more necessary for ministers who are seeking to serve effectively in a changing world. Summer College 1973 will also offer opportunities for students to select options to supplement their regular program.

**APRIL 30-MAY 4** "Principles of Successful Living" (2 credits)—**REV. W. H. CRUMP**, B.R.E. This course will be adapted from the very popular Bill Gothard course "Basic Youth Conflicts." Registration will be limited to 75. Tuition \$40.

**JUNE 4-15 PASTORAL SEMINARS**—"The Church and the Family" (4 credits) **DR. KENNETH O. GANGEL**, Ph.D., School of Christian Education, Trinity Evangelical Divinity School "The Church Builds Up the Family." **REV. ROBERT DUEZ**, M.A., B.D., Chairman of the Department of Theology, Ontario Bible College—"Ethical Problems in Family Living." Tuition \$40, Audit \$30.

**JUNE 18-29**—"The Christian and Personality Difficulties" (4 credits) This course will attempt to help ministers and others who work with people to improve their counselling skills. The

person seeking help, the Counsellor or helper, and the helping process will be examined through the application of theoretical knowledge.

Taught by **MR. STANLEY SKARSTEN**, M.S.W., and **MR. HENRY REGEHR**, M.S.W., The Institute of Family Living.

Tuition \$40, Audit \$30.

**JULY-AUGUST** (Dates to be arranged) "Experience in Hispano-America" (4 credits). This course will involve a travel-while-studying experience in South America in cooperation with several evangelical missions working among Spanish-speaking people.

**WILLIAM J. WALLACE**, M.A., M.Ed., Chairman of Missions Department, Ontario Bible College.

Cost of Travel and Tuition: \$700-\$800. Minimum enrollment will be required.

**JULY 3-5** "Canadian School of Christian Writing" (no credit). This School will be sponsored on our campus by Decision Magazine. (See ad on page 15)

An enrollment fee of \$25 will be charged.

Full academic credit will be given for the subjects listed above except as noted. The regular admission standards of O.B.C. will apply to those who enrol for credit. Students who do not desire to earn academic credit may audit the subjects.

Write for brochure and application form to The Registrar, O.B.C.

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## YOUNG PEOPLE

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# Alumni News

Compiled by: Ione Essery  
and Valda Jeffers



Rev. George and Mrs. (Frances Woods '37) McAlpine '37.

## "WE'RE GOING BACK--WOULDN'T YOU?"

"ARE YOU REALLY GOING BACK TO CHAD? I mean, are you sure? Well, I mean it just doesn't seem possible. Why you?"

We were seated in the home of an earnest believer who had formerly been a Sergeant of Detectives in Metro Toronto. Some twenty guests had been invited to the home after a Sunday evening service at Oakwood Baptist Church. Present were doctors, business executives and others, and their wives. Looking into their faces one could readily discern other unspoken questions such as these asked of us that evening.

We could readily understand something of our friends' concern. Most of them had shared with us prayerfully down through the years since 1950 when, because of serious illness, we had to return to Canada from Africa. How well they remembered that critical time.

"How long were you with the Mission in the Chad when you resigned to become Pastor of Oakwood Baptist Church?"

"Eighteen years."

"And you have served as Pastor at Oakwood for seventeen years?"

"Yes. And these seventeen years have been years of rich blessing among the people we have come to love so dearly."

"Then, why Chad? Why are you going back? Let's face it, at your age, why?" Undoubtedly there are many who, while they never audibly ask such questions, have wondered at our going back after such a long absence from the field. We would like to tell you why.

In December 1971, we had the joy of responding to the invitation of The Evangelical Alliance Mission workers in Chad, together with the Pastors and other Church leaders, to return to the field for a short period, to minister the Word of God. We shall never forget that privilege. This had been one of our fondest desires, but to us, the chance of our ever again seeing our African brethren was quite remote. To find ourselves back among the

Ngambai, Goulei, Nancheri and other believers and to be so warmly welcomed by all of them, was thrilling indeed. Flying across the ocean and then across the desert wastes, we faced the probability that after such a long absence from the Chad, we would have difficulty in understanding the language, and in being understood. Such was not the case. Miraculously, after twenty-two years without the opportunity to use the vernacular, we had no difficulty at all. To us it was a miracle.

Also miraculously, the Lord had made provision for us to respond to the invitation of T.E.A.M. just at the time when a tremendous outreach with the Gospel was under way. Over four thousand prayer cells had been opened in cities, towns and villages throughout the

tribes. In the short period of just over three months there had been thousands of decisions for Christ. New churches were being erected and wherever we went, again and again we saw the evident power of the Gospel of our Lord Jesus Christ. While we saw little of physical hunger among the people (it was just after harvest time), we were moved by the evidence of real spiritual hunger.

Never shall we forget the first session of the 1971 National Workers' Conference held in the city of Moundou, where so often we had preached the Gospel. What God had wrought! When we first arrived on the field early in January 1939, there were about a dozen earnest, devoted African Church Leaders. But now, looking into the faces of Pastors, Elders and Teachers representing over 540 churches, was to see again the evidence of the power of the Word of God.

Speaking to the Church Leaders we expressed our joy in learning of the six thousand won to Christ. Then we reminded them that six thousand converts meant six thousand "babies," and six thousand babies had to be fed. Challenging these whose ministry had been so richly blessed by the Lord and used by the Spirit of God, we said: "YOU HAVE TO FEED THEM." One of the elderly pastors, interrupting, threw the challenge right back again! "Pastor," he asked, "can a starving mother feed her baby? We have been giving out and giving out since you taught us. God has given you back your strength and raised you from death; you still speak our language;

are you sure no one else could take your place in your country? Are you sure the Lord doesn't want you to come back to feed us? And we shall gladly feed the new babies."

What would have been your response? We could not ignore the challenge. Pastor Jeremie told the assembly of how he had seen churches almost everywhere in Canada, and most of them were empty. By contrast, there on the field in Chad, we saw churches filled to capacity, with great thronging crowds huddled together outside, straining their ears to listen to every word. By contrast to what the President of the Evangelical Church in Chad had seen when he was here, we saw that which we felt so keenly—FIVE MISSION STATIONS, fully equipped, WITHOUT A MISSIONARY TO OCCUPY THEM. Here was spiritual hunger such as we have never seen at home: "starving babies" and no one to feed them!

What would you have done? What would you do, if God had miraculously raised you up from what was believed by medical authorities to be a hopeless case? If the Lord miraculously had given you a fluency in the language after years and years with no opportunity to use it? What would your response be if you knew that you could "stand in the breach" by occupying one of the important and strategic outposts? Yes, others could take our place at home, many others, but out there where the present missionary staff is so completely overloaded, there, the Lord enabling us, we could help. After much prayer, with great peace, we believe He has called us back.

We shall always be grateful to the Lord for all that our beloved O.B.C. has meant to us and means to us today. Perhaps, even yet, the ranks of our O.B.C. family in Chad will be strengthened as the Spirit of God separates to Himself others from the College, who with us, will have the joy of teaching others, who in turn will feed the now over 13,000 new "babies" won to Christ through Saturation Evangelism.

"Lovest thou Me? Feed My sheep. Feed My lambs."

That's how it is. That's what we're going to do.



### A DIAMOND JUBILEE!

AND WHILE THERE WILL BE no precious gems presented down here, Miss Minnie Pitman '13, will surely have a heavenly crown encrusted with them.

In 1913 Miss Pitman and 24 others graduated from O.B.C. It was the seventeenth such graduating class. The men were stiff and formal in high celluloid collars, the women demure and graceful in high-necked "chokers" and white dresses.

Within their hearts was the Word, fresh, vigorous, living. Before them was a world, so soon to taste the horrors of the first global war. But the weapons of their warfare were not carnal "but mighty through God." (2 Cor. 10:4).

To many came a call to the ministry,

to missions, to vital service. To Miss Pitman came a humble role: to be secretary for the class; keep the group together by means of a letter; keep prayer channels open.

And for 60 years, Minnie Pitman (second from the right, second row from the bottom in the picture) has done just that. Sixty years of faithful stewardship. Sixty years and an ever decreasing mailing list, until more of the Class of 1913 are over yonder than are here.

Still she keeps on, and this year as usual about 15 letters will go out; memories will be rekindled; vows will be renewed. And God will be honoured. The Alumni and the entire O.B.C. family salutes Minnie Pitman, and together, rise up and call her blessed. A handmaid of the Lord indeed.

#### SEND FOR FREE COPIES:

"THE MINISTRY OF THE HOLY SPIRIT"

"HOPE AND HELP FOR THE SUNSET YEARS."  
(Special issue of Recorder).

"CHRISTIAN CAREERS AT O.B.C."

"A PLACE TO STAND AND A PLACE TO GROW"

Write: The Editor,  
O.B.C. Recorder

# GOD is working at WOODSTOCK

Bob and Petie (Chambers '64) Morris, B.Th.'66 serve the Lord in India with B.M.M.F. We were thrilled with this account. You will be too.

The girl who sat across from me in my office was a totally new human being . . . The very fact that she was there, and voluntarily, was testimony enough to that, but there was far more. In place of a sullen, defensive girl was a warm, enthusiastic Christian, hungry to talk about spiritual things. Instead of avoiding staff who threatened her relationships with her non-Christian friends, she eagerly sought the companionship of those, older and younger, who shared her concern for those who had not yet come to Christ. How did the transformation occur? . . . The story begins some time back and involves far more than just the girl in my office.

To appreciate how God has been working at Woodstock, you have to know a little about us. Woodstock, in North India, is primarily a missionary school run by missions for missionaries' children and others who wish to attend. With a declining missionary population in India, the non-missionary element in the student body has climbed until it now constitutes almost 50 per cent of the total. In addition to the tensions between missionary and non-missionary people, there has been the usual tendency within the Christian community to label people "liberal" or "conservative", "evangelical" or "fundamentalist". In a community as close as ours (about 340 students, 100 staff) anyone of even slightly different cultural or spiritual patterns tends to "rock the boat".

Into that precarious situation, God moved, and began to work . . . One of the earliest evidences was the staff spiritual retreat held early in the year. Out of that retreat came a concern, particularly among the men, to establish a regular prayer fellowship beyond the existing staff prayers. The result was a group of 10 men from nine different denominations meeting each Tuesday morning to share mutual concerns before God.

Then one weekend, two of the Christian kids, in their concern over the lack of spiritual life at the school, called for a prayer meeting in one of the staff homes, anticipating perhaps six or seven of the keener Christian students. Much to their surprise, 25 kids showed up at the meeting! The result was an emotional, but genuine, turning to God in confession and renewal. Those 25 attended an off-campus meeting which was a weekly Bible Club attended primarily by evangelical students. The change in their spiritual experience was striking to others there.

## Y.F.C. Singing Team

The following Friday night, a Canadian Youth for Christ singing team visited the school and, using a very direct approach, witnessed to their faith in Christ in a concert and in the dormitories where they stayed. Instead of the usual antagonism or apathy, there seemed to be a widespread

The thrilling account of a remarkable revival movement which has taken place at Woodstock School. N. India.

## BOB MORRIS



open-ness and interest. That night one girl (that we know of) came to Christ while many others became interested.

Saturday, the Christian kids called for another prayer meeting in the same home, but this time to coincide with a school dance which was held nearby. Their hope was to pray in the home and witness at the dance. Dance chaperones were somewhat surprised to see little groups around the dance deeply involved in earnest conversation. There was a steady stream between home and dance and by the end of the evening a considerable number of kids had made commitments to Christ.

And so events progressed until they seemed to become the rule of the day instead of an exception. It was only when we stopped and took stock of what was happening that the full force of God's working was evident to us. A noon-hour prayer meeting was started and soon the room was so over-crowded some couldn't get in . . . In one class it became normal procedure to begin the student government session with prayer . . . The biology teacher was asked to lead a Friday morning Bible Study and he struggled out of bed at 5.30 a.m. to find 45 kids in his living room . . . the next week there were 50 . . . The discipline referrals to the High School Supervisor dropped about 70 per cent . . . Even the bathrooms were converted—instead of the usual unpleasant graffiti, there appeared things like "Smile, Jesus loves you", "Jesus saves" and "One way — Jesus Christ".

It has not all been easy. In a few students there is an even more intense hatred of God and His people. And one girl who came to Christ has been disowned by her Jewish mother and Brahmin father, although we still trust God to work that situation out differently. Elsewhere, some seem to have lost interest.

Yet God is continuing to work, if in a more quiet way, and there is at Woodstock the unmistakable fragrance of the presence of God . . .

Reprinted from B.M.M.F. "Go"



## OUR NEW MAILING CODE

O.B.C. now has its own mailing code that is not used for any other address. Please use it when writing to us. Note how it is done:

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The Editor  
O.B.C. Recorder  
16 Spadina Road  
Toronto, Ontario  
M5R 2S8

We reserve the right to limit size and volume of advertising pursuant to our mailing privileges.



Mr. Harrison with Mr. Hailman

## HE WAS FIRST

When we began the Bookmobile ministry, we didn't know if it was really going to work.

It has—and to celebrate a year of faithful distribution of Christian literature,

Ernie Harrison brought in Mr. Albert Hailman who was the first one to use this facility. He has used it often since.

Mr. Hailman is retired (from Coleman Lamp Co.) but still active for the Lord. He has been at First Avenue Baptist Church, Toronto, for 31 years and before that had 11 years at Walmer Road Baptist. He has served for 20 years as a Sunday School Superintendent—and recently was made a Deacon for Life at First Avenue Baptist.

Mr. Hailman spoke highly of our book ministry to himself and many others. As an anniversary "thank you" he donated a beautiful copy of *National Geographic's* "World Religions" to our Library.

Mr. Hailman was the first of many to use the Bookmobile. Have you used it yet? Or given us the name of a shut in or senior citizen who would like a visit?

Who will be first?

## NO STRINGS ATTACHED

I know that's what I prayed, Lord—  
"I want Your will,  
No strings attached,"  
but that package isn't easy.  
Today I nearly tied it up again  
with a three-ply rope of "But . . ."  
and yesterday I tangled  
with a double-twisted "If . . ."  
but I know the line that's toughest—  
it's that little single ply  
that looks so frail  
but isn't—"I".

Erma Davison



Back row: Paul Estabrooks; Terry Tiessen; Gerry Brock.  
 Second row: Shirley Funnell; Diane Estabrooks; Gail Tiessen with Calvin; Carol Brock.  
 Front row: Timmy Estabrooks; Tanya Estabrooks; Terry Tiessen, Jr.; Brian Brock; Brenda Brock.

## GRAD. REUNION IN PHILIPPINES

Seven O.B.C. graduates and their children recently had a reunion in Manila, Philippines. They are pictured here.

The Tiessens have been working on the island of Marandique with the Far Eastern Gospel Crusade. Paul Estabrooks is the program director for radio station DZAS, the Philippine service of the Far East Broadcasting Company.

Carol and Gerry Brock and Shirley Funnell are members of the Wycliffe Bible Translators. Gerry also teaches at Faith Academy, a school for missionary children in Manila that serves more than 40 different missions, and Carol works on the school nursing staff. Shirley Funnell is the manager of the publications and publicity departments of the Philippine Branch of Wycliffe Bible Translators.

Big jobs, for big people from a big College! We're glad we share in their work.

## Donors In The U.S.

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  
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It comes without deduction, through this non profit organization. We are grateful for their help.

*Canadian Donors:* Remember you can give up to 20% for donations to the Lord's work. Remember O.B.C.!

## ALUMNUS OF THE YEAR AWARD

### ALUMNI: PLEASE NOTE AND HELP

Nominations for the Alumnum of the Year Award of 1973 are now being accepted. If you would like to suggest a person for this award, please write to the Alumni Office and include the reasons why you feel this nomination to be valid. Nominations must be in by the end of April. Results are kept secret until Homecoming.

## ON THE HOME FRONT

□ MR. WILLIAM BUIKEMA, B.R.E. '69, has received his B.A. from Calvin College, Grand Rapids, Mich. He is now attending Calvin Seminary.

□ REV. GORDON CHAMBERS '31 is the new assistant pastor to Rev. Balfour Pittaway in Memorial Baptist Church in Stratford, Ont.

□ REV. LESLIE CLEMENS, B.Th./B.R.E. '62, was ordained as pastor of Dundas Street Baptist Church, London, Ont., on October 13, 1972. REV. HANS ABMA, B.Th. '64, and REV. JAMES CLEMENS '57 assisted in the service. MRS. LESLIE CLEMENS (PATRICIA STANFIELD '61-'62) and MRS. JAMES CLEMENS (CATHERINE BIRRELL '58) provided the special music for the occasion.

□ MR. CRAIG COOK '59 has been appointed Associate North America Director for H.C.J.B. as of February 1973. He is based in Miami.

□ REV. FRANK GILLESPIE '52 is now assistant minister at Knox Presbyterian Church, Burlington, Ont. He began his ministry there in June 1972.

# ALUMNI HOMECOMING

Oct. 12-13, 1973

**HOLD THESE DATES:**

**THEME: "FOCUSING ON THE 70s"**

**BANQUET SPEAKER:**

**REV. ALEX McCOMBIE, B.A., '52**

□ MR. GORDON GILMORE, B.R.E. '72, is pastor of Port Colborne Brethren in Christ Church, Port Colborne, Ont.

□ MR. CYRIL GRIFFITH '55 received his Ph.D. from Michigan State University in July 1972.

□ REV. MURRAY HICKS, B.Th. '57, was inducted as pastor of Cazenovia Park Baptist Church, Buffalo, N.Y., on October 8, 1972. REV. GORDON DOREY, B.Th. '57, brought the message, and MR. BRUCE SCOTT '66-'67 was guest soloist. EV. RON HAWKINS, B.Th. '58, also took part in the service.

□ MR. & MRS. PERCY IBBOTSON '36 (JEAN CLARKE '35) have been accepted as Associate Members of B.C.U., and are working in the Temagami area of Northern Ontario.

□ REV. MYRTLE INGERSOLL '49 accepted the position of Housekeeper and Chaplain at the Kenneth E. Spencer Memorial Home in Moncton, N.B., in January.

□ MRS. IVERSON KEUHL (CHARLENE MARTIN, B.R.E. '68) received a B.A. from McMaster University in the Fall of 1972, and was also placed on the Dean's Honour List.

□ MR. BRUCE LAMBSHEAD, B.Th. '68, graduated with an M.A. in Christian Education from Trinity Evangelical Divinity School in June 1972, and is now Director of Christian Education at Richview Baptist Church, Weston, Ont.

□ MISS ANITA LEAKER '64-'65 returned from India to work in the home office of Operation Mobilization in Toronto.

□ REV. CHARLES LONG, B.Th. '64, is now the pastor of Cannington Baptist Church, Cannington, Ont.

□ REV. & MRS. JOHN POMEROY, B.Th. '64 (NANCY REIST, B.Th. '62) are returning from Zambia in June 1973. They will take up the position of Canadian representatives for A.E.F.

□ REV. JOHN RUSSELL '39 retired at the end of December 1972 from the Baptist Church in Van Orin, Ill.

□ MR. DONALD SCHEEL, B.Th. '69, has returned to the Maritimes with his family, to take up full time pastoral work.

□ MR. MURRAY UNRUH '71 is now Minister of Christian Education at Park Avenue Church in Burlington, Ont. He commenced his ministry there on January 1.

□ MR. DAVID WALKER '71-'72 has joined the full-time staff of Campus Crusade for Christ, and is based in Calgary, Alta.

□ REV. LAURENCE CHUBB '40 was inducted as pastor of the Chatham Baptist Church, Chatham, Ont., on January 11.

## TO THE FIELD

□ MISS GRACE ALLISON, B.R.E. '66, returned to Tanzania (A.I.M.) at the end of February, 1973, to resume her work at the Kola Ndoto Mission Hospital.

□ MISS EVELYN ARMSTRONG '57 returned to the Christian Hospital in Manorum, Thailand, where she works under O.M.F.

□ MISS JOAN BAXTER '71-'72 is in Papua, New Guinea, with W.B.T.

□ MR. WAYNE COWELL '70-'72 is with Child Evangelism Fellowship in Switzerland.

□ REV. FRANK FREW, B.Th. '52, has been appointed as the Kenya Field Secretary of the Africa Inland Mission.

□ MR. & MRS. JOHN IBBOTSON, B.R.E. '70 (WENDY CARTER, B.R.E. '70) are in Transvaal, S. Africa, with A.E.F. They arrived on December 12, 1972.

□ MR. & MRS. ANDREW LAWRENCE '59 (SYLVIA '56-'58) have returned to Brazil under W.E.C.

□ MR. & MRS. WARNER SPYKER '64, to Holland under B.C.U.

□ MR. & MRS. ARNOLD THIESSEN (JUDY OTT '67-'69) to the Philippines with Wycliffe Bible Translators.

□ REV. PATRICK THOMAS '67 is pastor of the Wesleyan Holiness Church in the Virgin Islands.

## ON FURLOUGH

□ REV. & MRS. JOHN BROTHERTON '38 (MADGE EDGSON '38-'39) from Chad, Africa, where they serve under T.E.A.M.

□ MR. & MRS. NORBERT JEANPRETRE (DOREEN KERR '48) are to return to Canada in mid-May for a short furlough.

□ REV. & MRS. ALAN ROBERTS (DORIS GIMBY '52) with A.I.M. in Kenya, returned home in December 1972.

□ MR. & MRS. DAVID ROTH '67-'69 (MARGARET SUTHERLAND, B.R.E. '69) from Quito, Ecuador, in March. They work with W.R.M.F.

□ REV. RUSSELL SELF '39 (U.B.S.), from Singapore, in April.

□ MR. & MRS. HUGH WORSFOLD '53 (OLIVE RICHARDS '54) returned to Canada on October 25, 1972, for six months. They serve in Costa Rica under L.A.M.

□ MISS HAZEL WRIGGLESWORTH, B.R.E. '52 (W.B.T.) from the Philippines. She is working on her Ph.D. in Ethnomusicology at Indiana University.

## BIRTHS

□ To MR. & MRS. GORDON AVERY (CAROL HARRIS '65) twins, Gordon Timothy and Elizabeth Anne, on November 1, 1972, in Toronto.

□ To MR. & MRS. DAVID BURKE (LUCILLE GULICK '64-'65) a daughter, Kari Lynn, on December 18, 1972, in Bancroft, Ont.

□ To MR. & MRS. JARED CAMPBELL '67 (JOSEFINA ZAVARACE, B.R.E. '68) a daughter, Karlia Josefina, on May 19, 1972, in Toronto.

□ To MR. & MRS. ROBERT CARTWRIGHT '68 (NANCY BROWETT, B.R.E. '68) a son, Fraser John, on October 1, 1972, in London, Ont.

□ To MR. & MRS. ROBERT DAVIS, B.Th. '70 (MARGARET PROMNEY '69-'70) a son, Stephen Paul, on January 9, 1973, in Sapporo, Japan.

□ To MR. & MRS. TOM DORRITY (RAIJA LIPASTI '70) a son, Michael Thomas, on July 17, 1972, in Farmington, Ill.

□ To MR. & MRS. DOUGLAS HENRY, B.Th. '65 (MARY LYNNE SWAYZE '64-'65) a chosen son, Jason Douglas, on November 3, 1972, in Meaford, Ont.

□ To CAPTAIN & MRS. ROBERT HETHERINGTON '51 a son, Michael Bruce, on September 24, 1972, in Powell River, B.C.

□ To MR. & MRS. WILLIAM HICKLING (MARGOT GORRIE '63) a son, Paul William, on August 6, 1972, in Mississauga, Ont.

□ To REV. & MRS. ERNEST KEEFE '53 (BETTY '53) a son, Geoffrey Guy, on August 25, 1972, in Trois-Rivieres, Que.

□ To MR. & MRS. RAY McCREADY, B.R.E. '70 (BETTY ARMOUR '69-'70) a daughter, Heather Elizabeth, on October 17, 1972, in Montreal, Que.

□ To REV. & MRS. ARNOLD McDONALD, B.Th. '64 (HELEN SHANTZ, B.Th. '64) a daughter, Sara Lynn, on December 10, 1972, in Morin Heights, Que.

□ To MR. & MRS. FRASER McKENZIE, B.Th. '66 (EVELYN PEAT '66) a son, Michael Andrew, on September 8, 1972, in Zambia.

□ To MR. & MRS. DWANE NORTON (JOYCE MITCHENER '62) a son, Scott Mervin, on September 21, 1972, in Orillia, Ont.

□ To DR. & MRS. DONALD RANNEY '68-'69 (JULIA '68-'69) a daughter, Kimberly Michelle, on October 11, 1972, in Tamil Nadu, South India.

□ To MR. & MRS. FRED ROMANUK '67 a daughter, Tamara Natasha, on January 10, 1973, in Toronto.

□ To MR. & MRS. DAVID ROTH '67-'69 (MARGARET SUTHERLAND, B.R.E. '69) a daughter, Christine Margaret, on December 31, 1972, in Quito, Ecuador.

□ To MR. & MRS. DON RUSSELL '69-'72, a son, Erin Nathaniel, on September 2, 1972, in Caronport, Sask.

□ To MR. & MRS. RON THORNTON '73 (BEVERLEY McCORMICK '65-'67) a son, Gordon Allan, on October 2, 1972, in Toronto.

□ To REV. & MRS. MAX VAGUE, B.R.E. '69 (ANNE BENNETT '66) a daughter, Andrea Elizabeth, on December 29, 1972, in Muskegon, Mich.

□ To MR. & MRS. COSTAS YPHANTIDES '64-'66 (LORRAINE RIDDELL, B.R.E. '65) a daughter, Jennifer Louise, on October 9, 1972, in Manitoba.

□ To MR. & MRS. MARK HENKELMAN (JANNIE SMITS, B.R.E. '70) a son, Jonathan Mark, on January 24, 1973, in Toronto.

□ To MR. & MRS. JOHN RAYNER (SUSANNE MORTON '68) a daughter, Shauna Heather, on December 20, 1972, in Sarnia, Ont.

## MARRIAGES

□ MISS ELIZABETH BARBER, B.R.E. '72, to MR. RONALD ANGER, B.R.E. '72, in Park Avenue Church, Burlington, on December 16, 1972. MISS MURIEL BARBER, B.R.E. '71, was Maid of Honour, and MRS. LAURENCE BARBER (JANE BROCK, B.R.E. '70) was one of the bridesmaids. MR. LAURENCE BARBER, B.Th. '70, and MR. JOHN SAYNOR, B.R.E. '72, were ushers. REV. WILLIAM SIFFT '48 officiated.

□ MISS JANET FRYAR, B.R.E. '71, to MR. EARL ELLIOTT, B.R.E. '72, in Kidderminster Baptist Church, Kidderminster, England, on July 19, 1972. MISS ANNE ALDRIDGE '66 and MISS DONNA ARNER, B.R.E. '70, were present at the wedding.

□ MISS JOANNE LATTIMER '70 to MR. NEIL WAGG, on May 13, 1972, in the Community Baptist Church, Bal-moral, Ont.

□ MISS GRACE McKENZIE, B.R.E. '67, to MR. GORDON RUSSELL, in Kingston, Jamaica, on January 6, 1973. They will both continue to work in Jamaica under I.S./I.V.C.F.

□ MISS JANET MacLEOD '61 to MR. DON EDE, on November 24, 1972, in Toronto. MISS JOAN KETCHABAW '59-'60 was a bridesmaid, and MRS. JAMES CLEMENS (CATHERINE BIRRELL '58) was the soloist, accompanied by MISS ESTHER DONNISON '63 on the organ. REV. WILLIAM STANLEY, B.Th. '51, officiated.

□ MISS DOROTHY SPARK '68 to MR. RONALD ANDERSON at Queensway Cathedral on September 9, 1972. MISS DYANE MATTHEWS, B.R.E. '69, was Maid of Honour.

□ MISS MARION TURNER '69-'70 to MR. GLEN JOHN FERRIS, on September 23, 1972, in Banfield Memorial Church, Willowdale, Ont. MRS. HERMAN SCHAEFFER (HEATHER YORK '69-'72) was organist, MISS JOY HILL, B.R.E. '72, was the soloist, and MR. TIMOTHY EATON '75 played the trumpet.

## DEATHS

□ MISS IRENE ATKINSON '23, in 1972, in Toronto.

□ MR. GODFREY W. COOMBS '26-'28, on January 22, 1972, in San Diego, Calif.

□ MISS DOROTHY DICKINSON '37-'38, in August, 1972, in London, Ont.

□ MISS AUGUSTA FLEMING '19, on November 20, 1972, in Toronto.

□ REV. JAMES N. HEPBURN, '31, on January 1, 1973, in Toronto.

□ MR. WM. D. HUNKIN '23 E.S., on November 2, 1972, in Toronto.

□ MRS. FRANK KIRK (RETA RIVERS '41) on August 13, 1972, in Ottawa.

□ REV. WILLIAM MacDONALD '15-'16, in 1972, in Victoria, B.C.

□ MRS. RICHARD OLIVER (LIDA SYLVESTER '21-'22) on February 25, 1972, Toronto.

□ MR. REGINALD POWELL '20, on November 17, 1972, in Cordoba, Argentina.

□ REV. WILLIAM RAE '34, on October 27, 1972, in Stouffville, Ont.

□ REV. W. RUSSELL ROBINSON '39, in 1972, in Saskatchewan.

□ MISS MINNIE WHITELOCK '00, on November 30, 1972, in Toronto.

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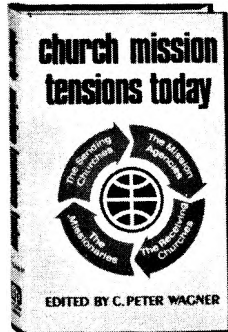
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