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THE OLYMPIC IDEAL



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One hot afternoon in the Fifth Century B.C., a naked youth stood reverently in the stadium at Olympia and received on his head a laurel wreath in token of his victory in the ancient Olympic Games. Among scores of young athletes who had arrived from all over the Greek world to compete in the five-day festival, he was one of a mere handful who had emerged triumphant.

Now his whole life had been changed. His name would be listed forever in the annals of Olympic winners, which the Greeks had preserved for 300 years and would maintain for 800 more. He would be honoured as long as he lived.

Baron Pierre de Coubertin had an excellent idea, when 76 years ago, at the turn of a new century, he proposed that the Olympic Games be revived.

Baron Pierre de Coubertin arranged the first Games of modern times in Athens on March 26, 1896. Four years later, in 1900, they became international in scope.

The good Baron hoped that the Olympic Ideal would help the nations of the world move into an uncertain and frightening new century with a fresh, challenging sense of unity and understanding, and that it would help young men attain glory and honour.

The early Greeks had also presented this commendable ideal, for as de Coubertin declared, "the foundation of real human morality lies in human respect, and to respect one another it is necessary to know one another." An ideal ideal, indeed!

Unfortunately, the games have more often than not fostered or intensified nationalism and ideology, rather than unity.

There has been more dissension than cooperation; more of the "cold war" attitude than the warm love for each other.

The Olympic Ideal has been tarnished with murder and suicide, drug conflicts and sexism, tensions over amateurism and professionalism.

Commercialism and strife have long been part of the Games, not officially listed of course, but very evident. And even as this is being written, scandal and greed are shaming Canada and might possibly cancel the 1976 Games in Montreal or at least cast a dark shadow over them.

Has the Olympic Ideal been tarnished? History fails to provide a picture of a true Olympic Ideal at all.

Greek orators made a plea for Panhellenic unity during the month of the Games, and sometimes a shaky, sacred truce was maintained. But not for long. And even then, the falseness and baseness of man was evident.

Only freemen could be Olympians, while slaves and women were excluded. And often it was the money of the wealthy that ensured the victory in chariot races, and

not the breeding of horses or the skill of the driver.

No one could be a loser in the Greek Games and maintain "face". A victor was showered with gifts and money as well as the laurel wreath (these were amateurs?) by his home city. The loser? A poet named Pindar has written of that hapless athlete:

"By back ways they slink away
Sore smitten by misfortune,
Nor does any sweet smile
Grace their return."

It did indeed matter who won or lost, not how he played the game.

No—there never was a fulfilled Olympic Ideal, in ancient or modern times, that really achieved its basic purpose of brotherhood and unity among peoples, among nations.

But it is a lofty goal, and perhaps it is this loftiness, this uplift of spirit, this challenge to attain and to achieve, that keeps the Olympic Games going every four years.

The morality of the Olympic Ideal dreamed of 76 years ago by Baron de Coubertin, however, is not the true meaning that we should seek. Nor can it be just on the individual level, athlete against athlete, although this comes closer, that the Olympic Idea is found.

The true Olympic Ideal was written in the setting of the Greek Olympiad, by a man who saw the baseness and falseness of men as it was revealed in his own heart and life. Then one day he saw the Ideal:

"Who art Thou, Lord?"

"I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness . . . to the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. . . ."

"I was not disobedient unto the heavenly vision." (Acts 26:15-19)

From that moment on, Saul of Tarsus, soon to become Paul the Apostle, entered the race "for the prize of the high calling of God in Christ Jesus."

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It was this man Paul who gave the Olympic Ideal, for both contestants and spectators alike. Notice the way he uses the olympian example to urge Christians on: to run, to wrestle, to discipline, to obey. (cf. I Cor. 9:24-27; Gal. 2:2)

Or read the contemporary version of Hebrews 12:1-4 (Living Bible). Here is the true uplift that sends the spirit soaring swifter, higher, stronger. "Looking unto Jesus," the Ideal, the Goal, the Prize of all true Christian Olympians.

Someday every Christian will stand before God. For some, the crown of victory, the joy of life submission, discipline and obedience to His will.

For some, the shame of a tarnished testimony, a wasted life, a selfish ambition that refused to give their utmost for His highest.

Who or what is your Christian Olympic Ideal?



OLIVE WREATH—The Olympic games were the most popular of all the Panhellenic assemblies but as splendid as the games were, the victor's prize remained simply a wreath of wild olive. In 480 BC, when the Persians were preparing for the battle of Thermopylae, they were told by a group of deserters that their adversaries were watching the Olympic games, at which athletes competed for an olive wreath. Xerxes, one of the Persian officers, wondered aloud in the presence of King Xerxes of "men who compete with one another for no material reward, but only for honour." The victor's garland in the photo above, is recreated over a similar olive wreath now in the theater of Dionysus in Athens. The Olympic victors received their crowns in the presence of Olympian Zeus, who also wore a wreath of wild olive to commemorate his victory over Cronus. This ceremony constituted an act of communion between man and god, in which the victor's achievement was intently offered up to Zeus and graciously accepted by him.



the **AIDE OLYMPIQUE** program

FOREIGN MISSIONS ON OUR DOORSTEP

by Barrie Doyle*

Few international events so capture the interest and excitement of the world as the Olympic Games.

And few moments have quite the drama and tension as when the Games are opened and a lone runner bearing a lit torch enters the massive stadium watched by 70,000 eyes in person and millions more on television. Relentlessly the runner circles the track and slowly mounts the steps to a platform high above the stadium. He pauses, reaches out the torch and lights the Olympic flame, symbol of the Games themselves, which will remain lit day and night until the equally impressive closing ceremony.

In 1976, Montreal will be the centre of the world's attention as a Canadian athlete lights the Olympic flame.

But there's another flame many are hoping will be lit at the Games—an eternal flame.

Under the umbrella organization Aide Olympique, Christian young people from around the world will converge on Montreal to take advantage of a unique opportunity—six million people from around the world gathered in one place at one time. It is, say A.O. officials, "foreign missions on our doorstep."

Estimates on the number of Christians planning to participate in the Olympic out-

reach vary, but officials of the various participating organizations are expecting upwards of 5,000. They are coming from all parts of the globe and from nearly 50 affiliated organizations.

Some will witness. Some will counsel. Some will sing. They will come from Canada, the United States, the Philippines, Britain, South Africa, Belgium and Japan, among other countries. All will have one goal—to present Christ in a multitude of ways and a multitude of languages to light that eternal flame in individuals from around the world.

Ontario Bible College is one of the participating organizations, and O.B.C. stu-

dents are already planning various ways in which they can serve.

Other affiliates include Campus Crusade for Christ, Youth For Christ, Youth With a Mission, Pocket Testament League, Canadian Bible Society, Fellowship of Christian Athletes, and Operation Espérance, among others. Denominations involved in the massive witness include the Associated Gospel Churches, the Pentecostal Assemblies of Canada, the Free Methodist Church and the Wesleyan Church.

Planning for Aide Olympique started as a germ of an idea in the minds of several Canadians, among them Keith Price of Montreal's Christian Directions Inc. and Uli Kortsch, Eastern Canada Director for Y.W.A.M. The impetus for the idea began as they looked at the Christian witness during the 1972 Games in Munich, West Germany and realized that while the gospel was shared, there was little cooperation by participating Christian groups, and there was little lasting effect on Munich itself and the surrounding countryside.

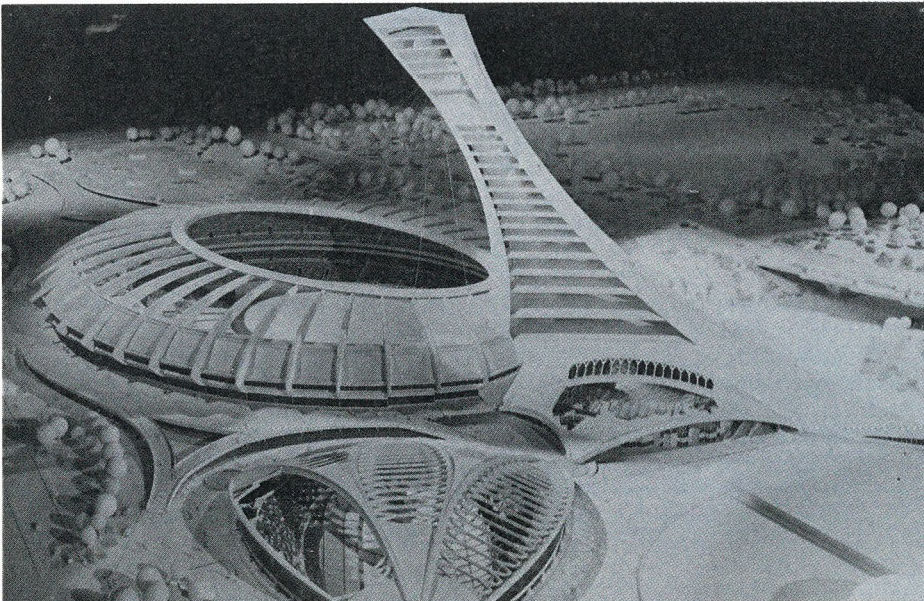
Realizing the next scheduled Games would be in Montreal, plans for a unified Christian effort which would have lasting benefits for Montreal and Quebec were drawn up. A second impetus was the spirit of Christian unity for evangelization sparked by the 1974 Lausanne Congress. The idea was first shared by the Canadian delegation to Lausanne, and Aide Olympique plans were made and God's blessing asked.

Several commissions were set up to cover various aspects of the Olympic outreach such as literature, youth, athletes, social services, linguistic and cultural cooperation and so on. O.B.C.'s Charles Tipp was chosen chairman of the Linguistic and Cultural Cooperation Commission which was charged with the job of seeing that all A.O. programs and plans transcend language and cultural barriers. It is working closely, for example, with the Literature Commission to see that Scripture portions and tracts are prepared in the languages that will be heard at the Games.

The task is a big one. Visitors from more than 130 nations and speaking nearly 35 different languages are expected in Montreal for the two weeks of the Games—July 17 to August 1.

Each commission has plans suited to its purpose, and each is composed of affiliate bodies with specific interests in that area. For example, the literature groups are in the Literature Commission; youth-oriented groups are working in the Youth Commission. Meanwhile, the Discipleship Commission will carry on follow up, particularly in the city and province long after the Games end.

Several groups such as InterVarsity Christian Fellowship are taking an interest in the Social Services Commission. This body is interested in providing a Christian



Model of Olympic Village in Montreal. Strikes, costs and a suggestion of scandal have combined to change the model—and perhaps even the Games.

resource center for workers and seekers; day care centres for children of Christian workers; hospitality booths in major locations such as the Youth Village, near the Olympic Stadium, and downtown; a 24-hour crisis centre manned by Christian doctors, psychologists and counsellors; and a resource handbook listing services and helps available to Montreal visitors.

Executive Director for Aide Olympique is Peter Foggin, a fully bilingual university professor. Born in Peking, China, this MK was an urban geography professor at the Université du Québec before taking the A.O. post full-time. Foggin points out that Aide Olympique is merely a coordinating body for plans and programs developed by affiliates to make sure there are no conflicts of Christian events and places and to provide a contact with the Olympic officials.

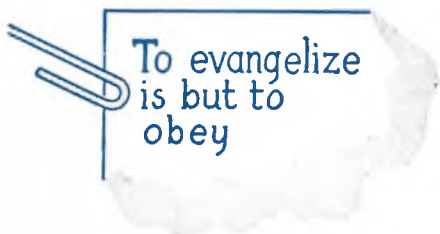
Among the events needing coordination, planning and scheduling: A Billy Graham Crusade planned for the Autostade during the middle weekend of the Games; a massive march of witness with all Christians participating, from Mount Royal to the downtown core on Olympic opening day; and a praise festival on the last weekend. This last event is designed for Christians new and old to gather for communion and thanksgiving for opportunities God gave at the Games.

A major problem still faces the A.O. program and affiliate groups, however. Many of those participating draw support from a largely English-only lingual group. However, because of the international character of the Games and the Demographic nature of Montreal itself, multi-lingual personnel are vitally needed. This is particularly true of those speaking non-European languages, Foggin notes.

But there is one language which speaks louder than any that will be heard at the Games, he adds. It is the language of Agape—Christ's love—which will be shared as the runner enters Olympic Stadium, as he lights the torch, as each event is run, as the flame is doused, and even beyond.

For many Olympic participants and visitors Agape will light a new, eternal flame which will burn inside them long after memories of Montreal fade away.

* Media Relations Consultant



GOD HAS ALWAYS SENT THE GOSPEL TO PEOPLES*

PEOPLES? What are peoples? Unfortunately, a question so simple does not have an easy answer. Most of us are people-blind! Because we have lived most of our lives with people very much like ourselves, we tend to ignore people quite different than ourselves or to think them "strange". All over the world, differences of race, language and culture are generally considered a nuisance rather than a blessing. But the Bible is not people-blind, and we are sobered as we realize the extent to which people have made enemies out of other peoples even slightly different from themselves. The Bible vividly portrays the sinful heart of man as he has consistently hated "outsiders" down through history. Abraham in Genesis 12 received the special obligation of being, in himself and his descendants, a blessing "to all the families of the earth."

The Bible does not cover up Abraham's sinful limitations, however. It shows in the very same chapter how he went down to Egypt with little regard for the Egyptians and told lies that offended these foreign peoples.

Many years later, when the children of Israel sought their own salvation from Egypt, there was still no evidence of their concern for peoples other than themselves. The obligation laid upon Abraham's shoulders in Genesis 12:3 was neglected and forgotten by the Israelites until God Himself reminded them of His unwavering love and concern for *all* the peoples of the earth (Exodus 19:5).

"BUT THE BIBLE IS NOT PEOPLE-BLIND."

How difficult it is for sinful human beings to be concerned about people different than themselves. It is almost as though Satan makes us people-blind, whether those people are nearby or distant. How different Jesus was, friend of rich and poor, Jew and Samaritan alike. Somehow, sin deep in our hearts has blinded us to the wonderful truth that God not only loves all the peoples of the world, but He loves them to be *different from each other*, just as a gardener rejoices in all the different brilliant colors and designs of the flowers that God has created for His garden.

God kept His promise to the children (people) of Israel. He blessed them and is blessing them to this day. Jewish people have a very prominent position in the various worlds of science, art, literature, and government today. But how sad to realize that the Jewish people do not have a much better record than others in loving "foreign" peoples. The book of Jonah is an example. How unwilling Jonah, as a Jew,

was to be a missionary to a strange land among people whom he did not respect.

It is a widespread modern misunderstanding that the Bible is talking about *countries*, rather than *peoples*, when it uses phrases like "into all nations" or "a light to the nations." It is clear in the Bible that neither the New Testament nor the Old sees mankind as broken down into political entities, rather than cultural and ethnic peoples. Most important, the *ta ethne* (the nations) of the Great Commission, and even of the day of Pentecost, clearly refers to *peoples*, not to *countries*. When Paul spoke of Jew, Greek, barbarian, and Scythian, for example (Colossians 3:11), he named three peoples within the Roman Empire and one outside. The barbarians

"It is a widespread modern misunderstanding that the Bible is talking about countries, rather than peoples, when it uses phrases like 'into all nations' or 'a light to the nations'."

he mentioned were probably the Galatians, who spoke Greek and also maintained their original language. The home territory of the Scythians, as it is now best understood, was outside of the Roman Empire, across the Black Sea to the north.

Thus we see the concept of *peoples* to be absolutely basic to the evangelistic perspective of the apostle Paul. No reader of the New Testament can deny that it was a decision of great importance for Paul to distinguish between Jew and Greek in his approach to these two peoples. He went as "a Jew to the Jews, and as a Greek to the Greeks." In the one case, he worked as a Jew, with all due respect to the Jewish cultural tradition. In the other case, he respected the Greek way of life, so long as it was submitted to Jesus Christ as Lord in the most profound Biblical and spiritual sense.

All down through history, Paul's insight, although preserved clearly in the New Testament, has alternately been forgotten and then recovered. One of the deep sources of turmoil in Luther's mind was the fact that the Roman church, so long dominant in his area of the world, ignored and bypassed the vernacular German language as the medium of worship and transmission of the Word of God. Thus, from the standpoint of the idea of peoples, the Reformation was, in great measure, simply a triumph over a non-Pauline Roman people-blindness and a momentary recovery of a Biblical respect for the mother tongue and the life-ways of the diverse people of the world.

Unfortunately, the new Christians who emerged in Luther's Germany, while gaining great blessings from their new-found

liberty to be Germans and Christians and not just Roman Catholics, still had the same people-blindness. As German missionaries went around the world centuries later, they often tended to make other people into Germans as a means of leading them to Christ, just as Romans had tried to Romanize them earlier.

But this is all ancient history, hopefully. For some decades now, most mission thinkers have been of one accord with the basic Biblical, Pauline and Reformation principles—that evangelization must take seriously the hues and colors, the contours and character of the diverse peoples of the world.

The question now is whether the new nationalized and indigenous churches of the world will be sensitive to this kind of peoples insight. We often hear of the blessings of nationalism, and it is perfectly proper for national churches to possess a good measure of patriotic nationalism. But a serious limitation of mere nationalism is its people-blindness. No nation, and probably no Christian denomination, lacks serious people-blindness. The problem is serious when an English-speaking Presbyterian in America denounces the very idea that a Spanish-speaking candidate for the ministry could be ordained without speaking English. But the offense is equally serious if a Spanish-speaking Presbyterian in Mexico denounces the idea that a tribal-speaking leader could be ordained without speaking Spanish. Somehow, even the most sophisticated people often retain at least some people-blindness. They may even feel that people-blindness is a godly virtue rather than an ungodly obstruction to people evangelism.

As they have gone around the world, many missionaries have confused the fact that God loves all peoples, both high and low, with a false ideal of eliminating all differences. They have been right in seeking to elevate people in poverty and need. They have not always been right in ignoring legitimate differences of language and culture.

As a result, many godly, evangelical people tend almost automatically to ignore the differences between peoples. Evangelical missionaries sometimes ignore language differences (as often in the Philippines) by setting up seminaries that draw students from several tribal areas. The result is that missionaries around the world have sometimes unintentionally destroyed peoples awareness. In such cases, they have produced individuals who no longer belong to any people. Fortunately, there is a rising appreciation for the many different and amazingly complex languages and cultures around the world. Proper evangelistic sensitivity to the concept of peoples is of immense importance.

Consider the case of a Chinese evangelist in Taipei, whose chosen work was to reach the thousands of taxi drivers with the

“Evangelization must take seriously the hues and colors, the contours and the character of the diverse peoples of the world.”

Gospel. He had carefully studied their patterns of life. He knew where they met, just when they had free time (not on Sunday morning). He had a special radio broadcast to them at a certain time of the day. He was not people-blind.

A young missionary in Thailand started a successful Bible school for converts of the Yao people. At first we might not understand the full significance of his achievement. There are barely 1,500 Yao people in Thailand. But when we understand that there are perhaps 2,000,000 Yao people just across the border of Thailand, in China, we can see that winning the Yao in Thailand could become a bridge of strategic influence across the border into the midst of a vast unreached people on the other side. This is an example of a situation that occurs in hundreds and hundreds of cases all over the world: for the purposes of evangelism, political boundaries often confuse the picture. “People boundaries” are much more important.

There are other examples where the existence of political frontiers actually confuses, rather than aids, in understanding the task of world evangelization: the Masai nation is split by the political frontier between Tanzania and Kenya. The Fulani, a nomadic people, are not only found in a number of different countries of West Africa, but they move from country to country and number over 5,000,000 people—a sizeable group but scarcely touched with the Gospel.

The idea of *peoples*, however, is not only important in those cases where a political boundary blurs tribal boundaries. The idea of *peoples* is the primary strategic consideration in evangelism even where no political boundaries are involved. That is to say, while there are hundreds of people cut in two (or three) by political boundaries, there are many hundreds, even thousands, of peoples who are wholly or almost wholly contained within a single country. For the purposes of evangelism, even where these peoples are not split up, they are often overlooked as *peoples*; and this is a tragedy.

The kind of evangelistic strategy that discerns the existence of *peoples as such* is immeasurably more important than one which merely considers one country at a time. For example, it is helpful to know that there are thousands of Presbyterians in Kenya, but it is more important for evangelistic strategy to know that these Christians are mainly Kikuyus, and that there are, therefore, still Luos, Luyas, Masais, etc., to

be won.

It has long been deplored that Western Christian denominations tend to divide the Christian family around the world into Baptists, Presbyterians, Anglicans, etc. Some ecumenists have considered this to be the major scandal of the Church of Jesus Christ. However, from the point of view of the *peoples* of the world, we distort reality and confuse evangelistic strategy when we ignore (or perhaps even try to suppress) the ethnic and cultural traits which

“God in Christ obligated all Christians to the evangelization, not of the countries of the world, but of the *ta ethne*, the peoples of the world.”

define the peoples of the world—especially the minority peoples.

It is not our purpose here to discuss the question of theology of integration versus self-determination, but merely to urgently point out, and on a very practical level, what seems to be both reasonable and Biblical, that God in Christ obligated all Christians to the evangelization, not of the *countries* of the world, but of the *ta ethne*, the *peoples* of the world.

Ed. Note: The above article was sent to the Recorder without author's name or other identification. If it is recognized, I will be glad to correct this oversight.

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WORD OF LIFE PUBLISHES 'LIVING BIBLE' FOR JAPANESE

TOKYO (EP)—The 25-year-old Word of Life Press begins this month an initial print run of 20,000 volumes of a Japanese updated Bible paraphrased like the Living Bible in English.

The press, related to The Evangelical Alliance Mission, began in a kitchen in Nakano Ku district here in 1950 under the guidance of TEAM missionary Ken McVety (Father of O.B.C. grad Sharon Bell).

Word of Life Press today produces more than a million pages a day—from Gospel tracts to commentaries, employing 130 Japanese staff members in its 14 departments.

THE MEN 'WHO HAVE IT MADE' SIGN UP FOR SEMINARY

WAKE FOREST, N.C. (EP)—A commercial airline pilot, an engineer, and an Army lieutenant-colonel are among professionals who have left their careers in mid-life to enter Southeastern Baptist Theological Seminary.

They have joined the ranks that include a former dentist, a textile engineer and former teachers and nurses.

T. E. (Gene) Thieman, an Eastern Airlines captain who has been flying planes for nearly 20 years, describes his switch from plane to pulpit as "a redirection of my life and purpose."

"My life changed 10 years ago when I accepted Jesus Christ," said Mr. Thieman, 46. He decided to go into the ministry three years ago; this is his second year at Southeastern Baptist Theological. He hopes eventually to coordinate flying with the ministry and continues to pilot for Eastern Airlines on weekends.

JEANE DIXON HOROSCOPE LINKED TO 12 APOSTLES

LANTANA, Fla. (EP)—A new horoscope fashioned by psychic Jeane Dixon is said to link the 12 Apostles of Jesus and the 12 signs of the zodiac.

"Each astrological sign has all the traits of a specific Apostle," Mrs. Dixon declared in the National Enquirer published here.

"By learning the traits of your sign—and knowing the strengths and weaknesses of your Apostle—you can gain revealing insights into your own life," said the much-read columnist, a Roman Catholic devotee who sees her new chart as having "tremendous implications" for us all.

The chart came to her, she said, in an "incredibly clear vision" last year.

Note: Who said **one** was born every minute?

SUN MYUNG MOON SEEN 'FANATICALLY' INTERESTED IN POLITICAL POWER

NEW YORK (EP)—Korean Evangelist Sun Myung Moon, spiritual head of the new cult, the Unification Church, is "fanatically interested" in obtaining political power in the U.S., according to the New York Daily News.

Members are "subtly programmed to answer the 55-year-old evangelist's beck and call, urged to bring new members to the rapidly growing movement and millions of dollars allegedly to bankroll his scheme to control America and ultimately the world.

"The time will come, without me seeking it, when my words will almost serve as law," Moon is quoted as telling his directors.

The article said Moon told his directors two years ago, "Master needs many good-looking girls. He will assign three girls to one senator—that means we need 300. Let them have a good relationship with them. One is for the election, one is to be the diplomat, one is for the party. . . . If our girls are superior to the senators' in many ways, then the senators will be taken in by our members."

Note: If you are interested in Sun Moon's movement and his claims as a "new Messiah", see *Those Curious New Cults*, by William Petersen (Keats Publishing Inc., \$1.95 paperback. From O.B.C. Bookstore).

BIG CITIES AND NEEDY RURAL AREAS

Although it is true that a staggering number of people populate the vast cities of Asia—11 million in Shanghai, 9 million in Tokyo, 8 million in Calcutta, 7-1/2 million in Peking, 6 million in Bombay—the majority in Asia still dwell in rural areas. This is also true for the rest of the world. Only 12-1/2% are city dwellers in Europe, 9.7% in Africa, 8% in Latin America, 6-1/2% in Soviet Union, 6% in North America (U.N. Demographic Year Book). Thus it is right and proper for evangelists to be concerned about the large populations in rural areas who are often neglected because of harsh living conditions.

MALCOLM MUGGERIDGE: WEST'S COLLAPSE SIMILAR TO THAT OF ROMAN EMPIRE

TORONTO (EP)—Malcolm Muggeridge has compared the collapse of western civilization to that of the Roman Empire.

He told a packed house at the University of Toronto that western institutions are not working, personal relationships are not working—it's uncannily and obviously just like the collapse of the Roman Empire.

Mr. Muggeridge, 72, said Rome didn't crack up because of a lack of power or wealth, but because "the moral shape that lies behind all other shapes was breaking up. The truth is that unless men have a sense of moral order within themselves and in their universe, they will not be able to build any other kind of order, economic, political or social."

The former editor of Punch, author and TV personality is renowned as an articulate crusader against permissiveness, pornography and general moral decay. He blamed the media, particularly TV, for most, if not all of what he looks upon as a slide towards hell.

Mr. Muggeridge, who shook the British public by becoming a Christian in the late 1960's, said parents would do well never to let their children watch TV.

"The corruption of our children is absolutely appalling," he said. "On TV they see the family ridiculed, marital fidelity ridiculed and a crass materialism constantly being preached."

Later he told newsmen that he uses TV because "I am a communicator; so I use what's there. It's like a piano player, in a brothel, who from time to time is able to play 'Abide With Me' for the edification of the guests."

Asked by a student for his opinion of the World Council of Churches, Mr. Muggeridge said the attempt by the Christian Churches to come together reminded him of watching the pubs close when he was a boy.

"The men would come out, all holding on to one another in order to keep from falling in the ditch," he said.

He told newsmen that while he has no more love for Roman Catholicism than for any other denomination, Pope Paul VI was right when he banned the pill in 1968. Mr. Muggeridge said birth control leads to abortion and abortion to euthanasia.

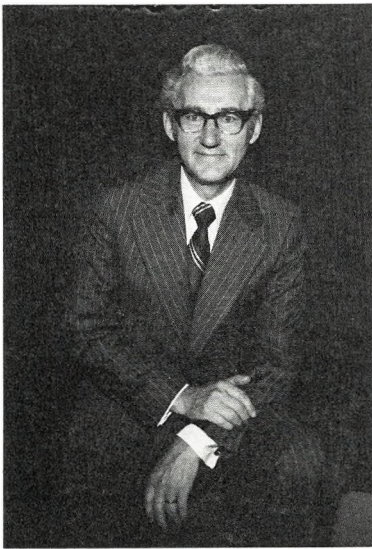
He said the 'pill' had opened the floodgates of eroticism—sex for sex's sake—and once that feeling became general, pregnancies more and more came to be regarded as nuisances and not as divine gifts.



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the AIDE OLYMPIQUE program

Executive Director • Peter M. Foggin, Ph.D



NEVER GIVE UP!

“Never give up”—the words rang out in Walmer Rd. Baptist Church as the 1976 Missions Conference began.

The speaker? President Victor Adrian.

The text? 2 Corinthians 4:1 from the Living Bible: “It is God Himself, in His mercy, who has given us this wonderful work (of telling His Good News to others), and so **we never give up.**”

Dr. Adrian was making history. He was not only opening the 1976 Conference, but he was seeing the close of one era and the beginning of another.

He was standing in the pulpit of Walmer Rd. Baptist Church, where 82 years ago Ontario Bible College (then Toronto Bible College) had its beginning. The leader then was the great and godly missionary statesman, church leader and Baptist pastor, Dr. Elmore Harris. In September 1894, Dr. Harris set the course of the College as an institution with missions at its heart, the core of its outreach “at home and overseas”.

When T.B.C. opened its own building at 110 College St., Toronto, it was Harris who emphasized the mission of the church to the world. Let us “never give up” he may have said, for the records reveal that as the Toronto Globe and Mail said, “the school is a hotbed of missions.” In 1911 Harris died in India while on a missionary tour of that land.

The missionary challenge continued to bring in hundreds of men and women, until the building was inadequate to meet the needs, and in 1929 the College moved to 16 Spadina Road. Dr. R. P. Mackay, the great Presbyterian missionary leader laid the cornerstone that had in it a capsule that reaffirmed the missionary mandate and the training of workers for service at home and overseas.

Young people still responded under the principalship of Dr. John McNicol, to the

appeal to go on and out with God—never give up!

In 1936 Dr. J. Wilmot Mahood, with others of like vision and passion, founded the other half of Ontario Bible College, the London College of Bible & Missions. Here again, the missionary imperative and mandate were established. And when Toronto Bible College and London College of Bible & Missions merged in 1968, the appeal of the new president, Dr. Boehmer, to the two schools that had become one, in essence was: “We will never give up! Bible, church, missions—here our emphasis must lie.”

And now another president stood, at the opening of the 1976 Conference, and at the gateway of a great new venture declared—“We must never give up.”

We must never give up our emphasis, our basis for our work. And missions is at the heart.

Dr. Adrian faced the move from 16 Spadina Road to a new and larger campus at 3425 Bayview Avenue. The purchase of Regis College and its nine acres meant a new day for O.B.C.

But change? With strong voice, hand stabbing the air in a gesture of determination, Dr. Adrian affirmed: “We will never give up.”

Ontario Bible College (and its younger brother Ontario Theological Seminary) will move into a new era, new quarters and a new venture, avowedly determined—“We will never give up!”

Significant words.

Getting into Action



VASE OF PENTATHLON—Of the five events in the pentathlon, all except jumping are depicted on the side of a cup. The skills which included running, the discus and javelin throws, and wrestling represented the full range of Greek physical prowess, and victors in the pentathlon were especially admired by such thinkers as Aristotle, an advocate of “the whole man.”



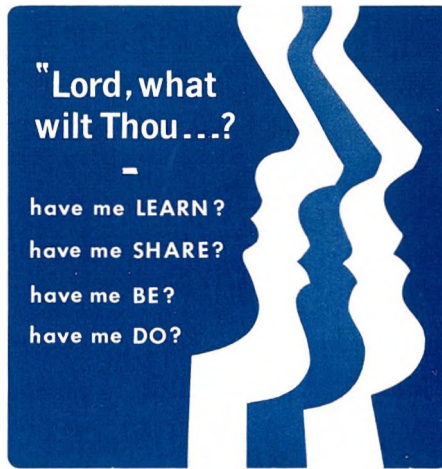
Dr. J. Allan Thompson, General Director of West Indies Mission, was the able, Spirit-filled theme speaker.



Dr. Helen Roseveare held the audience spell-bound as she told frankly and honestly of her medical missionary career in Zaire.



Rev. George McAlpine of T.E.A.M. told of the work in the Chad and of God's miraculous intervention.



Global Missions Conference

"LORD, WHAT WILT THOU . . . ?"
(Global Missions Conference, 1976)

There they stood, 25 young people in silent, solemn dedication. In a few moments their ranks were swollen, as nearly 50 "prayer partners" came to stand with them and to pray for them.

It was the final evening of a four-day Missions Conference, and the Holy Spirit was very evidently at work.

From the opening session on Tuesday morning, until the final session Friday night, the students, staff and faculty had experienced 27 hours of panels, reports and messages, interlaced with films, counselling and quiet meditation.

They had sat under the excellent Bible ministry of the theme speaker, Dr. J. Allan Thompson, General Director of the West Indies Mission. It was he who, under God, set the pace and held all the divergent elements of such a big conference together.

Students had laughed and wept at the deep searching honesty, humour and challenge of Dr. Helen Roseveare of Worldwide Evangelization Crusade. They heard the pleas of Rev. Gottfried Osei-Mensah, pastor of Nairobi Baptist Church, who, as an African, pled for a stronger "missionary" church.

They faced afresh the need for a "stewardship of life" as presented by Rev. W. Elwyn Davies of Bible Christian Union. Or were sobered and challenged by the reports by Rev. George McAlpine (T.E.A.M.) from the Chad; Rev. John Beerley (U.F.M.) on Haiti; and Dr. J. Hall (C.&M.A.) from Viet Nam.

They watched while the O.B.C. Drama Club, under the direction of Miss L. Scobie, portrayed the call of Abraham and his willingness to obey God, in a play entitled "He Went Out, Not Knowing Whither . . .".

Some of the faculty told how God led in their lives, and when Mr. and Mrs. David Gast were dedicated to God for service in

Quito, Ecuador by Chancellor S. L. Boehmer, after serving on our Music Faculty for so many years, it brought the Conference to a climax.

Little wonder that 25 young people responded in such a public demonstration of commitment. Or that since the Conference closed, many others have indicated that they too had made a decision quietly, yet just as firmly, in saying:

LORD JESUS CHRIST:

All I am and have
I ever will be and
I ever will have

I give to Thee, absolutely, unconditionally and forever. I will serve Thee in a foreign land or in my own country. I am Thine to use in a place of Thy choosing.

This is not only where 25 young people stood. This is where O.B.C. stands, committed to a task of global ministries.

God keep us true to our task.



Wycliffe Bible Translators display their new equipment to publish scriptures faster.



Dr. H. MacBain of Evangelical Baptist Mission talks with students at his booth.



Rev. W. Pickering of Wycliffe demonstrates breaking the language barrier with student Stephen Mbilo from Kenya.

Wyoming
students
get to
know
retarded boys and girls



A Sunbeam student helps classmate on balance beam.

Boys and girls in Wyoming, Ontario, are learning more than the usual subjects at school. They are learning that retarded children are part of their world.

Twenty-six children who are unable to be in ordinary grades because they would find the work much too difficult, have classes and teachers of their own at Wyoming Public School. They call their part of the school "Sunbeam School".

They share in school assemblies; they use the gym equipment, and each week, Grade VI students join the retarded students for activity.

When Sunbeam School held open house this year, the students sang songs, recited rhymes, gave a physical education display, including standing broad jump and high jump, and one boy presented a juggling act.

Some of Sunbeam's students take part in the Special Olympics for retarded people. The Sunbeam Choir sang the song that was sung by hundreds of young athletes from all over Canada at their "Olympic Games."

The public school students encourage and help the retarded children, and they are learning that these young people have much to give too. The Sunbeam students are cheerful, friendly and they try very hard to do their best. They enjoy being a part of this very special school.

Sometimes we are afraid of people who seem "different". But if we get to know them, make friends with them, we'll find that it's very easy to love them and to think of them as "people" and not as "different".

That's what the boys and girls at Wyoming are discovering.

*Reprinted with permission from
The Living Message*

What are Christian groups doing for people like this?

DR. H. WILBERT NORTON TO BE SPECIAL LECTURER

The Annual Academic Lecture Series for 1976 will be presented by the outstanding educationist

DR. H. WILBERT NORTON
Dean, Wheaton College
Graduate School of Theology,
Wheaton, Illinois

Dr. Norton's six lectures will be:

"GLOBAL WITNESS—A BIBLICAL IMPERATIVE"

1. The Foundations of the Christian Witness:
Jesus and the Scriptures.
2. The Apostolic Formation of the Christian Witness:
Peter and the Scriptures.
3. The Apostolic Formation of the Christian Witness (cont'd.):
Stephen, Philip, James, John and the Scriptures.
4. The Apostolic Extension of the Christian Witness:
Paul and the Scriptures.
5. The Conflict of the Christian Witness:
Christ and the Non-Christian Religions.
6. The Church in Witness: The Kingdom and Missions.

HOLD THESE DATES:

MARCH 2-4, 1976
10:00 a.m.-11:00 a.m.
1:00 p.m.-2:00 p.m.

ALL LECTURES IN

WALMER RD. BAPTIST CHURCH
Walmer Rd. at Lowther
(Parking Limited. Use East/West Subway—Spadina Station.)



MEMORIAL GIFT PLAN

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

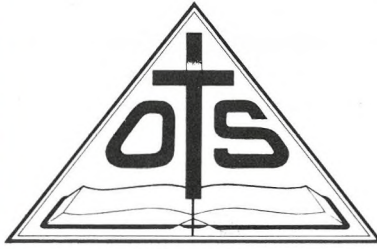
These gifts have not only been a "perpetual memorial" that continues on and on, but they have also been an investment in the Lord's work and lives of young people.

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

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

Make your memorial gifts, lasting gifts.

SEMINARY NEWS



THE RECOVERY OF EXPOSITORY PREACHING

Dr. Mariano Di Gangi*

The revival of the Church, from Newfoundland to Vancouver Island, as well as personal renewal and world evangelization, has to do with the recovery of expository preaching. Dialogue, discussion, and debate all have their place, but they cannot replace the courageous declaration of "Thus saith the Lord" as a means of striking conviction and stirring commitment.

ABSOLUTE NECESSITY

From the average Canadian pulpit on a typical Sunday, there's usually a great deal of talk but very little preaching.

Ministers whose confidence in authentic, biblical revelation was destroyed by defective seminary training cannot with any certainty proclaim the Word of the Lord. They may discuss politics, economics, sociology, or even religion, but not declare God's truth and grace as revealed in the inspired Scriptures.

Even pastors who claim to believe the Bible "from cover to cover" do not always preach the Word as they should. Leaving sermon preparation to the night before the morning after, their workmanship shows all the evils of unskilled labour. Riding hobby-horses, concentrating constantly on controversy, dwelling on the sensational, they fail to declare the whole counsel of God. Others present their subjective feelings, denominational traditions, or cultural accretions as the very Word from Heaven to be received unquestioningly by everyone on earth.

It is high time to return to expository preaching honouring to the God of the Word. The primary purpose of the Christian pulpit is neither to amuse the audience with a variety of "evangelical vaudeville", nor to confuse people with irrelevant matters presented in a disorganized way, nor even to enthuse them for the passing moment with some noble project or ideal.

God calls men into the ministry to glorify Him by evangelizing the unconverted and edifying the committed through the preaching of the Word in the power of the Spirit. The revival of the Church and the conversion of Canada depends far more than most of us realize on the recovery of biblical preaching.

INDISPENSABLE ELEMENTS

Some indispensable ingredients of expository preaching are mentioned by Paul in his correspondence with Timothy. He counsels, "In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom . . . Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. For the time will come when men will not put up with sound doctrine . . . But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry." (II Timothy 4:1-5 NIV)

First, there must be an awareness of responsibility to God and accountability to Christ. We are dealing with His message and His people in His world. No one can be really free to expound Scripture as relevantly and as reverently as he should apart from the recognition of this truth.

Second, there must be a focus on the Word. We are not to debate, but to declare

the Word, as heralds of God with a faith to proclaim. This means presenting the written Word of Holy Scripture, and witnessing to Him Who is the incarnate Word on the basis of what is revealed in the Bible.

Third, there must be a relating of biblical truth to the contemporary situation, marked by the laziness of some hearers and the openness of others to false doctrines which cater to human scepticism or make no absolute moral demands.

True biblical exposition takes the text in its context, and avoids making it a pretext. Genuine exposition doesn't mystify but rather clarifies the meaning of the passage presented. For example, when Philip encountered the treasurer of the Ethiopian queen, he didn't add to the man's perplexity by giving him a lecture on the critical theories concerning the alleged multiple authorship of Isaiah, but expounded that prophecy in terms of Jesus Christ. Thus was that nobleman led to confess his faith in our Saviour and Lord.

It is none other than the Son of God who gives us the great key to biblical exposition. On the Emmaus Road, He expounded or explained the Scriptures in terms of Himself—His redemptive sufferings, His everlasting sovereignty.

Expository preaching opens up the Scriptures, so that God's Word is made plain, and people are brought by God's Spirit to repentance and faith in God's Son.

PRACTICAL IMPLEMENTATION

Granted that what we need in Canada today is men who will expound the Scriptures rather than pound the pulpit, how shall expository preachers be produced. It is God who calls and equips men for the work of the ministry. But He generally uses means in the process of shaping them for this vital service. Did not Paul indoctrinate Timothy, and encourage him to train others, so that the faith would be faithfully transmitted from one generation to the next? And were not the disciples subjected to the discipline of three years in the company of the infallible Teacher? Theological education true to the Word of God is a great blessing for the Church. It is the gift of the ascended Lord to His people. Has He not given us pastors and teachers?

To prepare men for the task of preaching is the aim of homiletics within a department of pastoral theology. Homiletics can be defined as the orderly statement of the principles which help us present the truth of God revealed in Scripture through pulpit ministry.

The implementation of this aim involves concentration no less than consecration. We honour Christ as we let the Spirit guide us into an understanding of the truth of Scripture. Exegesis, the study of what the Spirit is actually saying in a given passage of Scripture, is basic to exposition. What students learn in Old and New Testament studies should be translated from Greek

and Hebrew into intelligible and coherent pulpit presentation if the biblical message is to be communicated clearly and faithfully. What they learn in Church History should also provide illustrative material for expository sermons. What they see in pastoral counseling and visitation should also help their messages develop relevance.

Readings in the sermons of distinguished servants of the Word, practice preaching and honest evaluation, and the cultivation of warm fellowship with the Lord and the members of the learning community, also have their place in the making of men for the ministry.

Faculty and students at the Ontario Theological Seminary will need the undergirding of God's people. This support demands far more than money. It calls for prayer. "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Matthew 9:37f, NIV)

* Dr. M. Di Gangi, Department of Pastoral Studies, O.T.S. B.A., Brooklyn College; M.Div., Westminster Theological Seminary; Graduate work, Presbyterian College, Montreal; D.D., Gordon-Conwell Theological Seminary; Pastor, 1946-67, Montreal, Hamilton & Philadelphia; North American Director, Bible & Medical Missionary Fellowship, 1967-; Ontario Theological Seminary, 1976-

THE PASTOR'S BOOKSHELF

One purpose of the Seminary News is to bring to the attention of pastors and Christian workers, new publications that will be of value. The title under consideration here is **Paul: An Outline of His Theology** by Herman Ridderbos, translated by J. R. DeWitt (Eerdmans, 1975, \$12.95) and is reviewed by **Roy R. Matheson, Dean of the Seminary.**

Eerdmans has placed the Christian public in its debt by translating a Dutch work which has been in circulation since 1966, but has been inaccessible to most English readers until now. The author seeks at the outset to locate the central point in Paul's theology. He sees the dominant theme in Paul, not as justification by faith nor the believer's union with Christ, but in a more all embracing concept which he describes as the "redemptive-historical eschatological character of Paul's proclamation". The central motif is God's saving activity in the death and resurrection of Christ. This dual emphasis is seen in that the promises of God are fulfilled in history and at the same time await fulfillment at the second advent. Paul's eschatology is both realized and at the same time, future. One can thus see a continuity of the same dual emphasis that characterized the teaching of Jesus—the tension between the "now" and the "not yet". According to Paul, the work of Christ in history not only has future implications for the believer, but present ramifications as well.

Ridderbos skilfully relates the various facets of Paul's theology to this dual emphasis. A passage such as Romans 6-8 is

CONTINUING EDUCATION FOR CHRISTIAN WORKERS

ONTARIO THEOLOGICAL SEMINARY is providing Monday seminars for pastors and other Christian workers who wish to continue their studies while engaged in full-time ministry. These courses will be taught on Monday afternoons and evenings. In addition, there will be other times of concentrated study during the academic year.

These courses may be taken for graduate credit and the students can apply this work toward the Master of Divinity degree. Those working towards a graduate degree must possess an approved baccalaureate degree which meets the undergraduate requirements. Others may wish to take the courses for credit or audit without working toward a degree.

Here is a list of Monday classes for the 1976-77 Seminary year.

FALL SEMESTER 1976

Monday classes in the fall semester will be taught September 13—December 13 inclusive. There will be no classes on October 11.

**Monday Afternoons (2:00-5:00 P.M.)
Studies in Luke-Acts**—by Dr. Mariano Di Gangi

The evangelistic and missionary implications in Luke-Acts with relevance to preaching, teaching and congregational outreach.

4 semester hours credit.

**Monday Evenings (6:30-9:30 P.M.)
Basic Biblical Problems**—by Dr. Donald Leggett and Dr. Roy Matheson

A discussion of selected introductory and critical problems in both Old and New Testament studies.

4 semester hours credit.

SPRING SEMESTER 1977

Monday classes in the spring semester will be taught January 31—April 25 inclusive.

**Monday Afternoons (2:00-5:00 P.M.)
Personal & Professional Ethics**—by Dr. Mariano Di Gangi

The Christian minister and his development of genuine spirituality. The minister's professional relationships with staff, finances, correspondence, etc.

4 semester hours credit.

**Monday Evenings (6:30-9:30 P.M.)
New Testament History and Theology**—by Dr. Roy Matheson

The historical development of New Testament Literature with a study of New Testament Biblical Theology. An emphasis on Synoptic, Lucan, Johannean and Pauline theology.

4 semester hours credit.

For further information, contact: Dr. Roy R. Matheson
Dean of Graduate Studies

a good illustration. Because Christ has been raised, our bodies will likewise be raised in a coming day. Also, because of our union with Christ in death and resurrection, the future becomes present. We cash in now on the benefits of the resurrection by sharing in Christ's resurrection life.

It is refreshing to see several features in this work that run counter to much found to-day in contemporary New Testament theology. The author sees a personal dimension to the wrath of God and not just the law of cause and effect in human events (contra Dodd and others); views sin as primarily a theological concept rather than an anthropological one (contra Bultmann); righteousness as a forensic category; Christ's death as a substitutionary offering, and the terms for redemption as still containing the concept of ransom and a price to be paid.

In a work of this magnitude, one is bound to discover areas of disagreement. It is difficult, for example, to see the author's treatment of the many references in the New Testament to washing, cleansing and water as a description of water baptism. The term baptism itself is usually interpreted as having reference to water baptism so that "all these formulations speak clearly of the significance of baptism

in mediating salvation" (p. 409). Neither these areas of disagreement nor the sometimes lengthy sentence structure should deter one from ploughing through each chapter.

In conclusion, one must ask the pragmatic question. How can the book be used in one's pulpit or teaching ministry? The obvious response is that the author's sound exegetical procedures which are amply demonstrated throughout the work provide excellent background material for anyone preaching through an epistle of Paul's. This would be especially true of such major epistles as Romans and I Corinthians.

Anyone preparing food on a consistent basis realizes it is not good planning to empty the cupboard completely each week. Certain staple commodities should be kept on hand over a period of time so they can be dispensed in the appropriate amounts when the individual recipe demands it. In a similar way this book will keep the exegetical cupboard well stocked with high quality ingredients to be used by the preacher as he prepares expositions for weekly consumption. Wisely used it will help keep pandemonium out of the spiritual kitchen and will contribute to a well-balanced diet for parishioners.

**SUMMER STUDY
OPPORTUNITIES
ONTARIO BIBLE
COLLEGE
and
ONTARIO THEOLOGICAL
SEMINARY
MAY 17-JUNE 25, 1976**

A number of courses will be offered for credit in both the College and Seminary Division. Full-time workers and interested friends may apply for courses in either division. Classes meet Monday-Friday from 9:00-4:00 P.M. Courses for two hours credit meet twice each day and courses for four hours credit meet four times a day. Classes are one and one-quarter hours in length.



COLLEGE DIVISION

Elementary Greek 371-72

An introduction to the essential aspects of the grammar of the Greek New Testament. This course will cover the first year of basic Greek Grammar. Students taking this course will not be allowed to take any other work at that time. The course may be taken by those needing basic Greek pre-requisites for Ontario Theological Seminary.

OFFERED MAY 17-JUNE 11. Taught by Rev. Brian Roe.

8 Hours Credit

Jesus And The Kingdom

A study of the teaching and theology of Jesus with special emphasis on the kingdom concept in the Synoptics. One-half of the course will focus on the discourses in Matthew's Gospel (Chs. 5-7, 13, 24-25) and will be taught by Dr. Matheson. The other half will be taught by Rev. Duez and will emphasize the dominant themes in the theology of Jesus. The course can be credited as either four hours of Bible or four hours of Theology. Either half of the course may be taken for two hours credit.

OFFERED MAY 31-JUNE 11. Taught by Dr. R. Matheson and Rev. R. Duez.

4 Hours Credit



SEMINARY DIVISION

The Petrine Epistles

An analytic study of I & II Peter with a view to expounding the themes of Christian belief and behaviour as they affect the church today.

OFFERED JUNE 14-25. Taught by Dr. Mariano Di Gangi.

2 Hours Credit

Trends In Church Renewal

A study of Biblical concepts as they relate to both traditional and new forms of church worship. A discussion of principles related to involving laymen in the work of the ministry.

OFFERED JUNE 14-25. Taught by Rev. J. Berkeley Reynolds.

2 Hours Credit

TUITION COSTS:

College Courses — \$23.00 per semester hour credit.

Seminary Courses — \$30.000 per semester hour credit

Auditing Costs — \$20.00 per semester hour

SUMMER STUDIES FACULTY

Rev. Duez, Rev. Roe and Dr. Matheson are presently members of the OBC faculty.

Dr. Di Gangi has recently been appointed as Professor of Pastoral Studies at Ontario Theological Seminary. He is currently the North American Director of the Bible and Medical Missionary Fellowship. Before coming to the work of BMMF, he was Pastor of Philadelphia's historic Tenth Presbyterian Church. He is a graduate of Westminster Theological Seminary, the Presbyterian College of Montreal and holds an honorary doctorate from Gordon-Conwell Theological Seminary.

Rev. J. Berkeley Reynolds is the Pastor of West Ellesmere United Church in Toronto and has been active for several years in the church renewal movement. He received the M.Div. degree from Pine Hill Divinity School and the Th.M. from Fuller Theological Seminary. He is currently completing requirements for the Th.D. at Emmanuel College, Toronto School of Theology.

Interested in writing?

Why not consider

**DECISION SCHOOL OF
CHRISTIAN WRITING**

June 20-23

York University

(Glendon Campus)

Toronto

Faculty of Christian writers, editors, and publishers. Sponsored by DECISION magazine (published by Billy Graham Association).

For information:

Box 841, Winnipeg, Man. R3C 2R3

HOW FAR, LORD?

How far, Lord?

Until the miles are meaningless
And the well-loved scenes are lost;
Till hearts are filled with weariness
And men say, " 'Tis too great a cost."

How can I take the long road
Which leads o'er hill and dale,
And drink the cup of loneliness
Right up to death's dark vale?
Is THIS what Thou dost ask of me?
Is THIS my share of Calvary?

Until the miles are meaningless
And the well-loved scenes are lost,
I'll walk with THEE, O Saviour blest
Till the last great range is crossed—
THAT FAR, LORD!

W. Elwyn Davies

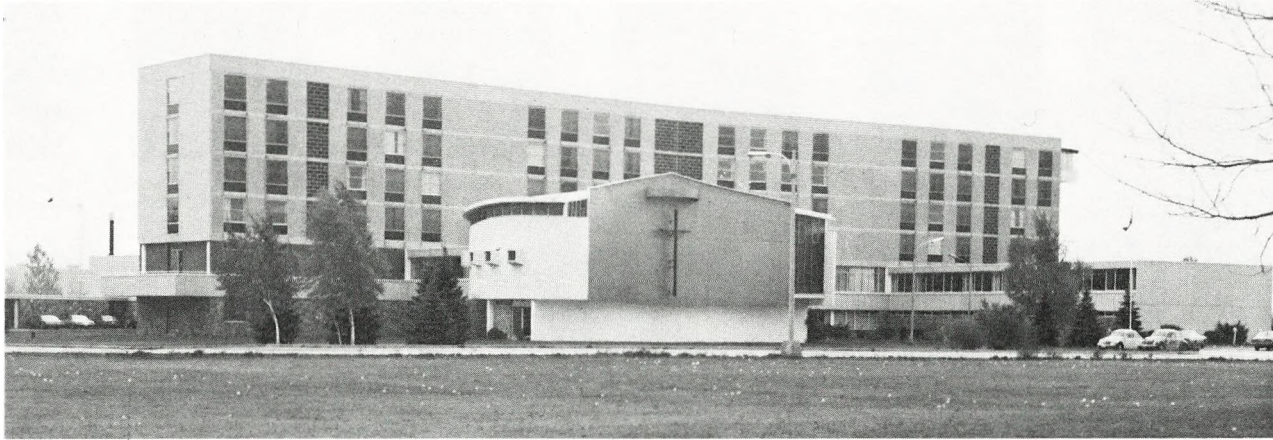
Inspired by the words of Mrs. Hector Mac-Millan, speaking to Christians three months after her husband was martyred in Zaire: "Young people, you may have to go farther than you think."

Well said!

"Whomsoever shall introduce into the mainstream of public life the principles of primitive Christianity will change the course of the world." **Benjamin Franklin**



MOVING ALONG WITH GOD!



New O.B.C./O.T.S. Building Complex

“MOVING ALONG WITH GOD”

can be a painfully slow process. But it can also be a wonderfully enriching, spiritual experience.

AND THAT IS WHAT OUR NEW CAMPUS HAS BEEN.

For nearly six years, O.B.C. has been seeking relief from the pressure of crowded classes, densely packed halls, cramped dining room and little lounge or recreational space.

It has been six years of praying, investigating, praying and seeking. “And in the fullness of time” God has answered prayer and has honoured faithful stewardship in the provision of what has been Regis College on Bayview Avenue and will soon be Ontario Bible College/Ontario Theological Seminary.

In June 1976 the campus complex will be ours, so evidently a gift of God that we can only stand and say:

“WHAT HATH GOD WROUGHT!”

These four pages give you some glimpses of the campus and the men and women who make O.B.C./O.T.S. an exceptional place of training for Christian service at home or overseas.

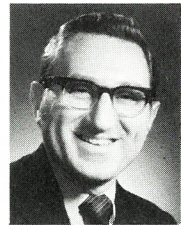


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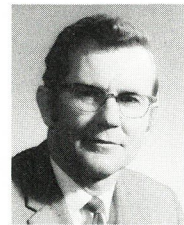


Chapel Exterior

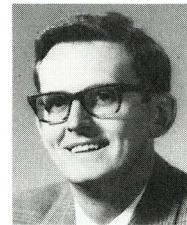
meet the faculty of ontario BIBLE college and ontario theological seminary



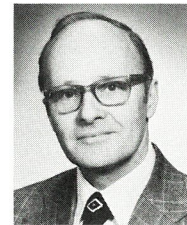
Warren Adams, M.Mus.,
Administrative Cabinet;
Chairman, Dept. of Music.



Glenn C. Taylor, B.A.,
M.Th., Administrative Cab-
inet; Dean of Students.



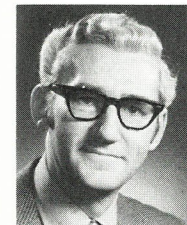
R. Roy Matheson, Th.D.,
Administrative Cabinet;
Academic Dean.



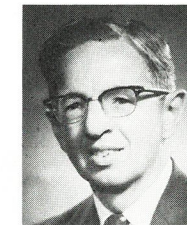
Andrew E. Davidson,
Administrative Cabinet;
Comptroller-Treasurer.



Stewart L. Boehmer, D.D.,
Chancellor.



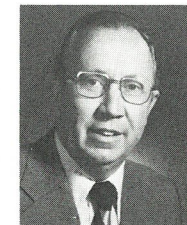
Victor Adrian, Th.D., Pres-
ident, Administrative Cab-
inet.



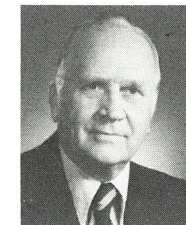
William R. Foster, Th.D.,
Executive Vice-President,
Administrative Cabinet.



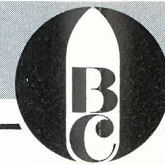
Melvin L. Steinmann, Ad-
ministrative Cabinet; Exec-
utive Director of Steward-
ship.



J. Harry Frogley, Ass't.
Director of Stewardship.



Douglas C. Percy, Ad-
ministrative Cabinet; Direc-
tor of public Relations;
Dept. of Missions.



ONTARIO BIBLE COLLEGE

is not just an institution, not just brick, mortar and curriculum.

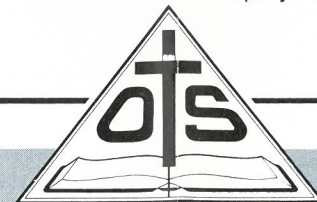
O.B.C. is a BIBLE College, with the Bible as the regulating centre of all its programme. The Bible, the Living Word of the Living God, inspired, infallible and inerrant is at the heart of all that is taught, in Missions, Pastoral Studies, Christian Education, Sacred Music—even Physical Education! The Bible is taught and lived because it is *believed*. "These are written that ye might believe . . ." (John 20:31).

O.B.C. is a BIBLE COLLEGE—where high academic standards are beautifully balanced by deep spirituality and Christian commitment.

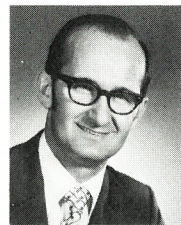
O.B.C. is PEOPLE—an Administration, Faculty, Staff and Students who must first and personally, know Jesus Christ as Saviour and be committed to His Lordship and will.

Here are the men and women whom God has called into this O.B.C. fellowship. They are not just administrators, lecturers, instructors and teachers. They are brothers and sisters in Christ. They are spiritually minded counsellors. They are good "friends" in the terms of John 15:14—"Ye are My friends (and friends of one another) if ye do whatsoever I command you."

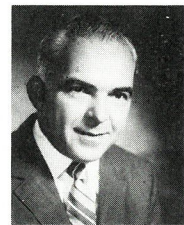
Why not join the Order of Friendship at O.B.C.? Get to know these "friends". Pray for them. And we in turn, will pray for you.



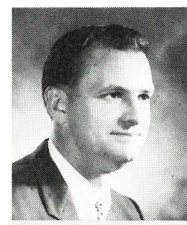
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Christian Education Dept.



David A. Bell, Th.M., Chair-
man, Christian Education
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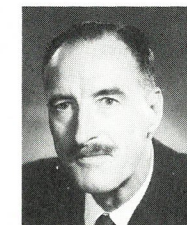
Gordon W. Dorey, B.Th.,
M.A. (on sabbatical).



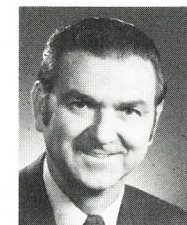
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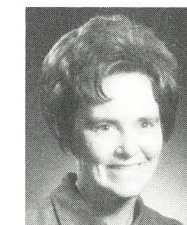
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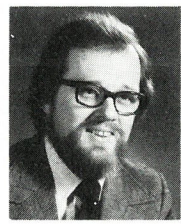
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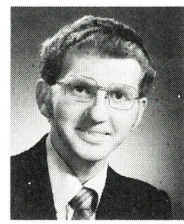
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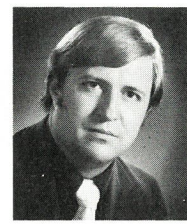
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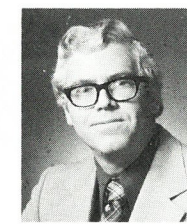
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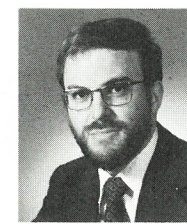
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D.R.E., Christian Educa-
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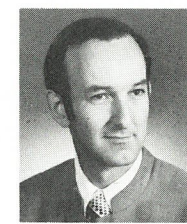
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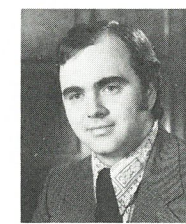
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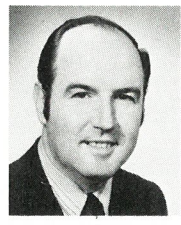
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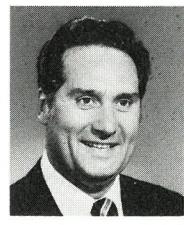
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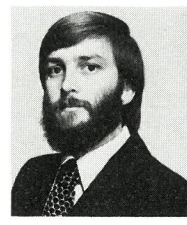
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Mariano Di Gangi, Th.M.,
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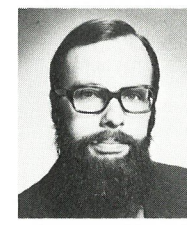
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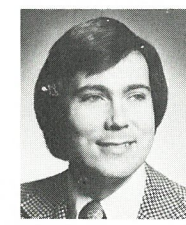
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B.Sc., Dip. of Masters, As-
sociate Faculty, Commu-
nity Life Dept.



J. Kent Mason, B.Ed.,
Mus.Bac., Sessional Lec-
turer, Dept. of Music.



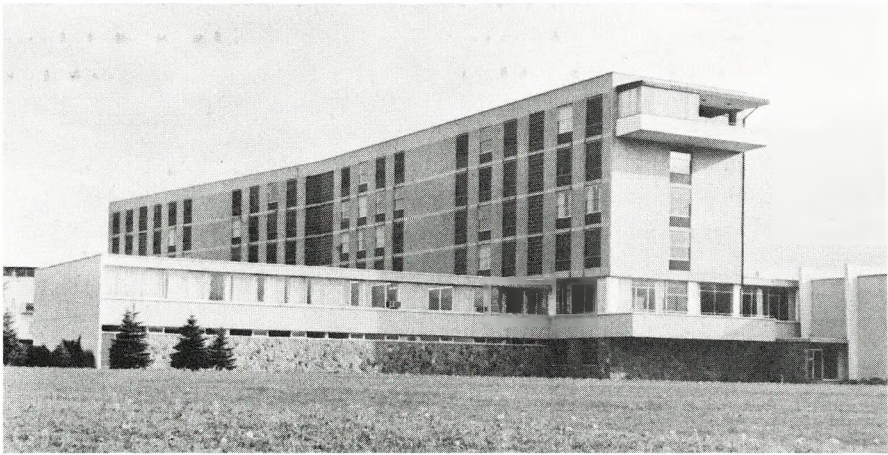
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of Pastoral Studies.



John H. Wilkinson, M.A.,
Sessional Lecturer; Chris-
tian Education Dept.



Marlene M. Williams, B.A.,
Sessional Lecturer; Dept.
of General Arts.



Building Complex, Eastern View



Main Entrance



Campaign Chairman D. V. Gonder and Long Range Planning Committee Chairman L. Millar share news and views at Annual Meeting.



Inside Entrance to McNicol Hall

WHY NOT JOIN US IN MOVING ALONG WITH GOD?

A special campaign under the leadership of Mr. D. V. Gonder is seeking to raise \$800,000 which will make the new campus completely ours.

Christian friends who believe in MOVING ALONG WITH GOD IN HIS WORK are invited to share in this challenging project.

IN ADDITION, SOME SPECIAL PROJECTS WILL PROVIDE ESSENTIAL EQUIPMENT AND SERVICES. INTERESTED? READ—PRAY—GIVE.

SPECIAL GIFT OPPORTUNITIES

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| <input type="checkbox"/> Grand Piano (Chapel) | 5,000 | <input type="checkbox"/> Reference Index Table | 500 ea. |
| <input type="checkbox"/> Card Catalogue | 3,000 | <input type="checkbox"/> Audio-Visual Housing | 500 ea. |
| <input type="checkbox"/> School Bus-Secondhand | 2,000 | <input type="checkbox"/> Typewriter Desk | 350 ea. |
| <input type="checkbox"/> Forms Collator | 1,000 | <input type="checkbox"/> Clerical Desks | 200 ea. |
| <input type="checkbox"/> Bookstore Racks | 1,000 | <input type="checkbox"/> Sloping Bays for Periodicals | 185 ea. |
| <input type="checkbox"/> Practice Pianos | 900 ea. | <input type="checkbox"/> Periodical Files | 100 ea. |
| <input type="checkbox"/> Typewriters | 750 ea. | <input type="checkbox"/> File Cabinet | 100 ea. |
| <input type="checkbox"/> Furnish Triple Residence (20 needed) | 800 ea. | <input type="checkbox"/> Record Turntables | 100 ea. |
| <input type="checkbox"/> Furnish Double Residence (120 needed) | 600 ea. | <input type="checkbox"/> Metronomes | 25.00 ea. |
| <input type="checkbox"/> Should other donors already have covered all the items checked, let us use your donation where most needed. | | | |

CONTACT: MR. D. V. GONDER
CAMPAIGN CHAIRMAN
ONTARIO BIBLE COLLEGE
16 SPADINA ROAD
TORONTO, ONT. M5R 2S8



Student Lounge



Gymnasium

ANNUAL MEETING BRINGS 362 BOOSTERS TOGETHER

When the O.B.C. Annual Meeting was held on November 6/75, the beautiful banquet hall of the Granite Club was filled to capacity. Excitement, interest and support for the new things ahead, were all intermingled with thanksgiving and praise for all that God has done and is doing.

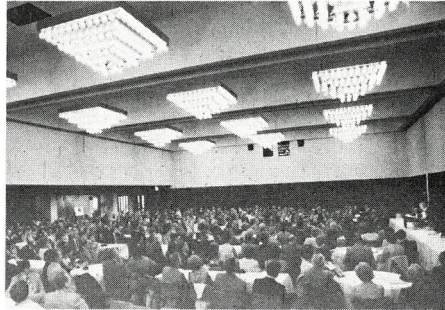
The Corporation and the Board of Governors are the administrative authority of the College. The unity in purpose and fellowship was strongly in evidence as they met with their wives, the faculty and staff on this significant occasion. Decisions made and reports given were all on a high spiritual plane.

We are grateful to God for the men and women whom He has drawn together. They also represent you, the prayer warriors and supporters of a great College.

Thank you all, and God bless you.



At O.B.C. Annual Meeting, President Adrian presents a gift of appreciation to Chairman Robert McClintock and Mrs. McClintock.



O.B.C. Board of Governors, Corporation, Faculty & Staff at the Annual Meeting in the Granite Club.



Famous Faculty Quartet singing at the Annual Meeting: David Gast, Warren Adams, Brian Roe, Michael Jordan.



Eileen Pettit, Student Council Vice-President, shares her testimony at Annual Meeting.

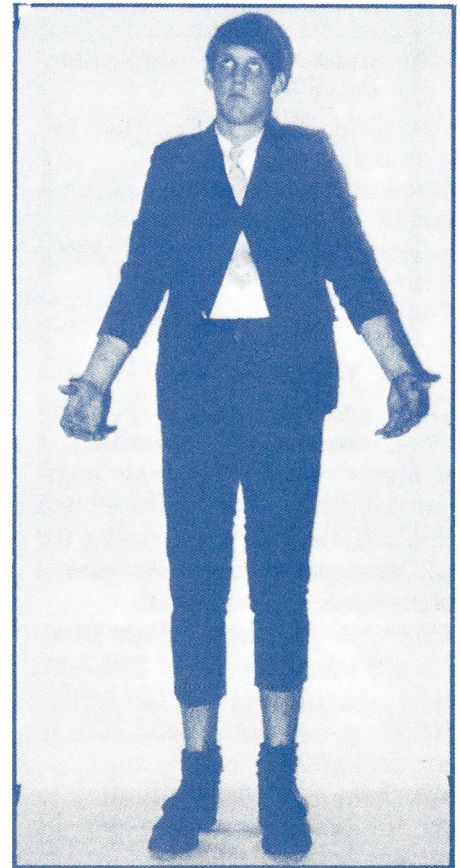


Las Newman, Student Council President, speaking at Annual Meeting.

PRAYER: NEITHER A SCHOLAR NOR A GOSSIP BE

"Vital prayer is quite different from the normal experience of so many in the church," laments Conrad C. Hoover in the *Post-American's* issue on contemplative prayer. "We seem to be caught in one of two extremes: either making our prayer life a theological process in the head, or a folksy chat over the backyard fence. But this is no dialogue with God. It is merely a projection of my own ego onto some imagined cosmic movie screen.

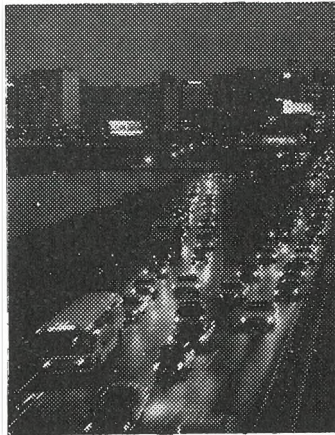
"Prayer is the acid test of personal faith. When there is no prayer there is no faith relationship. To pray is to move beyond concepts and propositions into a living relationship with Jesus Christ. But that is difficult because we are enamored with our theological distinctions and the finely tuned formulations of dogma. *Indeed, we are comfortable with a God we have been able to define and describe. He somehow seems to be under our control and we lull ourselves with the thought that he cannot get out of hand.*"



Sometimes we outgrow our facilities as well as our clothing. Our new campus will be a badly needed refitting.



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Date of Birth _____

For some time, the following imaginative letter to the Apostle Paul from a First Century Mission Board has amused and tickled the palate of the Christian community.

It is quite anonymous (fortunately!) but could well be the sentiments of some folk today who have peculiar ideas (or none at all) about missionaries.

We reproduce it here for your delectation and consideration. What, and whom, is God looking for?

“A LETTER TO THE APOSTLE PAUL”

“FAITHLESS MISSIONARY BOARD” —WORLD KNOWN—

Mr. Saul Paul, Independent Missionary
Corinth, Greece

Dear Mr. Paul:

We recently received an application from you for service under our Board.

It is our policy to be as frank and openminded as possible with all our applicants. We now have an exhaustive study of your case. To be plain, we are surprised that you have been able to pass as a bona fide missionary.

We are told that you are afflicted with severe eye trouble. This is certain to be an insuperable handicap to an effective ministry. Our Board requires 20/20 vision.

Is it true that you have a jail record? Certain dear brethren report that you did two years' time at Caesarea, and were imprisoned at Rome too. You made so much trouble for the businessmen at Ephesus that they refer to you as the "man who turned the world upside down." Sensationalism has no place in missions! We also deplore your lurid "over the wall in a basket" episode at Damascus.

We are appalled at the obvious lack of conciliatory behaviour. Diplomatic men are not stoned and dragged out of the city gate, or assaulted by furious mobs. Have you ever considered that gentler words might gain you friends? Why, we even read in one place where all men turned against you, those of like precious faith too. I am enclosing for your edification a copy of Dalius Carnegus' book entitled, "How to Win Jews and Influence Greeks."

Your ministry has been far too flighty to be successful. First Asia Minor, then Macedonia, then Greece, then Italy, and now you are talking of a wild goose chase into Spain. Have you not suspected that a nice cozy spot in some permanent location might do more good? Concentration is more important than dissipation of one's powers. You cannot win the whole world by yourself. You are just one little Paul!

In a recent sermon you said, "God forbid that I should glory in anything save the cross of Christ." It seems to us that you ought also to give some glory to our heritage, our denominational program, the unified budget, and the World Federation of Churches. And by all means don't forget the Ladies' Raid Society, the Worthless League and the Christian Endanger Society.

It's amusing to us how you say "do the work of an evangelist" when there are just a few of you romping around the countryside. Our method is to spend months in promoting evangelistic campaigns. With a full house, there's bound to be some action; your methods are too uncertain.

And who do you think you are in telling our church leaders that you long to impart some spiritual blessing to them? Are they not educated enough to warrant their own blessing? Frankly, Mr. Paul, it's a trifle too humbling to have plain ordinary men like yourself stand on the same platform with our titled professionals.

Dr. Luke reports that you are a thin little man, bald, frequently sick, and always so agitated over your little church groups that you sleep very poorly. He states that you fidget around the house praying half the night. A healthy mind and a robust body is what we expect and require.

You recently wrote to Timothy that you had "fought a good fight." Fighting is hardly a recommendation for a missionary. No fight is a good fight. Jesus came not to bring the sword, but peace. You boast too that you fought wild beasts at Ephesus. What on earth do you mean?

It hurts me to tell you this, Brother Paul, but in my 25 years' experience I have never met a man who is so opposite to the requirements of this Foreign Mission Board. If we were to accept you, we would be breaking almost every rule in modern missionary practice.

Mr. Heady High-Minded, Director
FAITHLESS MISSIONARY BOARD

P.S. Pray tell, do you think that God uses what is apparently unusable???

A COLUMN OF TRIVIA

CHRISTIANITY ON A LICENSE PLATE A MAJOR THRUST IN CALIFORNIA

LOS ANGELES (EP)—Bumper stickers bearing such messages as "Honk if you love Jesus" and "Smile, God loves you" are familiar in many areas, but now religious themes are turning up in license plates.

For example, a "JN 316" plate which New Testament devotees would recognize as John 3:16—"For God so loved the world that He gave His only Son . . ."

The Rev. Dick Mills of the Melodyland Christian Center staff in Anaheim affirms trinitarian belief with his "3N ONE".

And then there are "4 R LORD" and "4 JESUS". The first belongs to Orange County evangelist Jim Hampton. The second is that of Sister Pauline Krismanich, who works at the Immaculate Heart of Mary Retreat House in Santa Monica.

Scripture is saluted with "BIBLE" on a car owned by businessman-author George Otis, president of Bible Voice, Inc., Van Nuys, and "TORAH", owned by the Rabbi Joseph H. Wagner, rabbi emeritus of Temple Beth El.

Stanley Carpenter, a member of the Tustin Presbyterian Church, proclaims "HARK YE".

And the Rev. John Sorensen, pastor of Christ the King Lutheran Church in El Cajon, has "O MY GOD".

Note: Let's hope their driving is good. Or other drivers might be led to an unworthy exclamation too!

WHAT SAY YOU ABOUT "HOLY HARDWARE"?

The multicolour psychedelic advertisement was emblazoned across the page, "Marks of the Christian". Naturally the advertisement was for "Witness Items" such as Jesus patches, bumper stickers, jewelry, etc., better known to those in the religious selling houses as "Holy Hardware".

One man left off wearing a large metal fish around his neck (the Greek acronym "ICHTHUS"—Jesus Christ, God's Son, our Saviour—spells out "fish") when a bank manager asked him if he wore it to keep away evil spirits.

If jewellery, bumper stickers, T-shirts and Jesus patches are the "Marks of the Christian," where do we place Gal. 6:17, ". . . I bear *in my body* the marks (or the dying) of the Lord Jesus"?

What shallow, trivial concepts we have of a true, dedicated Christian life! And that goes for SMILE buttons and all the other forced frumpery that passes for Christian life and witness.

DO WORDS HAVE MEANING?

In a book called *Kerygma and Comedy in the New Testament* (quite a combination, even if those two words do have euphony), the use of words to confuse the reader and conceal the thought is evident.

In "Paul and the Comic Structure" appears this gem: "To the (possibly) tragic episodes of birth, struggle and death, comedy adds resurrection and the sense of the infinite working in man with no outward signs; therefore comedy is the only complete and fulfilled mode of action. It offers us a sense of the regain of what we had feared we had lost. The comic spirit is 'the pure sense of life' and celebration and maintaining our balance, which grows out of the elemental human rhythm of upset and recovery."

Oh me!

SOME CHRISTIANS PONDER GROWING 'ANTI-CHRISTISM'

The recent advertising of "Jesus Jeans" on two huge billboards in Manhattan has made some Christians wonder whether it's time to band together against a burgeoning "anti-Christism," much as the American Jews organized to combat anti-Semitism more than a half century ago.

The boards depict the rear of a woman in tight shorts, with the Italian caption "chi mi ama mi segua" emblazoned across her hip pockets. Then in large letters, the Italian is translated, "He who loves me follows me . . . Jesus Jeans."

"THE LORD OF THE DANCE"?

Recently our attention has been drawn to a peculiar factor in the 3 programs of (1) a Christian retreat, (2) an anniversary weekend and (3) a missionary conference with the theme: "A Sense of Mission."

In each of these, there appeared on the program an item that is being noticed and encouraged with increasing frequency. Perhaps a quotation or two will identify the items:

1. "One afternoon was spent on a session on worship through *dance*." This from a thoroughly evangelical organization.
2. "Sunday Afternoon Workshops: Worship—Celebration and Dance. New life with a rebirth for our bodies and spirits."
3. At the close of a 3-day session of sharing faith: "3 p.m.—Square dancing."

This obsession with dancing as a celebration of worship is growing in emphasis. How it can be related to worship biblically, or be conceived as anything more than

what Paul calls "carnal" or "fleshly" is hard to understand. It is questionable if anyone would be drawn closer to the Lord through any dance expression.

From the Toronto Star comes this astonishing information:

AVERAGE ONTARIAN DRINKS 300 BOTTLES OF BEER A YEAR

Some facts on drinking in Canada:

Each adult in Ontario drinks an average of 300 bottles of beer, six bottles of wine and 12 bottles of liquor every year.

Canadians rank 16th in the world for consumption of alcohol. We drink more per capita than Americans, Britons, Swedes, Japanese and Russians.

In Canada, more than 50 per cent of traffic deaths, 42 per cent of drownings in boating mishaps and 28 per cent of drownings among swimmers are linked to alcohol.

In an average year, the people of Ontario spent \$965 million on wine, beer and liquor.

The number of people under 21 brought to Addiction Research Foundation treatment and detoxification centres across Ontario has quadrupled since the drinking age was lowered from 21 to 18 in 1971.

Ed. Note: Someone is drinking *my* beer! And that of thousands of teetotalers, who like myself either believe that the Bible forbids the use of alcohol, except for medicinal purposes; or who realize that alcohol, like tobacco and the use of drugs is an abuse to the body "which is the temple of the Holy Spirit."

If there are so many of us who do not drink, imagine the quantities consumed by others to make up these frightening statistics. Great civilizations have disintegrated and fallen under lesser pressure. Where is Canada heading?

WITCHES' MEET FIZZLES AFTER CHRISTIAN STUDENTS PRAY, FAST

SALEM, Mass. (EP)—A highly publicized conference for witches, featuring the noted Salem Witch Laurie Cabot, fell short of its expectation after students at Gordon-Conwell Seminary nearby fasted and prayed for 24 hours.

"The all-night service was to feature a 3 a.m. black mass," the Rev. Wayne Morgan said, "but after several of our students went to the Armory and began witnessing to the wierd-looking people in costumes arriving for the event the program fell apart."


He said God had intervened to stop the satanic proceedings. And to make matters worse for Witch Cabot and his entourage, the \$3,500 from ticket sales were seized by court action to pay Laurie Cabot's back rent.

"God has a sense of humor," Morgan told EP News Service.

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ADDRESS

CITY STATE ZIP

IS THE TITHE TEN PERCENT?

by Matthew Francis*

"TEN-PERCENTING" has been an evangelical hallmark for ages. "Bring ye all the tithes into the storehouse . . ." (Malachi 3:10) has been the incentive for blessing, and blessing has been the joy of both the ten-percenter and his recipient.

Schools, churches, home and overseas missions are supported by the "tither". Planes are flown by him; radio and television stations are operated by him; outboard motors chug jungle waterways, and the Word is translated, manuscripted, proofed, corrected, printed, published, taught, read and preached because of his faithful one dollar in ten. Praise God for every ten-percenter. If every Christian believer gave even a tenth of his total income what a remarkable change there would be in Christian economics and in world Gospel outreach.

But there is a persistently nagging question. What is the tithe?

This is a question which has concerned many and has led to a history all its own. It is more than mere academic interest that there is an astonishing amount of literature on tithing, ranging from the Early Church Fathers to contemporary exponents: from fat volumes to paper-thin tracts. Dr. Henry Lansdell in his monumental work "The Sacred Tenth" cites no less than five hundred and ninety-two sources in his "not exhaustive" bibliography. In passing, one notes some rather telling names amongst the publishers he quotes. For example, "The Christian Giving Company, New York City, U.S.A."; "The Churchman's Tithe Club, Omaha, U.S.A."; "The Proportionate Giving Union" of Suffolk, England; and (delightful name) "The Society of the Treasury of God" formed in Toronto, Canada in 1884 and in London, England in 1885.

Lansdell's authors include such unex-

pected as Flavius Josephus, Giraldus Cambrensis—the 12th century Welsh Reformer, Prime Minister W. E. Gladstone and Cardinal Manning, besides men like Dr. A. Edersheim, Andrew Bonar, Dr. John A. Broadus, F. B. Meyer, Charles Haddon Spurgeon and others. And, if Lansdell's bibliography was not exhaustive in his publication year of 1906, today an exhaustive bibliography would be impossible to compile.

What is the sum total of all this writing on the tithe? Broadly, it ranges from Chrysostom (C344-407) who made the Jewish tithe 30%, through the Council of Seville (591) which made it a simple 10%, to Pusey and Lansdell who made it 25% and to the popular present day idea of 10%.

The question, therefore, is relevant—is the Biblical tithe so frequently and so passionately published by pulpit and press, is it 10%? The uncompromising answer is, "No!"

This may startle; it may even offend. Yet if the Word be *the* Word and if we honestly seek to follow its precepts, then, despite the above varying figures, the ten-percenter is *still* in for a mild shock. So is every Christian giver. What, then, does the Bible say?

It needs to be noted that when the Bible speaks of the tithe, the word is usually plural. (Check in any good Bible Concordance.) In the context of the oft quoted Malachi 3:10 it is significant that in one paragraph "giving" is mentioned twice: "tithes and offerings" in verse 8; "all the tithes" or "the whole tithe" or "the full tithes" (RSV) in verse 10. In both verses "tithes" is plural; so is "offerings". Herein lies our answer. Why the use of the plural?

The Old Testament speaks of three tithes. The first was the Abrahamic to Melchizedec (Genesis 14). It was the Patriarchal tithe which was later established in Leviticus 27:30-32. It covered all the land, its seed, its fruit—all was "holy unto the Lord." It was used for the maintenance of the Levites and their service in the Tabernacle (Numbers 18:21). This tithe was a clear 10% and a tenth of this tithe was given by the Levites to the Priests (Numbers 18:26-28).

The second tithe is referred to in Deuteronomy 12:11-18. To get at the monetary value of this tithe the context explains that certain festivals were to be held annually "before the Lord in the place where the Lord God shall choose." At such festivals certain people were expected to attend and this tithe was used for hospitality expenses at the feasts. There were six areas of responsibility involved; five were part of the normal expenditure of the host, including his own. The sixth, however, was the Levite's portion—the part given to God. Financially, this has been calculated at about two cents per dollar.

The third tithe is found in Deuteronomy 14:28-29. This was imposed every three years and thereby differs from the second

tithe which was claimed every year. Here again the tithe is 10% to be distributed to the poor, but, as this was a triennial tithe, its annual value was a little over three cents in the dollar. Hence, the three tithes together make a total of not ten, but fifteen cents in the dollar.

But this was not all. There were the "offerings" as well. Even as the tithes were obligatory, so were the offerings. They were totally different from the "free-will" offerings of, for example, Exodus 36 where the people brought "more than enough."

The obligatory offerings were the Firstfruits of Deuteronomy 26:2 and the Corners of Leviticus 19:9-10. The latter were the unreaped corners of the field left for the poor to garner. Together, the Firstfruits and the Corners have been estimated at two cents per dollar. Thus the total "tithes and offerings" amount to fifteen plus two, equalling seventeen cents per dollar. That is, the conscientious "tither" should give to his Lord not ten cents in the dollar, but seventeen.

The figure seventeen has its own fascination. It is almost one-sixth of a dollar. From this one could deduce that even as one day per week was the Lord's day, so one day's pay per week was the Lord's money—working, of course, on a pre-five-day-week era. The present forty hour week would make even greater demands. Indeed, some believe the obligatory "offerings" equal four cents, which would make the total nineteen cents in the dollar. So, one would not be far wrong in saying that the tithe (whether seventeen or nineteen cents per dollar) is near enough to one-fifth: this would then make it "one day's pay per week for God."

Thus far, we have kept to the Old Testament practice. Is there anything contradictory in the New?

There is no direct instruction in the New Testament regarding tithing. Because of this, some have taken refuge behind "we are not under law but under grace" to evade responsible Christian giving. But to say that the Christian is under grace and not under law is not only to misconstrue this glorious affirmation, but also to place oneself under the condemnation meted to the Pharisees wherein our Lord tacitly commended them for "these things ye ought to have done" (which included tithes and offerings) and condemned them for the things left undone (Matthew 23:23). The Pharisee in the temple declared "he paid tithes of all", and our Lord did not contradict him. Whatever else the Pharisee was, he was a man scrupulous to the last cent. Hence, being under grace adds to the Christian's responsibility.

In Hebrews chapter seven Melchizedec is a type of Christ's eternal priesthood. The writer to the Hebrews takes this very example and applies it to tithing, acknowledging the continuity of the Abrahamic (and pre-Mosaic) practice.

The Jews under Roman government were double taxed: they paid their Godward tithes as well as their Roman tribute. They rebelled. They complained to our Lord about it. His answer clearly stated their liability for both Roman and God's due (Matthew 22:16-21). The wouldbe tax evaders slunk away "marvelling".

Nevertheless, there is no direct commandment in the New Testament that the Christian should tithe. Yet, there are numerous indirect references. P. W. Thompson in "The Whole Tithe" cites thirty-eight such passages in the New Testament. They involve the believer's faith, his honour, his love to God and his gratitude to his Lord and Saviour. How can one who has been forgiven much be niggardly towards God? Mary's alabaster box of ointment condemns the majority of Christians (Luke 7).

The New Testament adds to "tithes and offerings" liberality in giving; giving in proportion to one's prosperity; a cheerful, abandoned giving. The New Testament lays down a principle which is often lost sight of: "... let (a man) labour . . . that he may have to give to him that needeth" (Ephesians 4:28). To rejoice in the unity of the faith is wonderful; to wonder in the knowledge of the Son of God is splendid; to grow unto the measure of the stature of the fulness of Christ is beyond comprehension; and the unity of the Spirit is to be glorified in because it is the foundation of all peace—and these wondrous things are in the same chapter as the principle of working in order to give.

Alas, Christians have been affected by this world's materialism. They have accepted the worldling's standard of success, and albeit unconsciously, Christians have lowered their sights in Biblical giving. So much so that the world sees little or no difference between suburban worldling and suburban Christian. This has resulted in the Christian life having no attraction, no reality, no challenge, no "punch", consequently no impact. This is the rub, and to turn Shakespeare's phrase, "the fault, dear Christian, is not in our world, but with ourselves."

By the grace of God, this chaotic, troubled world may still see the power of the Holy Spirit born revival when the believer rejects his borrowed standards and accepts, amongst other principles, the challenge of the whole tithe of 20%. Or even go further to emulate John Wesley who, when his income was £30 a year and his expenditure £28, gave £2 to Christian work. When his income increased to £60 a year he deliberately refused to "keep up with the ecclesiastical Jones's" of his day by keeping his expenditure at £28 to give to God £32. His income rose to £90 per annum; he still lived on £28 and gave £62 to the Lord's work. It is estimated that John Wesley, living frugally, giving liberally, gave over £30,000 in eighteenth century sterling.

Similarly, George Muller, in addition to his five orphanages, twenty-seven Sunday Schools, his Colportage work, his missionary society, gave of his own personal income about £81,500 to Christ's work over and beyond the 1-1/4 millions he handled otherwise. Frances Ridley Havergal reached the point in her Christian experience where she "never went into a shop to spend a shilling without asking herself whether it would be for God's glory." (q.v. *George Muller of Bristol* by Dr. A. T. Pierson, Pickering and Inglis, 1899, p. 336).

Does not this kind of attitude and this kind of giving shame the thoughtlessness of so many believers? Does it not humble the faithful ten-percenter and cause even the twenty-percenter furiously to think? And does it not indicate that we need the constant reminder of the Widow's Mite, namely, our Lord sees "how the people cast their money into the treasury"? (Mark 12:41-44).

Bunyan's Gaius picturesquely puts it:

"A man there was, some thought him mad,
The more he cast away, the more he had.

He that bestows his goods upon the poor
Shall have as much again, and ten times more."

"Give less than a tenth and be a thief according to Malachi 3:8" said another, "Give the tenth and be a Pharisee. Give more than the tenth according to your love for God."

With what result? At a minimum, doubling the income for God's work with consequent expansion in Gospelling everywhere. And, beyond that, true revival as we fulfil the conditions laid down to "prove Him now herewith". The answer to this world's economic problems and its moral mess may lie in the obedient believer's pocket.

* Rev. M. Francis, M.A., B.Litt., is acting head of Religious Education Department in Southampton Comprehensive School in England. He formerly lectured at the Bible College of South Australia.

"CANADIAN ETHICS SAG"

The prestigious United Nations Congress on Crime was meeting in Geneva. It was the fifth time that the world body had met, seeking a solution to the increasing crime and violence rate in every member country.

Except Canada.

Except Canada? The Executive Director of the Canadian Criminology & Corrections Association was one of the speakers. According to his widely publicized speech, Canada's criminal justice system is bordering on chaos, because "of an ethical vacuum" in the country.

The session probed at the Canadian conscience (almost non-existent); Canadian religion (too narrow, no morality); the Canadian society (permissive, insensitive, uninvolved); and Canadian education (where erosion of authority often starts).

As one newspaperman put it (Robert Miller in the Toronto Star), "the national shame is greed gone wild." No one cares about anyone else. "Am I my brother's (or sister's) keeper?" they seem to ask so plaintively. Then demand more for themselves.

It is a question of ethics, and once Christian ethics no longer are a concern or a directive for an individual or a nation, the sagging sets in.

Dr. J. H. Redekop, professor of Political Science at Wilfrid Laurier University goes even further. Writing in *The Guide*, Dec. 1975, he says that evangelical Christians are caught up, not in materialism alone, but in "ethical fragmentation."

Dr. Redekop points to the division in so many lives, sacred and secular, with a different set of ethical values for each.

Sunday piety is not seen in Monday's task. A teacher may hide his faith and a student blush for a Christian upbringing. A preacher can be a hypocrite and a nurse shirk her duty.

Little wonder that the ethical sag, given opportunity for five or six days out of seven, becomes more and more evident. Children see it in parents and teachers; young people see it in the church and society; adults see it in business and political life. And Canadian ethical life becomes chaos.

As Dr. Redekop says: "Maybe some of us will have to sit down and do some personal stocktaking. Let us be honest as we take inventory, remembering that the most accurate measure of our discipleship is not taken on Sunday but on Monday."

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BACCALAUREATE SERVICE

Friday, April 30, 1976

8:00 p.m.

in
WALMER ROAD BAPTIST CHURCH
Walmer Rd. at Lowther
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All Alumni and Friends are invited to this
Special Service of Devotion and Dedication.

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Saturday, May 1, 1976

7:45 p.m.

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CHILDREN OF GOD 'MIND-CONTROL' TECHNIQUES CITED BY EPISCOPALIAN

ALBANY, N.Y. (EP)—An Episcopal youth who was a member of the Children of God cult for three weeks has written an essay describing the mind-control techniques allegedly used by such groups to keep their members under control.

"The Essence of a Religious Cult," by Richard Brewster, a member of Cathedral of All Saints, was published in The Albany Churchman, periodical of the Episcopal Diocese of Albany.

Mr. Brewster declares that the Children of God, Unification Church, Hare Krishna, Divine Light Mission, and other cults have one thing in common: "They are money-making operations for the benefit of a few select leaders using mind control techniques to attract and maintain membership."

Those daring young saints . . .

ASTRONAUT POGUE LEAVES SPACE PROGRAM FOR EVANGELISM

HOUSTON, Tex. (EP)—Another veteran astronaut has saluted the flag of the Christian Church and reported for duty.

William R. Pogue has announced that, having been on the longest manned voyage in space, he wants a more challenging assignment and has turned to Christian evangelism.

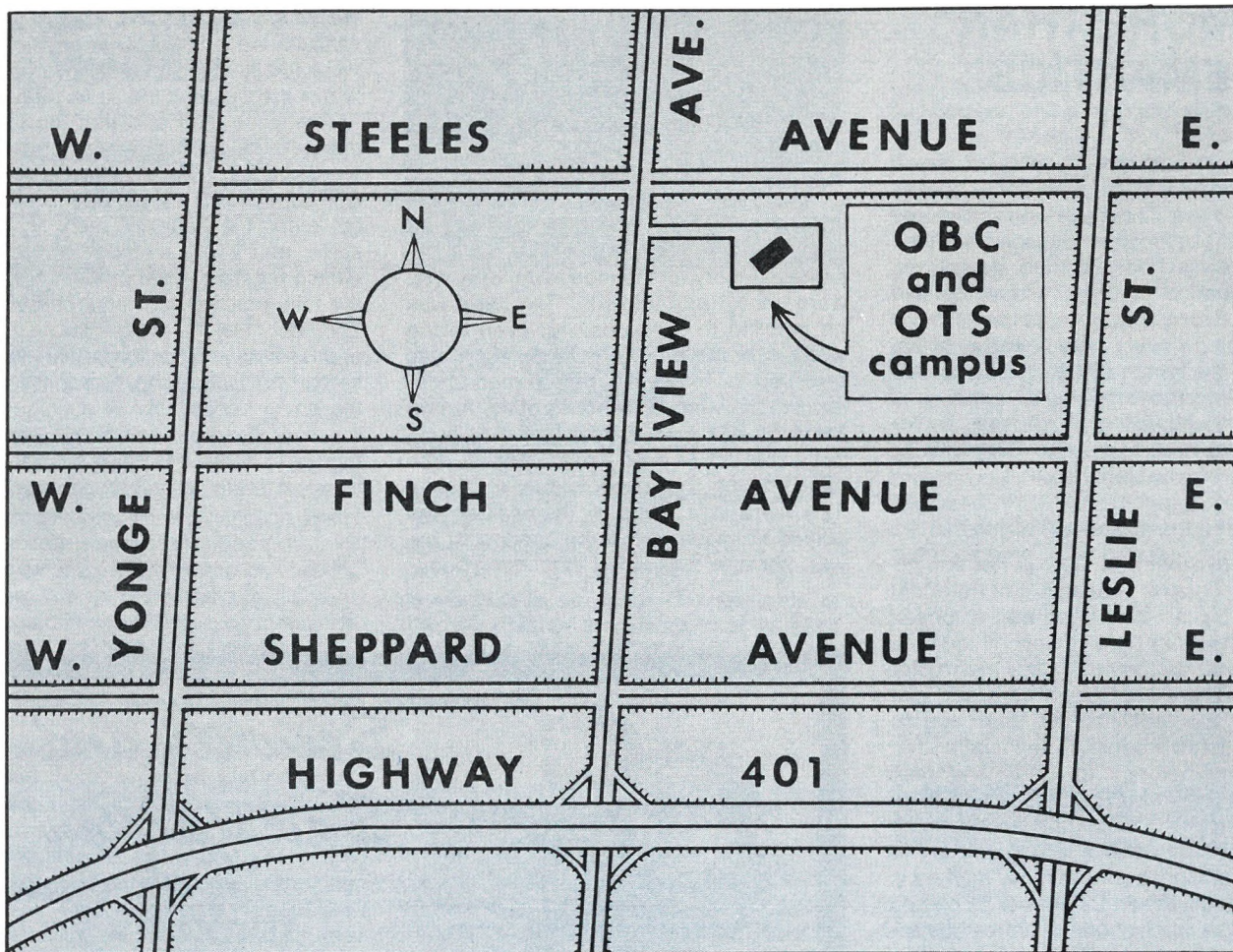
The voyage into space restored a "proper balance" to his outlook on life, Pogue told AP Religion Writer George W. Cornell. The astronaut has resigned from the space program and joined High Flight, an evangelistic organization founded in 1972 by former astronaut James B. Irwin.

Other men of science tell of similar spiritual awakenings in space. Martin Caidin, science-fiction novelist who is acquainted with many of the astronauts, told the American Baptist Magazine:

"There has been a tremendous change, very quietly, in the attitude and the lives of the men who have gone to the moon . . . where they can see the planet the way God must have seen it."

"Strange," Caidin remarked in the copyrighted story, "that only when man left his world could he see it for the first time."

Wernher von Braun, father of the U.S. rocket and space program, said science and religion are "sisters" in the effort to comprehend the truths of reality. "I just can't envision this whole universe coming into being without something like a divine will," he said in an interview for the Southern Baptist Radio and Television Commission.



Why is OBC moving?

The old home at Spadina is outgrown! At the founding in 1894, the first Campus was at 110 College Street. When this became inadequate the move was made to Spadina in 1929.

Now the Chapel is too small to meet present needs; a Church has had to be rented, as well as other outside space for classrooms, gym and dormitories.

Besides, a Theological Seminary is being added; graduate students must have study space and other facilities.

Further, the present buildings, though well maintained in good working order, are ancient (except the J. William Horsey Library) and getting more and more costly to maintain; they are altogether too expensive to rehabilitate.

Then there's so little area for extension and no recreation space, and crowded, crowded parking and...and...and...

So a newer, larger Campus has become imperative *and it has been found!*

Where is the new location?

A fine New Campus has just been purchased in Willowdale—just south of Steeles, just east of Bayview, (Present address 3425 Bayview Avenue).

It is now Regis Seminary—a Jesuit institution well built in the 1960s—on nine acres of parkland in a quiet residential setting.

It does need some alterations and adaptation but is wonderfully suited to present and long term needs.

There's room for 500 OBC students, including 300 in residence!

Room, too, for a new extension being built to house the Ontario Theological Seminary, opening in September 1976 with capacity for 100 graduate students!

Still further room for extension if and when God so leads.

MOVING DATE: JUNE 1976

“MORE THAN SEMANTICS”

There is abroad in evangelical circles a move to do away with all “artificial distinctions.” Today’s Christians are challenged to rethink their position and give up their narrow view of the Christian life with its rigid categories of black and white and right and wrong, and to embrace a more sophisticated view of the wholeness of life. Gone are the former dichotomies between the secular and the sacred, work and prayer, and service and witness. As for any special missionary call—forget it. All Christians are missionaries.

“Take the Matter of Tithing”

The above point of view is not entirely wrong. It contains an element of truth that needs to be acknowledged and emphasized. On the other hand, if pushed too far it can become dangerous. Take the matter of tithing. There are those who assert that tithing is too legalistic an approach to Christian stewardship. They claim that “everything belongs to God” and they would not think of giving Him only a tenth of their income. Such talk sounds very spiritual and certainly it is not contrary to the Word of God; but what really matters is the end result. When December 31 comes around, how much of one’s income has actually been spent on oneself and how much has been given to the work of the Lord? It is difficult to understand how \$2,000 spent on a winter vacation in Acapulco or \$50,000 spent on a beautiful yacht can be regarded as going into the Lord’s work. James, the leader of the Jerusalem church, had some harsh words for Christians who spend their money on luxury and pleasure (Ja 5:1-5). There is no suggestion that God regards such money as going into His work. It is better to settle for a “legalistic” system of tithing and see to it that God actually gets His tenth, than to make all kinds of pious protests about everything belonging to the Lord and ending up by giving Him less than He demands.

“Missionary”

The same principle applies to the use of the term *missionary*. There are those who advocate that we drop the word altogether. Others insist that it should be applied to all committed Christians. Stephen Neill has warned that if everybody is a missionary, nobody is a missionary. The Chinese have a proverb: “If two men feed a horse, it will lose weight; if two men keep a boat, it will soon leak.” What is everybody’s job is nobody’s job. If every Christian is a missionary, missionary work is bound to suffer. It is correct to say that every Christian is, or should be, a witness. It is not cor-

rect to say that every Christian is a missionary.

An illustration may help at this point. During World War II there was in this country total mobilization. No sector of the economy, private or public, was exempt from the war effort. Whether a person was driving a truck, or digging ditches, or filing vouchers, he was part of the total war effort. But none of these persons was in the same category as the men in uniform, who were known as “soldiers.” This term was not applied to everyone, not even to the workers in the munitions factories. It was reserved for the twelve million men under arms in the various branches of the Armed Services. Many of them never saw combat; some never even went overseas. The fact remains that by government statute they were in a class by themselves and played a unique role in the conduct of the war. No one suggested that “everybody”


was a soldier. Soldiers were soldiers and civilians were civilians, even though both were totally involved in the war effort and, win or lose, shared the same fate.

The same kind of distinction should be made in the spiritual warfare in which we are engaged. The total resources of the Christian church should be thrown into the battle for the souls of men on a global scale, and every member of that church should regard himself as being involved in the total mobilization required by such an operation. But not every church member is a missionary. That term should be reserved for those who, like the soldiers in the army, necessarily fill a unique role in the overall operation. In this sense it is helpful to retain the term *missionary* and to invest it with full and proper significance.

from *The Making of a Missionary*

(pages 14-16) by J. Herbert Kane,

(Baker Book House)



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DID YOU KNOW?

The top ten world religions are:

1. Roman Catholicism	552 million members
2. Hinduism	515 million members
3. Islam	513 million members
4. Protestantism	324 million members
5. Confucianism	276 million members
6. Buddhism	223 million members
7. Eastern Orthodoxy	91 million members
8. Shintoism	63 million members
9. Taoism	31 million members
10. Judaism	14 million members

Total Adherents

2.6 billion

Earth’s population is currently 3.9 billion. Atheistic Communist governments control countries with 1.3 billion. There is still a big job of Evangelism and Church Planting to do!

CHURCH GROWTH MODEL!

MILLIGAN MISSIOGRAM (Milligan College, Tennessee) carries many challenging, thought provoking (and provoking!) articles on Missions.

The following are a few extracts from one item:

"In the Streets: A Church Growth Model for Theological Education" by Prof. M. W. Smith of Pacific Christian College.

"The church that is geared toward church growth is a more fully restored church than a church preoccupied with itself. For men to gather and discuss again and again the issues and means of unity when there is a world of persons whom God loves, but who are being lost during the discussions raises serious questions as to the basis of the unity we seek.

"Churches that are preoccupied with their internal affairs are not looking to the ripened harvest fields. Education that polishes Christians to a fine gloss, but does not prepare them for active and personal soul winning is an education with a serious defect.

"It is insufficient for a college to announce in the first several pages of the catalogue that it means to serve the ultimate end of "discipling the nations" and to urge its students to get involved some way. Teachers have a way of getting so enthusiastic about their discipline and its potential contribution to the life of the student that an integration with the mutual end of all education is often assumed. A dangerously unwarranted assumption. The collegiate dean is often pre-occupied with meeting the demands of the accrediting agency, and assumes that the content of the courses will be Christian in orientation. It should not take another dozen Christian colleges becoming mere educational institutions to impress upon us the failure of that approach (Ralph D. Winter: Theological Education by Extension, p. 400).

"In Brazil, in Bolivia, in Chile, the churches that are experiencing the most rapid growth are doing so with men who have never spent a day in seminary. They are men of ability. They are trained in ministry by very successful pastors and evangelists in a disciple system. They were won to Christ in the streets, they were trained in the ministry in the streets and they serve Christ very effectively in the streets. They do not serve static churches (Covell 1971:62). Can it be that our colleges are actually educating men to minister to static churches?"

Alumni News

Compiled by: Ione Essery

ALUMNUS OF THE YEAR AWARD

ALUMNI: PLEASE NOTE AND HELP

Nominations for the Alumnus of the Year Award of 1976 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. The Alumnus of the Year must be a graduate of at least ten years. Nominations must be in by the end of APRIL. Results are kept secret until Homecoming.

I.E.

"ORIENT EXPRESSION"

That title caught my eye, and when I read further and saw the article referred to an outreach of the Medical Group Missions Program of the Christian Medical Society, I was more engrossed than ever.

Orient Expression offered to Christian medical personnel an opportunity to share their skills and their Christian love at the International Congress of Christian Physicians in Singapore; do some team medical work in Bangkok, Hong Kong, Manila and Seoul; and see how a ministry of medicine and missions really works.

Among those listed as participants were Dr. & Mrs. James Ashwin (Myrtle Foss '54-'55) and herein lies our particular Alumni emphasis.

When Myrtle Foss was a student at O.B.C. she was engaged to Dr. James Ashwin, a physiologist who had surrendered his life to Christ while working on his doctoral programme, and through the influence of I.V.C.F. had committed his life to Christ to teach in a medical school in India.

With Jim in India and Myrtle at O.B.C. and planning to join him, the College also became involved in their lives and work.

Then Dr. Ashwin got polio, and the story of God's miraculous care of him is thrilling indeed.

An antiquated iron lung was found to be defective in all its rubber parts. Brethren missionary Dr. William Virgin cemented inner tubes and tires for the life saving machine to function.

Jim recovered to live a life of wheel-chair paralysis, but in the intervening 20 years, he and Myrtle have shared a life of victory

and testimony that few Christians experience.

Dr. and Mrs. Ashwin are living in Ottawa with their adopted son Bobby. He is a physiologist and pharmacist with the Food and Drug division of the Department of Health. He also spends much time writing, painting and witnessing for the Lord. Myrtle cares for her husband and family, nurses, and now they share in this broad, missionary outreach with the Christian Medical Society.

Our alumni are in a variety of ministries and share their faith through a thousand different means. They are not all as difficult and unique as the Ashwins' experience.

The day before polio struck him, Dr. Ashwin was speaking at a staff prayer meeting in India. His text was I Peter 4:2—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you, but rejoice. . . . Yet if any man suffer as a Christian . . . let him glorify God on this behalf."

As Jim said later, "Little did I think that the fiery trial was to be mine".

Nor could he see how God was going to use that trial to enrich the lives and ministry of part of our Alumni family.

Just another account, among the thousands in our Alumni Association, that is for the glory of God—at home and overseas.

WORLD'S PEOPLE LIVING IN FREEDOM WERE REDUCED BY 40% IN '75

NEW YORK (EP)—The number of people in the world living in a democratic society reportedly dropped by 40 per cent in 1975—the sharpest dip recorded by Freedom House since it began assessing the trend 24 years ago.

Freedom House, an independent organization here devoted to the strengthening of free societies, said its 20-foot "map of freedom" has been "darkened as never before." The map depicts free nations in white, partly free in grey and the not free in black.

Led by India with 619.6 million citizens, eight nations with a combined population of 743.2 million experienced sharp declines in freedom as measured by the Freedom House ratings. Freedom expanded in only five nations in 1975, with 60 million citizens.

The 1975 Comparative Survey of Freedom lists 57 nations with 803.6 million population as Free, 84 nations with 1,435.8 million people as Partly Free, and 68 nations with 1,823.4 million people as Not Free.

This means 19.8 per cent of the world's population is now living in freedom, 35.3 per cent are partly free and 44.9 per cent are not free.

"GREAT IS THE COMPANY"

"The Lord gave the Word," says Psalm 68:11, "and great was the company of women who published it."

A great company indeed! And a blessed ministry, shared by many groups of God's people like Wycliffe Bible Translators, and women like Marion Cowan '47-'49.

News has come, via grad R. M. Arnold '34, of Winnipeg, that the New Testament in the Huixtan Tzotzil language of southern Mexico has been completed. For 17 years Miss Marion Cowan and her co-workers have laboured to produce the scriptures for this tribe of 8,000 people.

Mr. R. M. Arnold was part of a delegation from the Bethesda Church in Winnipeg, Marion's home church, to dedicate the new publication, and he wrote of the thrill of participating in the historic event, with a fellow alumnus of O.B.C.

The dedication service was six hours long, as Mexican officials and representatives of Christian organizations joined in the rejoicing.

The mayor of Huixteco told the large assembly: "The Word of God cannot be played with or rejected, or chosen for a while and then cast off. Once and for all we respond to God's Word, once and for all we start believing it and go on believing it for the rest of our lives."

The Huixteco volume is the 32nd in Mexico completed by Wycliffe linguists and published. There are over 106 language groups in the country, and Wycliffe works in them and in 625 other minority language groups in 29 countries of the world.

"Great is the company of women. . . ." and O.B.C. is grateful for the privilege of training many, like Marion Cowan (sister of W.B.T. President George Cowan) who are busy publishing the Word.

May their tribe increase!

ON THE HOME FRONT

□ MISS MURIEL BAMFORD '45 home from India is now serving at Wrinch Memorial Hospital, Hazelton, B.C.

□ REV. LAURIE BARBER, B.Th. '70, was ordained in Uxbridge Baptist Church on October 21, 1975.

□ MISS FREDIA BLAIR '35 (S.I.M.) has been appointed to head up the new S.I.M. Stewardship office based at the Canadian Headquarters in Scarborough, Ont.

□ REV. & MRS. PAUL BURNS '46 commenced their ministry at First Baptist Church in Strathroy, Ont. on January 1.

□ MR. CRAIG COOK '59 has been appointed Executive Director of W.R.M.F. with headquarters in Miami, Florida.

□ REV. RONALD HARMER '37 was inducted into the ministry of First Baptist Church in Welland, Ont. on October 16, 1975.

□ MR. & MRS. JOHN IBBOTSON, B.R.E. '70, (WENDY CARTER, B.R.E. '70,) in Calgary, Alta. serving as Western Representative with A.E.F.

□ MR. GERALD JACKSON, B.Th. '60, received the M.S.Ed. degree from Niagara University, Niagara Falls, N.Y. in May, 1975.

□ REV. JACK PHILLIPS '53 (S.I.M.) has recently been appointed Assistant to Acting Canadian Director Dr. Howard Dowdell.

□ REV. & MRS. VICTOR RAISON '40-'42 (EVELYN PIELOW '41) commenced their ministry at Albion Gardens Presbyterian Church, Rexdale, Ont. in May, 1975.

□ REV. JOHN ROBERTS '49 commenced his ministry at Faith Baptist Church, Oakville, Ont. in December, 1975.

□ MR. & MRS. STEVEN SEITLER (MARJORIE BAZETT-JONES '71) commenced their ministry at the Kenora Bible Church, Kenora, Ont. on January 11.

□ MR. BILL SMITH, B.R.E. '72, graduated with the B.A. in Religious Studies from the University of Windsor in August, 1975.

□ MR. TOM TOWNSEND, B.R.E. '72, is pastoring Ridgetown Thamesville Baptist Churches, Ridgetown, Ont.

□ MR. & MRS. BOB WILLIAMSON '60-'61 began their ministry as Director of The Friendly Home in Montreal, Que. in October, 1975.

□ REV. JAMES WILSON, B.R.E. '72 was appointed General Director of The Yonge St. Mission, Toronto. He commenced his ministry on January 12.

□ REV. ROBERT COTTRILL, B.R.E. '69, was ordained at Coe Hill Gospel Church (A.G.C.), Coe Hill, Ont. on January 13.

ON FURLOUGH

□ MR. & MRS. EARL ELLIOTT, B.R.E. '72, (JANET FRYAR, B.R.E. '71) from Nigeria, W. Africa (S.I.M.) in February.

□ MISS ELAINE ESSER, B.R.E. '70, (O.M.F.) from Thailand in January.

□ MR. & MRS. IVAN LEE '55 (J.E.M.) from Japan in December, 1975.

□ MR. & MRS. TERRY REGNAULT '69-'70 (ELAINE '69-'70) from the Chad in February (TEAM).

□ MR. & MRS. JIM MASON '56 from Nigeria, W. Africa (S.I.M.) in March.

□ MISS GLORIA AMRITT '60 (L.A.M.) from Colombia, S.A. in January on a mini furlough.

TO THE FIELD

□ MISS GRACE BIRNIE, B.R.E. '70, (S.I.M.) returned to Dahomey, W. Africa on January 7 following a mini furlough in Hamilton, Ont.

□ MISS SHEILA BRECKMAN '56-'57 (TEAM) to the Chad, Africa in November, 1975.

□ MISS PAT BURN, B.R.E. '69, (S.I.M.)

returned to Niamey, Niger Republic on January 7.

□ REV. PAUL CHAO, B.R.E. '73, was ordained on November 9, 1975 as pastor of the Evangelical Chinese Church in Paris, France.

□ MISS JOAN DELGATY '72-'73 (W.B.T.) to Costa Rica, C.A. for 8 months Spanish language study in January.

□ MR. & MRS. GLEN HENDERSON '70-'71 (MAYBETH TYLER '70-'71) returned to Lusaka, Zambia (A.E.F.) in January. He has been appointed Administrative Secretary with the Evangelical Church in Zambia.

□ REV. SAM KASONSO, B.Th. '66, (A.E.F.) was appointed General Secretary of the Evangelical Church of Zambia as of January 1.

□ MISS MILDRED LAW '49 (C.B.O.M.B.) to Tuni, India in September, 1975.

□ MISS KATHARINE PROWSE '53 (S.I.M.) to Jos, Nigeria in December following a 3 month mini furlough in Ontario.

□ MISS JANETTA SMALL '55 (S.I.M.) to Jos Nigeria, W. Africa on January 6.

□ MISS HELEN TRIP, B.Th. '60, (W.E.F.) to Heerlen, Holland following a 3 month furlough in Canada.

□ MR. & MRS. CHARLES ZABRISKIE (IRENE WATKINS '26) to Niger Republic (S.I.M.) on January 29 for a short term project at the Galmi hospital station.

MARRIAGES

□ MISS PHYLLIS BRUNTON, B.R.E. '70, to MR. SIGFRIDO ORTIZ in La Paz, Bolivia, S.A. on September 13, 1975.

□ MISS JANICE CRESSMAN, B.R.E. '75, to MR. RICHARD CURRIE on June 21, 1975 at Grandview Baptist Church, Kitchener, Ont. REV. STANLEY WALKER '57 officiated.

□ MISS LESLIE GARROD, B.R.E. '75, to MR. DELBERT CRESSMAN on September 20, 1975 in Faith Baptist Church, St. Thomas, Ont. MRS. GREG YOUNG (LOIS GARROD '72) was Matron of Honour. The Bridesmaids were MISS SHIRLEY UNGER, B.R.E. '75, and MISS MARION VANDENAKKER, B.R.E. '75. MISS BETTY PLAXTON '76 was Organist and MISS EDITH NORMAN '76 was the Soloist.

□ MR. BILL LENNY, B.R.E. '74, to MISS LYNDA ARMSTRONG at Hilltop Chapel, Weston, Ont. on October 18, 1975. MR. MARK FROGLEY '76 and MR. PAUL ALLAN '77 were ushers. Mr. Lenny is working with Youth for Christ in Calgary, Alta.

□ MISS CAROLYN OADES, B.R.E. '70, to MR. JOE JESPERSON on December 29, 1975 in Emmanuel Baptist Church, Barrie, Ont.

□ MISS JANICE RATCLIFF '71 to MR. JOHN CROSS in Second Markham Baptist Church, Stouffville, Ont. on October 4, 1975.

BIRTHS

- To REV. & MRS. LAURIE BARBER, B.Th. '70, (JANE BROCK, B.R.E. '70) a daughter, Rebekah Jane, on December 3, 1975 in Uxbridge, Ont.
- To MR. & MRS. WM. BUIKEMA, B.R.E. '69 (MERILYN '67) a son, Casey William, on October 19, 1975 in St. Thomas, Ont.
- To MR. & MRS. GILBERT DICKINSON, B.Th. '73, (MARILYN BRYANT, B.S.M. '74) a daughter, Kimberly Joy, on November 26, 1975 in Brantford, Ont.
- To MR. & MRS. DAVID GRANT (DONNA DEVLIN '72) a son, John Alexander, on October 23, 1975 in Milton, Ont.
- To MR. & MRS. RICK GRAY (MARILYN KING '69-'71) a son, Paul Adam, on January 3 in Lakefield, Ont.
- To MR. & MRS. CAM HARRISON (KAREN LEAKER '70) a son, Cavan David, on October 21, 1975 in Hamilton, Ont.
- To MR. & MRS. GLEN HENDERSON '70-'71 (MAYBETH TYLER '70-'71) a daughter, Elizabeth Lynn, on November 24, 1975 in Toronto, Ont.
- To MR. & MRS. TIM KAYE, B.R.E. '74, a son, Andrew Mark, on November 22, 1975 in Toronto, Ont.
- To REV. & MRS. TIM MEDHURST, B.R.E. '72, (LYNDA '70) a son, Andrew Calvin Timothy, on November 20, 1975 in Hamilton, Ont.
- To REV. & MRS. WINSTON NEWMAN, B.Th. '64, (KATHRYN DUNCANSON '65) a son, Jonathan Edward Calvin, on September 28, 1975 in Uxbridge, Ont.
- To MR. & MRS. R. WILLIAM SMITH, B.R.E. '72, (CHRISTINE ROSE '71-'72) a daughter, Jessica Rose, on November 23, 1975 in Sarnia, Ont.
- To REV. & MRS. KENNETH SQUIRRELL, B.R.E. '74, (SHIRLEY HICKSON '73-'74) a daughter, Amy Christine, on October 27, 1975 in Kitchener, Ont.
- To MR. & MRS. DOUGLAS STOUTE, B.Th. '71, (RUTH PETERSON '69-'70) a daughter, Sarah Johanna, on November 27, 1975 in Cambridge, England.
- To MR. & MRS. DAVID WINSOR (DORIS BOETTGER '67-'68) a daughter, Sumera Celeste, on December 3, 1975 in Grimsby, Ont.

DEATHS

- MRS. A. E. BEARD (JANE POWELL '19) in Whangarei, N.Z. on August 16, 1975.
- MRS. WILLIAM BOMMER (LEXIE WEBSTER '34) in Newmarket, Ont. on September 8, 1975.
- MISS MIRANDA BROWN '29 in Kitchener, Ont. on December 10, 1975.
- The REV. WILLIAM McLEAN, M.B.E. '24 in Ottawa, Ont. on October 17, 1975.
- MR. SAMUEL SHEPHERD '26 in Cambridge, Ont. on November 29, 1975.
- MISS LUELLE McCALPIN '20 in Toronto on January 20.

BOOKS

WANTED:

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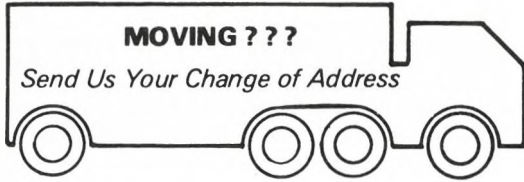
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