

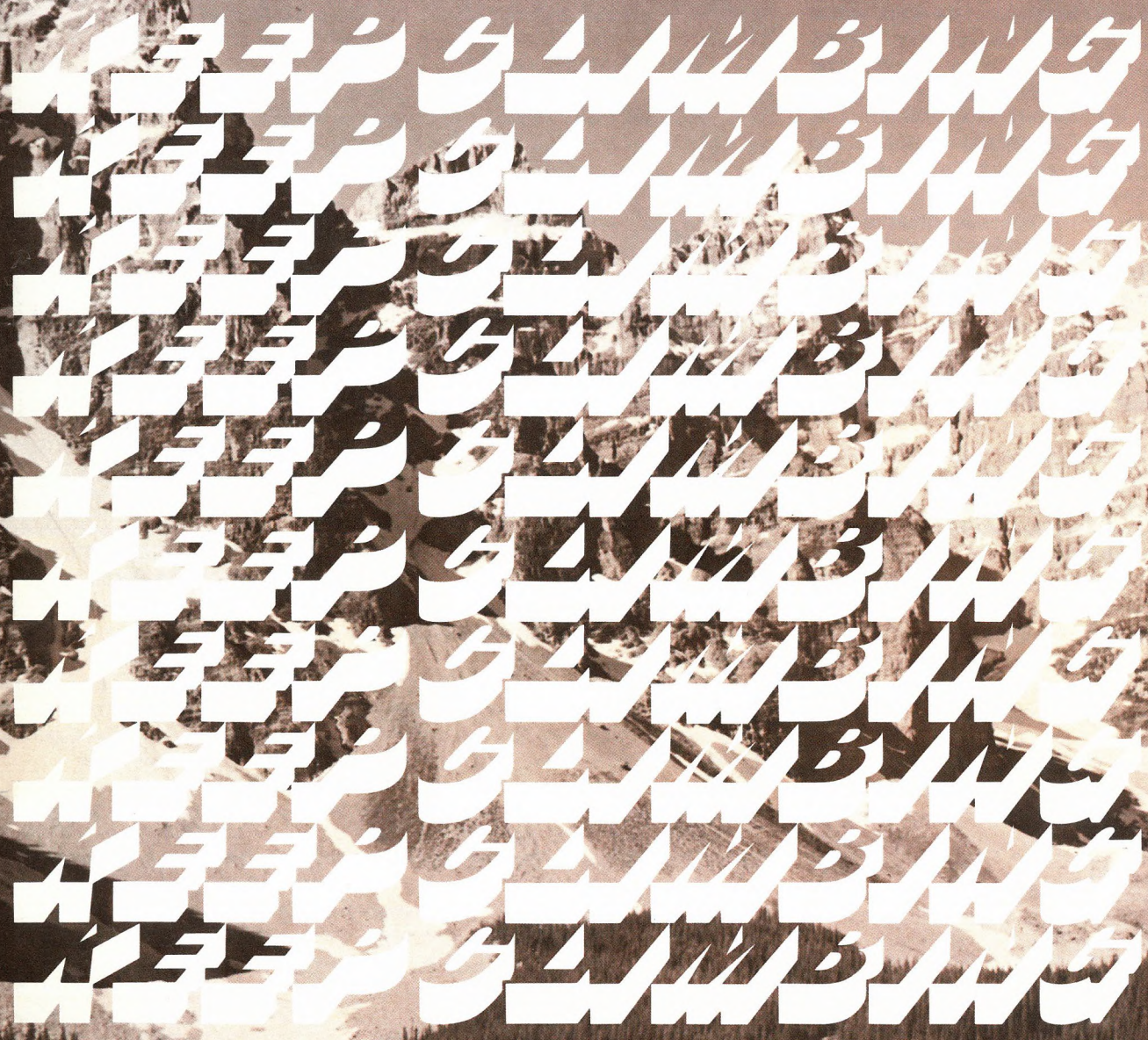
Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Evangelical Recorder (Ontario Bible College), 81, no. 3 (September 1975)

ARCHIVES - OBC/OTS
787-014
PC-REC-7

Evangelical Vol. 82 No. 3 September 1976 Ontario Bible College

RECORDER



EDITORIAL

THE INEVITABILITY OF GOOD WORKS

"An old question that pops up in Bible Classes with regularity is: 'Did the Apostle Paul know he was writing Scripture when he wrote all those letters!'

"That's a significant question, not because the answer is hard (Paul at least knew that what he wrote had authority), but because most of the characters of the Bible did not see the enormous contribution they were making to God's purposes on earth. And they are like us."

Thus Stephen Broad, Executive Editor of Eternity magazine began an editorial some time ago, under the same title as found here.

Mr. Broad speaks clearly. Too many of us work by impulse, are governed by circumstances, and blanket everything (from missionary service to divorce!) as the will of God.

The editorial said that "most of us think our contribution to both the church and the world is a matter of . . . enough education, charm, sincerity, a few lucky breaks" and "you're all set to win friends and influence people for God."

Where do the sovereignty, justice and purpose of God lie? God has a plan for us, set "before the foundation of the world." This is not happenstance or a "lucky break." God is determined to accomplish certain things through us and circumstances are incidental.

Even ambition can be used or not used as God wills. There are many musicians or artists to whom their skill is an avocation while they serve God in other fields.

As Mr. Broad says: "We are all actors who haven't seen all the script. We don't even know who has the lead parts." God often takes a minor role and makes it a major one. He reveals a step, gives a line, opens an opportunity. And the faithful Christian follows through.

The editorial closes with this perceptive insight: "If this attitude is Biblical, and Ephesians 2:10 speaks of

good works that God has determined to produce through us, it should relieve much of our frustration. God is guaranteeing our contribution to the Body of Christ, and there may be many ways for the circumstances to fall out to produce that contribution.

"And that leads me to call this doctrine (all doctrines need names) 'the inevitability of good works'."

Thanks, Stephen Broad.

THE OLD BOOK REMAINS

EATON'S Catalogue is now a collector's item. For many a year the nostalgia of its Spring Issue gripped many a Canadian, particularly in the rural parts of the provinces.

There was a time when it was the only contact with the outside world; when children learned to read from its beautifully illustrated pages, and when everyone and everything, from humans to horses, could be fully equipped.

It was a winter's fun to cut out dolls or dream of bright sleds as found in its hundreds of pages. And when finally a new catalogue arrived, the old one would hang on a hook for a final, inglorious, but practical use.

Farewell, Eaton's Catalogue. You have gone, though not been forgotten. But the old Book remains.

The parlour table held many treasures in those far off "parlour days". The family pictures, the formal tinctypes, the nick-nacks that became familiar and treasured, the Eaton's Catalogue and the Family Bible.

The parlour with its pictures and nick-nacks is gone. The catalogue is gone. The Bible remains.

The grand old Book, an eternal verity in the midst of change and decay. The one sure "stability for thy times" in a world of fluctuation, insecurity and uncertainty.

"Heaven and earth may pass away, but My Words shall never pass away," said our Lord Jesus Christ. "Forever, they are settled . . ."

Isn't it a comfort to know that His Word abides forever? That we can "search the Scriptures, for in them we have eternal life"? Yes—like an eternal Rock of Gibraltar, the Rock of Sacred Scripture stands. And stands. And stands.

And you can depend on that.

Vol. 82, Number 3, September 1976, Published Quarterly by Ontario Bible College, 3425 Bayview Ave., Willowdale, Ont. M2M 4B3.

Authorized as second class mail, by the Post Office Department, Ottawa. Registration No. 0140, place of distribution—Oshawa, Ont.

This issue of the Recorder, 15,000 copies.

MEMBER
EVANGELICAL PRESS ASSOCIATION

Editor: Douglas C. Percy
Ass't: Marlene Williams

ONTARIO BIBLE COLLEGE

Chairman of the Board: Mr. R. McClintock
Chancellor: Dr. S. L. Boehmer
President: Dr. V. Adrian
Executive Vice-President: Dr. W. R. Foster
Executive Director of Stewardship:
Mr. J. H. Frogley
Comptroller: Mr. A. E. Davidson

CAMPUS CALENDAR

Ontario Bible College

- | | |
|------------|--|
| Sept. 7 | Arrival of New Students |
| Sept. 8-10 | New Student Orientation and Registration |
| Sept. 10 | Registration of Upperclassmen |
| Sept. 13 | Beginning of Classes |
| Sept. 15 | Convocation |
| Sept. 18 | Student-Faculty Retreat |
| Sept. 26 | Dedication of New Campus, 3:00 p.m. |
| Sept. 28- | Spiritual Life Conference |
| Oct. 1 | Speaker: Dr. Alan Redpath |
| Oct. 16 | Alumni Homecoming |
| Oct. 23 | Parents' Day |
| Oct. 27 | Prayer Day |
| Nov. 28 | Christmas Musicale—Kitchener |
| Dec. 3 | Christmas Musicale—Hamilton |
| Dec. 4 | Christmas Musicale—Toronto |
| Dec. 5 | Christmas Musicale—London |
| Dec. 17 | Beginning of Christmas Recess |

Ontario Theological Seminary

- | | |
|------------|---|
| Sept. 9-10 | Registration of New Students |
| Sept. 13 | Fall Semester Classes Begin
Registration for Monday Seminars |
| Sept. 15 | Convocation |
| Sept. 18 | Student-Faculty Retreat |
| Oct. 27 | Prayer Day |



Leighton Ford is an associate evangelist with the Billy Graham Evangelistic Association.

KEEP CLIMBING

by Leighton Ford

Not long ago an old lady died in a nursing home. She lay in a casket with a clean white dress on, her hair done up beautifully and flowers by her side. Someone said that never, in the three years they had known her in the nursing home, had they seen her in a clean dress or with her hair done or a single flower by the bed. And she asked, what kind of a culture is it in which we treat the living like the dead and the dead like the living?

The cult of youth has been on the rise for many years. We are told to think young, dress young, look young. Yet in catering to youth, we have too often overlooked the 10% of our population which is over 65.

A new social disease has arisen—"Gerontophobia"—the fear of growing old. A recent poll of young people showed that 25% would rather die than grow old.

A Christian exchange student from Africa, to America, had this to say: "I

never heard anyone say he wanted to be old, and kids seem to see the old as a burden. I never heard much about the old on TV or in the magazines. In Africa, it's the opposite. There our old people are loved and respected . . . we give them gifts of money and clothing and cherish their wisdom. Why is it," he asks, "that a society which did not have the Bible a century ago, knows how to love and honor old age more than a society based on Christian traditions?"

Even a superficial reading of the Bible, will show us that God has a special care for the aging. "Honor your parents," the ten commandments tell us. In Leviticus, we are commanded to "Rise up before the hoary head, and honor the face of an old man" (Lev. 19:32). According to the proverbs, "A hoary head is a crown of glory" (Prov. 16:31). And in Isaiah we have one of the most beautiful promises of scripture: "Even to your old age," says the Lord, "I am He, and to gray hairs I will carry you" (Isa. 46:4).

Not only does God have a special love for the older person, but he expects us to show our practical concern! "Religion that is pure and undefiled before God and the Father," according to the book of James, is "to visit orphans and **widows** in their affliction, and to keep oneself unstained from the world" (James 1:17). I believe God is pleased with a society and a church that shows genuine compassion to its older members!

Senior citizens also have much to give and should not only be on the receiving end! An elderly minister said to me not long ago, "We don't always want to have things done for us. We have something to give, too."

To you who are older, I say that not only does God have a special love for you, He also expects a lot from you! He wants you to keep growing all your life.

One of the great examples of this in the Bible is Caleb. While he is not one of the most famous Old Testament characters, Caleb shows that the greatest achievements may take place in old age.

Actually, Caleb is a remarkable example of faith in all stages of life. As a young man, he was chosen to be one of the 12 spies, sent to spy out the land of Canaan for the people of Israel. According to Numbers chapter 13, Caleb's faith gave him unusual courage. When they came back from spying they said, "The people are strong and the cities are fortified." Caleb, however, said, "Let us go up at once and occupy it; for we are well able to overcome it." Faith gave Caleb courage to stand alone against the crowd.

During those middle years of his life, Caleb's faith gave him patience, as earlier it gave him courage. Never a word do we hear of griping or complaining. Middle age for many people can be a time of unrelenting pressure,

of unfulfilled dreams, which brings frustration and breeds cynicism. But not so with Caleb. He learned to "walk without fainting."

The next glimpse we get of Caleb is in Joshua chapter 14, when the children of Israel have crossed into the land. Caleb is eighty-five years old, but he is not content with retirement! He comes to Joshua and says, "The Lord has kept me alive these forty-five years . . . I am still as strong as I was in the day that Moses sent me; my strength now is, as my strength was then, for war . . . so now . . . give me this mountain!"

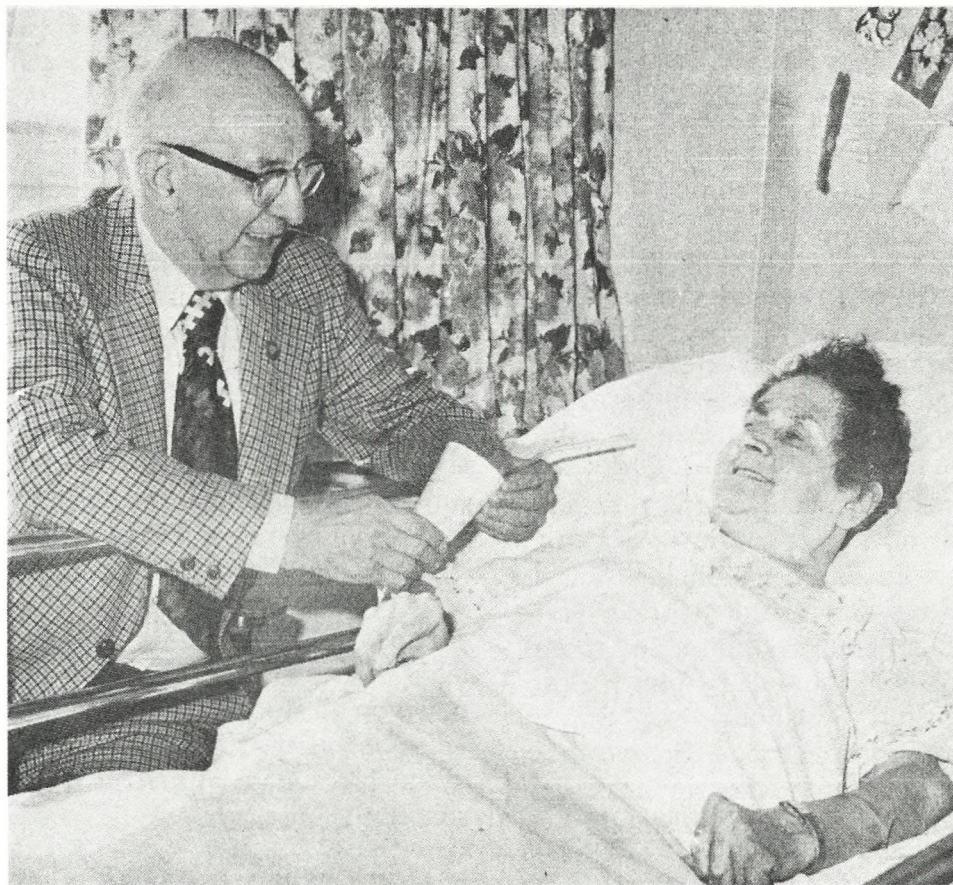
What mountain? Why, the mountain where the giants lived! Eight-five but his body was strong . . . his spirit even stronger . . . and his faith stronger still! The records show that while many of the young men failed to drive out the enemy, "Caleb drove out from (the hill country) the three sons of Anak" (Joshua 15:14). He sent the giants running, and then perhaps finally, his work done, Caleb cleared off a place with a view on the mountain, a view, where in the evening he could sit and look at the land, and praise God for all He had done.

Oh that God would give us more Calebs, men and women who would keep climbing in faith and never stop growing.

"Give me this mountain," said Caleb. What mountain is God calling you to climb?

Caleb's secret is found in five simple words: "he wholly followed the Lord." Are there mountains in your life that you have not climbed? Giants which have never been dislodged? Sins which have not been driven out? Perhaps you're over 65 but you have never accepted Jesus as your Lord and Savior, or has it been years since you talked with God? It's not too late. We've seen thousands of gray-haired men and women come to Christ in our Crusades. Ethel Waters, almost 80, sang in the Seattle Crusade. She says, "late in my life, I bared myself to Him. He crumbled me and put me back together—His way—the way I was meant to be in the first place."

If you have never received Christ, turn to Him now in repentance from sin and in faith in Christ's atoning death for you. And you can be born again. Then say, as Caleb said, "Lord, give me this mountain," and let the rest of your life be the best of your life—with God. Keep climbing!



MR. ALFRED H. ROSE VISITS HIS WIFE

WORK IS REWARDING FOR VOLUNTEER

"Especially for Seniors" is a quarterly paper put out by Ontario Advisory Council on Senior Citizens, 3rd Floor, 801 Bay St., Toronto, M5S 1Z1. They gave us permission to reproduce this story and we are glad to. The Roses (lovely name) are good friends of O.B.C. What are you doing for the elderly? Write for a copy of this fine paper and get busy. (Ed.)

"Don't make it sound like a eulogy—eulogies belong at funerals and on tombstones. Working here is an important part of me. It would be wrong not to take part. I am thankful for my good health and it is a way of paying back."

That statement is from 79-year-old Alfred H. Rose, who goes to Riverdale Hospital in Toronto every day of the week to work as a volunteer. He is a member of the auxiliary and feels that many older citizens would be much happier if they were doing something to help.

Mr. Rose's services to Riverdale began in 1964, when his wife, badly crippled by arthritis, was admitted. She has been there ever since, and many patients have been there longer than she.

Friends of his wife began asking him to do small things they were unable to do themselves, and from then on his involvement just snowballed. He shops for them, does their banking, pays their bills, escorts them when they are taken to concerts and ice carnivals, looks for rooms for those about to be discharged, helps out in the snack bar, and generally makes himself available for anything within his physical capacity, which is formidable for a man nearly 80.

He arrives at the hospital around 10 in the morning and leaves at 8:30 when the patients are being settled down for the night.

"I'm putting in a much longer day than when I was working for a living," he said, "and I enjoy every minute of

it." He was born in London, England, and had completed his Standard Seven (equivalent of grade eight) when his family moved to Trenton, Ont. in 1909. He wanted to go to work and started in a pants factory where he stayed for five years and earned \$3 a week.

He moved to Toronto in February of 1914 and worked for Dunlop Tire until August of 1915 when he joined the 95th Battalion. He was drafted to the Third Battalion, Toronto Regiment. He was wounded at Vimy Ridge but was back up the line very soon. Later he was transferred to Brigade Headquarters as a runner and after the war was in the Army of Occupation in Germany until January of 1919. On returning to Canada he went back to Dunlop Tire.

While his sister was a patient in St. Michael's Hospital, his mother noticed that her roommate, a Gladys Fordham, had no visitors. She was an orphan, also from England, so the late Mrs. Rose took her under her wing. Mr. Rose met her in April, and married her in September, 57 years ago. They have three sons, eight grandchildren and two great-grandchildren.

In 1929 he joined the TTC and because of the depression was the last man hired until World War II ended. He drove a Queen Street car for more than 25 years.

In 1951 Mrs. Rose's arthritic condition had worsened so that it was necessary for her to be in a wheel chair. He felt he needed a more flexible schedule so he could spend more time with his wife, so Mr. Rose left the TTC and sold real estate for some years.

When Mrs. Rose's condition reached the point that she could no longer be looked after adequately at home, she was admitted to Riverdale. That is when Mr. Rose saw how much could be done to make things easier for the patients.

"Volunteers are hands and feet for people around here," he said. "Other healthy seniors could do the same kind of thing."

A modest man, Mr. Rose consented to an interview only because he thought it would inspire other seniors, particularly men, to get involved in volunteer work in their own communities.

"They are needed, and it would give them great satisfaction," he said.

Deeply religious, he was for 10 years superintendent of the Sunday School at Calvary Associated Gospel Church.

Every Sunday this church broadcasts the morning service, so instead of going to the church, he visits his wife and they listen to the service on radio together.

To explain his commitment he refers to the Bible, the Gospel according to St. Matthew, chapter 25, "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in . . . Verily I say unto you, inasmuch as you have done it unto the least of these my brethren, ye have done it unto me."

THE OLD HAVE LITTLE TO SING ABOUT

W. B. YEATS was a poet of insight who saw his generation as typical of all generations, today's included:

"An aged man is but a paltry thing.
A tattered coat upon a stick, unless
Soul clap its hands and sing, and
louder sing

For every tatter in its mortal dress."

The elderly (or senior citizens) have little to sing about today. The family has forgotten to care for the elderly; homes are too small to accommodate another one or two who may require attention; Senior Citizens' Homes usually violate the three major values in life: privacy, intimacy and spiritual help.

If it is hard to relate and to live with just anyone when youth and escape are available, imagine what it is like to make "adjustments" when you are too old to make adjustments.

Sporadic and seasonal charity is not enough. "Our Young People will have a special Robbie Burns Night at Pleasantview Manor. Bring treats for the elderly" is a typical church notice.

Why not bring the residents of Pleasantview Manor **outside their shell** by taking them someplace? Even to church.

Age does not create another species. Sub-humans or abnormal beings. They do have problems of strength, memory and tenacity. But many problems are inflicted by isolation, coldness, lack of privacy and removal from family and familiar situations.

Some churches have helped the situation and seek to provide the ingredients for a happy and productive old age. But they are few, expensive and far between. Christian leaders should bend their energies towards a crisis situation in the Body of Christ. They

could give the elderly something to sing about.

"I AM INVOLVED"

"No man is an island
entire of itself;
every man is a piece of a continent,
a part of the main. If a clod be washed
away by the sea, Europe is the less . . .

Any man's death diminishes me,
because I am involved in mankind;
and therefore never send to know
for whom the bell tolls;
it tolls for thee!"

—John Donne

DON'T QUIT

When things go wrong as they
sometimes will,
When the road you're trudging seems
all uphill,
When the funds are low and the debts
are high,
And you want to smile, but have to
sigh,
When care is pressing you down a
bit—
Rest if you must, but don't you quit.

Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a fellow turns about
When he might have won, had he
stuck it out.
Don't give up though the pace seems
slow—
You may succeed with another blow.

Often the goal is nearer than
It seems to a faint and faltering man;
Often the struggler has given up
When he might have captured the
victor's cup;
And he learned too late when the
night came down,
How close he was to the golden
crown.

Success is failure turned inside out—
The silver tint of clouds of doubt,
And you never can tell how close you
are,
It may be near when it seems afar;
So stick to the fight when you're
hardest hit,
It's when things seem worst that you
mustn't quit.

—Selected

Dedication and Opening of Our NEW CAMPUS

SUNDAY, SEPTEMBER 26, 1976

AT 3:00 P.M.

JOIN IN A SERVICE OF
Praise — Thanksgiving — Dedication

at

ONTARIO BIBLE COLLEGE
3425 BAYVIEW AVENUE
WILLOWDALE, ONTARIO M2M 4B3

STUDENT POWER OF THE RIGHT SORT

By Robert C. Duez

"A workathon? What's that?"

"Sure, bikathons, walkathons, singathons, skatathons, but whoever in this day and generation heard of a workathon!"

Well on Thursday, April 8, 1976, a lot of people heard about a workathon, as students, faculty and staff of Ontario Bible College headed out into the community to volunteer their services to those who needed them.

The workathon idea, first conceived by several enthusiastic freshmen, caught fire among the other students and faculty, and before long a unique and exciting adventure began for the O.B.C. family.

Workathon had a two-fold objective: to help O.B.C. and to help others. Church-related and community agencies were approached, and assignments were worked out for one day (8 hours) of "skilled person power" (one dare not say manpower!) free. Agencies which responded to the offer included inner city missions, community and social agencies, camps and local churches. Assignments ranged from cleaning windows to raking yards, from painting walls to repairing canoes. All good practical experience for those training to minister as "servants for Jesus' sake."

The student response to the challenge was overwhelming. Records indicate that approximately 327 students (about 80% of the student body) were involved. Eighteen faculty members and several staff members also took part. Thirty-five separate assignments, involving doubtless thousands of work hours, were completed by the task force. And who could estimate the good results that were achieved for many worthwhile organizations.

The outcome has been far reaching. Three specific effects were indelibly impressed upon my mind.

First, it provided an excellent opportunity for fellowship between students and faculty. Few on-campus events could provide such an ideal setting for the whole family to work together practically in a united cause. For this alone it was well worthwhile.

But workathon also provided an effective means of public relations. Imagine the personal contacts afforded by this venture. People and organizations totally unacquainted with O.B.C saw our students and their instructors together serving in the name of Christ. The impact was profound. New friends were made for the college, and old friendships were strengthened. Personally, I spent ten hours with a community agency that had minimal understanding of the nature and task of O.B.C. By the end of the working day, they were deeply impressed and grate-

ful. As one social worker put it: "What an excellent way to serve the community. This is a very creative notion, being very constructive and meaningful to the community. It has a far more positive appeal than walking for miles or skating for hours."

And finally, workathon fulfilled our students' desire to be involved in the fund drive for our new campus. They wanted to share in the financial burden, and this they did. Each student who was involved, sought sponsors at hourly rates, and proceeds were added to the campaign fund. With some sponsors still writing cheques, the students to date have raised just over \$60,000 towards their new campus. People have contributed who might never have responded to another type of appeal—indeed, who might never have known in any other way of the need.

The success of this venture has stimulated interest in further undertakings of this nature. When they are planned, we'll let you know. But why should this be restricted to O.B.C.? This student initiated and implemented program may well serve as a model for local churches and for the Christian community. If we allow the Spirit of God to stir our minds and fire our enthusiasm, then surely others can plan and promote creative and constructive ministries for the cause of Christ and His kingdom to be extended among men. May it be so!

YONGE ST. MISSION says "Thank You" for O.B.C. WORKATHON

We want to acknowledge with sincere appreciation the tremendous volume of cleaning, painting and repair work that was done in the Mission and Youth Centre buildings on April 8th by about a dozen Ontario Bible College students and their President, Dr. Adrian, (all faculty members were involved too). Sponsored by friends, they laboured to raise funds for their new College Campus.

Ours, and many other Christian organizations and churches and camps benefitted from their services, and we think it was a great idea, and so much more practical than a walkathon or bikathon. A GREAT BIG THANK YOU to all who helped us.

From the Beat Generation CIRCA 61 A.D. To the Beat Generation CIRCA 1976

In the midst of the Beat Generation of the Greek and Roman Civilizations, so similar to the trends and tendencies of the Seventies, a revolutionary declared to the youth of his day:

"Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things."

(Phil. 4:8)

Revolutionary talk indeed. The civilizations of that time were decaying from within. "Know thyself," "satisfy thyself," were the dictums of the day. History now tells us that the trends and tendencies of the first Christian century called for such revolutionary talk. To those who responded: life, power and purpose that brightens the pages of history to this day.

To those who refused, the dust of dead civilization has obliterated every trace of what could have been true greatness.

Our own beat generation has shown the same downhill plunge. Be dirty in body, mind and heart. Let hair grow wildly and dress uncouthly. Art is to daub a nude with porridge, raw eggs and garbage. Fun is to demolish a piano with an axe or demolish an automobile with a sledge hammer.

Sport is blood on the ice, and entertainment is violence and obscenity in every form.

The pages of the New Testament might have been printed yesterday as they portray what we are and what we can be.

Let the words of that Christian revolutionary, Paul of Tarsus, echo to the youth of 1976. "Let your mind dwell on these things."

"Your mind matters," John R. W. Stott declared in a book by that name. Because what your mind dwells on and is, you will be.

At O.B.C. your mind matters. Not just for academic excellence and impartation of knowledge. But in leading you into those areas where the mind controls the life and actions of the Bible, we come to the Bible, to spiritual growth and development, and to commitment to the Lord Jesus Christ in the will of God. This makes O.B.C. an exceptional institution for today's generation.

You might turn out to be a lousy piano smasher — but you could let the Great Musician play good music through your life!

"Finally, brethren . . ."

MARTIN LUTHER'S ANTIDOTES TO DEPRESSION

Martin Luther offers some of the best suggestions for coping with depression, Walter Trobisch notes in the May issue of *His*. Summarizing the Reformer's key points, he also adds several of his own:

1. "Avoid being alone. Luther states that isolation is poison for the depressed person, for through this the devil attempts to keep him in his power."

2. "Seek out people or situations which generate joy."

3. "Sing and make music . . . rather than simply listening to it."

4. "Dismiss heavy thoughts." Luther advises us "either to laugh at the devil or to scorn him, but by no means give in to him."

5. "Rely upon the promises of Scripture."

6. "Seek consolation from others."

7. "Praise and give thanks . . . We are reminded . . . of Nebuchadnezzar, who when he raised his eyes to heaven and praised God, overcame the long depression which had seized him."

8. "Think of other depressed people." It dissolves "self-centered sorrow."

9. "Exercise patience with yourself" — with the "idea of practicing or training."

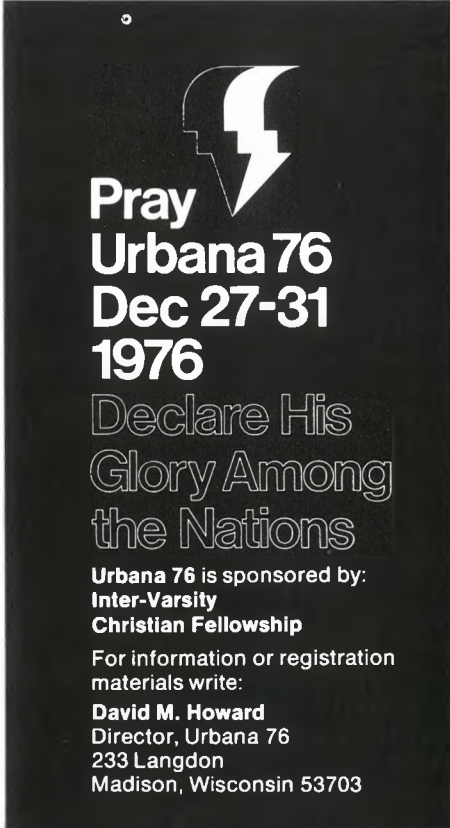
10. "Believe in the blessing of depression" as God may use it to accomplish a sanctifying work in your life.


(From: *Evangelical Newsletter*)

Survey for Chinese Congress on Evangelism

On August 18-25, 1976 a large number of Chinese will gather at Hong Kong for the Chinese Congress on World Evangelization. The primary purpose of this Congress is to motivate Chinese from all over the world to evangelize the Chinese of the diaspora. It is estimated that there are 20-25 million Chinese outside of mainland China. MARC is preparing a directory of the Chinese of the Diaspora as well as a monograph called "Christianity Among the Chinese Diaspora." This will be translated into Chinese and used at the Congress.

Part of the compilation for the Congress will be a directory of agencies working from within the Chinese diaspora or attempting to reach Chinese. If you know of an agency which was not included in the last NAPMOD, send this information to MARC, 919 W. Huntington Drive, Monrovia, Ca. 91016.





**Pray
Urbana 76
Dec 27-31
1976**

**Declare His
Glory Among
the Nations**

Urbana 76 is sponsored by:
**Inter-Varsity
Christian Fellowship**

For information or registration materials write:
David M. Howard
Director, Urbana 76
233 Langdon
Madison, Wisconsin 53703



WHATEVER HAPPENED TO PATRIOTISM?

Our last issue of the Recorder was so well received and so highly commended ("America The Beautiful—A Bicentennial Salute To the Church in the U.S.A.") that we wondered if we had tapped a reservoir of patriotism.

Because Canadians are conservative, according to most folk, we rarely wave OUR flag, defend OUR country or rise to paeans of praise over OUR history.

We are glad for the U.S.A. (or even Lower Slobbovia) when they rise to great heights. So what has happened to Canadian patriotism?

And note that word "patriotism". It is not "nationalism"—horrible word and unworthy stance. It is love of country, the fatherland, where we live, pay taxes, have community, raise our families, bury our dead, elect our politicians (and regret much of what they do!), and sing an anthem with pride.

Nathan Hale once said: "I only regret that I have but one life to lose for my country." And why not? The word "patriotism" comes from the Greek "pater" (also Latin if memory serves) for father. And whatever its derivation, it means love for the fatherland.

Few people seem to be willing to proclaim their patriotism these days. It is not a case of "my country, right or wrong." Certainly not for the Christian. But the child of God, while a citizen of a far better country, is also a respon-

sible citizen of some part of the world. The Christian is responsible to so live, work, vote and accept responsibility, to the degree that God is honoured and the Lord Jesus Christ is uplifted.

Abraham Lincoln showed the humility of true patriotism when he did not claim that God was on his side, but prayed that he might be on God's.

This is true patriotism.

SOLZHENITSYN A CHRISTIAN?

The famous Russian author, Alexander I. Solzhenitsyn, says that he renounced his personal membership in the Communist Party to become a devout Christian. His remarks were made in a letter to **Orthodox Messenger** (published in Canada).

According to that publication, Solzhenitsyn, who was persecuted, imprisoned and recently exiled from his

homeland, has not only rejected the atheism of communism, but has professed a personal faith in the Lord Jesus Christ.

BIBLE REGAINS POSITION AS MOST TRANSLATED WORK

PARIS (EP)—The Bible has recovered its position as the world's most translated work, according to figures for 1972 released by the Paris-based United Nations Educational, Scientific and Cultural Organization (UNESCO).

Exiled Soviet writer Alexander Solzhenitsyn is the most widely translated living author. His works now appear in 35 languages.

During 1972, UNESCO said, there were 109 new translations of the Bible. In the same year there were 62 new translations of Karl Marx, 59 of Friedrich Engels and 57 of Lenin.

SPECIAL — COLLEGE DAY FOR PARENTS — SPECIAL

- TO EXPLORE OUR NEW CAMPUS
- SEE YOUR YOUNG PEOPLE IN THEIR NEW HOME
- ENJOY COLLEGE FOR A DAY

Parents of students will receive invitations in mail.

Parents of prospective students are also invited.

COME — COME — COME — COME

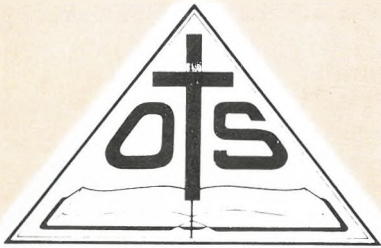
Parents' Day, October 23, 1976 10: a.m. — 8:00 p.m.

SHARE A COLLEGE DAY WITH FACULTY AND STUDENTS.

Special Programme, Free Coffee, Donuts, Lunch Supper and Programme:

If you can come and would like to come, please contact:

**DIRECTOR OF PUBLIC RELATIONS
ONTARIO BIBLE COLLEGE
3425 Bayview Avenue
Willowdale, Ontario M2M 4B3**



SEMINARY NEWS

OUR NEW SEMINARY BUILDING

The beginning of Ontario Theological Seminary in September 1976 has been made possible by our move to the Bayview Campus. The Spadina Campus did not provide sufficient facilities to inaugurate our Seminary program. However, the 9 acres of property which we now possess does provide us with the space to erect a new Seminary building. This building has been designed to fit in with the architecture of the main building, but is separate from the college building directly east of the

gymnasium.

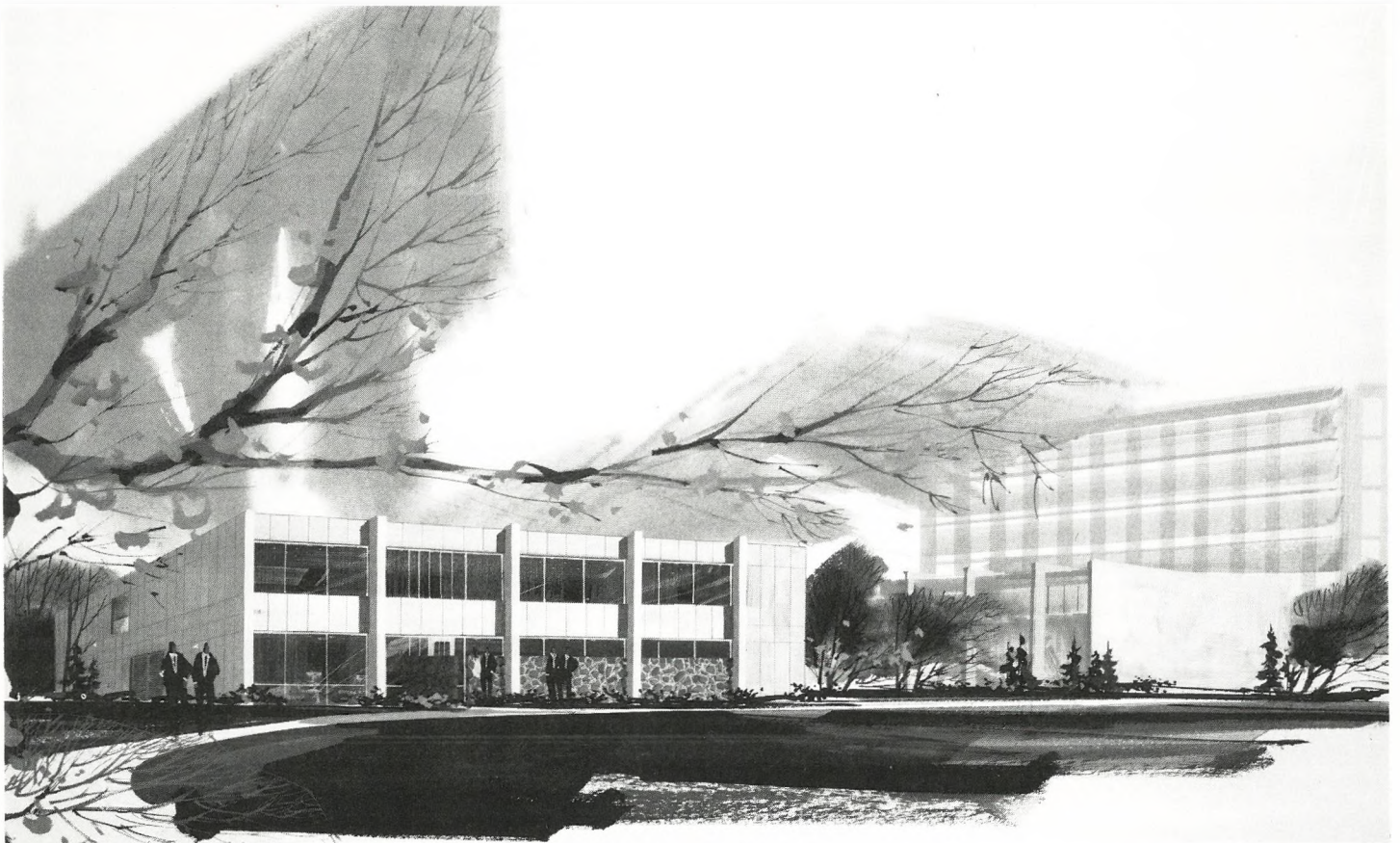
The Seminary building will be a two-storey structure. The first floor will contain the Seminary Chapel. This chapel will seat about 225 people, and has been so designed to close off into three classrooms. These classrooms will be used by the college until such time as the full Seminary program has been inaugurated. Also on the first floor will be a lounge for the graduate students and washroom/cloakroom areas.

The second floor of the Seminary building contains faculty offices, conference and secretarial rooms, and four classrooms. This floor will provide sufficient facilities for the Seminary operation during the first and second years of the program. The construction of the building has already been started, and completion is scheduled sometime around November 30. For the first semester the Seminary will be housed in the main College building.

The Seminary building fronts on the beautifully landscaped east quadrangle which will provide the campus gardens where students will delight to meet with their friends. Our master plan also provides space for an ultimate addition to the Seminary and possibly a Seminary apartment building.

Some of the Seminary services will always be housed in the main building, e.g. Field Education, Admissions, Registration, and Library. The Library will contain a graduate reading room and seminar room so that the college students and seminary students will have separate services. Each will have separate access to the main Library book collection.

W. R. Foster



BEYOND 1984: A BRAVE NEW WORLD?

by J. W. Jepson*

Modern society is having its cake and eating it too. But the question is: for how long?

Western man in general has adopted a materialistic theory of man's origin and nature. And because this theory is a basic tenet of his secular faith, he holds to it tenaciously, defends it dogmatically as "scientific fact," and resents any challenge to it.

But at the same time western man insists on holding a high practical regard for himself and his fellow human beings. Man is free. Man has human and civil rights. He has intrinsic worth that transcends material considerations. He has dignity, individually and collectively. Human life is sacred.

Today's western culture holds these deep convictions of human value just as firmly as it does its materialistic theory of man's origin and nature.

So we have the basic inconsistency: "Man is just an evolved animal, a machine" and the "love-your-neighbor" tenet.

True, some hold one view to the exclusion of the other. But it is safe to say that most people in our sophisticated world try to maintain both concepts at the same time. They hesitate to build their social structure on the foundation of the former, but they have no real premise for the latter. As a result, they continue to lay their foundation in one place and to build their structure somewhere else.

This cannot continue indefinitely, of course. Man cannot be at the same time both an evolved, conditioned animal, and the created, free image of God. The two are mutually exclusive, and someday the intellectual world is bound to wake up to this fact with all of its far-reaching implications.

The present assumptions regarding human worth derive from the Biblical revelation of man's high origin and unique nature. But without reaffirming his faith in that revelation man cannot continue long to maintain his high regard for human values. Separated from its Judeo-Christian roots, man's traditional high regard for human life and worth will wither like a cut flower.

When that happens, modern man will be forced to abandon his incompatible, two-compartment philosophy (that is, if he chooses to be logical and consistent), face his dilemma, opt for one of the two alternatives and follow it consistently. Having accepted a materialistic premise, he will find it very difficult indeed, if not impossible, to resist the demands of consistency to build upon it.

The day of reckoning might not be far off. For decades we have been pressured by a militant form of materialism called Marxism. And lately, in our own society, influential behaviorists have been calling for a social structure built on the materialistic base already laid.

Now, if these social technologists succeed in reshaping society, only their failure to be thorough and consistent in carrying out their premise to its logical and necessary conclusions will save man from complete dehumanization.

Of necessity, the mechanical, animal philosophy regarding man, if consistently applied, must lead to very radical results. **These inevitable results should be recognized now rather than later.**

Think about it for a moment.

If the materialistic view of man be true, "human" rights are an illusion. Man has no rights not possessed also by prize cattle, champion race horses and wealthy people's pets. Man is no more than a high-class animal to be domesticated by government, fed, clothed, housed, bred, worked and controlled.

Accordingly, human life is not sacred in any real sense of the word. It is only a complex electro-chemical process functioning without purpose or meaning in an aimless cosmos.

Human joys, hopes and aspirations, then, are meaningless illusions. Human suffering and toil are purposeless cruelty. "Why?" has no answer; even the question is not valid. Right and wrong do not exist, relatively or situa-

tionally. Chemicals and electrical impulses are amoral; so if man is only material, putting a bullet through a person's head is no more wrong than putting it through a fence post. Both are basically matter in motion affecting matter.

These are the sick and sickening conclusions demanded by cold, "Scientific" materialism.

So then, in that case, man the machine could neither commit a crime nor deserve punishment. If his behavior is the necessary response to prevailing stimuli, he is behaving as he must in every case, individually and collectively.

Even in his destructive behavior he is not a machine out of adjustment, because his stimulus-response mechanism is functioning vigorously. It is no more out of adjustment than is the mechanism of a well-functioning bomb. Oh, yes, "society" might try to change his behavioral machinery, but it could not pass moral judgment on it or on its actions.

Furthermore, in developing prize stock, no cattle raiser breeds with inferior animals. So if man is just a cerebrating animal, his breeding would be rigidly controlled for the good of the species. Marriage would be an awkward arrangement, basically meaningless to animals, and would be abolished. To insure man's biological survival and "progress," reproduction would be accomplished by government-regulated use of the best registered "human" stock. All others could be sterilized and allowed to play with sex as they wish.

Children in such a collective society would be raised in special culturally "enriched" nurseries by licensed personnel.

Sick, inferior, handicapped, old, or otherwise "unproductive" members of the human herd could be eliminated by carefully controlled culling. Painless, "humane" methods of exterminating rejects would be followed, of course.

In such a society Christianity would be vigorously suppressed, because by opposing these "reforms" it would be anti-social, reactionary and obstructionist. Its program of evangelism and worship would be a foolish waste of material and "human" resources.

What a society! The efficient use of "human resources" would eliminate unemployment. Drug abuse would be non-existent (what cattle raiser would

*Mr. Jepson is a pastor in McMinnville, Oregon.

allow his prize stock to use narcotics?). No poverty. No incurables. **Complete scientific efficiency!**

And then if some cataclysm should happen to destroy all "life" on earth, nothing would be lost. "Life" was nothing more than electro-chemical processes, anyway. The event would mean only the restructuring of the chemical composition of the surface of an insignificant planet, re-arranging the affected elements into much less complex forms.

Now, is this imagined society a misapplication of the materialistic premise regarding man?

Absolutely not!

It is exactly what consistent adherence to and through application of the materialistic premise demand.

This projected society is insane, of course. But it is insane only because the materialistic premise it is built on and from which it necessarily follows is unreasonable and invalid.

Such a premise makes any truly human values impossible. Why? Because on that premise, **man is dead**. He cannot even commit suicide, because he never really lived. He just existed.

So materialists should be encouraged to go ahead and tell us exactly what their presuppositions regarding man must necessarily lead to if consistently applied. They should not allow any emotions of fear or repugnance, any lingering influences of a repudiated Christianity to cause any inner reluctance to make a full disclosure of what a thoroughly "scientific" society would be like in reality.

Materialists should be honest enough and true enough to their premise not to stop half-way in their disclosure for fear that thinking persons, including themselves, will find the ideas ghastly when seen in their full and logical development.

Let us see what the consistent application of the evolutionary premise must necessarily lead to. Let us see the evil of its **roots** by a thorough exposure of the cruelty and madness of its **fruits**.

Shake modern secular man out of his comfortable delusion. Make the inevitable, inescapable conclusions so clear that he will decide either to give up his lofty humanism, his "love thy neighbor" values, and submit to systematic animalization, or else to abandon his materialistic premise regarding

man in horror and revulsion and re-affirm his faith in his Creator with all the moral and social implications of such a reaffirmation of faith.

And let it not be said that this is a call for blind faith, a faith versus reason or a faith versus fact. It is an appeal to abandon the blind prejudices against the valid basis that exists for a reasonable evangelical faith.

Hard facts are still stubborn things, including the historical facts of the gospel. God **did** send His Son to save us from the guilt and the power of our sins. And the Son, Jesus Christ, **did** die on a rugged Roman cross for our redemption. He **did** rise from the dead on the third day, completing the "mission impossible" and validating His claims and message.

Let us consider these facts.

And though it would force him to face personally some very searching moral and spiritual issues, modern man should be intellectually honest and objective enough to bring the evolutionary hypothesis of human origins out of its privileged sanctuary and let it defend itself in the open arena of objective academic inquiry. Let an alternative interpretation of the data of science be given full, impartial consideration.

Yes, man **does** have intrinsic worth, dignity, freedom and personal responsibility. He **is** unique. Human life is sacred. But these things are true and can be true only because the Biblical cosmogony and anthropogenesis are true.

THE SINGLE ADULT: THE CHURCH'S NEW FRONTIER

"The vision of the church today needs to be enlarged to include the single adult as the church's new frontier," Britton Wood, minister to single adults at Park Cities Baptist Church, Dallas, writes in **Theology, News and Notes** (March). "The issue is not whether people should or should not divorce . . . The fact is, however, that people are divorced and will continue to divorce. What do we do as a church to minister to these broken lives?"

Wood provides eight guidelines for a church program that meets the needs of both the married and unmarried church member.

1. **"The church must provide channels of healthy relationships for young single persons (ages 18-25) . . . They need opportunities to become the church now and to be part of an accepting community for singles."**

2. **"The church must reconsider its attitude to divorced persons. We need to care in healthier ways for persons going through divorce . . . A support group in the church for caring, listening and the sharing of insights regarding divorce can be most helpful."**

3. **"The church must assist all formerly married persons with friendships which can give insight regarding finances, all kinds of decision-making, vocational guidance, the process of grief, and spiritual nurturement in the midst of suffering."**

4. **"The church must recognize that the presently married can learn much from the formerly married that will enrich their marriages . . . A dialogue with formerly married persons on the subject 'What I wish someone would have told me before I married (assuming I would have listened)' could be highly practical."**

5. **"The church must encourage presently married persons to accept the responsibility for being the unique couple they are with all their good points and imperfections," releasing them "from being an example couple for all to follow."**

6. **"The church must recognize that all single adults are not the same or at the same level of personal and spiritual development."**

7. **"The church must recognize that single adults who do participate in the life of the church are to be commended for their efforts . . . They are moving against the trend being set by other single adults. In many churches they do not have an accepting group to welcome them."**

8. **"The church must recognize the importance of family in the lives of single adults . . . Single adults . . . begin to relate to the whole family of God more readily if there is a small group of Christian brothers and sisters who help the single person feel accepted."**

*(Evangelical Newsletter
1716 Spruce Street
Philadelphia, PA 19103)*

HOW NOT TO PREPARE FOR THE MINISTRY

In his fascinating book, **The Gaggling of God**, (Hodder & Stoughton Publishers) Gavin Reid has an interesting, imaginary interview with a mythical Theological Seminary principal by the name of Rev. John Snooks.

The dialogue is as follows:

Snooks: "My job is to prepare men for effective ministry in the years ahead."

"I see," we reply, "what do you consider to be the tasks of a minister in the Church?"

"Well, of course, first and foremost to be a preacher of the gospel. In addition to that, however, he must be able to shepherd the congregation and teach them so that they are equipped to go out into daily life and witness for Christ."

"How do you prepare them for this preaching and teaching?"

"In two ways, really," he replies. "Firstly by the academic study of the Bible and theology. Secondly by practical lectures such as homiletics and pastoralia where we teach them how to preach and how to carry out the routine procedures of a minister."

"You say that you teach students how to preach. What in fact do you do?"

"Well, they are taught how to analyze a passage of scripture. This is very important, because we believe that preaching is not about the opinions of men but about the Word of God. Then we show how the passage can be broken down for sermon presentation and we discuss how to illustrate points."

"You say illustrate . . . do you mean visual aids?"

"Oh no," he chuckles at our ignorance. "No . . . I mean by the use of anecdote and drawing examples and parallels from everyday experience."

"Do you in fact do anything about visual aids?"

"Not really. But we do have a member of the staff who is a bit of a dab hand at children's talks, and he sometimes gives an end-of-term lecture on preparing visual aids."

"That's for children's talks?"

"Of course."

"Tell me now. Do you give any training on how to write?"

"I beg your pardon?"

"To write . . . you know, for magazines, or for books presenting the gospel."

"Well, that's a bit specialist don't you think? We do sometimes arrange a lecture or so on church magazines."

"But no courses?"

"Oh no. Nothing like that. What you've got to realize is that we cannot do everything as the time men are in training is limited. We have to stick to priorities."

"Such as preaching in church."

"Yes."

"Would you agree that the only people who hear the Gospel through sermons are those who actually come to church?"

"Yes, of course."

"Would you agree that literature can take the gospel to those who would, perhaps, never come near a place of worship? Even at a parish magazine level?"

"Yes, I suppose it's true."

"Yet you don't believe that writing should be dealt with at length while men are in training?"

"Well, as I said, we can't do everything. Further, we on the staff couldn't pretend to be experts in this field. It would be a case of the blind leading the blind."

As we walk out of the gates of the college, we might be excused if we wondered whether the college was turning out communications or anti-quarians.

(Ed. Note: As we said, this is how NOT to train young people. This is NOT OBC/OTS method.)

Later on Reid talks of the truly trained minister as one who is able to communicate. For instance:

On page 43: "The Christian also wants to inform. He has news to convey. Again and again, however, he shows signs of not fully understanding the techniques of the media he uses."

On pages 49, 50: "The literary world is still the world of ideas and with a very few exceptions, Christians have opted out of it. Unless the prevailing currents of thought allow for openness to Christian points of view, then there will be little point in writing evangelistic books and booklets. Time is running out."

On page 50: "There cannot really be

Christian novelists, but novelists who are also Christians. Such writers, should they be found, could well find themselves misunderstood within the Christian in-group, and even isolated."

On page 95: If we are working out how Christians can best organise themselves to impress the general public with their message, it is unthinkable that the use of mass media should not appear to be the top of their list of priorities. The fact of the matter is, that this is not so."

On page 17: "The greatest threat to the gospel today in our Western industrial societies, is not communism, apathy, humanism, impurity of doctrine or worldly compromise. It is this breakdown of communication, not only from the Church to those outside, but also a breakdown of communication in every field of daily life. Unless Christians find ways of saying things to modern non-community men, then not only is modern man in a desperate plight, and not only is the church facing extinction, but Almighty God Himself is gagged."

Perhaps you need to investigate what we offer at OBC/OTS if you really want to communicate the Gospel.

Recommended Books for Graduates

Evolution or Creation by Arthur C. Custance (Zondervan Publishing House). Formerly published by the author as a part of the series of sixty Doorway Papers, this is volume four in the current Zondervan series and contains an interesting and well researched argument that man is far too wonderfully and fearfully made to be explained in terms of a blind evolutionary process. Highly technical at points but a valuable contribution to the literature on this issue.

D. A. Leggett

Design For Living by J. Dwight Pentecost (Moody Press). A series of practical studies on the Sermon on the Mount. Written with a good application for today.

R. R. Matheson

Interpreting the Word of God edited by S. J. Schlitz and M. A. Inch (Moody Press). A festschrift written by faculty members at Wheaton College. The contributors discuss areas of Old and New Testament interpretation with insights from archaeology and historical theology as well.

R. R. Matheson

Jesus and the Language of the Kingdom by Norman Perrin (Fortress Press). A somewhat technical discussion of the Kingdom of God especially as found in the parables of Jesus. The work is a non-evangelical approach building on some of the author's earlier works. It surveys and evaluates much of the twentieth century discussion on the parables by such men as Jeremias, Via and Dodd.

R. R. Matheson

Francis Schaeffer's Apologetics: A Critique by T. V. Morris (Moody Press). A discussion of three major areas of Schaeffer's apologetics—metaphysical, epistemological and moral. The author finds Schaeffer's approach helpful and pointing in the right direction. He feels, however, that Schaeffer has not demonstrated the necessity of the orthodox Christian viewpoint, but rather only that on the basis of his arguments it is a good possibility.

R. R. Matheson

Testing Christianity's Truth Claims by G. R. Lewis (Moody Press). A survey of contemporary evangelical approaches of apologetics. The empiricism of J. O. Buswell Jr., the pre-suppositional approach of Van Til, the Christian mysticism of Earl Barrett and the verification approach of E. J. Carnell comprise most of the book. About one-third of the book is given to an analysis of Carnell's system whose approach the author sees as the most viable. The other approaches are presented and evaluated fairly.

R. R. Matheson

WHEN SHOULD THE PASTOR PACK HIS BAGS?

When is it time to make a pastoral change? Clare Willcuts, a pastor for 40 years, offered guidelines in the *Evangelical Friend* (March) that are brief and to the point:

"When the *burden* for the church and community seems to be lifting, when I find it difficult to get *new messages* from the Lord, when I note a falling off in *attendance*, when people are noticeably not moved by the *messages*, and when *new ideas* are not taken seriously . . . *it is time to think of relocating.*"

(From: *Evangelical Newsletter*)

LESSONS FROM LITTLE THINGS

Marlene Williams

Kindergarten Recipe—For Life?

"CHOCOLATE CHIP COOKIES"

1 quart milk
2 quarts flour
5 lbs. sugar
20 chocolate chips

Mix all this together and bake it until the Flintstones are over!

Yes, I really did hear it. Don Wilson of CHF1-FM, just after the midnight news one Monday night, used his "Comment" time to read recipes written by Kindergarten kids for their favorite foods. The recipes were hilarious—the finished products undoubtedly would be disastrous.

I shared a goodnight laugh with him over them, switched off the radio and prepared for sleep.

But my mind refused to "switch off" as the Lord put a probe into that amusing anecdote. I began to see how like those little ones I am when writing my "recipe for life."

So often I want "5 lbs. of happiness" when the Lord knows I need only one cup. And how reluctant I am to accept the drab days, the anxious hours, the testing times that all go to make a

pleasing and tasteful finished product. How do I know how much time I must spend in the oven of adversity before I come out well done instead of "half-baked"?

It would be so much better if I would leave the writing of my life's recipe to the One of Whom the Psalmist said: "O Lord, You have examined my heart and know everything about me . . . When far away You know my every thought. You chart the path ahead of me and tell me where to stop and rest. Every moment, You know where I am . . ." (Ps. 139:1-3, L.B.)

When we come to understand how fully God knows us and how freely He loves us, then we will learn to trust His directions.

When I realize: "You (Lord) made all the delicate, inner parts of my body, and knit them together in my mother's womb . . . You were there while I was being formed in utter seclusion! You saw me before I was born and scheduled each day of my life before I began to breathe," (v. 13-16) then it won't be a hardship to turn over my recipe for life to the Master Chef. The Lord then "will work out His plans for my life," and make of me a product that will be wholesome and pleasing to Him and to those whom He wishes to nourish through me.

The world needs desperately to know Christians who have "tasted and seen that the Lord is good," in whose lives the accurate measurements of God's chosen ingredients have been mixed; and who have been baked in the oven, "tried in the fire", just long enough.

Are we the kind of people through whom God can feed a spiritually hungry world? Or are we still "half-baked" Christians who will tempt no one's appetite?

THINKING OF LEASING A CAR?

Discuss it with
ELWOOD REID

Elwood Reid Auto Leasing
Ltd., 200 Consumers Road,
Suite 200, Willowdale
(Toronto) Ont. M2J 4R4.

[416] 491-8238

Now we have...

THREE EVENING SCHOOLS

Take Your Choice!

Under the planning and direction of Rev. Brian Roe of our faculty, our evening School program takes on a new look. There are three fresh opportunities for extra or continuing education in the Bible.

- 1. Evening School, Diploma Division**
at our new Bayview campus.
- 2. Evening School, College Credit Division**
Credits may be used in our regular day College program or be carried for further studies.
- 3. Evening School, Downtown Campus**
Held in Dovercourt Baptist Church for those who cannot travel to our Bayview campus.

All courses cover studies in both Old and New Testaments; Evangelism; Methods of Bible Study and Bible Teaching, etc.

Write today for complete prospectus on all courses, covering dates, subjects

and costs, to	Rev. Brian Roe	Ontario Bible College
	Director of Evening School	3425 Bayview Avenue
		Willowdale, Ontario M2M 4B3

TIME magazine carried a long cover article on the scandal of cheating at West Point Academy where the so-called "honour system" is supposed to be a way of life. It makes for better army officers is the claim. The following is an excerpt from that TIME article.

Cheating in Colleges

"Cheating is not endemic," says John Hopkins Dean Sigmund Suskind. "It's epidemic. My colleagues all over agree." Yale Dean Eva Balogh describes it as "rampant." At Lehigh University, a telephone poll shows that fully 47% of the students have cheated on exams, and at the University of Southern California, the student newspaper reports that as many as 40% have resorted to plagiarism.

"Educators agree that intense pressure for better grades is at least partly to blame. An ill-prepared student may panic and copy from a classmate during a test simply to pass. More often, it seems, the cheater is not the marginal student but the one with aspirations for graduate school or law school.

"Is cheating more prevalent than ever at the nation's 3,055 colleges and universities? There is no annual tabulation to prove it, just a feeling among

many administrators. Some cite America's moral climate as a fundamental reason for the phenomenon. Laments Suskind: "Watergate and its general milieu, American preoccupation with material goods, decreasing family values—they are all part of the problem. There is a morality problem in the external world and it's hard to wall off the university."

"Stanford's President Richard Lyman offers a different explanation. "There is a much more diverse range of people in college nowadays," says he, "so it is more difficult to get conformity to any one standard."

"One student, totally unprepared for his exam in Chinese history, labeled his blue book "Number Two," wrote a single grandiloquent concluding paragraph and handed it in. The professor later apologized for losing blue book "Number One" and gave the student a B. Less ingenious, but far more prevalent are those who sneak "crib sheets" into exam rooms, furtively copy from classmates' papers or even, thanks to technological advances, use pocket size tape recorders with ear-phones to play back lecture notes or important formulas.

"The most prevalent type of academic dishonesty, however, is plagiarism. As U.C.L.A. Dean of Students Byron H. Atkinson notes, plagiarism "has always been something in the

scholarly ethic that transcends rape and murder." Harvard students talk of the undergraduate who made five copies of a friend's paper on "The Nature of War," used it unchanged in five courses ranging from Sociology to Morals, and got grades of A- to C-.

"Augmenting these convenient sources, term-paper mills charge roughly \$3 a page for reports on subjects from "Norman Mailer as a Descendant of James Fenimore Cooper" to "The Neurological Aspects of Schizophrenia." While states like Massachusetts, New York, Illinois and California have banned the sale of such papers under the mail-fraud laws or education codes, the mills are still grinding in almost all of them.

"Can cheating ever be stopped? Some academics argue that it cannot, as long as the emphasis on grades remains as strong as it is. Others maintain that it would even be more prevalent but for students' fear of getting caught.

"Indeed, Marcus Raskin, co-director of Washington's radical Institute for Policy Studies, asserts that the competitive nature of the American educational system forces students to cheat if they want to keep up. Still, there is an answer to those who rationalize that "everybody does it." It was put eloquently by Stanford Department of Communication Chairman Lyle M. Nelson in his response to a student who had written him an apology for plagiarism. "Finally, what does it matter to you," the professor wrote, "if all other students cheat? Isn't there room for one honest person who says, 'But my standards won't permit me to do so'? What happens to a democratic form of society if all citizens say, 'I have no obligations to rules and standards of decency and honesty'?"

We don't have a compulsory "honour system" at O.B.C. We have a Christian system, a Christian ethic that takes over the WHOLE of life. It stems from the compulsion of LOVE:

"The LOVE OF CHRIST constraineth us," as Paul says in 2 Cor. 5:14.

Perhaps there are those who must be compelled to do right. We believe that when a person is made right with God, he will DO right. There's a big difference. Thank God for the difference!

"If any man be in Christ, he is a new creation; old things are passed away; behold all things are become new." (2 Cor. 5:17)

REMEMBER WHEN HONESTY WAS THE BEST POLICY?

When it was the only policy? When honour and trust and truth and integrity were not only expected but were the norm? How we change!

It's so natural now to lie, to steal, to cheat, that anyone who doesn't do them is a "square" at best, a wierd something or other the rest of the time.

A group of responsible Christian leaders met to discuss something of great importance to Metropolitan Toronto. Among the variables of conversation around the luncheon table came this gem:

"Is it truly possible to be in politics or head the government of a country; or to be involved in the high echelons of business and industry, and still maintain a strong testimony as a committed Christian?"

To the defence came a barrage of names from around the table. Men of high quality, reputation, character and Christian commitment were cited.

But the names seemed woefully few in the great lists of those in public life.

And as the original question was discussed, dissected and determined, many unsettling things came to light.

When the chips are down, would a white lie to reporters put off or delay an inevitable accounting and revelation on certain issues? Can one maintain a stance of Biblical commitment and countenance the slow but sure erosion in law and justice; in moral issues (pornography, abortion, teenage drinking, the death penalty); in the temptation to cut corners, to withhold tax money? To participate in cover-ups, honour-system scandals (as per West Point in June of this year), kickbacks and dishonest, shoddy work, is to belie Christian commitment.

Honesty means keeping your word (being on time and keeping appointments is a good place to start); fulfilling obligations (doing assignments at school; not missing chapel and then saying you were there); paying bills and not keeping a clerk's undercharged error; letting a God-given conscience direct and control your behaviour.

There's an awareness, a springiness

about honest, try-hard people, that stands in superior comparison to the vacuity and shiftiness that so many people have for expressions.

What do you do when a dime or two is returned on the pay telephone, and is followed by a handful of change inadvertently loosed? Or when you find an object on the subway, evidently left behind in a moment of thoughtlessness, where does it go? Lost and found, or home?

If you were a politician, and asked a point blank question that you could not answer for whatever reason, what would you do? Equivocate? Lie? Or just honestly say: "Sorry, I can't reveal that."

Honesty for the Christian is not only the best policy. It is the only policy. And "Whatsoever things are true, whatsoever things are honest" should be the centre of our thoughts and life.

Think on these things.

STUDY SAYS 44% OF AMERICANS GIVE 'RELIGIOUS RESPONSE' ON DEATH, TRAGEDY

CHICAGO (EP)—Forty-four per cent of Americans give a "religious response to explain or understand death and tragedy, but half of those religious responses differ from "orthodox" Christian teaching.

These are among the findings in The Ultimate Values of the American Population, a study conducted by Dr. William McCready of the National Opinion Research Center and funded by the Henry Luce Foundation.

In addition, the survey found 24 per cent "pessimistic," either "angry at tragedy or resigned without hope to its inevitability."

The survey concludes that "the majority (56 per cent) of Americans remain optimistic or at least hopeful when faced with the prospect of death in the family or their own death." That figure is the sum of the two "religious" reactions and those with a "secular-optimistic" world view which "pays little attention to the veiled aspects of tragedy, but which makes no reference to God in its optimism."

An additional 18 per cent fit into no clear category.



The Gideons



REACHING CANADA'S CHILDREN AND YOUTH WITH THE WORD OF GOD

Your gift or investment goes 100% to the work of Scripture distribution.

Use the following coupon to send your gift or to obtain information about annuities or making out your will.

Stewardship Dept.
THE GIDEONS
501 Imperial Road
Guelph, Ontario N1H 6T9

- Gift enclosed. Send tax deductible receipt.
- Send information about gift annuities.
- Help for making out my will.

Name _____

Address _____

City _____ Prov. _____

Date of Birth _____

A COLUMN OF TRIVIA

Here is a History of Canada as it should be written:

CANADA DISCOVERED AWKWARDLY

The first white explorer to reach Canada was Erik the Red. Other Scandinavians trying to sail across the Atlantic had failed, but Erik the Red was a Norse of a different colour.

It is sometimes asked how it was that Erik the Red landed in Canada. But with a name like that he had a fat chance of landing in the States.

Thanks to the description of Canada that Erik took home, nobody else tried to discover Canada for several hundred years.

The next wave of explorers was led by Christopher Columbus, who sailed west in an attempt to find a new route to the east. This was a typical government project.

When Columbus landed in America he assumed that it was India. Fortunately he was wrong, as this would have made Canada Tibet and discouraged pretty well all the tourists except Lowell Thomas.

After Columbus discovered America for Spain, the king of France (Louis Roy) ordered his explorers to go out and discover something. The thrones of France and Spain hated each other at the time because of inter-marriage.

All the French explorers landed at Gaspé, because it was so picturesque. They planted the flag of France and called it New Scotland.

The first English explorer to reach Canada was Jock Cabot, but he forgot to bring a flag. By the time he went back for it, he was too late to claim anything but his pension.

The next great English explorer was Henry Hudson, who was still looking for India. Hudson sailed into a large body of water and proved that it was a mistake. He gave his name to this bay, which became the name of a large Canadian retail store . . .

(Selected from "An Uninhibited History of Canada" by Eric Nichol and Peter Whalley)

THE REVOLTING COLONIES

Around this time, whatever it was, the British colonies became restless and dumped a shipload of tea into Boston harbor. This led to the American Revolution and also explains how Americans make tea.

Before the colonies had been restless very long, under George Washington, they noticed that Canada was closer for attack than the Mother Country and the going was drier under foot. They therefore dispatched several expeditions of small troops (minute men) specially chosen for their ability to march all winter without soles on their boots.

These revolting Americans attacked Canada unfairly, hitting below the border where possible. The governor of Canada, a guy named Carleton, was obliged to leave his college and offer resistance. He called upon the French habitants, but they weren't home.

As usual, the red coats were a better target than the green mountain boys from Vermont, so that once again the British were obliged to advance backwards until the fleet arrived.

(Now we can laugh!)

MORE BONEHEAD ENGLISH

Our last issue of the Recorder carried an item on the pathetic attempts at English so many so-called students of English perpetrate. TIME magazine has another gem for us:

Almost half the freshmen at the University of California at Berkeley flunked an English composition exam. They have had to enrol in a remedial course known around the campus as "Bonehead English." At the University of Miami, the English department has set up an elaborate tutoring center where video tapes are used to help entering students learn grammar, punctuation and organization. At the University of Houston, 60% of the freshmen fail the

first three essays they write. Says Jesse Hartley, Houston's director of freshman English: "Students can't carry through an idea in writing; they have no idea what a paragraph is; they are unable to string details together in a logical sequence. They're just sort of vapid."

College English instructors have made similar complaints in the past, but the percentage of incompetent writers among entering freshmen has risen in recent years. Maxine Hairston, director of freshman English at the University of Texas at Austin, blames the shortcomings on the fact that high school students do not read as much as their predecessors. "They were reared on television," she says. "They simply were not forced to use the language very much." Says Robert Hosman, chairman of the University of Miami's English department: "The fundamentals are not being taught properly in secondary schools. The SAT (Scholastic Aptitude Test) and College Board scores across the country have shown a considerable lowering of verbal ability." In fact, the College Board has devised a written English test to help colleges place freshmen in the appropriate class. Some 425,000 high school students take the new 50-question test—along with their entrance exams.

At Berkeley, says Instructor Kimberly Davis, the average student in the Bonehead English course "attended a good high school, probably received B's if not A's in English, and is either distressed, appalled or outraged to discover that he can't write up to university standards." Six Berkeley students recently put their anger in writing. After some editing help from their instructor they mailed a letter to their high school English department protesting their poor preparation. They never got an answer.

The decline in writing ability shows up even at Harvard, where all undergraduates must take a twelve-week course in expository writing. "We try to teach them to write a simple, clear sentence that says what they mean and then arrange those sentences in some orderly fashion," says English Professor Gwynne Evans. "Most of them don't know how to do that when they come here." The discipline was too much for one Harvard student. "It nearly drove me crazy," he says. "I tried to write what I was really

feeling and I got all these irrelevant comments about grammar all over the pages. I ran through the streets of Cambridge weeping."

Some educators seem inclined to ease the anguish of the students. Last spring the Conference on College Composition and Communications voted "to uphold the right of students to their own language." The resolution outraged some professors, including John Gabel, head of the English department at Ohio State University. "It is broad enough to wipe out even the need to learn how to spell," he says. "That's misplaced humanism, not education."

P.R. AS IT SHOULD BE

Public relations and advertising techniques as a substitute for consistent, consecutive, no-holds-barred expository preaching of the Word have resulted in churches full of world-conforming, undisciplined, undisciplined Christians.

— *As in The High Cost of Low Living*

Ed Dayton is head of MARC (Missions Advanced Research and Communications Center) an arm of World Vision International. In his monthly MARC Newsletter, Mr. Dayton often gives us a glimpse of spiritual truth within the framework of very human, very common, ordinary situations. Here he writes of:

ON BEING ON THE WRONG END OF A GRAND PIANO . . .

Back during the summers of our days in Huntington, New York, when I was a much younger man, our Presbyterian church held "evangelistic services" in the local park. The park had been donated by a Mr. Hecksher, who had also given a museum in which he had placed many of the artifacts and objects d'art that he had accumulated in his travels around the world. The museum had a grand piano, and as we set up our small "orchestra" and P.A. system on Sunday evenings, one of our tasks was to move the grand piano

onto the slate patio in front of the museum.

The difficulty was that the grand piano just about made it through the glass and wrought iron doors, and as anyone knows who has tried to move one, it takes a considerable number of men (or very strong women) to move a grand piano.

One Sunday, perhaps in 1951 or 1952, I was at one end of the grand piano as it went through the door. But on this particular evening all of the other people seemed to be holding on the **sides** of the piano. Consequently, as it went through the door, they had to let go. For a few seconds I was left holding the end. My 155-pound frame was just not up to the task. Something in my back suddenly felt extremely uncomfortable and very much out of place.

And thus began a long odyssey of what has commonly been called my "back problem." I discovered I had joined a fraternity. When we moved to Grand Rapids we even had a club for bad backs. The person who had the worst condition was the president. (The man who made it permanently was someone who had to have two steel pins put in to keep his back in place.)

I suffered with that back for many years. For two years I had to wear a support that made me feel like I was strapped into a bullet-proof shell. Meanwhile, I did exercises that would hopefully relieve me of the necessity of having to wear it! Finally the day did come, and with the exception of special occasions during the next five or six years I was set free from that monster of cloth and steel. I haven't worn it now in over ten years.

But it didn't end there. Every morning, without fail, it is necessary for me to go through a series of exercises to keep my back muscles in shape and keep that back stable. I can skip those exercises for two days, perhaps three, but after the fourth day the discomfort sets in, and I know very well that I must go back to that regime of constant exercise in order to remain functional and on my feet. It doesn't matter how late I've been up the night before (though how hard it is to exercise is a good measure of how much sleep I've had). It has nothing to do with where I am around the world or whether there is a convenient place. There is no way out. I have to get down on the floor

and do thirty sit-ups, thirty bottoms-up, and thirty leg-ups if I am going to keep that back where it belongs.

I wish that weren't so. I wish I had all the muscle tone and body build of the Charles Atlas pictures that I used to see as a boy. But a weak back I have, and I suppose a weak back I'll have till the day I die.

Is there a Godly view of weakness? Are those daily exercises a well-needed reminder that this body in which I now dwell is a transitory thing? Is there strength in such weakness?

I've learned to live with the physical weakness. It is my spiritual weakness I don't like to acknowledge. It's of such a subtle variety. I wish there were early warning signs, like those twinges in my back. Unfortunately there are not. I just have to keep exercising. So right now I have a blank book my daughter Leigh gave me for Christmas. I'm at a point in my life where I seem to need the discipline of praying by writing. I find as I write out my daily conversation with the Lord and list those things I need to discuss with Him, that somehow I stay in better shape. But as I look back through the pages I see a lot of missing days. I don't know why I didn't come before the Lord. I just didn't. I don't feel guilty about it. The Lord and I are too close for that. It's a feeling of sadness, of letting down a friend.

I'd be happy if you'd pray for my back. But if you remember, pray that I'll work on the spiritual exercise. In the long run I suspect it will make more difference.

(*Ed Dayton, M.A.R.C.*
(Copyright World Vision International))

U.S. DONORS, Please Note:

For tax deductible receipts remit to D. M. Stearns Missionary Fund, Inc., 147 W. School House Lane, Philadelphia, Pa. 19144.

Such remittance should be made payable to the D. M. Stearns Missionary Fund, but clearly designated for Ontario Bible College.



Rev. Meryle Dolan

"INTO THE BYWAYS"

by Leslie K. Tarr

"Evangelism without the frills." That's Meryle Dolan's own description of the ministry which has taken him into many of the smaller communities of Ontario.

The dynamic 50-year-old evangelist has preached in large centres elsewhere, but he sees Ontario as his primary sphere of labour. Dolan devotes most of his attention to the rural communities and small towns that otherwise might have no evangelistic crusade.

"We've got big news for smaller places," he quips.

In the past 12 years, he has held about 70 crusades in such areas. Again this year he's attempting a rigorous round of evangelism.

Have you ever heard of Walsh? I hadn't. O.B.C. grad Bob Davis (B.Th. '74) is pastor of the Baptist church there in that community near Simcoe. The congregation's membership is about 35. In April Dolan conducted a crusade, and an enthusiastic pastor reported souls saved, additions to the church, and fresh encouragement to a struggling congregation.

Dolan gives as much attention to a smaller one-church crusade in a place such as Walsh as he would to the upcoming crusade in Pembroke which will involve 25 churches. Tenor soloist Lloyd Knight and executive assistant Betty Evans share his commitment to helping churches in smaller centres.

The budget of a Meryle Dolan crusade—from \$500 to \$2500—seems ridiculously low in an age of slick, high-powered extravaganzas. Many struggling churches, however, appreciate those vigorous, no-nonsense outreaches to the non-Christian constituency around them.

The remaining months of 1976 will take him to Norwood (near Peterborough), Pembroke, Paisley and Hamilton for eight day crusades. In the first three communities, there is a broad base of evangelical support from many denominations. In the Hamilton meetings, the churches of the Baptist Convention of Ontario and Quebec are teaming up for a city-wide endeavour.

Mention of that Hamilton crusade makes evident the fact that Dolan does conduct some crusades in larger centres. Another such crusade was one conducted two years ago by several inner city congregations of Toronto. Those smaller communities, however, appear to be his first love. That love is possibly reflected in his choice of residence—he lives near the town of Beaverton, 70 miles north of Toronto.

Although he's a Baptist, Meryle Dolan enjoys a broad acceptance among evangelicals of all denominations. His clear evangelical stance is evident to all. Ministers and churches who share that commitment link arms in bringing scriptural evangelism to many communities which have never before witnessed an area-wide crusade.

Today those reached for Christ in Meryle Dolan crusades are to be found all across the province—often serving Christ in the same small community where they had been reached earlier. They thank God for an evangelist who sees his chief mission in life to be serving Jesus Christ in places that are, to others, only names on a road map.

"I'm not interested in empire-building," Dolan says. "The response of ministers and churches in those communities is payment in full for concentration on low-key evangelism in non-metropolitan areas."

And you sense that he means what he says.

MANY SUNDAY SCHOOLS FAIL TO TEACH CHILDREN THE BIBLE

We do not always agree with the things that Dr. Ernest Howse writes in the Saturday edition of the Toronto Star.

But his recent article bearing the above title is right on. Unfortunately, one of the biggest failures in that exercise of Sunday School responsibility is the denomination of which he was once Moderator.

When the New Curriculum came in, interest in the Bible as the inspired, infallible Word of God went out the opposite way.

In his very fine article, Dr. Howse writes:

"A recent finding of a York University survey that the modern generation is ignorant of the Bible comes as no surprise.

"In the 1950s a series of surveys in selected high schools and private colleges of the U.S. (a group supposed to be intellectually privileged) showed that 83 per cent of the students polled were essentially ignorant of the Bible, or only sketchily acquainted with it.

"In areas where one would think only an idiot could stumble, some of the young people were unable to name one person who lived in the Garden of Eden; others thought that the Garden of Eden was named Calvary.

"Further response brought such information as that Sodom and Gomorrah were lovers; Samaritans were angels; and the stories Jesus told were called parodies.

"It is little consolation to reflect that other surveys showed equally glaring ignorance in such fields as literature and even national history.

"In Canada, as elsewhere, present-day ignorance of the Bible is part of a general ignorance of the past in a group cut off from its roots and occupied with 'doing its own thing'.

"But ignorance of the Bible has a particularly debilitating effect upon the contemporary mind . . .

"Without familiarity with the Bible, no one can interpret our greatest art or music, no one can understand our

poets or dramatists, whose language is saturated with scriptural imagery.

"Dorothy Thompson somewhere remarked on the curious glittering poverty of the mind of even the brightest journalists who write about knowledge of the Bible.

"Hence, though it is not surprising, it is significant that so many of the rising generation should be so massively ignorant of a prime source of the intellectual and spiritual dynamic of their own civilization.

"Part of the blame lies in the increasing irrelevance and incompetence of the modern Sunday school.

"Many children grow up without any contact with a Sunday school, or any equivalent for it.

"What is more distressing is that those who have gone through a Sunday school often leave it with no more knowledge of the Bible than if they had spent the time playing tiddlywinks—which perhaps they did.

"In many congregations the teaching content of the Sunday school has been watered down until it is as thin as Lincoln's soup—which was made from the shadow of a sparrow that had died of starvation.

"Too often the Sunday School has become just a nursery to keep children out of the way while their parents go to church. A nursery is a useful institution but not an adequate substitute for a church school.

"Whatever else a Sunday school may do, or fail to do, it should at least impart an elementary knowledge of the book which has not only been for generations of our forebears the 'handbook of life,' but which has affected the style and thought of our civilization more deeply and directly than all that has come from the great fountains of Greece and Rome.

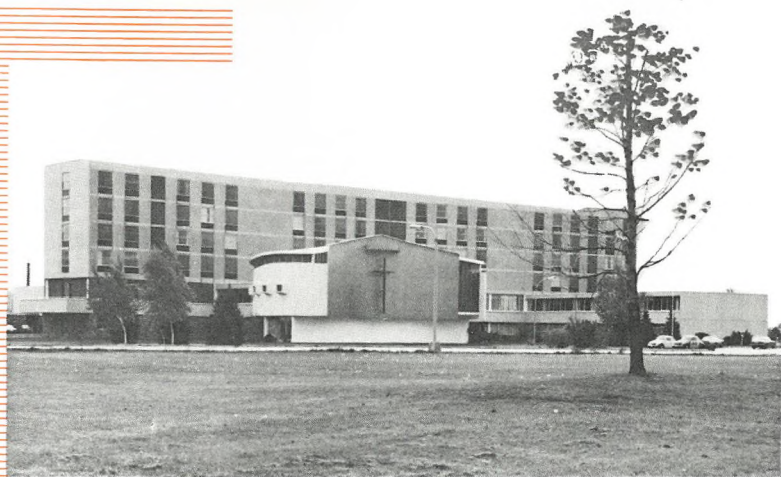
"In recent time much has been said about the decline of the Sunday school. Perhaps part of the secret has been that it has not done much to justify its survival." (Toronto Star, June 12/76).

It is unfortunate that his voice is raised after the damage has been done.

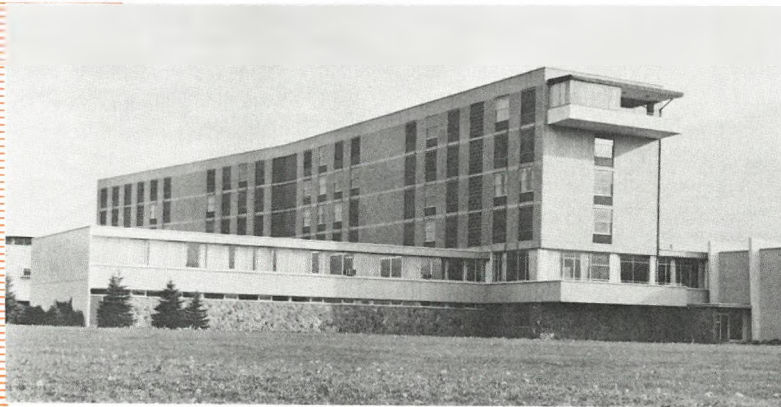
And it is good to know that many evangelical churches still teach the Bible to the children and youth of today.

Churches that are losing ground (and members, and authority) should take note.

Put the Bible at the heart of your church school.



New OBC campus



OBC building-library left, residences centre, gymnasium right

HAVE YOU THOUGHT ABOUT BIBLE COLLEGE?

If you are a Christian young person, and want to be effective for God in this latter part of the twentieth century, YOU NEED TO KNOW YOUR BIBLE. Ontario Bible College emphasizes the Bible in all its courses, and aids in spiritual development in all curricular and extra curricular activities.

Perhaps NOW is the time for you to think about Bible College. Why not write today for information and literature? Our Admissions Department will be happy to correspond with you.

If you are a GRADUATE student, why not investigate Ontario Theological Seminary and all that is available to you? Dr. R. R. Matheson, Dean, would be glad to hear from you.

If you cannot take time out for Day Classes, why not consider Evening School for either diploma or College credit courses?

There is much available for you at OBC/OTS and you are under no obligation to write and seek information. Then as you pray and seek the will of God for your life, He will be able to direct you in the way that you should go.

Don't just sit there. Do something!

Seven Reasons Why a Scientist Believes in God

We are still in the dawn of the scientific age, and every increase of light reveals more brightly the handiwork of an intelligent Creator. We have made stupendous discoveries; with a spirit of scientific humility and of faith grounded in knowledge we are approaching ever nearer to an awareness of God.

For myself, I count seven reasons for my faith:

First: By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence.

Suppose you put ten pennies, marked from one to ten, into your pocket and give them a good shuffle. Now try to take them out in sequence from one to ten, putting back the coin each time and shaking them all again. Mathematically we know that your chance of first drawing a number one is one in ten; of drawing one and two in succession, one in 100; of drawing one, two and three in succession, one in 1,000, and so on; your chance of drawing them all, from number one to number ten in succession, would reach the unbelievable figure of one in ten billion.

By the same reasoning, so many exacting conditions are necessary for life on the earth that they could not possibly exist in proper relationship by chance. The earth rotates on its axis 1,000 miles an hour at the equator; if it turned at 100 miles an hour, our days and nights would be ten times as long as now, and the hot sun would likely burn up our vegetation each long day while in the long night any surviving sprout might well freeze.

Again, the sun, source of our life, has a surface temperature of 10,000 degrees Fahrenheit, and our earth is just far enough away so that this "eternal fire" warms us **just enough and not too much!** If the sun gave off only one half its present radiation, we would freeze, and if it gave half as much more, we would roast.

The slant of the earth, tilted at an angle of 23 degrees, gives us our seasons; if the earth had not been so tilted, vapors from the ocean would move north and south, piling up for us continents of ice. If our moon were, say, only 50,000 miles away instead of its actual distance, our tides might be so enormous that twice a day all continents would be submerged; even the mountains could soon be eroded away.

If the crust of the earth had been only ten feet thicker, there would be no oxygen, without which animal life must die. Had the ocean been a few feet deeper, carbon dioxide and oxygen would have been absorbed and no vegetable life could exist.

It is apparent from these and a host of other examples that there is not one chance in billions that life on our planet is an accident.

Second: The resourcefulness of life to accomplish its purpose is a manifestation of an all-pervading Intelligence.

What life itself is, no man has fathomed. It has neither weight nor dimensions, but it does have force; a growing root will crack a rock. Life has conquered water, land and air, mastering the elements, compelling them to dissolve and reform their combinations.

Life, the sculptor, shapes all living things; an artist, it designs every leaf of every tree, and colors every flower. Life is a musician and has taught each bird to sing its love song, the insects to call one another in the music of their multitudinous sounds. Life is a sublime chemist, giving taste to fruits and spices, and perfume to the rose, changing water and carbonic acid into sugar and wood, and, in so doing, releasing oxygen that animals may have the breath of life.

Behold an almost invisible drop of protoplasm, transparent, jellylike, capable of motion, drawing energy from the sun. This single cell, this transparent mist-like droplet, holds within itself the germ of life, and has the power to distribute this life to every living thing, great and small. The powers of this droplet are greater than our vegetation and animals and people, for all life came from it. Nature did not create life; fire-blistered rocks and a saltless sea could not meet the necessary requirements.

Who, then, has put it here?

Third: Animal wisdom speaks irresistibly of a good Creator who infused instinct into otherwise helpless little creatures.

The young salmon spends years at sea, then comes back to his own river, and travels up the very side of the river into which flows the tributary where he was born. What brings him back so precisely? If you transfer him to an-

other tributary he will know at once that he is off his course and he will fight his way down and back to the main stream and then turn up against the current to finish his destiny accurately.

Even more difficult to solve is the mystery of eels. These amazing creatures migrate at maturity from ponds and rivers everywhere—those from Europe across thousands of miles of ocean—all bound for the same abysmal deeps near Bermuda. There they breed and die. The little ones, with no apparent means of knowing anything except that they are in a wilderness of water, nevertheless start back and find their way not only to the very shore from which their parents came but thence to the selfsame rivers, lakes or little ponds. No American eel has ever been caught in Europe, no European eel in American waters. Nature has even delayed the maturity of the European eel by a year or more to make up for its longer journey. Where does the directing impulse originate?

Fourth: Man has something more than animal instinct—the power of reason.

No other animal has ever left a record of its ability to count ten, or even to understand the meaning of ten. Where instinct is like a single note of a flute, beautiful but limited, the human brain contains all the notes of all the instruments in the orchestra. No need to belabor this fourth point; thanks to human reason we can contemplate the possibility that we are what we are only because we have received a spark of Universal Intelligence.

Fifth: Provision for all living is revealed in such phenomena as the wonders of genes.

So tiny are these genes that, if all of them responsible for all living people in the world could be put in one place, there would be less than a thimbleful. Yet these genes inhabit every living cell and are the keys to all human, animal and vegetable characteristics. A thimble is a small place to hold all the individual characteristics of almost three billion human beings. However, the facts are beyond question.

Here evolution really begins—at the cell, the entity which holds and carries the genes. That the ultra-microscopic gene can absolutely rule

all life one earth is an example of profound cunning and provision that could emanate only from a Creative Intelligence; no other hypothesis will serve.

Sixth: By the economy of nature, we are forced to realize that only infinite wisdom could have foreseen and prepared with such astute husbandry.

Many years ago a species of cactus was planted in Australia as a protective fence. Having no insect enemies in Australia, the cactus soon began a prodigious growth; the alarming abundance persisted until the plants covered an area as long and wide as England, crowding inhabitants out of the towns and villages, and destroying their farms. Seeking a defense, entomologists scoured the world; finally they turned up an insect which lived exclusively on cactus, and would eat nothing else. It would breed freely, too; and it had no enemies in Australia. So animal soon conquered vegetable, and today the cactus pest has retreated—and with it all but a small protective residue of the insects, enough to hold the cactus in check forever.

Such checks and balances have been universally provided. Why have not fast-breeding insects dominated the earth? Because they have no lungs such as man possesses; they breathe through tubes. But when insects grow large, their tubes do not grow in ratio to the increasing size of the body. Hence there never has been an insect of great size; this limitation on growth has held them all in check. If this physical check had not been provided, man could not exist. Imagine meeting a hornet as big as a lion!

Seventh: The fact that man can conceive the idea of God is in itself a unique proof.

The conception of God rises from a divine faculty of man, unshared with the rest of the world—the faculty we call imagination. By its power, man and man alone can find the evidence of things unseen. The vista that power opens up is unbounded; indeed, as man's perfected imagination becomes a spiritual reality, he may discern in all the evidences of design and purpose the great truth that heaven is wherever and whatever; that God is everywhere and in everything but nowhere so close as in our hearts.

It is scientifically as well as imaginatively true, as the Psalmist said: **The heavens declare the glory of God**

and the firmament showeth His handiwork.

Reprinted with permission from the October 1960 Reader's Digest. Copyright 1960 by the Reader's Digest Assn. Inc. Adapted from the book "Man Does Not Stand Alone," by A. Cressy Morrison. Copyright 1944 by Fleming H. Revell Co.



Entrance to McNicol Hall.



One of 6 Student Lounges.

LIVING WITH DYING: ONE WHO'S DOING IT TELLS YOU HOW

Orville Kelly's family nearly disintegrated in depression when they learned he had lymphoma, a form of cancer. Eventually, however, the Kellys set about to **Make Today Count**, a slogan that became the name for a network of 60 self-help groups for families beset with terminal illness. (There is also a book with that title by Kelly published by Delacorte Press.) **Guides** published Kelly's **"Ten Suggestions to Help Live with a Terminal Illness"** in its April issue:

"1. Talk about the illness. If it is cancer, call it cancer. You can't make life normal again by trying to hide what is wrong.

2. Accept death as a part of life. It is.

"3. Consider each day as another day of life, a gift from God to be enjoyed as fully as possible.

"4. Realize that life is never going to be perfect. It wasn't before and it won't be now.

"5. Pray. It isn't a sign of weakness; it is your strength.

"6. Learn to live with your illness instead of considering yourself dying from it. We are all dying in some manner.

"7. Put your friends and relatives at ease yourself. If you don't want pity don't ask for it.

"8. Make all practical arrangements for funerals, wills, etc. and make certain your family understands them.

"9. Set new goals; realize your limitations. Sometimes the simple things of life become the most enjoyable.

"10. Discuss your problems with your family as they occur. Include the children if possible. After all, your problem is not an individual one."

(from Evangelical Newsletter)



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.

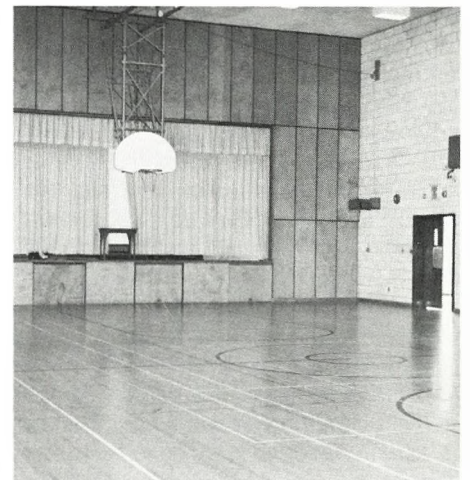
Special *Memorial Gift Plan* cards are available on request. Or just phone or write the Department of Stewardship.

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.

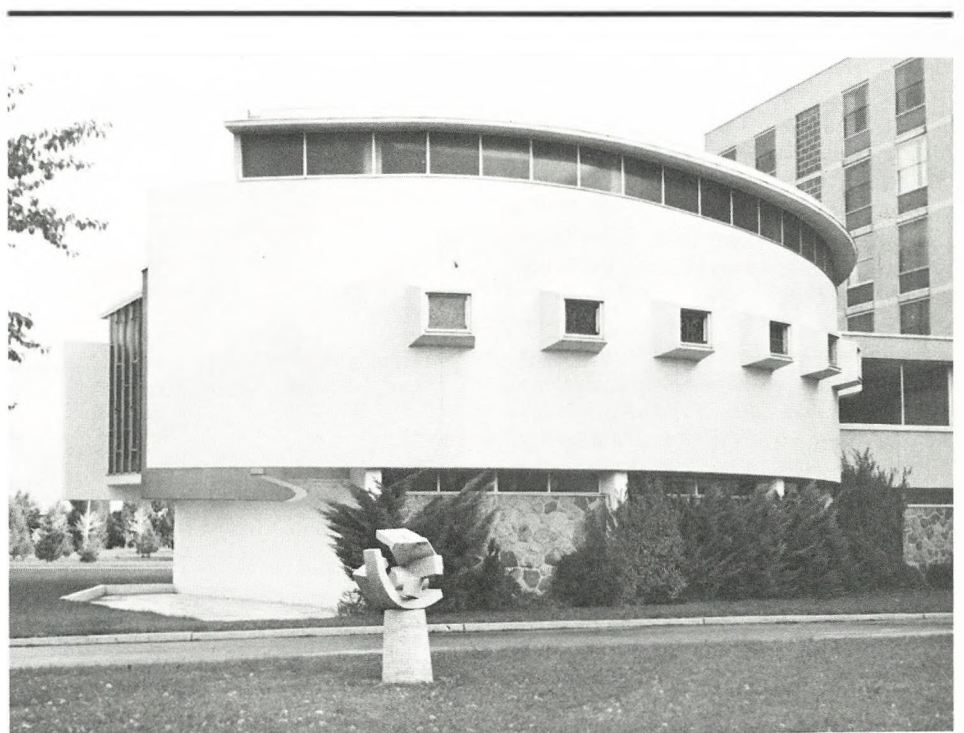
Make your memorial gifts, lasting gifts.



Inside entrance to McNicol Hall.



Gymnasium



OBC chapel exterior.

Alumni News

Compiled by: *Ione Essery*

GRAD ORDAINED 50 YEARS!

Dr. Kenneth Prior, 1920, was ordained in October 1926, so he is now celebrating half a century of service. A good record. And an auspicious career that started out in a most unusual way.

Mr. Prior was married on October 8, 1926 at 6 p.m. At 6:45 he and his bride were at their reception. At 8 p.m. he was ordained by the Alberta Conference of the United Church of Canada. At 9 p.m. he and Mrs. Prior (a nurse) were designated as missionaries to Africa. At 10 p.m. there was a great farewell service; and at 11 p.m. they boarded a train to start their new life. Not a bad day's work.

But it has been the average "day's work" for the Priors ever since.

In Angola, Mr. Prior developed his agricultural skills as a means of helping and reaching the people. As he said: "We had evangelism for the heart; education for the mind; medical work for the body; crafts training for the

hands; agriculture for the food supply. We ministered to the whole man—a real mission field."

They also served in Nigeria and left the field finally in 1956.

What do the Priors do after 50 years. Keep on, keeping on! He helped form a prayer group at Metropolitan United Church in Victoria, B.C. and serves as Chairman of it. They meet every Thursday morning and recently had their 276th meeting without a break.

Now that is service.

And that's O.B.C. Alumni at work.

we did it! We Did It, WE DID IT!

Or rather, you did it! Went over the top in our Alumni share of College expenses. Here is the data:

Our 1975-76 ALUMNI TARGET was \$79,000.

At the end of the fiscal year WE HAD RECEIVED \$93,877.32!!

Now that is GIVING.

Dare we go for \$100,000? We can do it if we will!

We also had NEW CAMPUS CAMPAIGN TARGET OF \$50,000.

Our last report showed the Alumni had given \$37,080. We will be nearer this other goal even as you read this. Faithful Alumni! God bless you all.

INTERESTING THINGS OUR ALUMNI DO

Rev. George Clement '36 has been a pastor, star-gazer (astronomy that is!), writer, chaplain and more recently "an interpreter at Black Creek Pioneer Village" in metro Toronto.

Just what he interprets (perhaps the old ways to a new generation) we haven't heard. We have heard that in his spare time he prunes the orchards and does tree landscaping.

He has services in the century old church occasionally, and generally keeps happy, useful and blessed of the Lord. Interesting life for a retired (but not retiring!) alumnus.

TEACHERS! WANT A CHALLENGING, PROFITABLE JOB?

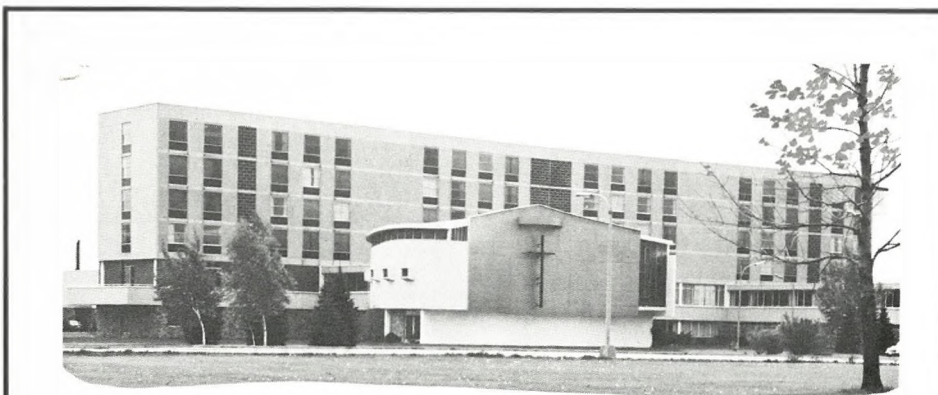
Read this: **40,000 of you are needed now in Nigeria!** The language of instruction is English. The Nigerian government will **pay your salary and passage**. There are many opportunities for Christian witness since Bible study is part of the curriculum. Write Mr. Trevor Ardill, Sudan Interior Mission, Cedar Grove, NJ 07009.

CHRISTIAN LEADERSHIP NEEDED

Harry Belafonte, on returning from a world tour, was interviewed on television. Among other things, he was asked what his deepest world impression was. How did people feel? How did they act?

The famous singer replied: "Most people reflect a lack of direction in their personal as well as their political lives. They seem to be disappointed in leadership, disillusioned by the corruption, avarice and greed that are such a part of life today."

The call is clear: Christian statesmanship; Biblical morality and spiritual power are desperately needed today. Let the Church heed the call and respond to it.



ALL YESTERDAY'S ALUMNI—VISIT TO-DAY'S NEW CAMPUS!

ALUMNI HOMECOMING: SATURDAY, OCTOBER 16, 1976

STARTS 9:00 A.M.

COME SEE! GO TELL!

ON THE HOME FRONT

MR. PAUL ADAMS, B.Th. '75, commenced his ministry as student assistant at Grandview Baptist Church, Kitchener, on September 1.

*REV. WILLIAM BUIKEMA, B.R.E. '69, was ordained at Edward St. Baptist Church, St. Thomas, Ont. on May 2.

*MR. R. JAMES DUVAL, B.Th. '73, commenced his pastoral ministry at First Baptist Church, Corunna, Ont. on April 25.

*MISS FLORENCE FRIESEN, B.R.E. '71, received her B.A. from the University of Winnipeg on May 30.

*MR. MARK GARNER, B.Th. '72, has commenced his ministry as Minister of Christian Education & Youth at the Emmanuel Evangelical Free Church, Steinbach, Man.

*MR. RICK HAYDEN, B.Th. '76, commenced his ministry at the United Baptist Church, Jemseg, N.B. in January.

*MISS PAT IRWIN, B.R.E. '56, (S.I.M.) in Toronto working on the final checking of the Dompago New Testament for the country of Benin, Africa. She will be in Toronto until this is completed and then will leave for Nigeria to teach Religious Knowledge in the schools.

*MR. GERALD JACKSON, B.Th. '60, received the M.S.Ed. from Niagara University, Niagara Falls, N.Y. in May. He was also appointed as Executive Assistant to the Minister of Correctional Services, the Honorable John Smith, on March 23.

*REV. HAROLD JAMES '40, retired as Executive Secretary of A.E.F. on June 30.

*REV. GENE KING, B.R.E. '69, was ordained to the Anglican ministry on May 16 in St. James Cathedral, Toronto.

*REV. DAVID LOVE '68, commenced his ministry at Turner Valley, Alta. to three churches and an Indian Reservation under the United Church of Canada in July.

*REV. & MRS. DONALD PERKINS, B.Th. '62 (GRACE ROBERTS, B.R.E. '61) began their ministry at Fairview Baptist Church in Lindsay, Ont. on May 2.

*REV. FRANCIS RICE '35 was appointed President of the Baptist Convention of Ontario and Quebec on June 1.

*REV. DAVID SHERBINO, B.Th. '70, received an M.A. in Counselling from the University of Ottawa in February

and the S.T.M. from McGill University in June. He was ordained to the ministry of the Presbyterian Church in Canada on June 23, and began his ministry at St. John's Presbyterian Church in Kapuskasing, Ont. on September 1.

*MR. ERIC STRACHAN, B.Th. '76, began his ministry at the First Mennonite Church, Vineland, Ont. on July 14.

*MR. & MRS. JULIAN PAZIEWSKI, B.R.E. '72, have begun their ministry in the Home Mission in Ignace, Ont. and area, under the Baptist Convention of Ontario and Quebec.

*REV. DONALD R. GORRIE '48 commenced his ministry at the Fellowship Baptist Church in Otterville, Ont. in June.

*REV. WALTER GAWA, B.Th. '67, was ordained at Kenmore Baptist Church, Kenmore, Ont. on May 16.

*REV. NORMAN BULLOCK, B.Th. '63 began his pastoral ministry in First Baptist Church, Petrolia, Ont. on May 1.

ON FURLOUGH

*MISS DONNA ARNER, B.R.E. '70 (A.I.M.) from Zaire, Africa in May.

*MISS KATHLEEN BELL '62 (I.C.F.) from Pakistan in August.

*MISS SHEILA BURGESS '70 (A.I.M.) from Zaire, Africa in July.

*MISS BEVERLEY CLARK '52 (S.I.M.) from Nigeria on June 25, on a study furlough at O.B.C.

*REV. & MRS. CARL DeBOER, B.Th. '67 (WILMA HEYINK, B.R.E. '65) from Japan in June (F.B.F.M.B.).

*REV. & MRS. KOOS FIETJE, B.R.E. '72 (COLLEEN '70-'71) from Thailand (O.M.F.) in June.

*MISS ANNEMARIE HATTENHAUER, B.R.E. '73 (S.I.M.) from Nigeria in July.

*REV. & MRS. ROBERT KASPER, B.Th. '64 (G.M.U.) from Argentina, S.A. in July.

*MR. & MRS. JIM McINNIS '67 (PAT RICHARDS '65) from Costa Rica, C.A. (L.A.M.) in July.

*MR. & MRS. ROBERT MORRIS, B.Th. '66 (PAT CHAMBERS '64) from India in July (B.M.M.F.).

*MR. & MRS. DONALD PICKEL, B.Th. '68 (CAROL FISHER '65-'68) from Colombia, S.A. (G.M.U.) in July.

*MR. & MRS. WARNER SPYKER '64 (B.C.U.) from Holland in May on a medical furlough.

TO THE FIELD

*MR. & MRS. KEITH ANDERSON (RUTH MORTSON '74-'75) to Costa Rica, C.A. for language study (RBMU) on May 2, before leaving for service in Peru, S.A.

*MR. & MRS. FRANK BALE '62-'65 (A.B.W.E.) to Brazil, S.A. in August.

*MR. & MRS. DAVID BROOK (DOROTHY THORP '51) to Japan in August (T.E.A.M.).

*REV. & MRS. ALBERT ERION '58-'59 (S.I.M.) to Ethiopia, in June.

*MISS ELAINE ESSER, B.R.E. '70 (O.M.F.) to Thailand in July.

*MISS CATHERINE FERGUSON '51-'53 (S.I.M.) to Ethiopia in July.

*MR. & MRS. FRASER McKENZIE, B.Th. '66 (EVELYN PEAT '65-'66) to Zambia in September (C.M.M.L.).

*MR. & MRS. BARRY MACKAY, B.R.E. '73, to India in September (C.M.M.L.) following a mini furlough.

*MR. & MRS. ROGER POWELL, B.R.E. '71 (JOAN OXFORD, B.R.E. '69) to Quito, Ecuador in July (C. & M.A.).

*MISS WINNIFRED PRICE '49 (FEGC) to Japan in May.

*MR. & MRS. TOM SYKES '64 (U.F.M.) to Haiti, W.I. in July.

*MR. & MRS. LYLE WILTON '68-'69 (A.I.M.) to Obo, C.A.R., Africa in August.

*MISS MARION COWAN '47-'49 (W.B.T.) to Mexico in April.

MARRIAGES

*MISS NOLI BINNINGTON, B.Th. '76 to MR. CLIFFORD PEAT, B.Th. '76 on May 8 in Don Valley Bible Chapel, Toronto. MR. BRIAN LARMOUR, B.Th. '75 was the best man.

*MISS NANCY EBY, B.S.M. '69 to MR. WALDEMAR TEICHROEB in Missionary Tabernacle, Kitchener, Ont. on June 25. REV. DWIGHT PATTERSON, B.Th. '56 officiated. MISS BETTE-LOU EBY, B.S.M. '70 was maid of honour, MISS MARY WU, B.S.M. '72 was organist. MR. WARREN ADAMS and MRS. MARCIA LITTLE provided the special music.

*MR. MARK GARNER, B.Th. '72 to MISS SUSAN GRACE CASTLEBERRY on May 2 in First Evangelical Free Church, Chicago, Ill.

*MISS LESLIE KNIGHT '73-'74 to MR. DOUGLAS RHUDE, B.Th. '74 on June 5 at Glen Cairn Baptist Church, London, Ont. MISS DONNA O'BRIEN,

B.R.E. '74 was a bridesmaid and MR. DAVID RHUDE '72 was the best man. REV. KENNETH SQUIRRELL, B.R.E. '74 and MR. ROBIN GOETTL '77 were ushers. REV. GLENN TAYLOR, O.B.C. Faculty, officiated.

*MR. GERALD LOEWEN '73-'74 to MISS GAIL SPICKETT in Calvary Church, Toronto on July 3.

*MISS LAURIE MacDONALD '76 to MR. WILLIAM ZYLSTRA '78 on August 28 in Faith Baptist Church, Whitby, Ont. MISS JANICE BUERLING '77 was soloist.

*MR. DAVID RICHARDSON '73-'74 to MISS DIANNE GLOVER, B.Th. '77 at Uxbridge Baptist Church, Uxbridge, Ont. on May 15.

*MISS MARION VANDENAKKER, B.R.E. '75 to MR. BRIAN SWARTZ, B.Th. '76 at Hopedale Bible Church, Oakville, Ont. on July 3. REV. ROBERT DEUZ, O.B.C. Faculty, officiated.

*MISS RUTH WALDEN, B.R.E. '75 to MR. TOM OLIVER '77 on July 3 at Trinity Baptist Church, Burlington, Ont. DR. WILLIAM FOSTER '51, O.B.C. Faculty, officiated. MISS MARILYN SCHARF, B.R.E. '75, was a bridesmaid. MISS SUSAN MEIKLE '75 was the organist and MISS BRENDA HAINES '73-'75 was the soloist.

BIRTHS

*To MR. & MRS. JAMES CAMERON '72-'74 (DARLENE KEOGH '72-'74) a daughter, Bethany Ruth, on April 22 in London, Ont.

*To MR. & MRS. BOB CARTWRIGHT '68 (NANCY BROWETT, B.R.E. '68) a daughter, Crystal Joy, on March 28 in London, Ont.

*To REV. & MRS. GORDON GILMORE, B.R.E. '72 (SUSAN LAMBERT, B.R.E. '74) a son, Benjamin Joshua, on February 5 in Port Colborne, Ont.

*To MR. & MRS. ANDY JAMES, B.R.E. '69 (CHARLOTTE JORDAN, B.R.E. '69) a daughter, Sara Grace, in Thunder Bay, Ont. on April 13.

*To MR. & MRS. BOB MORRIS, B.Th. '66 (PAT CHAMBERS '64) a chosen son, Jonathan Brett, on April 7.

*To MR. & MRS. TERRY REGNAULT '69-'70 a son, Steven Andrew, on March 23, in Alliston, Ont.

DEATHS

*REV. BLOIS CRAWFORD '41 in Moncton, N.B. on February 26.

this century said to O.B.C. students, "A good man out of the good treasure of his heart bringeth forth good things" (Matt. 12:35). He emphasized good treasure as being in good books, good literature, good thinking.

What we read enters the eye and rests in the mind, NEVER to be forgotten. What is in our minds prompts our actions, so that what we read, we do become.

Think on these things.

BOOKS

YOUR BODY BECOMES WHAT YOU EAT YOUR MIND BECOMES WHAT YOU READ!

Stuff yourself with food loaded with calories; with creams and starches and carbohydrates, and you will burst your seams. You will strain your heart. You will shorten your life. You will become, literally, what you eat.

Stuff your mind with the trash, pornography, revolutionary propaganda or just plain, poor writing, and you will become what you read.

Someone has said that the best exercise is to place the hands firmly against the edge of the table and push yourself away from tempting over-eating.

An intellectual exercise that might save from a degenerative fattening of the mind is to form a firm "No" with the lips when confronted with improper literature, and let your fingers do the walking over better titles.

About 100 years ago, Bulwer Lytton made a statement that was the echo of Benjamin Franklin's "Give me 26 lead soldiers and I'll move the world." Lytton came up with "the pen is mightier than the sword."

They were both most likely thinking of Solomon who said "as a man thinketh . . . so is he." (Prov. 23:7)

Some years ago, Wilbur Smith, one of the most prolific Christian readers of

MOTHER OF TWO SHARES HER WALK THROUGH GRIEF

'THE DEATH OF MY HUSBAND that hot day in August forced me to take a road I would give much not to have needed to walk,' says Janette Klopfenstein of Archbold, Ohio, in her new Herald Press paperback, **My Walk Through Grief**.

"Left with two young children and my shattered dreams, I tried courageously to be strong.

"Giving up Roger seemed so impossibly hard, so intolerably sad. But I knew that only by stopping the past from overwhelming the present could I have any hope for the future."

Janette's honest sharing and her practical suggestions in the book will help those who are going through their own grief as well as those who try to understand and comfort the bereaved.

Bea Decker, coauthor of **After the Flowers Have Gone** and executive director of THEOS, a Christian organization for those who have lost a marriage partner through death, says:

"**My Walk Through Grief** is written directly from the heart. Janette shares her emotions in beautiful simplicity of how she was able to cope with a broken spirit and heart. Through it all she is continually able to draw from a spiritual reserve greater than she had imagined.

"From her experience Janette Klopfenstein offers sound and inspiring help for those in the throes of grief. She also offers practical advice to those friends and loved ones who truly want to help and understand the newly widowed."

Instead of the typical "all things work together for good" kind of book, **My Walk Through Grief** shows some of the raw emotions and terrible con-

flicts that people—even Christians—have to accept in facing death. Believing in God does not take away all our difficulties, but through it all there is a quiet reassurance that He stands by.

"I have tried to be practical in my suggestions and honest in expressing how it really feels to find oneself suddenly alone," the author comments. "Since I am a mother, I include much concerning young children.

"I know I take the chance of appearing 'too confident' to the widowed and at the same time 'too undone by my feelings' to those who haven't experienced the death of a loved one," she admits.

My Walk Through Grief was written fifteen months after the death of Janette's husband—soon enough that the emotional struggles were still vivid in her mind but long enough after the trauma to give her perspective.

My Walk Through Grief, by Janette Klopfenstein, published by Herald Press, Scottdale, Pennsylvania, and Kitchener, Ontario, is available at our O.B.C. bookstore for \$1.75.

EVERYDAY PUBLICATIONS

Me First, by David Boyd Long, Price \$.75. A look at what Christ meant by discipleship.

What the Bible Teaches About the Gift of Tongues, by David Boyd Long, Price \$.050. A brief summary of an important subject.

Come and Dine, by R. E. & G. J. Harlow, Price \$2.75. A year of daily readings to take you through the entire New Testament. Brief comments will enlighten and delight.

Winning and Losing, by R. E. Harlow, Price \$2.00. Studies in Joshua, Judges and Ruth. The title is from battles won and lost by Israel in her journeys.

Unshakeable Kingdom, by David Gooding, Price \$3.00. The epistle to the Hebrews broken up into 10 fine studies.

A Half-Empty Christ?, ed. by R. E. Harlow, Price \$.60. A fine presentation to refute the kenosis theory that Christ emptied Himself of His deity to become man.

HERALD PRESS

After Death, What?, by Gerald C. Studer, Price \$1.95. A careful examination of what God has permitted to be revealed on the subject of death. This Mennonite pastor writes from experience and research. A help for other pastors.

Seven Things Children Need, by John M. Drescher, Price \$1.95. The seven things are Significance, Security, Acceptance, Love, Praise, Discipline and God. A joy and a job for parents are shown in this helpful book. Well and interestingly written.

HOME EVANGEL BOOKS

(Moody Press)

Civilization's Last Hurrah, by Gary C. Cohen, Price \$1.95. Bible prophecy and fiction—can they mix? Mr. Cohen makes a good attempt in this novel that combines adventure, romance and prophetic truth.

Design for Living, by J. Dwight Pentecost, Price \$5.95. The Sermon on the Mount is for living, not for ethics or idealism alone. Dr. Pentecost gives fresh insights into the teachings of Jesus.

Fascinating Women, by Sue Burnham, Price \$1.25. A book for group study on woman's role in the modern world.

How to Keep the Family That Prays Together from Falling Apart, by Elva Anson, Price \$2.50. Beautiful families are built; they don't just happen. Here are some basic ingredients for building one.

(Zondervan Publishing House)

Dynamics of Spiritual Gifts, by William McRae, Price \$1.75. There is an untapped mine of riches in the pews of every church. This Canadian author gives a good, biblical study of those riches (gifts in Bible language) and how they can be used.

Commentary on Genesis, by Harold G. Stigers, Price \$12.95. An exhaustive commentary on the book of beginnings. Very well done.

New International Dictionary of New Testament Theology (Vol. 1), ed. by Colin Brown, Price. \$24.95. Everything (from A to F) that you ever wanted to define in theology! Translated from German. Other volumes to follow when prepared.

Response Speeches For All Occasions, by Herschel Hobbs, Price \$1.50. Helps for the public speaker.

Plain Talk on Hebrews, by Manford George Gutzke, Price \$2.95. To stimulate study and discussion on the book called "Into the Holy of Holies" by F. B. Meyer, Dr. Gutzke presents 14 excellent chapters in this volume.

I Want to Enjoy My Children, by Dr. Henry Brandt & Phil Landrum, Price \$2.95. A fast paced comment on the biggest job in the world. Excellent material.

Conversation with a Barred Owl, by Margaret Clarkson, Price \$4.95. If you are an avid bird watcher, Margaret Clarkson's sights and insights will ring a bell. If you are not, you will enjoy it anyway. Invaluable as a text or a devotional. It's not just for the birds. It's for you.

INTER-VARSITY PRESS

The Cost of Commitment, by John White, Price \$1.95. What does taking up the cross mean for ordinary, peaceful, affluent lives? Dr. White helps the reader see what it REALLY means to follow Christ.

Love Yourself, by Walter Trobisch, Price \$1.50. How to deal with the depression that comes from self hate, self rejection and inability to accept oneself. A good gift book.

Single and Human, by Ada Lum, Price \$1.95. Miss Lum finds joy and fulfillment in being single. As a Christian she finds Christ is the answer to the turmoil and questions of life. Well done.

A Song for Lovers, by S. Craig Glickman, Price \$3.95. A paraphrase and translation (well combined) of the Song of Solomon.

FLEMING H. REVELL CO. LTD.

Robert E. Coleman's books are "work books" for the reader to write in. Here are three new ones:

Life in the Living Word, Price \$1.25—for Growing Christians.

The Spirit and the Word, Price \$1.25—for Spirit filled Christians.

Established by the Word, Price \$.95—for New Christians.

SUN CLASSIC PICTURES

In Search of Noah's Ark, by D. Balsiger and C. Sellier, Jr., Price \$1.95. If you've been waiting to hear about recent Ark discoveries, this book will repay you. Well written and documented. The Ark does exist.

TYNDALE HOUSE PUBLISHERS

Let Me Be a Woman, by Elisabeth Elliot, Price \$5.95. Writing on the meaning of womanhood, Elisabeth Elliot combines her observations and experiences on an eventful life in this series of essays on male-female relationships. Using applications from Scripture, the author expresses her perspective on self discipline, loneliness, depression, companionship and femininity.

The Mantle, by William H. Stephens, Price \$7.95. A good Biblical, historical novel (circa Elijah, Ahab and Jezebel) that teaches, enthralls and entertains. Well researched, true and imaginative.

The Right to Live; The Right to Die, by C. Everett Koop, Price \$.95. Dr. Koop distillates 40 years as a pediatrician, combines his pro-life Christian commitment and produces a fine book for the issues of today: abortion, euthanasia and other life/death issues.

I Love the Word Impossible, by Ann Kiemel, Price \$5.95. Single women will love this happy, fast paced account of a peer's life. Men will read it with envy. All will read it with profit.

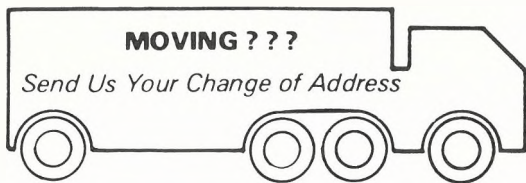
Handbook to Happiness, by Charles R. Solomon, Price \$2.95. A Christian psychology book, with more of the former than the latter—thank goodness! A helpful guide to full life in Christ and helps in counselling others.

G. R. WELCH CO. LTD.

Living God's Will, by Dwight L. Carlson, Price \$2.95. Pertinent discussion on one of the least known and most abused subjects of scripture. Well written and carefully thought through, it will help establish God's will for you.

Peter Dynamite, by Norman B. Rohrer & Peter Deyneka (Jr.), Price \$3.95. The man with the big voice, the big heart and the big vision: Peter Deyneka. His mission field—the mil-

- lions of his fellow Russians. A rare story indeed.
- Running With God**, by James C. Hefley, Price \$1.25. Sports superstars who are first of all committed Christians. The stories you will find here are rarely on the sports page of the newspaper. They are written in God's book. Excellent for sports enthusiasts and armchair quarterbacks.
- God's Trustees**, by Charles E. Dietz, Price, \$3.95. One of the best books on stewardship outside of the Bible. Gifts, time, possessions, money—all that makes up life is a trust from God.
- Building an Effective Church School**, by Kenneth D. Blazier, Price \$1.95. A book for Sunday School and Christian Education leaders. Very practical.
- Tested by Fire**, Merrill & Virginia Womach, Price \$4.95. From the tragedy of a plane crash and the physical ravages of fire, God tested a man and his wife. An honest look at a tragedy that turned to triumph—by faith.
- A Mother's Gifts**, by E. Jane Mall, Price \$3.50. A handsomely boxed gift book of affection and encouragement to mothers.
- The Dragon Net**, by Silas Hong, Price \$4.95. God still lives and works in China. So one of its sons has seen, and thus he writes. Dr. Hong gives a thrilling, challenging picture of China today.
- What the Bible Says**, by Lewis Drummond, Price \$5.95. A well edited, skillfully written volume on Biblical doctrines for the serious Bible student.
- Sense and Nonsense**, by Rolf E. Aaseng, Price \$1.95. Short, pithy comments for today's teens. And some hilarious cartoons. Good.
- What Is a Family?**, by Edith Schaeffer, Price \$6.95. L'Abri provides yet another milieu for teaching God's truth—the Christian family. This time, it is the very personal Schaeffer family that proves what it preaches and teaches.
- Keys to Spiritual Growth**, by John MacArthur, Price \$4.95. If there are steps in the Christian life, there are also keys to Christian living. The author shares these latter keys from a full ministry of teaching and preaching them around the world.
- How to Live a Holy Life**, by Donald Grey Barnhouse, Price \$1.95. The late, great Dr. Barnhouse does not waste words nor time. He learned to hone his words and give them a cutting edge. Here he is at his best in of holiness unto the Lord.
- Secrets for Successful Living**, by Donald Grey Barnhouse, Price \$1.95. Four lectures given at the English Keswick are reproduced here. These secrets are not hidden, but open for all to see. Barnhouse helps us to see them a little more clearly.
- Cross Fire**, by Ole Anthony, Price \$2.95. The stories of 12 people who have made a mark for God in the world.
- Bless This House**, by Anita Bryant, Price \$1.50. A popular TV personality writes more about the Christian home—hers.
- After the Rain**, by Lone W. Lyall, Price \$4.95. Delightful poetry for a quiet day.
- The Bible's Legacy for Womanhood**, by Edith Deen, Price \$1.50. The heroines of the Bible demonstrate God's ideal woman. Mrs. Deen has researched and written well, of a glorious heritage.
- Happiness Is a Family Time Together**, by Lois Bock & Miji Working. Price \$4.95. For those family evenings that are rare and precious. For parents and children to work at. Wonderful.
- The Chariots Still Crash**, by Clifford Wilson, Price \$1.50. A Christian scientist refutes Von Danikens fanciful **Chariot of the Gods**, and deals with ancient technology and legends from a Biblical view.
- Least of All Saints**, by Grace Irwin, Price \$1.75. A great Canadian novel by a great Canadian novelist. Christian realism at its best.
- Call to Discipleship**, by Juan Carlos Ortiz, Price \$3.50. Written in the spirit and style of Watchman Nee. Strong meat from Latin America.
- Something for Nothing**, by Sid Roth, Price \$2.95. The confessional story of a long detour until a Jew found his Messiah.
- No Longer Alone**, by Joan Winmill Brown, Price \$5.95. A talented actress finds faith at the end of a long, frustrating, fearful journey.
- Jesus In Genesis**, by Michael Esses, Price \$2.95. A different type of commentary. Scholarly, spiritual and hilarious. You will "enjoy" Bible study, perhaps for the first time.
- Getting to Know Your Bible**, Lubkoll/Wiesnet, Price \$1.95. A free translation of a German best seller. It is for young Christians.
- Talk to Me**, by Charlie Shedd, Price \$1.50. Frank letters to Heather, whose husband didn't communicate. Sensible and frank advice.
- In My Father's House**, by Corrie ten Boom, Price \$6.95. The early, inspiring life of one of the great women of this century.
- Sweet Touch**, by Lorna Balian, Price \$6.95. A lovely book for lovely children. Kind of expensive—but a joyful gift for the six-year-old.
- Only Silly People Waste!**, by Norah Smaridge, Price \$4.95. Want to teach your children not to waste things? This book is just about that—in all sorts of ways.
- Blow, Wind of God!**, by Donald E. Demaray, Price \$1.75. Brief excerpts from the writings of Billy Graham.
- Tough and Tender**, by Joyce Landorf, Price \$5.95. A woman looks at a man. An interesting observation.
- The Gospels and Acts**, by William Barclay, Price \$7.00. Two volumes covering the first five books of the New Testament.
- A Gift of Love**, by Gail Magruder, Price \$6.95. One woman's travail and rebirth after her husband's conviction with the scandalous Watergate affair.
- General Philosophy**, by D. Elton Trueblood, Price \$4.95. A splendid digest of General Philosophy for laymen like your editor. Easily read, beautifully written, and the section on "The Being of God" a masterpiece.
- Hymns of Grace and Glory**, Price \$3.95. Excellent, old and new fashioned hymns all will love to play and sing.
- Marriage & Family Enrichment**, by Herbert O. Otto, Price \$6.95. Well researched and densely written. Its one drawback is that it makes marriage and family too technical and "problem" prone. Perhaps these are needed today, since a lot of folk are mixed up.
- New Testament Environment**, by Eduard Lohse, Price \$6.95. What was it like "back then"? Dr. Lohse examines "the fullness of time" that brought Christ to Nazareth and the world.
- New Light on New Testament Letters**, by Clifford A. Wilson, Price \$1.25. Brief and concise. Good for the busy preacher.
- Husbands**, by Patti Williams, Price \$2.50. The title on the cover is repeated eight times in eight different type faces! That should tell you something about the book! Interesting, informative and humorous. All at once.
- Creative Family Activities**, by Valerie Sloane, Price \$4.95. A "how-to" from a backyard carnival through special meals to family worship. Good—if you've run out of ideas.
- We Knew His Power**, by G. Curtis Jones, Price \$5.95. Nine lives of true to life Bible people—touched by Jesus.
- Good Morning, Lord**, by Patricia van Dalsen, Price \$2.45. Just as its title says. And small and light enough for an invalid to handle.
- A New Climate for Stewardship**, by Wallace E. Fisher, Price \$3.95. Helps for the Pastor and all phases of Christian Stewardship.
- The Breakdown of Authority**, by Gordon Talbot, Price \$4.95. Canadian author Talbot attacks a modern problem with vigour, common sense and Biblical insight. His thesis is: Restoring order in today's chaotic society.
- Getting Through to the Wonderful You**, by Charlie Shedd, Price \$4.95. Popular writer Shedd here gives a Christian alternative to Transcendental Meditation. A little airy, but easy to follow.
- Notes From My Bible**, by D. L. Moody, Price \$4.95. Brief comments (from Genesis to Revelation) taken from the margin of Moody's Bible. Great seed thoughts.
- The Irritated Oyster**, by Harvey D. & Patsie A. Moore, Price \$3.95. Excellent object lessons for children. Use of scriptures and illustrations is good.



STEWARDSHIP

Because we believe in Biblical stewardship as the means by which the Lord's work should be carried on, our Stewardship Department is staffed by Bible trained, spiritually gifted Christian men. They are involved in Christian service in Churches, Missions, Gideons, Christian Businessmen Inc., Youth for Christ and other evangelistic outreach, as well as O.B.C. We thought you would like to both see and meet them.

Mr. J. Harry Frogley, succeeding Mr. Steinmann as Executive Director of Stewardship. Mr. Frogley is a Deacon at Weston Baptist Church, on the board of Scripture Union, Director of Encounter of Canada (Dr. Stephen Olford) and is called on many times to serve organizations such as Athletes in Action. He is a member of the Finance Committee of the Baptist Convention of Ontario & Quebec, and is a member of the Board of Evangelist Meryle Dolan. He was an investment dealer, and left his business to join O.B.C. in its great outreach program of Christian training and evangelism.

Mr. M. L. Steinmann who was Chairman of the Board of L.C.B.M. at the time of our merger. He is an active Gideon, member of Peoples Church and a Christian businessman who has given his retirement years to the Lord's service at O.B.C. He is now a consultant in our Stewardship Dept.

Mr. Wilson Flanagan, Minister of Stewardship, graduate of 1933. He belongs to the Brethren Assemblies (Leaside Chapel) and is a regular preacher and visitor for them.

Mr. Flanagan sold his business and came into the O.B.C. Stewardship Dept. He believes in it and is a product of the help given to the College through stewardship.

Rev. Elmer Cassidy, Minister of Stewardship, is also a graduate, 1953. His son Mark is at present a student at the College.

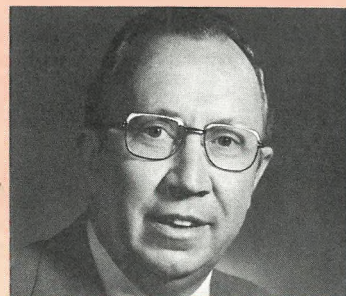
Mr. Cassidy served as a missionary in South America before joining the O.B.C. Stewardship Dept. He is a member of Wortley Baptist Church, London, Ont. and ministers effectively to young people as well as adults.

Rev. W. McNairn, Minister of Stewardship, the most recent acquisition to our staff, is a grad of 1966. After graduation he served with Yonge St. Mission, then moved to Emo, Ont. where he was pastor of the Baptist Church.

For the last several years, Mr. McNairn has been Manager of Welcome Hall Mission, Montreal. He will serve the College in the Eastern Ontario and Quebec area.

These are the men who need prayer and support.
They also stand ready to serve you.
To contact any of these five men, write to them at

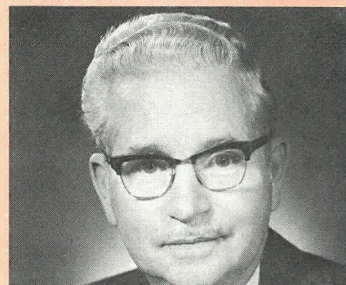
Ontario Bible College
3425 Bayview Avenue
Willowdale, Ontario M2M 4B3



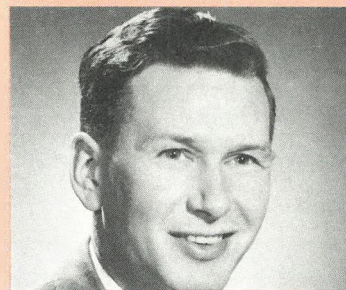
J. H. FROGLEY



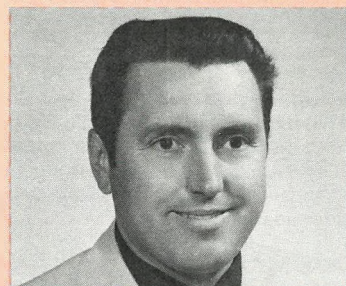
M. L. STEINMANN



W. FLANAGAN



E. CASSIDY



W. McNAIRN