



# evangelical recorder

Ontario Bible College

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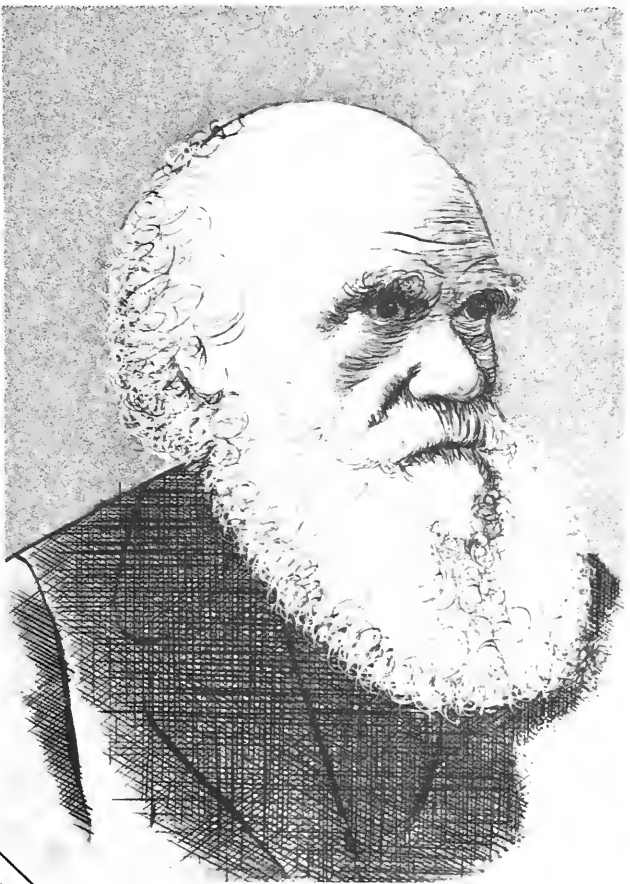
**CHARLES  
DARWIN**

*was right!*



*..... about*

**MISSIONS**



THERE  
IS LIFE ON  
PLANET EARTH  
AND CAN BE SEEN

AT O.B.C!

## THERE IS LIFE ON PLANET EARTH!

And it is to be seen at O.B.C. and anywhere where the Body of Christ functions!

Our Annual Missionary Conference, while dated January 25-28, 1972, has really just begun. For God moved into the College, in a new, fresh, unexpected demonstration of power, cleansing and renewal.

The Conference had been well planned, as usual. About 60 missionaries were on hand for the four, full days of Conference.

Then God set it all aside.

During the opening sessions there was a note of expectancy that seemed to quiver on the air. And theme speaker Dr. Vergil Gerber of the Evangelical Missions Information Service (E.M.I.S.) sensed what was happening.



Dr. Vergil Gerber.

Instead of finishing a message, he suggested that students might share what God was doing in their hearts and lives. Little did we expect what followed.

For two days, students came one by one to the platform in Hooper Chapel, and there opened up their lives for scrutiny, confession and cleansing. Wrongs were made right; apologies were given and received; restitution was made; students, missionaries, faculty and "outsiders", all shared in what was our Conference theme:

"THE BODY OF CHRIST IN ACTION"

The Holy Spirit came with salvation, new life, new relationships, new purpose, new meaning for hundreds of the Lord's people. New love is being demonstrated. And these new lives have been surrendered to Jesus Christ.

Surely the world will once again see that there is life, and life abundant, life eternal, on the planet Earth. And it can be seen at O.B.C.

This is Missions. This is God.

**What is Life?**  
CHINESE SYMBOL MEANING  
A LONG LIFE



I was fascinated by this Chinese picture symbol meaning long life. Actually it came from a Chinese Restaurant menu.

I could not read its meaning of course. But as I looked at it, I saw in the centre, a cross! Then I turned it upside down—a cross. Sideways, again I saw the cross.

And that is the real answer to the question of life, eternal life. For it is through the death of our Lord Jesus Christ, on Calvary's cross, that life, and life eternal becomes ours.

Do you have this life?

## LOOKING FOR LIFE OUT THERE

This was the title for the TIME cover article for December 13, 1971.

The sub title was better, since it forms a question:

"Is There Life on Mars—or Beyond?"

Of course there was no answer, but there was a lot of interesting surmising.

Frankly, I don't know if I should be interested in the hypothetical "Life on Mars" question or not. But then, life in terms that I understand, and life as identified by the scientist, are different.

I like the Bible terms for life: "man in

the image of God;" "in Him was life, and that life was the light of men;" "this is life eternal, that they may know Thee, the only true God, and Jesus Christ Whom Thou hast sent."

I don't know the answer to "Is there life on Mars?" But I do know that there is life beyond: beyond this life. Beyond the grave. Beyond anything that I conceive life to be.

Because

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (II Tim. 1:12)

and

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea the deep things of God." (I Cor. 2:9,10)

The important thing, really, is to answer the question: "Do you have this life, that Christ died to give you?"

## ON REVERENCE FOR HIS NAME

Our editorial, "Do You Dig God?" in the December issue, brought a good response from concerned people. Since then two things have happened.

One was a prayer by a young person that began: "Hi, God!" The other was a letter that left us a little bit staggered. A young man, writing to the College, signed himself, "Yours in J.C."

Evidently he is not familiar with the novelists' ploy of using those initials to downgrade the Son of God, or conversely to upgrade his characters. It is becoming common to have an autocratic, overweening, egotistical character to be called "J.C. Somebody" and abbreviating it to "J.C."

And our correspondent has evidently not observed the Biblical reference to Jesus Christ, "Who is God blessed forever."

Jesus Christ is not just "a man". He is "The Man". He is not just "a saviour". He is "The Saviour". He is not just a "good teacher". He is the "Teacher come from God". Let us honour the Lord Jesus Christ for all that He is.

"Ye call Me Master and Lord; and ye say well, for so I am." (John 13:13)

## EVEN THE "FATHER OF EVOLUTION" WAS SURPRISED!

**HIS THEORY "SHOOK THE WORLD."**  
Something else startled him!

To the skeptic, missions are ineffective and harmful.

To the atheist, missions are a waste of time, energy and talent.

To the evolutionist, missions are unnecessary. Man will progress at his own rate and to his own scale—given time! Like a billion years!

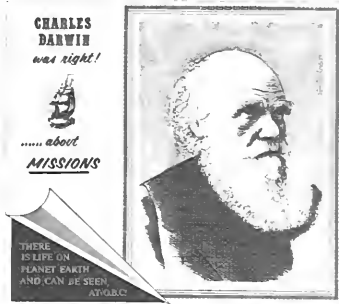
There is an interesting historical note that should encourage the missions minded, missions hearted Christian, since it confirms the statement of 2 Cor. 5:17, "If any man be in Christ, he is a new creature, old things have passed away, behold all things are become new."

And the anecdote involves Charles Darwin, the man who startled the world with his "Origin of the Species." He gave ammunition to the skeptic and the atheist. He undermined the faith of many who could not accept both the Genesis account of creation and the evolutionary hypothesis.

What is not known, is that Darwin himself was startled at the effect of Missions on the most primitive people he ever saw at Tierra del Fuego on the tip of South America. And several times, he mentions in his journal his contact with missionaries, and always with admiration for their work.

Charles Darwin was not a religious man in a formal sense. In his later years he called himself a 'sort of Christian' and at times an 'agnostic'. Yet he never outgrew the religious influences of childhood and youth. When he first entered Cambridge University in 1828 it was with the idea of becoming a clergyman. But his scientific interest soon prevailed and a greatly admired professor of botany, John D. Henslow, who was also a Christian minister, encouraged him in the researches in natural history for which he seemed so well qualified.

His biographer, Gamaliel Bradford, says "Darwin was never cynical or mocking in his attitude to religion . . . He always spoke of the Church and the clergy and religious practice with respect . . . Peculiarly significant are his references to the missionaries with whom he came in contact on his southern voyage."



### DARWIN WAS RIGHT . . . ABOUT MISSIONS!

During his famous five-year voyage (1831 to 1836) on the Beagle, Darwin visited Tierra del Fuego at the southern tip of South America. His Journal (1832) describes the savage condition of the native Fuegians. In the light of this early impression, the tribute which he later made to missionary work in that area is all the more striking. It is described in the Life and Letters of Charles Darwin (Note 1, vol. 2 pp. 307-308). In 1870 Darwin wrote a letter to Admiral Sir James Sullivan, who had been a lieutenant on board the Beagle, in which he said, "I had never heard about the success of the T. del Fuego mission. It is most wonderful, and shames me, as I always prophesied utter failure. It is a grand success." At the same time, he accepted honorary membership in the South American Mission.

Francis Darwin draws upon several statements and letters by Admiral Sullivan to explain his father's new interest in missionary work. The following quotation is an example: "Mr. Darwin has often expressed to me his conviction that it was utterly useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race. After many years, I think about 1869 . . . he wrote to me that the recent accounts of the mission proved to him that he had been wrong and I right in our estimates of the native character and the possibility of doing them good

through missionaries, and he requested me to forward to the Society an enclosed cheque for £5 as a testimony of the interest he took in their good work . . . 1879 Darwin wrote: "The progress of the Fuegians is wonderful, and had it not occurred would have been to me quite incredible." Again in 1881 "I certainly should have predicted that not all the missionaries in the world could have done what has been done." Darwin continued to make annual subscriptions to the South America Mission until his death in 1882.

The results of preaching the Gospel and its fourfold effect upon all men—spiritually, socially, mentally and physically—are God's answer to the skeptic, the atheist, the evolutionist and the liberal-modernist. Through the missionary evangelist:

\*He saves the souls of men, whoever they are, whatever they are, wherever they are.

\*He stabilizes the society of men, whatever their condition.

\*He enlightens the mind, despite ignorance and illiteracy.

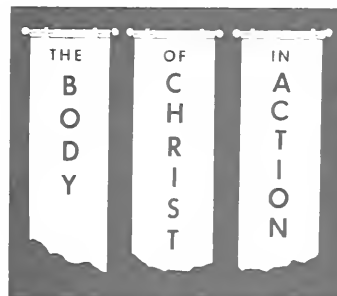
\*And He ministers through His servants in a loving, healing ministry of medicine.

\*Lives are changed, evil customs are forsaken as God does a work of recreation, until men and women are "conformed to the image of His Son."

No wonder Darwin was surprised when he saw God at work—through Missions!



Ontario Bible College



*Missionary Conference*

JANUARY 25-28, 1972

# WHEN THE HOLY SPIRIT TOOK OVER THE CONFERENCE

Man had a hand in it. Plans and programs for the annual Missionary Conference had been well formulated over months of meetings and discussions. Thirty mission boards and sixty-two missionaries were part of the planning. And Dr. Vergil Gerber of Evangelical Missions Information Service had been asked to be the theme speaker.

The theme? As seen on page 3: "The Body of Christ in Action." But what is a body without life? And the Breath of Life for the Body of Christ, is the Holy Spirit Himself.

For almost half of the four day conference, messages were given, films seen and questions asked and answered.

Then almost inexplicably, Dr. Gerber closed an evening message with: "Let us go to our rooms and list the sins and weights that so easily beset us, and lay them before God. For only in that repenting and cleansing experience can we really run the race, looking unto Jesus."

Some of us did just that.

Then, also inexplicably, since it is usually something done near the end of a conference, the next morning Dr. Gerber asked if anyone would "share" what God had done during those first two days.

Then the tide of blessing and cleansing flowed in. In an almost unbroken line, students walked to the platform, and before their peers and faculty, missionaries and friends, they spoke of things that only the Holy Spirit could urge them to utter.

And joining the students were faculty, missionaries and visitors, all constrained by the Holy Spirit to "present their bodies a living sacrifice, holy, acceptable unto God."

Few will forget the last service, when in historic Knox Presbyterian Church, Dr. Gerber gave his final message. And when the Chorale closed with singing the 51st Psalm, the dam broke. With the words echoing in the sanctuary:

"Create in me a clean heart, oh God,

And renew a right spirit within me," men and women pressed forward, some with tears, some with smiles, all with solemnity, to stand before the altar of God, singing

"Take my life and let it be,  
Consecrated, Lord, to Thee."

It has been a holy, solemn, challenging conference. And the end is not yet, as God continues to work in lives and hearts.

Is there anything between your soul and the Saviour?

Is there anything between you and another member of the Body of Christ?

Put it in that place of cleansing, where "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then read and pray Psalm 51.

May the Holy Spirit revive your heart, too. (D.C.P.)



A solemn moment as students wait their turn to share God's blessing and working in their lives. Standing is Glen Duncan. Seated are students Linda Vogt and Shirley Anne Stevenson.



Janet Potz shares her experience with students.



Rev. W. E. Davies, B.C.U. shares some revival blessing with the students.

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# THE MUSICIAN WHO BECAME A MISSIONARY



*"It was a case of yielding to the will of God."*

During the Missionary Conference, Assistant Editor Charles Tipp taped and photographed an interview with theme speaker, Dr. Vergil Gerber.

Here are some insights from that interchange.

**Tipp:** Dr. Gerber, how did God lead you into your present work as Director of Evangelical Missions Information Service?

**Gerber:** By moving me around! In Latin America, the Lord moved me around in so many areas. Contrary to my own desires to stay in one place, incidentally. I wanted to be settled for a lifetime. But God moved me, but in so doing He prepared me for this cooperative area working with all evangelical mission boards.

**Tipp:** How did you start out?

**Gerber:** I attended Fort Wayne Bible College, and then went to Taylor University for a Bachelor of Music degree. This was my field: so then I went to Harvard to major in Musicology. From there the Lord led me into business, as a purchasing agent for a motor-ing company in Detroit.

**Tipp:** When you left business, did you feel called to a definite people? Or to a particular country?

**Gerber:** I think it was a gradual development. I had gone down to Latin America, and my heart was so burdened I decided to apply to HCJB. And the development of evangelical literature in Latin America was also one of my strong interests.

**Tipp:** How strong a factor is one's personal talents or gifts in determining the Lord's will?

**Gerber:** We have been given these for a purpose in accomplishing God's missionary task. For instance, I grew up in music. I played for my Dad's pupils at an early age, and just grew up in piano, organ, voice and so forth, and went on and took a Bachelor's Degree in Music, and then Harvard and

Musicology. Then I realized this was not my first calling and God had other things in mind. I had used my music all the time, but my primary gifts in administration and coordination and inter-mission rapport has led me into other areas.

**Tipp:** Today, Dr. Gerber, more young people are able to go to secular universities. How important do you see the role of the Bible College in the 1970's?

**Gerber:** Well, I have been impressed, even during this week at the Ontario Bible College, with the fact that there is an atmosphere in the culturing of, and development of, students in terms of their spiritual lives. There is a factor here at O.B.C. that you cannot get any place else. On the other hand, I think that there is



*"I'm a musician cum missionary!"*

a place for the secular training. I think one can spend an awful lot of time at school and miss the purposes of God. But you cannot spend too much time in the preparation for God's service. If you are going to become a theological professor, then you had better be well qualified in that field.

**Tipp:** The Lord seems to have been moving in our midst in an unmistakable way, during this conference. Yesterday morning, following George Middleton's message, and then your own message, you gave opportunity for students to share what God was saying to them and doing in their own lives and we really spent all the rest of the morning and the entire afternoon with students sharing one after the other. And again, this morning, the Lord seems to have laid it upon the hearts of students to share with the Faculty and their fellow students what God is doing. How do you see the significance of this particular conference?

**Gerber:** Well, there is no question but that God is moving. We have heard, of course, of revivals in other areas. But the thing that has impressed me here is the naturalness with which all of this has come about. There has been no forcing of structures. There has been no pressure, yet there has been an expectancy that God was going to meet in the

Missionary Conference context. I could just sense that God was really moving in hearts of students, and as I moved into the third or fourth message I felt that we should give these students opportunity of sharing what God is doing, so that we could all profit from it. And for that reason I felt led to simply open up the possibility of God moving in with revival fire. And that is precisely what has happened.



*"Missions and revival go hand in hand, as we have seen at this conference."*

Tipp: Many of our students are involved in Christian service in churches and youth work, and some of them are working among the teenage youth in our city. Do you find in the Jesus Movement significant interest for missionary work overseas?

Gerber: The Jesus Movement, is, of course, new and it is going to take time for them to get into the far flung battle field. But many of these young people are genuinely getting turned on and are searching for meaning, for reality in their service for Christ. They are not concerned about salaries or anything else, they are simply wanting to be in the place where God can use them to the fullest.

Tipp: It is encouraging to note that many of them are emphasizing basic Biblical doctrines such as "Jesus has risen" and that

"Jesus is coming again"—things that many churches perhaps have neglected to emphasize in the last few years.

Gerber: Yes, and even something more significant to me doctrinally, is that the Jesus Movement in its best form has been true to the Word of God: that is, it is open to exactly what the Scriptures say. Now, having done not only this, but even more significant to me is the standard which they have taken in terms of purity of life. Many of them have much tougher standards for our young people in terms of morals than we do in our own evangelical churches.

Tipp: Have missions adapted to the shift of people into the major urban areas of the world?

Gerber: Oh, very definitely, and there is a rethinking of our total missionary purposes involved in our programme. I can tell you of one denomination that has been working really hard in Latin America for 50 to 60 years, and now recognizes that the mass of people are moving into these urban areas. So they are rethinking their whole structure.

Tipp: Has this added particular problems for mission societies because of the high cost of land to establish churches in these growing metropolitan cities?

Gerber: Yes, undoubtedly, because the high cost of living in cities keeps going up all the time. Sometimes you cannot even buy property in the centre. People are living in high-rise apartments, for example, so we have to begin rethinking how we are going to reach them with locked doors down at the bottom.

Tipp: Would you agree, Dr. Gerber, that there are very few closed doors for missions today?

Gerber: Yes, I will certainly agree with this. There are some closed doors to be sure, but even there the church has been planted and nourished and national leadership is springing up, even where the doors are seemingly closed to what we call Missions.

Tipp: At the recent Urbana Conference, where O.B.C. had a

good number of students, I was impressed with the vision of the Chinese students and the Asian students generally. There was a sense of anticipation concerning what God would do in the evangelization of the world.

Gerber: In fact, there is a strong expectancy that permeates evangelical churches in terms of China re-opening. But when we get back there, we must think in new terms completely, because we are going to have a new generation that has come up through the communist regime. Whatever we are going to do will be done at the invitation of the Chinese church, working under their direction and with them.

Tipp: I think it has been thrilling to see the extent to which thousands in Africa, Asia and Latin America have been turning to Jesus Christ. Would you anticipate a larger turning to Christ on the part of the millions of Moslems in the world in the near future?

Gerber: Yes, I think that definitely we are going to see a movement of God. I think that as we move closer to the return of Jesus Christ and the fulfillment of God's purposes, we are going to see openings in many of these areas that we have never seen before. The thing that is most encouraging to me is the fact that in some measure the church is now well established around the world, in every part of the globe.

Tipp: What do you feel is the chief issue facing missions or missionaries and mission societies today?

Gerber: Well, I think the real big issue right now, the next crucial issue, is the thing that brought us together late last fall at the Green Lake Conference, and has resulted in the publication of a book "Missions in the Field". The compendium report on that conference, where we spent a whole week coming to grips with the church-mission tensions which exist. But this is being faced honestly in a spirit of love and trust.

Tipp: Would you comment on the con-

*(Cont'd Page 7)*



*"There are so many open doors, it's almost frightening. We're too slow."*

tinuing need for general missionaries, as compared to professional and technical missionaries?

Gerber: I think, again, we have a tendency to have "either/or" attitudes, but it is not "either/or", it is "both/and". We will always have need of general missionaries.

Tipp: Thank you, Dr. Gerber, for sharing your insight with us, and for your personal ministry at Ontario Bible College.



*John Saynor leading students in praise during the conference when "God moved in." Left is Kaas Fietje, Student Missionary Committee Chairman.*



*Rev. George Ledden, F.E.G.C. talks about "The Body of Christ in Action in the Far East."*



*Dressed up for the Missionary Banquet—Sharon McVety, Janice Gilhert, and Carolyn Foster.*

## TWO DATES TO HOLD

### BACCALAUREATE SERVICE

Friday, April 28, 1972

8:00 p.m.

### KNOX PRESBYTERIAN CHURCH

All Alumni and Friends are invited to this  
Special Service of Devotion and Dedication.

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### 1972 GRADUATION

Saturday, April 29, 1972

7:45 p.m.

### VARSITY ARENA

Bloor St. at Bedford Rd.  
(Bedford Subway Station)

A GREAT SERVICE OF  
SACRED MUSIC & CHRISTIAN WITNESS

Doors open at 6:15 p.m.

Tickets not required.

ALL ARE INVITED YOUNG PEOPLE ESPECIALLY WELCOME

*ONTARIO BIBLE COLLEGE IS YOUR BIBLE COLLEGE*

## HOW ABOUT THIS?

When we saw this church notice board (on First Baptist Church near Chattanooga, Tenn.) we thought it showed real interest.

Do you encourage people to visit your church library, and to read? Try it. It may produce some literate Christians!

And if you need books or Church Library counsel, call us. We might be able to help.



### 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.

Attached to this Recorder is a Memorial Gift Plan card. We suggest you remove it, and keep it until such a time as you feel it can be used. Extra cards are available at the College.

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 gifts, lasting gifts.

## "CHURCH AND NATION"

This is the theme for the Evangelical Fellowship of Canada convention to be held in Ottawa, March 14-16, 1972. Among speakers will be Dr. Clyde Taylor, Executive Secretary of N.A.E., and Senator Ernest C. Manning.

Featured workshops will highlight the convention. They will include "The Jesus Movement and Youth Outreach," "Christian Service Through Politics," "Effectual Pastoral Ministry," and "Mobilizing the People of the Church for Evangelism."



# CLOSING DOORS: FACT AND FICTION

J. Herbert Kane

In this postwar period we have heard a great deal about closing doors. Missionaries on furlough have warned us that in their part of the world we have "five more years" or "ten more years", as the case may be. Dozens of books have been published with such provocative titles as *Missions in Crisis*, *Missions in Revolution*, *Missionary Go Home*. And only the Lord knows how many magazine articles of this kind have appeared in the last twenty-five years. We seem to have a pathological pre-occupation with closing doors; in fact, we have talked so long and loud about them that we have come to believe our own story. Consequently many Christians are about to write off the missionary movement because it has no future.

One reason for the prevailing pessimism is the failure of the mass media to give us the full picture. Newspapermen are interested in news, and news must be exciting if not sensational. "Business as usual" holds little appeal for the mass media. When several hundred missionaries evacuated Congo in the summer of 1960, the secular press published pictures and articles of the event. When those same missionaries returned to Congo six months later, none of the press services picked up the story. The average American read about the exodus. He heard nothing about the return. Naturally, he came to only one conclusion: Congo is closed.

Is it possible to separate the facts from the fiction? After all, there are almost 50,000 Protestant missionaries in more than one hundred countries of the world, in any one of which the political situation may change overnight. In some parts of the world, governments rise and fall with the barometer. To keep abreast of the international news requires a hotline to the United Nations Information Bureau. Yet despite the difficulties, it is possible to acquire a reasonably accurate picture of the world scene as it affects Christian missions. The following observations will help to place the problem in proper perspective.

## LESS THAN A DOZEN

1. Very few doors have closed in the last twenty-five years. In the whole of Asia only six countries have expelled the missionaries: China, Mongolia, North Korea, North Viet Nam, Cambodia, and Burma. The first four countries closed when the Communists came to power, and it must be admitted that the mass evacuation of mainland China in the early 1950's was the greatest reverse ever suffered by the modern missionary movement.

In the vast continent of Africa, some forty nations have become independent since 1960. Only one—Guinea—has expelled the missionaries, and even there the expulsion has not been complete. A skeleton force remains.

In the Muslim world the picture is somewhat more sombre, owing mostly to the fact that the United States has given moral and material support to Israel, thus antagonizing the Arab states. During the Suez Crisis in 1956, and again during the Six Day War in 1967, missionaries were evacuated in large numbers from various parts of the Middle East. Several Arab countries broke off diplomatic relations with the United States and to date have not restored them. When the dust settled, some of the missionaries were able to return; others were not. American missionaries in particular find themselves in the crossfire of the Arab-Israeli conflict; but British and Continental missionaries have fared better. At the present time four countries—Libya, Iraq, Saudi Arabia, and Syria—are closed.

Turning to Latin America we find that not a single country is closed to Christian missionaries. Guyana is tightening up on new missionaries entering the country, but other missionaries are still there. Even in Cuba a handful of missionaries are carrying on.

*If we add them all up, we discover that fewer than a dozen countries have expelled the missionaries in this post-war period.*

## CHANGES TAKE PLACE

2. Other doors might close in the near future. It is conceivable that India, with a population of over half a billion, might close its doors to the Western missionary. Visas are increasingly difficult to obtain; consequently the number of missionaries is slowly diminishing. Even so, there are still some 5,000 Christian missionaries in

India. Malaysia has restricted the missionary's residence to ten years, after that he may not return, though exceptions have been made. Thailand has limited the number of missionaries by establishing an annual quota. Recently Singapore, the mecca of Christian missions in Southeast Asia, has made visas more difficult to obtain. With the sudden change in American policy towards Red China, the government may well clamp down on new missionaries wishing to enter that country. Two countries in Africa—Angola and Mozambique—have a rapidly dwindling missionary population.

In South America only one government—Guyana—is not allowing missionaries into the country. It remains to be seen what policy Chile, which has elected a Marxist president, will adopt toward American missionaries.

## A FOOT IN THE DOOR

3. Some countries are assumed to be closed but in fact are still open, at least partially. Sudan is a classic example. In 1964 some 300 missionaries, most of them Roman Catholic, were expelled from the three southern provinces. Immediately people began talking about Sudan as a closed land. This is not true. There are still missionaries in several places in the north, including the capital city of Khartoum.

After the Simba uprising in the fall of 1964 and the murder of Dr. Paul Carlson and others, it was taken for granted that the Christian mission in Congo was finished. Here again, we assumed too much. There have been three separate evacuations in Congo, but never was more than half of the missionary force involved. Cuba and India are sometimes referred to as closed countries; as we have seen, this is incorrect.

## STILL OPEN

4. Some doors that we feared would close are still open. During the Mau Mau Rebellion, led by Jomo Kenyatta in the 1950's, the situation in Kenya was extremely grave. When Kenyatta came to power in 1963, the missionaries had their bags packed, ready for sudden evacuation. But Kenya has turned out to be one of the more stable countries in Africa, and President Kenyatta has more than once paid public tribute to the work of the missionaries.

In 1965 it looked as if Indonesia would be taken over by the Communists; but the Communist-inspired coup

October 1 proved abortive. The missionaries are still there in full force, and revival has swept an estimated two million persons into the Kingdom. Too often we have been unnecessarily fearful of the many storm clouds on the political horizon, forgetting that our God "rides upon the storm."

#### DOORS CLOSE; DOORS OPEN

5. Closed doors do not necessarily remain closed forever; they have a way of opening again. For ten years—from 1948 to 1958—Colombia was closed to all new and returning missionaries. During that time there was a civil war that claimed the lives of 300,000 persons. The Roman Catholic Church, taking advantage of the unsettled conditions, carried out a widespread persecution of evangelicals. Churches were destroyed, pastors were killed, and schools were closed. But in 1957 dictator Pinilla was toppled from power and a new and more liberal regime was installed. Immediately the tide changed, and missionaries were once again permitted to enter the country. Today there are more missionaries in Colombia than at any other time in the past 100 years, and they have opportunities undreamed of ten short years ago.

During World War II, Ethiopia, South Korea, and Japan were all closed to Christian missionaries; but since the return of peace these countries are again the scene of intense missionary activity. Even the Communist countries of Eastern Europe show signs of loosening up. Bibles are being imported into some countries and printed in others. Billy Graham and other evangelists from the West have held meetings in most of them.

#### NEW OPEN DOORS

6. In the last twenty years some doors have opened for the first time. Strange that we are so quick to learn of closing doors, but seldom hear of opening doors! For hundreds of years the Hindu kingdom of Nepal was sealed off from all contact with the rest of the world. Then in 1954 the door opened, and the United Mission to Nepal, comprising at that time some thirty missionaries belonging to ten different boards, entered the country. The mission signed a five-year contract with the government agreeing to confine its activities to educational, medical, agricultural, and technical work. There was to be no religious work. The UMN is still there, only now it comprises twenty-

nine boards and 130 missionaries. It has work in fifteen towns and villages, and a small group of Christians is to be found in twenty centers. Besides the UMN, other missions are now there: the Nepal Evangelistic Band, Wycliffe Bible Translators, International Christian Fellowship, and others.

Equally intriguing though less fruitful has been the work begun in Somalia. Here the dominant religion is Islam. Somalia opened its doors to Protestant missionaries in the early 1950's. The first mission to enter, in 1953, was the Eastern Mennonite Board of Missions and Charities, followed a year later by the Sudan Interior Mission. Here again "proselytizing" is a criminal offense, and the two missions must exercise great care in the way they go about their missionary work. Evangelism and church planting are frowned upon, but despite the many restrictions the two missions have been able to make considerable headway. Although it is not possible to organize churches, there are small groups of believers in nine centers. A bookstore in the capital is doing a thriving business. In 1966 the SIM announced the translation of the complete New Testament into the Somali language. Work on the Old Testament is in the final stage.

In the last few years missionaries have entered Yemen for the first time. Afghanistan is officially closed to all missionaries; but at present there are some eighty dedicated Christians in that "closed" land who are there for the sole purpose of serving the government and the people in the name and spirit of Jesus Christ. A major breakthrough occurred in November, 1969, when a Youth for Christ Teen Team visited Kabul and presented a sacred concert. Over 700 people from the international community and from the nation's intelligentsia crowded into the ballroom of the Intercontinental Hotel to hear "Music With a Message". The following day the young people were featured on the front page of the *Kabul Times*. The president of Radio Afghanistan called the musical group a "holy delegation." A cabinet minister referred to the visit as "a light from God." All this in a staunch Muslim country that is officially closed to Christian missionaries!

#### GOD STAYS!

7. Closed doors are not necessarily an unmitigated tragedy. Missionaries, like anybody else, are inclined to have an inflated opinion of their own importance. Now and again it is well to remind our-

selves that if need be God can get along without us. Any sovereign state has the right to expel undesirable aliens. But it is one thing to get rid of the missionaries; it is another to get rid of Almighty God. Heaven is his throne and earth is his footstool. He stays when the missionary leaves. This is why evacuation of the missionary is not necessarily catastrophic.

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#### "IT CAN HAPPEN AGAIN!"

A BOY gave his lunch to Jesus and 5,000 men, besides women and children, were fed.

A SLAVE GIRL spoke to her mistress about God—and her master, healed of his leprosy, became a devout believer.

ANDREW told Peter about Jesus and three years later Peter preached a sermon that won 3,000 souls.

AN AGED MONK counseled Martin Luther to trust God's forgiveness of his sins—and Luther, finding peace with God, became the pioneer of Protestantism.

A SUNDAY SCHOOL TEACHER visited Dwight Moody in the shoeshop where he told him about Christ, and D. L. Moody became a world-renowned evangelist leading thousands to Christ.

HUDSON TAYLOR said "Yes" unreservedly to God—and more than 1,200 missionaries have gone forth under the banner of the China Inland Mission which he founded.

IT CAN HAPPEN AGAIN! Will it happen to you? "Ye shall be witnesses." (Acts 1:8).

—Selected

#### HAPPY READING!

The *Recorder* seems to be a favourite paper with many people. Happy reading!

We hope it is a blessing and an inspiration to you. And it's free, to you!

But did you know that it costs us \$2.00 a year to print and mail YOUR *Recorder*? Thought you might like to know. And perhaps help with the cost sometime. Just an idea! It's really free!

# SUMMER COLLEGE 1972

PROGRAMME FOR 1972

June 5-16

O.B.C. Summer College provides both excellent variety and good credit for courses geared especially for ministers, students and others who want to share in a "continuing education" programme.



"The Relevance of Wisdom Literature in Today's World" (two credits) Walter C. Kaiser, Jr. B.A., B.D., M.A.



"Creative Bible Teaching (two credits) Gene A. Getz, A.B., M.A., Ph.D.

Summer College folders and application forms are now available. Please register early. Do it NOW.

## THE TRAGEDY TODAY

"THE TRAGEDY TODAY IS NOT THE CLOSED DOORS... IT IS THE OPEN DOORS, ABOUT WHICH WE, AS CHRISTIANS, ARE DOING SO LITTLE." (Anon. Missionary)

This is the cry from Bible Literature International, which supplies Gospel Literature for world missions.

In their end of the year report, B.L.I. tells what has been done:

**INDONESIA:** Literature played a major role in laying the foundation for what is called "The Revival of the Century" when over two million Muslims turned to Christ!

**BRAZIL** is the scene for the second fastest growing evangelical church in the world. The Brazilian Tract Society provides 2,600 pastors and missionaries with two million tracts a month.

**AFRICA:** In the Congo in the past few years, thousands of believers were martyred. In other parts of the continent, alone, 33 new churches have been established.

"The Life in Christ" campaign in the Central Africa Republic reported 100,000 people coming to Christ in the last year. **VIET NAM:** According to a C & M.A. report, the national church is praying for, and working toward, a goal of winning 10 million for Christ. Too big? We are called on to claim a WORLD of 3 1/2 billion for Christ!

**INDIA:** Veteran missionaries feel that a crisis is coming, and that there will be a real break for God. Anti-conversion laws, and missionary restriction notwithstanding!

Things are happening. And if the Christian would gird as for battle; if the Church would provide the men and the means, the 1972 report could well be titled:

"THE TRIUMPH TODAY!"

## A PLACE FOR YOU AT ONTARIO-ARI-ARIO BIBLE COLLEGE!

- If you sense clearly, unmistakably that God is calling you to serve him overseas,*
- If you have training that will enable you to make a contribution to the church where you hope to go,*
- If you have reasonably good health, a happy outlook on life, a love for and a faith in people,*
- If you have patience and persistence and the determination necessary to learn another language,*
- If you can step down from a position of authority and responsibility and work under someone perhaps less qualified than you.*
- If you can be first a Christian and second a Christian and third a Christian and forget you are a Westerner (except in the privacy of your home),*
- If you can accept cheerfully assignments and placements given to you by the national church (including house provision),*
- If you are willing to live a simpler life than the one to which you have been accustomed,*
- If you can regard material possessions lightly,*
- If you can remain silent at conferences where church policies are decided or be happy not even to attend them.*
- If you can listen quietly to criticism and seek to evaluate it objectively,*
- If you are willing occasionally to be a scapegoat for the resentments resulting from the ills and injustices and wrongs heaped by previous generations on the people among whom you now live,*
- If you can adjust easily, or at least adjust,*
- If you are prepared to live as a sojourner, never knowing how long you can stay in any one place,*
- If you can love, not sentimentally, but with common sense,*
- If you can laugh at yourself but never at others,*
- If you know how not to take yourself too seriously,*
- If, at the same time, you can dream and envision new and exciting ways in which God can work,*
- If you know how to walk with God, appropriate his forgiveness and allow the Holy Spirit control over you,*
- Then have no fear . . .*
- in the decade ahead there will be a place for you.*
- Is there any place you'd rather be?*

BY MILDRED TENGBOM

## IS OCCULTISM REAL? A WITCH DOCTOR IS SAVED!

*The following is the translated personal testimony of Mr. Chilagorom Okorie from Otulu village in Mbaise, Nigeria. The local church in this village was founded during the heat of the Nigeria Civil War.*

*His late wife left behind five young children. The youngest is about 2 years. He is now starting a different life as a farmer. His former houses for shrines made up his home. These were pulled down and burnt at his request.*

### A TESTIMONY BY MR. CHILAGOROM OKORIE DURING THE REVIVAL MEETINGS AT ABA ON MARCH 8, 1971.

I, Chilagorom Okorie, a native of Otulu Ahiara in Mbaise Division, aged about 75 years have been a native doctor of no equal since 1924, a legacy from my ancestors. The nature of my occupation led me to curing madness, practising sorcery, healing people with hunch backs, relieving pregnant women from acute sicknesses and healing the blind. I prepared amulets and bewitched people in different forms causing the death of many people by laying dangerous diseases on the main roads for them to contact in mysterious ways.

I was feared by people because anyone who opposed me would never live again. Anyone who had a court case would make peace with me or else I would poison him to death. I was a wizard of no comparison in the whole Ibo land. Two or three people who excelled me in sorcery had died. I was the servant of the god of thunder. Upon all the evils committed on earth, only stealing and taking bribery I had never practised, because my father warned me seriously against them and I refrained from doing them in order not to bring shame to my family.

I had travelled far and wide in the whole country of Nigeria practising my sorcery and displaying my mystical powers as demanded by people. Among places visited included Ibadan, Jos, Zaria, Gusau, Sokoto, all Ibibio lands, Benin, Oguta, Owerri and Port Harcourt. There was a forest in Calabar, which no man had ever entered or could ever enter because entering meant death for the person. I was sent for and I went and appeased the gods of the wood so that people started entering there without troubles any more. The European who wanted to use the forest paid me 200 pounds for my excellent job.

I participated in slave dealing during the time of slave trade. Some of the slaves who wanted to cause trouble were killed and their corpses sold.

When thieves came to my house, they never returned. I kept them. Once, one of them was killed, and as his meat was being sliced in pieces, policemen came in and arrested me. I spent over 400 pounds to free myself.

But the tragedy of my life was that all the riches acquired through the Satanic ways were never useful to me, and I started to question myself whether I was

doing the right thing. I married nine wives. Only one is remaining now. The last one that died pricked my heart. She was so beautiful that I never wanted to miss her, but sin had deprived me of my dear wife.

As my heart was so heavy with the events of my life, I decided to attend the E.C.W.A./S.I.M. church which was in my town to see whether the burdens of my heart would be eased. I attended the service on Sunday and the preacher's sermon satisfied the longings of my soul. He said that God would be willing to forgive and cleanse me from all unrighteousnesses if only I could confess my sins before God and accept Christ as my Master and Saviour. Then I decided not to hesitate any longer in surrendering myself wholly to God since He was willing to forgive me despite my wickednesses.

After the church service, I told all the church members to follow me immediately to my house where both big and small gods were burnt including the shrine and all the instruments for the works of darkness. Even all the remaining money got from the devil was also burnt. Then I gave myself to the Lord and became a freed man. When all those valuable properties were burning, the members of my family ran away from the town. Having waited for me to die in vain, they came back but will never like to have anything in common with me. Even things that belonged to me in the family were denied me because they contended that since I have destroyed their source of living, they will in turn seize my belongings. I have warned them to leave me alone because I have got a new Master Who will be taking care of me.

PRAISE GOD!

## A CAMPAIGN

### AGAINST THE GOSPEL

Recently over one million people in Indonesia have become Christians. The growth of the Christian Church in Indonesia is one of those miraculous events which never cease to fill people with amazement. God is at work in Indonesia and the results of His working are everywhere apparent.

Unfortunately the growth of the Christian Church has created strong opposition from certain elements of the population and strong steps are being taken by the enemies of Christ to put road-blocks in the way of the Gospel and to discredit Christianity.

One of the most dangerous and disturbing tactics is that which is used by Moslems. These people are distributing "The Gospel of Barnabas" as propaganda AGAINST Christianity. The Gospel of Barnabas is a sinister book which completely contradicts the teachings of the Gospels in the Bible. Among other things the Gospel of Barnabas states that Jesus did not die on the cross, but that He was replaced by Simon. Jesus Himself went to Kashmir, died a natural death and was buried there.

The name of Barnabas has nothing to do with the Barnabas in the Bible. The Gospel of Barnabas is translated into Indonesian. Fanatic Islamic groups are sponsoring campaigns to popularize the Gospel of Barnabas among Moslems and in many places are arranging meetings with Church people to convince them that the Bible is not true.

The Christian is sure of God's victory over sin and death, but we must never underestimate the power of evil. The distribution of this false Gospel may do great harm to the cause of Christ in Indonesia. The best way to counteract the Gospel of Barnabas is to place in the hands of Indonesians the Scriptures of the Old and New Testaments. The Bible Society is active in Indonesia with its own printing press and with an active Bible Society. Each year the Canadian Bible Society provides a substantial grant to the Bible Society of Indonesia. In these days we should be particularly concerned about this new, clever campaign which is being waged against Christ in Indonesia.

## Bad for soul and mind

# Interest in the occult alarms B.C. teacher

VANCOUVER (CP) — High school teacher Cyril Chave is going to fight the devil.

"The devil in this case being what he terms a growing obsession with the occult among young people.

"I have been teaching here for better than 25 years and I have seen all the phases the students have passed through: their music, protest, the drug culture," he said in an interview this week.

"But from an intellectual point of view, nothing has ever alarmed me so deeply as this perverse fascination for the magical arts. It is everywhere and it could grow with dangerous consequences."

Mr. Chave, head of the English department at Prince of Wales Secondary School, has enlisted the aid of the city school board in his attempt to show youth that astrology, black magic, witchcraft or devil worship is bad for both the soul and the mind.

Under the board's professional development program for teachers, Mr. Chave has arranged a series of six lectures starting on Feb. 16 at which university professors will analyze the subjects of scientology, numerology, extra-sensory perception, astrology and religious fanaticism.

"As a teacher, I have been aware for some time that a small percentage of students were turning to the dubious arts, to transcendental meditation, to druidism, but they were not obsessed.

"Then, starting about three years ago, through reading research essays handed in by students, I was amazed at the incredible growth in student interest in myth and magic.

"But what really alarmed me was the fact that the students obviously hadn't done any evaluation; not only had they lost their gift of natural doubt and the ability to weigh alternatives but I got the distinct impression that they were trying to convert me, as well.

"I began to read about the subject of myth and magic and I found that it was spreading from Western Eu-

rope to Japan and had firm, dangerous roots in California.

"Right now, in schools all over Vancouver, there are lunchtime lectures by teachers to students on subjects like the occult, scientology, extra-sensory perception, witchcraft, astrology and spiritualism.

"From my research, it seems that the whole Western world is turning to myth and magic. It is tied in to the drug culture only in that it is another method of pulling a blind down on reality. The young people turn to it as a rejection of establishment values. They are fed up with a materialistic world and mythology seems to be a comfortable way out.

"It isn't as bad here as Los Angeles, where outright satanism is rampant, or England, where witchcraft is common. But still, it is moving too fast and too far. It is already an undue fascination and it is accelerating all over the world.

Mr. Chaves said an unhealthy interest in the occult can start with a slavish devotion to one's daily horoscope and become progressively more esoteric and detached.

"My apprehensions were confirmed recently when I was looking in the window of a book store," he added. "Of the books there, two-thirds were about occult and witchcraft and only a third were about sex.

"We have to take steps because a few wet-behind-the-ear teachers are being sucked into a dangerous intellectual process that could lead to what I call the damnation bow-wows.

"What it really amounts to is the road to unintellectualism."

A school board spokesman said yesterday that Mr. Chaves' suggestion of a symposium on the subject "is a good sort of subject" for the development program for teachers.

"Anything people are concerned with or kids are talking about is of interest to teachers," the spokesman said. "Teachers have to know what's going on outside the schools."

## FIRST EVIDENCE OF

# CRUCIFIXION UNEARTHED

Jerusalem (EP) Israeli archaeologists have discovered what is described as the first material evidence of a crucifixion. It indicates that Christ could have been crucified in a position different from that shown on the traditional crucifix. Dr. Nicu Haas of the Hebrew University Anatomy Department said the man was crucified "in a compulsive position, a difficult and unnatural posture," evidently to increase the agony. The knees were doubled in a semi-flexed position, the right one overlapping the left, the trunk contorted and the arms stretched out, each apparently stabbed by a nail in the forearm, not the palms.

In a later report from Vatican City through an article in L'Osservatore Della Domenica, sources said that the technique of crucifixion could have undergone different variations for different motives. Therefore the report does not necessarily mean that Christ was crucified in any other manner than the one usually portrayed in classic works of art and in the Holy Scriptures.

## 'Reader's Digest' Reports

### Soviet Influence in WCC

### says Underground Evangelism

The *Reader's Digest*, mass-circulation monthly, is in trouble with certain denominational leaders for surfacing facts about the World Council of Churches that for years have been only too obvious to thoughtful Christians. Clarence W. Hall, well known for his quality reporting, is the author of the two disputed articles. The first appeared in the October *Digest*, 1971.

The *Digest* accuses the WCC of using church funds to aid guerilla warfare in Africa, and, in effect, of being subject to the veto of communist controlled branches of the Soviet churches and of doing their bidding.

## THE MISSIONARY RETREAT

(Condensed from Christianity Today  
Editorial, November 19th, 1971,  
Used With Permission.)

Just as the pulse and respiration are signs of vitality in the human body, so missionary outreach is a primary sign of a denomination's spiritual health. Judging from this, a number of the mainline churches are currently suffering from a deep malaise. At a time when the burgeoning world population calls for more and more missionaries, these churches are retreating and retrenching.

Here are comparative missionary statistics for six large denominations. The 1958 totals are taken from the OCCASIONAL BULLETIN of the Missionary Research Library of New York, whose information was gathered by Frank W. Price and Clara E. Orr. The 1971 figures (U.S.A.) were secured from the denominations' headquarters or official publications.

Overseas task force	1958	1971
American Baptist Convention	407	290
United Presbyterian Church U.S.A.	1,293	810
Presbyterian Church U.S.	504	391
United Methodist Church (incl. EUB)	1,453	1,175
Episcopal Church United Church of Christ	395	138
	496	356
	<u>4,548</u>	<u>3,160</u>

That all these denominations have cut back their overseas missionary forces would be less significant if the decline reflected a trend among all missionary agencies. *But it does not.* In 1958 the Evangelical Foreign Missions Association (EFMA), missionary arm of the National Association of Evangelicals, had 4,688 missionaries under its banner, according to data from the Missionary Research Library. As of January 1971, the number had increased to 7,479, exclusive of home staff personnel. This was an increase of about 60 per cent during a time when the

six mainline denominations were cutting back by approximately one-third. The six largest missionary agencies in the EFMA grew by 26 per cent, so that the largest percentage of growth was among the smaller agencies.

Most of the larger nondenominational missions operate within the framework of the Interdenominational Foreign Mission Association (IFMA). Two of the six largest IFMA agencies showed a decline, but the six largest together showed an increase of 30 percent. For all the IFMA boards together, the 1958 figure was 5,902, the 1971 figure 6,164. The agency that had the greatest increase was Wycliffe Bible Translators, affiliated with the IFMA in 1958 but now non-affiliated. From 705 staff members in 1958 (having started from zero in 1935) Wycliffe grew to 1,762 in 1970, according to the latest NORTH AMERICA PROTESTANT MINISTRIES OVERSEAS DIRECTORY (available from MARC, Monrovia, California 91016; \$7.50 hardback, \$4.50 paperback). The unaligned Southern Baptist Convention overseas task force grew from 1,186 in 1958 to 2,494 in 1971.

In an address to fifty missionaries on furlough recently, Mr. David M. Stowe, top mission executive for the United Church Board for World Ministries, noted a 10 per cent decrease in missionary personnel of major U.S. Protestant denominations in the last three years. "Meanwhile, the fundamentalists and pentecostals increased their numbers at about the same rate as the mainline churches' decrease". Dr. Stowe added, "Worldwide inflation and the deterioration of American economic power whittle away at the buying power of our mission dollar . . . We shall have to rediscover the Christian graces of poverty and sacrifice".

The missionary decline in these old, mainline denominations was preceded by a change of orientation in the ecclesiastical hierarchies. These were the churches that began to turn away from evangelism and personal soul winning as they came to envision the mission of the church to be changing the world's social and economic structures. At the same time these denominations were deeply infiltrated by those who no longer believed in the uniqueness of Christianity and bowed to syncretism (as, for example, Colin Williams, dean of Yale Divinity School, who said that what the Buddhist believes in his situation is as good for him as what he himself—Williams—believes in his own situation). In addition, the mainline churches have been invaded by a

neo-universalism. According to this view, all men are already in Christ; they need only to be informed of their salvation.

Syncretism and universalism are deadly foes of missionary outreach, and also of spiritual vitality. It doesn't take lay people long to lose their enthusiasm and cut their financial support for ministries that their leaders no longer believe in. The future for the overseas missionary ministry of some of the mainline denominations is not bright. But does this mean there is no hope?

The past few years have seen a resurgence of evangelical concern inside and outside the mainline churches. In virtually every church with non-evangelical leadership, offsetting groups have arisen to challenge the status quo and to work to bring renewal to the denomination. In a transdenominational framework, Key 73 may be one of the brightest hopes for constructive change. Missionary retrenchment always signifies spiritual sloth. There will be no reversal of missionary decline without spiritual renewal. This is the first priority.

### MISSIONARIES MARCH ON

The day of foreign missions is over—or so some spokesmen have been saying for several decades. Actually, the number of missionaries is up 15 per cent from a decade ago. Figures just released by the Missions Advanced Research and Communication Center show that more than 33,000 Protestant missionaries from North America are now serving overseas.

This figure is down from two years ago, but whether the decrease indicates a new trend will not be known for a while.

The ninth edition of *North American Protestant Ministries Overseas* lists over 600 organizations. Of the missionaries, about 5,000 are serving under National Council of Churches member communions (down from 5,850 in 1962), and 11,800 are serving under member societies of the closely related Interdenominational and Evangelical Foreign Missions Associations (up from 8,000 in 1962). Another 3,000 missionaries, chiefly Adventists and Lutherans, are affiliated with the NCC, though their denominations are not.

The largest agencies are the Southern Baptists, 2,564; Wycliffe Bible Translators, 1,762; Seventh-day Adventists, 1,426; United Methodists, 1,397; Sudan Interior Mission, 993; and The Evangelical Alliance Mission, (TEAM), 962.

—From: *Christianity Today*

# WHAT SOME STUDENTS THINK OF MISSIONS

## AND A LETTER

### FROM JAPAN

Dear Friends:

Warmest greetings in the precious name of our Lord Jesus Christ from the land of Japan.

Thirty-five years ago, I was a Buddhist in the small town of Maebashi in Central Japan. An elderly lady missionary, Miss Marguerite Burnet, the founder of the Central Japan Pioneer Mission, took interest in me and my family. She loved us, prayed for us, and we were all saved. Today I have 35 Christian ministers among my relatives, including myself and my ex-communist brother.

Ten years after my conversion, I dedicated myself to the Lord and returned to Miss Burnet. She took me in and trained me at the little "Gakujuku"—the Central Japan Bible Institute in Maebashi. I became a pastor and a radio evangelist. Now whenever I stand before the microphone, I never fail to say to myself, "Miss Burnet, you are preaching Christ to 6 million Japanese through that little boy you loved and led to Christ."

After 33 fruitful years of service Miss Burnet died in Japan and her work has grown to 35 indigenous churches which have formed the Fukuin Dendo Kyodan (Alliance of Gospel Churches). These churches have carried on the work of the Bible Institute and now need to move the Institute and build new buildings with a new vision to train more young men and women to send them out to His white and ready harvest fields.

Would you please remember this Bible Institute in your prayers?

Would you uplift the teachers before the Throne of Grace?

Would you continue to intercede for the Institute and become our prayer partner? We know that your fervent prayers "availeth much."

May the Lord richly bless you and use you for His glory.

In Christ's love bonds,

Akira Hatori D.D.  
Director, Pacific Broadcasting Assoc.

An interesting poll of 34 Christian colleges, Bible Colleges and Institutes has been taken by RICHARD BAILEY of INTERNATIONAL MISSIONS. Over 14,000 young people were polled, and 5,000 of them (35%) replied. Not a bad return!

Some findings were encouraging. At least one was shocking.

To the question regarding "the lostness of man," 16% of those who answered did *NOT* believe a man would be lost if he never heard the gospel. But more distressing than this is the fact that of this 16% who gave such an answer, 9% are in Bible Colleges and 27% are in Christian Liberal Arts Colleges!

Paradoxically, 98% of those who responded said that there was still a need for missionaries.

Further statistics in the poll, show that:

16% knew God had "called" them to Missions.

10% felt God was "probably" leading that way.

57% were not sure what God wanted them to do, but were willing to do anything, "even be a missionary"!

4% had no interest whatever in Missions.

10% felt God was leading them to other vocations.

Some of the negatives in the poll were: 49% agreed with the traditional definition of missionary.

35% said they were unprepared spiritually.

32% didn't like the idea of "raising support."

20% felt they couldn't learn a foreign language.

13% did not feel ready for "a lifetime commitment."

Other statistics provided by Mr. Bailey are eye-openers and are an answer to critics.

While some young people think that "special secular training" is necessary for Missions, there are 60 countries with 1½ billion people open to evangelism and church planting missionaries.

There are only 15 countries requiring special skills for missionaries. And while 9 countries won't permit Americans to go in, Canadian and commonwealth citizens are usually welcome.

Another "misconception" is cleared up with the finding that 63% of the world is still rural and 44% is illiterate.

(See Dr. Herbert Kane's article on page 9 for other statistics.)

Let's keep our global facts straight. Then we can better do our job in global ministries to the glory of God!

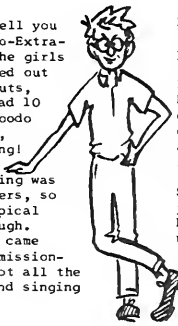
Some of the poll gives encouragement. Some should stir up the Mission leaders and Church pastors to a better teaching ministry in regard to Missions.

#### MR. FUMF



Hey man! I got to tell you about our great "Afro-Extravaganza" last nite! The girls had the room all decked out in palm leaves, mud huts, and the works. We had 10 guys do an African Voodoo dance with costumes, drums, and everything!

Get this...the ceiling was rigged with sprinklers, so we could have a tropical storm half way through. The message really came through when the missionaries came and got all the guys converted and singing hymns!



Huh?..Why did I miss executive prayer meeting today? Well, I had to see the Dean. Some crazy janitor complained about a flood in the basement last nite! Some people just have no heart for missions!



(From: Student Missions ECHO)

## CONGRATULATIONS TO DR. RICHARD F. HOUTS

At O.B.C. our students get the best in spiritual and academic preparation for Christian Service from an excellent faculty.

On December 20th, 1971 in the Alumni Memorial Chapel at Southern Baptist Theological Seminary, Louisville, Kentucky, the Doctor of Religious Education degree was conferred upon one of our faculty members, Richard F. Houts. His doctoral dissertation was "A Survey of Field Education in Selected Seminaries Preparing Ministers of Education". Dr. Houts joined the faculty of Ontario Bible College in September 1970, and teaches in the Department of Christian Education. During this period he has served on the Christian Service committee, and has made a great contribution toward the development of Field Education for the students at Ontario Bible College.

### HOW'S THIS?

### BABY NAMED "BIBLE TRANSLATION"!

During a visit of two weeks to the Gilbert and Ellice Islands in the South Pacific, Bible Society Secretary Maurice Harvey received orders for some 48,000 copies of the Scriptures to be delivered during the next 12-18 months. This includes nine new editions of the Scriptures in Ellice and Gilbertese, of which eight will need to be subsidized.

At Funafuti, in the Ellice Islands, Mr. Harvey stayed with Alovaka Maui, a full-time Bible translator, who is putting the Word of God into the Ellice language. So deeply involved is he in his task that he has named his four-month old son 'Fulicusi tapu', which means 'Bible Translation! Mr. Harvey hopes that it will be possible to present him with the first copy of the Ellice New Testament when it is finally published—by then he should be about five years old.

## IS THE SUNDAY SCHOOL DEAD?

Dr. Richard Houts\*

The Sunday School as a one hour operation on Sunday morning is a fairly modern innovation. But it faced foes in its early beginnings in England even as it is facing opposing forces today.

Begun in 1780, by Robert Raikes, the Sunday School was meant to be a haven from that idleness which was thought to be the "devil's workshop," and religion was taught along with reading, writing and arithmetic. What was the opposition to these early Sunday Schools? It was primarily from churchmen, from those who feared disunity in the church as well as the breaking of the fourth Commandment by laymen who were teaching or "working" on the Sabbath! Still others felt that Biblical literacy would enlighten the masses, in turn causing dissatisfaction and perhaps more demands by students.

### WHAT ABOUT TODAY?

There is also dissatisfaction today concerning Sunday Schools. Many charge that the Sunday School is a generation behind public schools in facilities and methods. This, however, is hardly a measure of a dead Sunday School. Others would claim that the Sunday School should not be taught by laymen and that only Bible College or Seminary trained persons should teach the Scriptures. But this appears to be counter to the Protestant tenet of the priesthood of the believers. That is, every believer ministering to others.

There are those who believe the Sunday School hour is so fragmented by "opening exercises," the six-point record systems, and wasted time and disruption during transitional periods, that little in-depth learning occurs.

Some even believe that even if an entire hour were given to the teaching-learning process, it would not offset the influence of an ungodly home, atheistic teaching at secular schools, or a permissive society. Apart from the grace of God, of course.

### STATISTICS

But there are statistics to show that the Sunday Schools are growing and that, if head counts are a measure of a good Sunday School, then the Sunday School is far from dead. The July-August, 1971 issue of the Christian and Missionary

\* An honour recently conferred on our esteemed faculty member.



Dr. R. F. Houts.

Alliance *Spotcast* reveals that the ten largest Sunday Schools in the Alliance denomination (and five of them are Canadian) reflect growth in four-year enrollments ranging from 14.2% up to 30.8%!

Statistics have just been released also by *Christian Life* (September 1971) on the one hundred largest American Sunday Schools, and the average weekly attendance of 1100 students at a Sunday School fell into the one hundredth place! Try to imagine the weekly attendance of the other 99! To what do these one hundred Sunday Schools attribute life rather than death? Following are a few characteristics of these growing Sunday Schools:

1. Stress on adult attendance.
2. "Meaningful indoctrination" (often verse by verse).
3. Stress on evangelism rather than education.
4. A movement to larger classes with competent lecturers, sometimes even paid teachers with specialized training.
5. Fellowship and belonging which is provided through organized youth and adult classes.
6. Capitalization on the size of a given Sunday School with specialized classes for students with different backgrounds, such as the retarded, the post-college singles, and so forth.



## ON THE OTHER HAND

Regardless of denomination or location however, many Sunday Schools are declining or merely holding their own. According to a newsletter entitled *Christian Education Trends*, circulated to ministers and other Christian Educators by David C. Cook Publishing Company, Sunday School attendance has plummeted in Canadian mainline denominations. The United Church of Canada dropped from 757,000 to 425,000 in 1968 (latest year of record). Rate of decline has also increased: from 6% in 1966 to 12% in 1969. The Anglican Church experienced a similar pupil loss, from 312,000 in 1958 to 176,000 ten years later.

Biggest losses, surprisingly, are now in the nursery and kindergarten departments rather than among older children, as was formerly the case. "We're losing them before they get started," says one United Church Christian Education official.

Though this pictures Canadian "mainline denominations", some of the more evangelical Sunday Schools are dead or dying as well. Some are notable for lack of nursery departments and young couples in attendance. And teachers are lacking. As a relatively successful pastor told this writer recently, "it appears to be more and more difficult to enlist teachers and workers for more than an occasional or temporary job."

## COME! STAY! GO!

What should we do? What is planned and structured is important to prospective students. Many Sunday Schools do not provide the simple formula of three types of structures that might be likened to the New Testament church and the ministry of Christ Himself. This formula includes *come*, *stay*, and *go* structures! The "house" churches attracted many people in the New Testament period. Why? The invitation to the banquet recorded in Luke 14:16-22 is an example of a "come" structure. It was slighted. To "go into the highways and along the hedges" in the same passage illustrates a "go" plan or structure. Jesus Himself was an earthly example of this truth as He is described by Matthew as One Who was "going about in all Galilee, teaching in their synagogues, and proclaiming the Gospel of the Kingdom, and healing every kind of disease and every kind of sickness among the people." (Matt. 9:35; 4:23)

The large Sunday Schools cited earlier are alive and well because they attract with such things as buses, contests, casual class settings, and loving, Christ-like



Statue of Robert Raikes, founder of the Sunday School in 1780, stands in Queen's Park, Toronto.

acceptance of newcomers by the in-group. Such "come structures" are often reinforced by "go structures" in the form of parent contacts, visitation evangelism, absentee follow-up, and planned socials in a neutral setting.

## STAY!

Significantly, however, Sunday Schools which are alive appear to have a momentum and quality which holds prospects who have come because teachers and others sought them. Perhaps these *stay* structures are most important and have to do with better, rather than bigger, Sunday Schools. As there is faithful planting and watering of the Word, God is giving an increase. (1 Cor. 3:7) The average Sunday School pupil is very much aware of teachers who care, teachers who know their Bibles, teachers who prepare,

teachers who rely on the Holy Spirit, and leaders who have turned their backs on pastors who evidence no interest in new ways.

## DEMONSTRATION!

Yes, some Sunday Schools are dying! They often have none of the *come*, *stay* or *go* structures described above. They may have a staff of volunteers who are not even born again, or who are not growing or maturing Christians. As a colleague of mine said recently, "Are there earthly examples of heavenly doctrines?" Sunday School workers and their class members will help their Sunday School come alive if they can be like the believers in Thessalonica whose "faith had gone forth, so that we have no need to say anything." (1 Thess. 1:8). Paul, Silvanus, and Timothy communicated the Gospel to those who became salesmen in turn, because they were satisfied customers. They imitated Paul, Silvanus, and Timothy who had formerly demonstrated their own faith.

## TAKE ON A SERVANT ROLE

May God give to us all a teachable spirit concerning the Sunday School. Perhaps those who are discouraged or unfruitful should take the attitude of Nehemiah as he was confronted with the immense task of rebuilding the walls of Jerusalem. His first course of action was to pray, in effect saying "Lord change me" or "change us as a people." Perhaps as Nehemiah said, we have not obeyed God's principles or commandments. But like him, we can pray that success be given to us if we change, if we take on a servant role, looking to God and to others in need of our ministry.

Only in this way will the Sunday School, or any other type of Christian ministry, come alive.

## FOR THE PERSON WHO HAS "EVERYTHING"!

Wondering what to give for a Birthday? Anniversary? We recently heard of a family who honoured the parents by giving a bursary to their favourite College, in their own name.

Now there's an idea for a gift that will live on and on! In the lives of young people serving Christ. In the Church of Christ that He is building around the world.

So next time you wonder what to give, why not contact us at O.B.C. and have a share, large or small in a LIFE!

We'll be glad to send the one or ones honoured, a special notice

## "ARE YOU

### THE SOUL SUPPORTER OF YOUR CHILDREN?"

This is a play on words, naturally. But often we play, not just on words, but at Christian living. Children and young people are watching us. Are we concerned enough about their spiritual welfare to help them find in Christ what we have found?

Recently, this was read in a Christian magazine.

"A lawyer recently got publicity by accusing parents of making hypocrites out of their children through religion. He contends that this is the inevitable result of 'inculcating children with the idea of God.'

"Well, we agree that teaching children about God can be dangerous (but not for the reasons the lawyer gives). We can be diligent in church attendance, encourage our youngsters to memorize Scripture, see to it that they learn the creeds and complete their Sunday school and catechetical lessons, and yet miserably fail to produce mature followers of Jesus Christ.

"Why? Partly because many of us, aside from a few routine prayers uttered at mealtime or bedtime, are veritable atheists. We do not really live in the consciousness of the presence of God. Our lives may be moral. We may even talk a lot about the Bible. Yet God is not vitally present in our daily lives.

"Most outsiders may not realize the situation but our children will. They can innately sense that something is missing. And if the presence of God is irrelevant in our home, God Himself may some day be irrelevant to our children.

"We are not talking about putting up Bible plaques or having long doctrinal discussions while the dinner gets cold. That's window dressing.

"What counts is that our constant dependence be on Jesus Christ, not only for our soul's salvation but also for life's meaning. What counts is our constant appreciation of what He has done for us, not only at Calvary, but in our daily experiences right now. What counts is our inward character; is it becoming more conformed to the image of Jesus Christ?

"The answer to that lawyer's charge isn't to stop teaching our children about God. It is to illustrate what we teach by the way we live. For in the final analysis, God cannot be taught, only shared."

(Eternity Magazine)



Miss Lorna Arndt at "The Counter"

We so often hear of the "behind the scenes" working of God, that we thought you might enjoy hearing of some of these College tid-bits from the Accounting Office.

#### ACROSS THE COUNTER

He is an international student with a dual problem.

He can't get a work permit outside the College to help his finances.

He has a physical handicap that prevents him doing the type of work available at the College.

Now he comes with a third problem: the people who have guaranteed his board and room are themselves in financial straights.

Solution: Prayer.

Answer: Someone gave the President a cheque "to help an International student."

Result: Rejoicing and praise, as the Lord again proves Himself "faithful," Who also will do it."

So accounting and bookkeeping are not just drudgery jobs. It is good to see God working, behind the scenes and across the counter.

L. A.

#### OUR FACULTY FAMILY IS GROWING

Dr. and Mrs. Roy Matheson, B.Th. '58 (Helen Janzen '57) now have a new son, Michael David, born Feb. 3, 1972. Dr. Matheson was recently appointed registrar. Miss Scobie will be Director of Admissions.

Cancer can  
be beaten  
Learn the 7  
safeguards

For everyone:

1. Have a regular medical check-up.
2. Don't smoke cigarettes.
3. Have your dentist check for unusual conditions.
4. Arrange with your doctor for a bowel examination.
5. Avoid excessive exposure to sunlight.

For women:

6. Practice regular breast self-examination.
7. Have a regular Pap test.

Cancer can be beaten  
Canadian Cancer Society  
204 Eglinton Avenue East  
Toronto 12, Ontario  
Telephone (416) 487-2483

This space is contributed by the publisher.

# Alumni News

Compiled by: Ione Essery and Mildred Murray



Ken and Mary Robinson with their family: back row, Louise and Philip; front, Wayne.

*"I never knew God this way before. I thank God for cancer."*

*I could scarcely believe my ears. Sitting in my office was Ken Robinson '52-'54, O.B.C. Alumnus, missionary to Africa, Christian businessman. And those were his words. Some of us have been privileged to know Ken, his wife Mary, and their lovely family. And as we have shared the distress and concern of the past months, as terminal cancer continued its deadly work, we have been amazed and awed.*

*Amazed at what the grace of God can do for a man and his family. Awed at this living demonstration of the power of the Lord Jesus Christ when He is enshrined in the heart and honoured in the life and all its circumstances.*

*So I asked Ken if he would write his story for our readers. Here it is. Read it—and rejoice with thanksgiving. (Ed.)*

## IN EVERY THING GIVE THANKS— EVEN FOR CANCER!

Ken Robinson '52-'54

It was February 23, 1971, in Scarboro General Hospital, Toronto. After spending the month there undergoing tests, the Doctor came into my room and sat down at the side of my bed, and said he had some very disturbing news to tell me. I thought that the worst this disturbing news could mean would be for me to have another major operation. (The previous May I had had my gall bladder removed.) The Doctor informed me that I had terminal cancer.

It was a shock. I had not really expected to hear such a drastic diagnosis.



*In Canadian Army uniform, Paul. A family united in Christ!*

But since I am the type of person who wants to know all the facts, I asked him to lay it on the line. He did.

The Doctor said that this cancer was spreading very rapidly and that life expectancy could be one week, two weeks, a month, six months or possibly a year. He couldn't say for sure. The only treatment possible—pain pills. Nothing else could be done! There would be a minor operation now, and hospital treatment to relieve the pain could be administered from time to time.

I am only 43 years old! Even the Doctor said I was too young to die from this type of cancer. I had a good position in the business world. I thought: "Is this really happening to me... or am I dreaming? My family... How would I tell them?... What would their reaction be?... Could they stand up to the shock?" How thankful I was that every member of my family knows Christ as personal Saviour, and were trusting in Him day by day.

My wife, Mary, was given the responsibility of telling our four children, Paul 17, Louise 15, Philip 13 and Wayne 7, the news about their dad. For that hard task, she was given the strength and the peace that only the Lord can give. Reactions varied from all four children, but basically they knew that God would take care of the situation, no matter how severe it was. All of them expressed the thought that no matter what happened to dad, they would some day be with him because of their faith in Jesus Christ!

During the month of March as I spent much time at home with my wife, we both felt a supernatural peace and joy that only Christ can give. Day by day, He proved His promise to be very true: "My grace is sufficient for thee." (II Cor. 12:9) We both realized and were satisfied, that God had brought this experience into our lives that we might have many new and wonderful opportunities to witness for Christ. I came to the place in my Christian life when I could honestly thank God for the cancer that He had allowed to come into my body. Reading God's word, and praying about the problem, submitting to His will I felt was the only position I could adopt.

Firmly believing, and knowing that very soon I would be with Christ, has enabled me to talk openly about my cancer to fellow-Christians, unbelievers, and to other people with cancer.

The Lord led me to a young father dying of cancer. He would not listen to anyone else because as he put it, "The doc

not understand." When I visited him two weeks before his death I was one person he could not say that to. He accepted the Lord as his Saviour and passed into the presence of his Saviour peacefully.

At various stages of my illness I have had a bad limp. I thank the Lord even for this, as it would cause people to ask the question, "What is wrong with you?" Immediately I would have the opportunity to tell of God's salvation and love. As a result I have had the privilege of speaking to young people's groups, prayer meetings, and church services. Surprisingly many Christians seem amazed at my attitude towards this sickness that the Lord has brought into my life. I am surprised at their surprise! Does not God's Word say: "God is our refuge and strength, a tested help in times of trouble. And so we need not fear even if the world blows up, and the mountains crumble into the sea." (Psa. 46:1,2, The Living Bible)

For three and a half years my family and I served the Lord in Nigeria, Africa, as foreign missionaries. I thought then that I was enjoying His fullest peace in knowing that I was doing His will. But this present experience is giving to me a greater peace than I ever felt before. As one of my dear friends said to me, "in one way I envy you, because you are experiencing God's perfect peace."

As I walked along one of the main thoroughfares of Toronto at noontime one day, with people rushing here and there, cars zooming by, the noise of construction machinery hammering in my ears, I said to myself, that I have never had such inward peace, and calmness of mind, as I have now. There I was, in that place of utter confusion, with cancer eating away inside my body, and experiencing more happiness, joy and peace within, than most of the other people I could see around me.

I am beginning to find that many believers look for healing only at a time like this. I know that God can heal me in an instant if He so desires. But if this is not His will, then He will give me what I need for each step of this journey. And in the end, always without question, His name will be glorified.

For instance, I was asked by a friend how I was feeling. My answer was, "Oh, I am going down hill lately," and then straight away after saying that, the thought came to me, "I am not going down, but UP, to be with Him in glory!"

Christ works in mysterious ways to bring others to Him. When I get to heaven, there will be others there because

## ALUMNI HOMECOMING

OCTOBER 13, 14, 1972

HOLD THESE DATES NOW

WATCH FOR FURTHER ANNOUNCEMENTS

of my testimony. In spite of the distress and pain that is associated with this disease, I can truthfully say . . . "In everything give thanks . . ." (1 Thess. 5:18)

### WHY SUPPORT THE ALUMNI FUND? NOW WE'RE GLAD YOU ASKED!

● The Alumni Fund is important to the students. It helps keep tuition fees from going even higher. It provides scholarships, and helps keep up the quality of education.

● The Alumni Fund is important to the faculty. It helps with salaries, and makes it possible for teachers to complete graduate degrees.

● It is a help to all Alumni. It makes possible this news section, address records of all alumni, class reunions, Homecoming, local alumni meetings, the alumni headquarters on campus, and many other services.

Last year the Alumni Fund set new records—\$47,833 from 1,050 donors.

The goals for this year are \$45,750 in annual giving, and at least 1,200 donors. Up to January 1, 1972, the total giving for the current year was \$34,779 from 1,100 donors.

Generous support of the Alumni Fund is reinvestment in O.B.C. Those who came on scholarships can demonstrate gratitude by assisting new generations of young men and women to get their O.B.C. education. Those who paid full tuition can remember that tuition has never paid more than one third of the cost of a year's instruction; the difference was made up by donors of earlier generations!

We do not repay O.B.C. The College has never asked us to. But if we believe our years on campus have strengthened and prepared us well, then we can help repay our debt to others who may find

Christ because O.B.C. has trained men and women. We can do this by giving generously to the Alumni Fund to help insure a school that is strong both spiritually and academically!

### ON THE HOME FRONT

□ MR. R. GRAHAM BRADSHAW '56-'57 became Rector of the Parish at St. James' Anglican Church in Neepawa, Man., last August.

□ MISS LENORE CATES, B.R.E. '68, of London, Ont., received her B.A. degree from University of Western Ontario in October.

□ PASTOR EARL CLEMENS, B.Th. '55, Harrow, Ont., formally opened their new Baptist Church on January 9. REV. TIMOTHY STARR '46 was guest speaker at the evening service.

□ MR. & MRS. CHARLES CONGRAM, B.R.E. '68 (JAN FARQUHARSON '65-'67) returned to Belle River, Ont., in February, to take up his student pastorate at St. Andrew's Presbyterian Church, Puce, Ont.

□ REV. CECIL K. DOLBY '22, retired from his pastoral ministry at Wyoming Baptist Church in October. He served 40 years with the Ontario & Quebec Baptist Convention.

□ REV. ARTHUR ENGLAND '38 is pastor of the Baptist Church in Hagersville, Ont.

□ MR. & MRS. STANLEY HIBBINS, B.R.E. '68 (WINIFRED GOWLING '67) commenced a pastoral ministry in February at Calvary Baptist Church, Windsor, Ont.

□ REV. & MRS. ROBERT D. HOLMES (JEAN HILL '51) returned to his former pastorate at Central Baptist Church in Victoria, B.C.

□ MR. & MRS. LAWRENCE HURLEY, B.R.E. '67 (LENORE DIXON '67) are pastoring the First Congregational Church of Port Leyden, N.Y.

□ REV. MICHAEL JOHNSON, B.R.E. '68, is pastor of Park Street Alliance Church, Peterborough, Ont.

□ MR. & MRS. AL LUESINK, B.Th. '66 (RUTH TOMSETT, B.R.E. '66) recently commenced a pastoral ministry at La Salle Park Baptist Church, Kingston, Ont. He received his M.Div. degree from Gordon Divinity School last May.

□ REV. J. LAURENCE MARTIN, B.Th. '64, received an M.Div. degree from Waterloo Lutheran Seminary and is Editor of the adult and youth S.S. curriculum for the Mennonite Church of Canada and U.S.A.

□ REV. GORDON MELLISH '26, Toronto, took on full-time duties as Secretary of the Trinitarian Bible Society (Canada) in January. After 43 years of dedicated missionary service, REV. & MRS. MELLISH were promoted to Emeritus status by B.M.M. on December 1.

□ MR. ROBERT D. MITCHELL, B.R.E. '64, Lincoln, Neb., became Assistant Literature Editor of the Back to the Bible Broadcast in August.

□ REV. LORNE MOORHEAD, B.Th. '71, commenced his pastorate at the Fellowship Baptist Church, Sprague, Man., in January.

□ REV. & MRS. DENNIS PAPE (ELAINE HARRISON '48) Ottawa, Ont., resigned from E.U.S.A. in December due to her back trouble and serve with the Baptist Convention in Quebec, continuing their French ministry and part-time work with I.V.C.F.

□ REV. HARRY W. PORTER '57 is pastoring two Baptist churches, Florenceville and Briston, in N.B.

□ REV. & MRS. BRUCE SCHNURR, B.Th. '58 (MARGARET McDUGALL, B.R.E. '60) moved to Buckingham, Que., in December, where he is pastor of the Fellowship Baptist Church.

□ MR. & MRS. DAVID SHERBINO, B.Th. '70 (AUDREY HADDON, B.R.E. '69) Ottawa, Ont., received their B.A. degree in the Fall and he is the assistant minister at St. Paul's Presbyterian Church.

□ MR. & MRS. L. SOPER '56-'61 enjoy serving the Lord at St. John's Baptist Church in Nfld. Mr. Soper is not the assistant pastor as in the last Recorder. Sorry for the error. (Ed.)

□ MRS. BEATRICE STARK '42 is serving part time at Grace Christian Home and the Maplemount Children's Home in Lennoxville, Que.

□ MR. & MRS. GARY STOPPS, B.Th. '71 (RUTH DAVIES, B.R.E. '71) are helping at Glen Cairn Baptist Church, London, Ont.

□ REV. BILL K. TARTER became General Director of I.M., Wayne, N.J., in October (working among Asians in 10 countries). His predecessor was REV. EDWARD L. FREDERICK. Mrs. Tarter is MAE SHOOK '53.

□ MR. TOM TOWNSEND, B.R.E. '72, commenced his pastoral ministry at the Westchester Baptist Churches, N.S., in January.

□ MR. JOHN WEILER, B.Th. '69, completed an M.A. degree at the Trinity Evangelical Seminary, Chicago, Ill., last Fall.

□ REV. ROLAND WHITE '41 is pastor of The Evangelical Covenant Church in Baudette, Minn.

□ REV. ROBERT WILKINS, B.Th. '66, resigned from his pastorate at the Community Baptist Church, Hagersville, Ont., in November.

### ON FURLOUGH

□ MR. & MRS. ARTHUR BARROS '38-'39 (ROSE STEPHENS '23) from Brazil, S.A. (E.U.S.A.).

□ MR. & MRS. HUBERT E. FISHER '26 (O.M.F.) Powell River, B.C., home to stay after 20 years in Japan.

□ MISS VELMA FOREMAN, B.R.E. '59 (W.B.T.) on a 9-month furlough from New Guinea, beginning early March.

□ MISS JOYCE HATCH '53 (A.B.W.E.) from Brazil, S.A., staying in Belmont, Ont.

□ MR. & MRS. JEFFREY LITTLETON (DIANE WHYBOURNE '67) left Malaysia (O.M.F.) in January for a 5-month trip and then will be in Minneapolis.

□ REV. & MRS. VINCENT LOHNES '50 (S.I.M.) on leave of absence 2 years, are pastoring West Kingston Baptist Church in R.I.

□ MRS. JOHN TREWIN (DOROTHY RICHARDSON '28) home in Toronto for a short furlough from Nigeria (S.I.M.).

□ MISS MARIE WARNER '67 Sp. (A.E.F.) returned to her home in Kingston, Ont., late Summer, after a short-term in Zambia.

□ MISS JILL WATTS '66 (O.M.F.) from Singapore until late Summer, then leaving for Taiwan, a new field of service.

### TO THE FIELD

□ MISS JOYCE AGER '56, former U.F.M. missionary in Haiti, joined B.C.M. in Hamilton, Ont., and now serves in England.

□ MR. & MRS. HAROLD BALL 66 Sp. (PATRICIA WARNER '66 Sp.) to Kaoma, Zambia, in January (S. E.)

□ MISS PATRICIA BURN, B.R.E. '69, took French studies in Switzerland and is serving with S.I.M. in Upper Volta Republic, W. Africa.

□ DR. & MRS. S. HERBERT COCKBURN '39 (S.B.F.M.B.) to Madrid, Spain, in October, doing Mission, Seminary and church work.

□ REV. & MRS. CARL DeBOER, B.Th. '67 (WILMA HEYINK, B.R.E. '65) left for Japan under the F.B.F.M.B. in December.

□ MISS ELAINE ESSER, B.R.E. '70 (O.M.F.) in Lopburi, Thailand, for language study and a nursing ministry.

□ MR. & MRS. TOM LEE (MAUREEN SMITH '61 E.C.) returned to office work with W.B.T., Ukarumpa, Papua New Guinea, in January.

□ MR. & MRS. CLARENCE McMULLEN (CATHY POLSON '62) went back to Baring Christian College, Batalia, Punjab, India (W.M.S., C.P.F.M.B.) in November.

□ MISS GEORGINA McTEAR, B.R.E. '69, in Mexico studying Spanish (W.B.T.) and leaving this month for Guatemala, C.A.

□ MR. & MRS. KENNETH MILLER (FRANCES QUINNELL '51) returned to Swaziland, S. Africa (A.E.F.) in February.

□ MISS DORIS NESBITT '65 (S.I.M.) to Maradi, Niger Republic, W. Africa, in January, serving as Treasurer of their 4 French countries.

□ MISS INES PENNY '49 (S.I.M.) returned to her teaching ministry in the Sokoto Leprosarium, Nigeria.

□ MR. & MRS. JOHN SHANNON (JEAN MARTIN '53) to Argentina in January, continuing their ministry at the Buenos Aires Bible Institute with C. & M.A.

□ MISS EDITH THOMSON '57 (C.M.M.L.) left January 1 for further service in Amanab, New Guinea.

□ MR. & MRS. HAROLD VANDERLIP '60 (MARILYN DUNCAN, B.Th. '61) back in India on December 5, serving at Bombay with C.E.F.

□ REV. & MRS. STEWART WEBER '46 (MARION PITTAWAY '42) returned to Moundou, Chad (T.E.A.M.) the end of December.

□ MISS RUTH YOUNG '40 (O.M.F.) to Japan, helping as House Mother in Sapporo, another area of service.

## MARRIAGES

□ MISS ANNE BAILEY '69 to MR. DONALD A. BAKER of Duncansville, Pa., on January 4, 1972, at the Africa Inland Church, Kola Ndoto, Shinyanga, Tanzania. They are living in Mwanza, where he serves in the printing shop and she does secretarial work.

□ MISS HILARY BALLANS, B.R.E. '70, to MR. FRANCIS VISCOUNT, on September 25, 1971, at her home church in Pickering, Ont. Several alumni members attended. They are residing in Arlington, Va.

□ MISS GERALDINE COLLETT, B.R.E. '69, to MR. J. MICHAEL RAINE, on December 22, 1971, at St. Andrew's United Church, Toronto. Assisting with the service was MR. WILLIAM PLANT '67. MISS KAREN HINCKE '66-'67 was maid of honor and the bridesmaids were MRS. KEN MCKENZIE (MARION MARSHALL '66-'67) and MRS. DAVID GEORGE (MARJORIE BRUNDRITT, B.R.E. '68). MR. RAYMOND CROSS, B.Th. '70, was Soloist.

□ MISS DIANE BALDWIN to MR. RAYMOND CROSS, B.Th. '70, on July 10, 1971, at Dorset Park Baptist Church Scarborough, Ont. MISS MARGARET OLNEY was soloist. MR. CROSS is pastoring Edmison Heights Baptist Church, Peterborough.

□ MISS DONNA DAVIDSON, B.R.E. '69, to MR. PHILIP MILLER, on October 9, 1971, at Knox Presbyterian Church in Windsor, Ont. Her father, REV. DWIGHT B. DAVIDSON, officiated and MISS MARILYN WRIGHT, B.R.E. '66, was the soloist.

□ MISS MARION EVISON '68-'69 to MR. DAN WATT, on August 27, 1971, at the Fellowship Baptist Church in Dorchester, Ont. MRS. DAVE FOURNIE (SHIRLEY ROGERS '71 Sp.) was the organist. They are living in Prince George, B.C., where he teaches in the Senior Secondary School.

□ MISS LOIS PETERSON '71 Sp. to MR. HARRY E. DOXSEE, on December 29, 1971, in Regina, Sask. They are residing in Toronto.

□ MISS PAMELA ROSIE '66 to MR. CHRIS AMORY, on November 6, 1971, in Scotland. They are living in Fife, where he is a social worker and she is completing her nursing course.

□ MISS ELAINE ROSS, B.Th. '60, to DR. W. FRANK HULL, on December 18, 1971, in the chapel of Trinity Church, Toledo, Ohio. He is Assistant Professor and Director of the Center for the Study of Higher Education at the University of Toledo.

□ MISS BARBARA VELDHUIS, B.R.E. '70, to MR. GEORGE FALTUS, on October 30, 1971, at Philpott Memorial Church in Hamilton. The pastor, REV. ALEX B. STEIN '30, officiated. MISS INDRA VELDHUIS, B.R.E. '71, her sister, was a bridesmaid and MR. DONALD LOWE, B.R.E. '71, one of the ushers.

## BIRTHS

□ To MR. & MRS. CHARLES CONGRAM, B.R.E. '68 (JAN FARQUHARSON '65-'67) a daughter, Lara Rochelle, on September 25, 1971, in Toronto. They now live in Belle River, Ont.

□ To REV. & MRS. CARL DeBOER, B.Th. '67 (WILMA HEYINK, B.R.E. '65) a son, John Carlson, on September 26, 1971, in Sarnia, Ont.

□ To MR. & MRS. ROBERT FITZGIBBON '67, a daughter, Joy Darlene, on August 26, 1971, in Toronto.

□ To MR. & MRS. WALTER GAWA, B.Th. '67 (CAROL HOARE '63-'66) a daughter, Jeannine Elizabeth, on November 12, 1971, in London, Ont.

□ To MR. & MRS. PETER GIBBINS, B.R.E. '70 (PEARL KNIGHTS, B.R.E. '71) of Colborne, Ont., a son, Matthew Dean, on December 25, 1971, first Christmas baby for Metro Toronto!

□ To MR. & MRS. HUGH GORDON '65, a son, David Mervyn, on October 18, 1971, in the C.B.F.M.S. Hospital at Shikarpur, W. Pakistan.

□ To MR. & MRS. KEN GRANT '66 (JOY ADAMS '65) a son, Kenneth Scott, on December 23, 1971, in Quito, Ecuador, S.A.

□ To MR. & MRS. ANDREW JAMES, B.R.E. '69 (CHARLOTTE JORDAN, B.R.E. '69) in Kaministikwia, Ont., a son, Andrew Mark, on October 19, 1971.

□ To MR. & MRS. PHILLIP KING '61 (NANCY RODGERS '62) Thornhill, Ont., a son, Stephen Lewis, on January 13, 1972, brother for Carolyn, David and Suzanne.

□ To MR. & MRS. AL LUESINK, B.Th. '66 (RUTH TOMSETT, B.R.E. '66) of Kingston, a son, Jonathan Albert, on December 7, 1971, in London, Ont.

□ To MR. & MRS. ROBERT MITCHELL, B.R.E. '64 (DORIS SMITH '66) a son, Stephen, July 4, 1971, in Lincoln, Neb.

□ To MR. & MRS. DAVID MORRIS (ANGELA SMART, B.Th. '66) on furlough from Lebanon, a son, Daniel

Dale, on January 19, 1972, in Toronto.

□ To MR. & MRS. RONALD PARLANE (ANN ORR '67) a son, Gregory, on May 1, 1971, in Jos, Nigeria.

□ To MR. & MRS. LEONARD PEEL, B.Th. '62 (PATRICIA BRADBURY '63) Tillsonburg, Ont., a son, Paul Leonard, on September 20, 1971, in Toronto.

□ To REV. & MRS. ANTHONY F. (BUD) PENNER, B.Th. '64 (BEULAH BROWETT, B.Th. '66) a daughter, Sharalyn Gaye, on November 6, 1971, in Hamilton, Ont., sister for Lorelea.

□ To MR. & MRS. DONALD PICKEL, B.Th. '68 (CAROL FISHER '65-'68) in Moncton, N.B., a son, Shane Bradley, on December 16, 1971, and brother for Craig and Troy.

□ To MR. & MRS. GERALD POUNDS '63 (MARION THOMPSON '62) of Cherry Valley, Ont., a son, Steven Scott, on December 16, 1971.

□ To MR. & MRS. PHILIP WELCH, B.Th. '70, a son, Jonathan Philip, on December 11, 1971, in Three Hills, Alta.

## DEATHS

□ MR. H. GRANT BAKER of Fenelon Falls, Ont., husband of MABEL SAWYER '51, on July 12, 1971, at the Toronto General Hospital.

□ REV. ALFRED BURGESS '15, at the age of 83, on November 14, 1971, in Toronto.

□ MISS ABBIE GARBUTT '09, at 90 years of age, on December 8, 1971, in Peterborough, Ont.

□ MR. HERBERT A. GERRARD '21, on November 23, 1971, in Argentina, S.A., at the age of 80. His wife is QUEENIE BEDFORD '21-'22.

□ MR. GEORGE W. HONHOLD '15 E.C., on November 20, 1971, age 87 years, at the Toronto Western Hospital.

□ MRS. C.T. JORDAN (GLADYS WHITHAM '16 E.C.) on January 13, 1972, in Toronto.

□ MRS. LOUIS L. MILLER (SADIE BYLER '13) of Phoenix, Arizona, on September 27, 1971. Interment was held at Bloomington, Ill.

□ MRS. WILLIAM PAYNE (CONSTANCE COOMBER '19) in her 80th year, on July 19, 1971, in Vancouver, B.C. She conducted an Orphans Home in Argentina (C.M.M.L.) from 1950-1969 and was known as Grannie Connie.

□ MISS ETHEL WILKINS '04, on October 26, 1971, at the Roycroft Nursing Home in Toronto.

# BOOKS

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**A Turned on Church in an Uptight World**, by C. Peter Wagner, Zondervan Publishing House, Price: \$1.45.

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**Church Vocations—A New Look**, by Murray J. S. Ford, G. R. Welch, Ltd., Price: \$2.65.

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**Jesus—Word and Presence**, by Peter C. Hodgson, G. R. Welch, Ltd., Price: \$10.50.

If you are confused by the theological semantics of our day, this book may help you to understand who says what, and why. It is an essay on "The Word" of Christology.

**I Can Make My Own Prayers**, by Lucille E. Hein, G. R. Welch, Ltd., Price: \$3.10.

Not very profound, even for a children's book. But a good book to help a child become conscious of God and His world.

**Words and The Word**, by Kenneth Hamilton, Wm. B. Eerdmans Publishing Co., Price: \$2.95.

Another good "semantics" book by a Canadian, Professor Hamilton of University of Winnipeg. The book helps to lay the "Bible myth" dragon of liberal theology.

**Galatians: A Letter for Today**, by L. Harold DeWolf, Wm. B. Eerdmans Publishing Co., Price: \$1.95.

Why Galatians? The author says: "I am convinced that no book in the Bible contains more concentrated truth of the gospel, nor more helpful relevance to the people of the 20th century." A good start to a good book.

**The Jesus Kids**, by Roger C. Palms, G. R. Welch, Ltd., Price: \$2.10.

One of the few books, to relate Biblically and sensibly, the "establishment" church and the popular Jesus "revolution." Gives good insights into a gnawing problem.

**God, Sex and You**, by M. O. Vincent, M.D., G. R. Welch, Ltd., Price: \$5.25.

This "evangelical perspective" of a timely subject by our good Canadian friend Dr. M. O. Vincent is good. There are some areas dealt with that will provoke discussion if not controversy. But they are things that had to be said. And it is done with delicacy, taste and a Biblical, spiritual perspective, by a young, vigorous evangelical psychiatrist who serves at Canada's largest mental hospital Home-wood Sanitarium.

He speaks to a "now" generation

# Here is a first person account of AN ONTARIO BIBLE COLLEGE INVESTMENT by Karl Goldberg

"Be not afraid of sudden fear..." Prov. 3:25

The summer was past, and there I stood in the reception hall of Ontario Bible College, bewildered, forlorn and lonely. Things were buzzing all around me. Students and faculty members were running to and fro. Old friends were having happy reunions. Everybody knew somebody.

I tried to catch sentences as folks passed me or stood close enough for me to overhear. But how fast everybody talked! Seemingly, they swallowed half of the words before they had a chance to get out of their mouths! The textbooks were nothing like this, nor had they prepared me for the diversity of voice inflections! During the months since landing in Canada, I had tried to cram into my brains (of very limited capacity) as much of the English language as possible. But now,—sudden fear gripped my soul.

O my! Someone is walking towards me! What will I do? How shall I act? I know I won't understand a word he is going to say to me! I knew I was expected, for I was the young Jewish fellow whom the class of 1938 had assisted to come from the lands of Hitler.

"Sudden fear" had been a companion of mine many, many times. The Nazi occupation of my homeland, Austria, atrocities all around me, the flight into the unknown, the crossing of the border between Germany and Sweden and later between Sweden and Denmark—without proper permission to enter; a repeat as I entered Belgium and France on my way to Canada. Will they let me in? Will they reject me? I almost developed a complex about crossing borders, as well as when con-



Rev. and Mrs. Karl Goldberg

fronted with new situations. It always seemed to instill "sudden fear".

At O.B.C. however, as this young man, who turned out to be the now Rev. Harold James", came close to me, he just smiled, said a few words (which I neither understood nor remember) and then sympathetically continued to smile as he took my arm and escorted me to the Registrar's office. This act of Christian love and concern conquered my

fear: the fear and negative attitude of the unknown immediate and distant future. Now I, too, could smile, having learned the meaning of this paradox, "be not afraid of sudden fear", experimentally.

How I remember my first class in personal evangelism with Dr. Hyde! The student body in that class stood on their feet and in unison, read a passage from Scripture. Stand on my feet I could, but join in the reading? My very voice scared me. How Dr. Hyde could single me out, I don't know to this day. After all, I am short, and tried to hide behind those in front of me. But this presented no problem to Dr. Hyde. He must have seen right through the fellow ahead of me, and by the very movements of my lips (for I am sure he could not have heard me) knew that I was not pronouncing words correctly. "Now you, little fellow back there, read this all by yourself!". The letters on the page began to jump all over, refusing to coagulate into words. This time, a young lady came to my rescue, informing Dr. Hyde that I was a new foreign student, in the process of learning English. Sympathetically patting me on the head, he sent me back to my seat. (No wonder I remained so short: all my youth, family and friends constantly patted me on my head!)

Finally, the day for my first examination arrived: Dr. Dixon Burns, Psychology. First question: "Explain the difference between genetic and analytical psychology". I had studied. I knew the answer, but how could I express it on paper? So I draw the answer, and it was accepted.

The next test was in Systematic Theology for Dr. Rhodes, for whom I had so much admiration. His English was flawless, and everything about him so proper and dignified. Oh, how I tried to put my thoughts on paper. Believe it or not, I even got a good mark, with a red notation, however. "Your writing is phonetic, not quite according to the Oxford Dictionary"!

Three years later, I actually did graduate, and if my memory serves me right, my average was in the 90s. Not that I was so smart, but the instructors were so gracious and understanding, making concessions when they realized that I really knew the subject.

All these are memories now, but having gone through these experiences, I have learned not to be afraid of "sudden fear", knowing that as Bible believers, we have our Lord and Saviour with us in all situations.

Yes, about 30 years have passed since I graduated. For 25 of them, I have been Superintendent of the Buffalo Hebrew Christian Mission, an organization set for the evangelization of God's Chosen People. The Lord has blessed so graciously, with all my drawbacks, complexes, and handicaps. He has been pleased to use me in a measure, in His wonderful service.

The O.B.C., through the class of 1938, made an investment in bringing me over. Although they themselves must evaluate as to whether it has properly paid off and borne spiritual interest, whatever their conclusion may be, I am mighty glad and grateful that they did. It is no wonder that this school means very much to me.

So,—thanks again, and I know the Lord will continue to bless your work for Him.

\*Now Canadian Secretary of the A.E.F.

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