



evangelical recorder

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Missions '74



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EDITORIALS

“IT’S NOT MY JOB”

It was cold and it was raining. The truck was backed up to our delivery area, and a dozen heavy boxes sat on the tail gate.

The door was fastened back, and the delivery man stood in his truck. Waiting.

Finally he said: “Here is your delivery.”
“Would you just put them inside the door, please?”

“It’s not my job. I was asked to deliver them, and here they are.”

“What if there was no one available to lift these heavy boxes off the truck?”

“Then I’d take them back to the warehouse. My job was to bring them . . .” and he motioned to the boxes now exposed to the weather.

Mr. John Franklin, a part time teacher came along, eyed the situation and, with Mr. Andy Davidson, carried the boxes in. The driver slammed the tail gate shut, and drove away.

“It’s not my job.”
Perhaps there is something here for the Christian who barely does what is required. Anything more, is “not my job.” What a contrast to the Man Who exhorted His followers to go the second mile, to give cloak as well as coat! How much we need to learn of true discipleship, with its paradox of dying to live; losing to gain; giving to get.

The philosophy of the world is, “it’s not my job.” The Christian concept is: “So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do.” (Luke 17:10)

“A MAN OF UNCLEAN LIPS”

Jesus did not present an abstruse philosophy of life for His followers, but a very simple, practical “where we are” ethic that was easily understood and within the reach of all.

“Out of the abundance of the heart,” He said, “the mouth speaketh.”

Then doubtless hearing the uncouth, rough, irreverent language around Him, He warned His disciples: “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.”

It is interesting to note, not only the frequency with which Jesus linked the heart and the mouth, but how other writers and other references have variations on the same theme.

“Thy speech betrayeth thee,” said someone to Pétar at the judgment of his Lord, “then began he to curse and swear, saying, I know not the Man.”

“Out of the same mouth,” says James, in his famous chapter on the tongue, “proceedeth blessing and cursing. My brethren, these things ought not so to be.”

When Isaiah had his transforming vision of the Lord, high, lifted up and holy, his immediate response was: “Woe is me for I am undone; I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.” God’s first act was to cleanse his lips with a live coal, then He had a man He could use—“Here am I Lord, send me.”

Our language, our lips are the means of communicating what is in our hearts. Uncouth language, irreverent slang and cursing do not commend the Lord to others.

One Sunday, after a moving service of communion, in which the bread and the wine had been taken in remembrance of our blessed Lord, we moved to the church exit. I passed a small knot of men, and overheard one exclaim loudly, “J . . . C . . . was that ever a lousy game yesterday!” Out of the mouth . . . defiled.

CHRIST
IS THE LORD OF HUMANITY
NOT A WORD FOR PROFANITY

“The Lord will not hold him guiltless that taketh His name in vain.” —Exodus 20:7
“Believe on the Lord Jesus Christ, and thou shalt be saved...” —Acts 16:31

One critic, writing of the film *The Exorcist*, said that never before had such obscene and unprintable language been put on a sound track. Then he added: “But anything goes today. People are used to it.”

It does not “go” for the Christian. If the heart is clean and the mind pure, the speech will be clean, uplifting and edifying. It will honour God and man. It will not demean human personality, or besmirch women, or take the name of God in vain.

The discipline of the tongue (James 3) will show the discipline of the heart. The two are linked together. Perhaps we too need to pray Isaiah’s prayer, and let God do His cleansing work. (Isaiah 6:1-8).



O.B.C. Students presented “One Way” at four Christmas Concerts. Here they are at Peoples Church, Willowdale.

You Needed PRAYER Today?

I cannot tell why there should come to me
A thought of someone miles and miles away!
In swift insistence on the memory,
Unless a need there be that I should pray.

Too hurried off are we to spare the thought,
For days together, of some friend away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
And more appalling weakness and decay
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayer, I pray.

Friend, do the same for me, if I intrude
Unasked upon you, on some crowded day,
Give me a moment’s prayer as interlude,
Be very sure I need it, therefore pray.

And when you pray, dear friend, I ask of thee,
That thou wilt seek of God not mine own way,
Not what I want, but His blest thought for me,
Do thou through Jesus Christ implore, I pray.

—Selected

HOW TO FACE..



INFLATION

LIKE A CHRISTIAN

Stewart M. Lee

To some the challenge in the above title might be almost as difficult as, "How to Face the Dentist with a Smile."

Coping with inflation in 1973 and 1974 has been no easy matter, and authorities do not promise relief for months to come. How should a Christian come to grips with this problem?

The Christian is not able to escape the pressures of inflation any more than other citizens; but through his faith he is in a better position to go through the economic trauma. This is because his priorities in life and purpose for living lessen for him the significance of economic troubles. Even a poverty-stricken Christian should find this to be true; while his plight would be no fun, he nevertheless has a *raison d'être* which will sustain him through his economic problems that the non-Christian does not have.

We also need to be reminded that inflation is a relative condition. During the five years 1968-1972, with an average inflation of 4.64% per year, the overwhelming majority of North Americans experienced an improvement in their economic well-being because their incomes increased more rapidly than the rate of inflation. (For 1973, however, inflation outpaced wage increases.) Interestingly enough, most countries of the world today would be quite happy if their rates of inflation were no more than that of ours.

Even when his income increases, a per-

son is most reluctant to see prices go up. The truth of the matter is that we want more and more. And this raises the very serious question of whether our society—Christians included—has made the acquisition of material goods too high a priority.

Possibly this period of inflation is an appropriate time for the Christian to reflect on Prov. 30:8-9: "Give me neither poverty nor riches; feed me with food convenient: Lest I be full and deny thee, and say, Who is the Lord?"

It might well be that the Lord has a very significant purpose for the Christian in this inflationary time. And that purpose is to make the many Christians who have allowed the acquisition of material goods and services to become too important in their lives to re-evaluate their priorities in relationship to Christian stewardship.

Another basic truth we seldom face up to is that inflation is a two-sided proposition. While the consumer complains about having to pay higher prices, the sellers of goods and services enjoy immediate economic benefits. Even in the same family these two aspects express themselves: the income earner hopes and works for increased wages, while at the same time he and other members of the family as consumers are upset by the ever-increasing cost of goods and services.

The relationship between pay raises and increasing costs is a fact of economic life. Are we willing to recognize it? If one wants a higher price or a higher wage in selling his goods and services, then someone else will have to pay for it.

ROCKETING FOOD COSTS

The magnitude of the rate of inflation, particularly in food costs in 1974, has been great and has caused much economic distress for many persons and families. Those particularly hard hit are the poor, whose plight is just made that much worse through inflation; the elderly, whose incomes have been adjusted upward very little if at all during this period of rapidly ris-

ing prices; and those others whose incomes are relatively fixed and are not adjusted for inflation. It would be interesting also to see how many persons in full-time Christian work have been adversely affected by inflation because those responsible for setting their salaries either are financially unable or unwilling to adjust such salaries upward to at least offset the loss of purchasing power due to inflation.

Inflation of the magnitude being experienced now raises questions like, "How can we budget more realistically?" "Where can we cut back?" and "Should my wife go to work?"

The latter question is very complicated for the young family with a number of children and a father who has just begun to climb the ladder of financial security. And this is a particularly difficult question to which to give the *right* answer. Two important aspects should be weighed very carefully. Would it be better for the family to adjust its spending habits and "make-do" with the one income so that the mother will be able to devote her time fully as the homemaker; or would the family benefit more from the additional income?

If the decision is that the mother should seek outside employment, the cost versus the benefits should be weighed very carefully. For example, assume that a 40-hour-a-week job can be secured by the mother at \$3 an hour, with a total annual income of \$6,000. What are the economic costs involved that must be deducted before the true financial benefit can be determined? A baby-sitter at a dollar an hour will cost at least \$2,000. The wife's income would move the taxable income of the family to a point where each dollar earned might be taxed at a higher rate; therefore we must deduct \$1,140 in taxes. Taxes have to be paid, income, sales and unemployment insurance. In addition there can be expenses for transportation, lunches, and additional clothing depending on the demands of the job. These expenses could absorb another \$500 or so.

In this illustration the costs involved in taking the job could total as much as \$4,150 which leaves \$1,850 spendable income for the family. This means that the net income earned per hour is 92.5¢! And if the family tithes the \$6,000, the net income is reduced to \$1,250 or 62.5¢ per hour!

In balance it would seem that the family should weigh very carefully the spiritual, psychological, sociological and economic aspects of the mother working outside the home, so that the decision made after careful and prayerful study is the right decision. There can be some things that can

Perhaps you too are deeply confused over the economic problems that confront us today. What is the Christian stance? How can the believer be a faithful steward, a good family provider and face the runaway inflation that threatens all economic life? We feel that our readers and friends will appreciate the following articles and the helpful insights they provide.

JEHOVAH-JIREH! (Ed.)

be worse for a family than having to cut back certain kinds of spending because of inflation.

HOW TO CUT DOWN

Cutting back on family spending to counter inflationary pressures is easy advice to give and difficult advice to follow. A few suggestions are called for.

Probably one of the most potent suggestions and one of the most difficult to follow would be to "make do, wear it out, and do without!" A few less rigid suggestions would include cutting down on eating out. Sometime when the family eats out, multiply the bill by thirty. That will give you an interesting perspective of how much it would cost to eat out every evening for a month and just how much eating out really does cost in relation to the monthly food bill.

Be extra careful buying processed foods such as TV dinners. Many processed foods cost so much more than "do-it-yourself" meals; and your own prepared meals will very likely be tastier and more nutritious.

Read labels. Where adequate ingredient information is given showing products to be identical or comparable, choose the lower priced product. Consider buying store brands or private brands instead of the more expensive national brands where quality is comparable. Avoid impulse buying. Avoid where possible buying on installment. Interest charges can cost a lot. Take advantage of all the free recreation available in your area and avoid costly recreation. Re-evaluate your entire insurance program. Is it really serving the purpose intended? Are you getting the most for your premium dollars!

If a family is really interested in finding out where its money goes and where it might cut its spending, it should try this little experiment for a period of time, preferably a year. Keep a written account of where every penny goes, including parking meters! Each week enter what each one has spent in a record book under appropriate headings. At the end of the period as totals are developed the family members will be amazed at where the money went, and more importantly where some money went unwisely and where cuts in spending may be made without creating hardships. The family has a serious responsibility to use Christian stewardship in the use it makes of what God has made available.

A serious question can be raised as to whether the federal government's attempts to come to grips with the problem of inflation have alleviated or aggravated the situation.

Another alternative would be to return to the type of "total" economic controls in effect during World War II with tens of thousands of persons employed to police the controls, and rationing would become a fact of life. At the present time that magnitude of economic controls would seem to be unacceptable to the general public and business community. We must remember that there are some things worse than inflation.

The economy is at a high level and has been for quite some time. It seems apparent that this high level of economic activity cannot be sustained indefinitely. At the present time the key economic indicators do not indicate a recession for 1974 but do indicate some significant readjustments. A less overheated economy in 1974 with some downward pressures taking place should create some unfavorable economic results such as an increase in unemployment; but these readjustments should lessen the inflationary pressures.

ROOT OF INFLATION

There are lessons a Christian can learn from inflation. In a lecture on "Economic Policy and the Power of the Gospel," Dr. B. Goudzwaard has stated that inflation is not an accident, that it has its origin in human sins and faults for which man is

responsible. He emphasizes that God does not give prefabricated answers on how to prevent inflation in human society, but that the *Bible* does give us insight into the root of all social and economic ills—human sin and selfishness.

The present inflation represents one of the many challenges which confront the Christian. This inflation problem presents Christians with another opportunity to reexamine their basic attitudes about life and what we want from it; what we are going to do about it; and how much our present life-style could be changed for the glory of our Lord. In attempting to come to grips with inflation we should be an example of good grace to those around us.

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BACCALAUREATE SERVICE

FRIDAY, APRIL 26, 1974

8:00 p.m.

Speaker: DR. J. C. MACAULAY of New York

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

Christ and your LIVING STANDARD

John R. Crawford*

Show me a man with a dollar in his hand. Tell me how he spends it, and all the reasons which influence his spending it as he does, and I will tell you this theology.

Money confronts us personally, day in and day out. There are decisions, large and small, to be made about money and its use almost every hour of the day. They may be long-term decisions with consequences for the whole family such as the purchase of a new car, a new house, or how much must be put into daughter Jane's college education. On the other hand, the decisions may be simply, "Do I buy this kind of soap powder at 28 cents a pound, or that one at 32 cents a pound?"

How can we as Christians, participating in an economy which is extremely complicated, find a guideline for our thinking about money?

There are certain sincere Christians who believe in living by "faith, hope, and charity." There is only one little problem: It is their faith and hope, but your charity! This can become a kind of escapism which, over the long term, is a very poor witness to any element of Christian truth.

On the other hand, there is the danger that we will pay so much attention to money that every act, every deed, almost every word is concentrated on the monetary aspects of life. Even if we have the best motives in the world, this can lead us to a kind of hardening of the spiritual arteries which keeps us from any openness to the work of the Holy Spirit in a particular situation. When Jesus said, "You cannot serve God and mammon," we see money as a pseudo deity whose worship lies in opposition to true worship of God.

I feel that our best guideline between false extremes is to be found in what is perhaps the earliest spoken (and later written) Christian creed. It is the *Kurios Ithous*, "Jesus is Lord," which we find in I Cor. 12:3. Jesus, if He is our Lord as we so often confess Him to be, is the Lord of our recreative life, our family life, our love life, our political life, and especially impor-

tant for our discussion here—He is Lord of our money life in its every dimension

QUESTIONS MUST BE ASKED

The fact of the Lordship of Christ over every sphere of our lives, including our standard of living, raises some questions which demand our serious reflection.

1. To what extent should our living standard be regulated and influenced by the supposed standards of those around us, or the standards to which we are continuously summoned by various mass communications media?

2. To what extent should the standard of living of *Christians* differ consciously from the standard of those about them?

3. What material elements of life are necessary for our lives in our present situation?

4. What material elements are *desirable* for our lives and helpful in our efforts to serve others?

5. What things are *undesirable* for our lives as Christians?

The difficulties we shall encounter in pinning down answers to these questions, answers which will vary a great deal among individuals, does not lessen our obligation to look seriously at the questions. I will not try to answer each question systematically but will rather look at some principles involved in answering them.

Many elements in our material lives are undesirable. First of these would be waste. There is a great deal of truth in the story of the Chinese ambassador who, when asked to tell what had most impressed him during his first visit to America, replied, "The size of your garbage cans!"

We are a nation noted for waste, and our families are often very careless about the wastage of foods, of goods, and of time. In the light of the great need of others, there is no Christian witness in wastefulness.

Conspicuous consumption of life's goods is also undesirable. Joy in showing

off our possessions, to incite envy or stimulate our own pride, is vanity. As Christians we are called to a new kind of life, a life characterized by truth, patience, lowliness, and meekness (Eph. 4:2), and an attachment to those elements of life which have eternal significance.

RESTRAINT IS "UNAMERICAN"!

This is hard. We live in, and are part of, a society which increasingly assails our frayed senses with demands that we "go, go, go" and "buy, buy, buy." It is implied on occasion that the citizen who does not follow this pattern of planned obsolescence, trading in his old car for a new one every two or three years, buying a bigger and more expensive freezer (air conditioner, bed, patio, swimming pool, hair dryer, or wig), is somehow un-American! Most of us, whether under the compulsion of the "Joneses" glaring example, our own lack of initiative in examining our own financial situation, or our feeling that this is really the way things ought to be done nowadays, drift along with the tide.

These pressures mold the context in which we live to the point that we cannot help being influenced by them. Our objectivity is damaged; our attitudes are in part preconditioned. We are robbed of our freedom to judge our economic acts on their merits in the clear light of Christ's desire that we be freed from all kinds of enslavement and idolatry. The result is that we find it hard to recognize an unnecessary luxury when we are faced with one.

If we are in Christ, we have no need of the flattery or vain admiration (or secret envy) which conspicuous consumption calls forth. Our example is Christ, whose manner of life would not admit that kind of shallowness.

Also highly questionable for the Christian is the *accumulation of goods for which we have no real need*. Anyone who has moved recently, or even indulged in a bit of spring housecleaning, will know exactly what I mean. It is amazing

useless items, things for which we have only the most minimal needs, accumulate.

A friend whose financial circumstances place him in the lower economic class of our society was forced to take inventory of his household goods and to dispose of a number of them. He found to his genuine astonishment that he had about \$5,000 worth of goods, the majority of which were no longer essential to his life or even to his comfort.

Normally, in our present society in the United States, most elements of our living standard will not differ too widely from those of families whose incomes are roughly the same as our own. If possible, we try to obtain those things which are necessary to the maintenance of life and health. Among these we would surely count food, clothing, shelter, beds, and probably a washing machine and a refrigerator as necessities.

To these things we can add, in quantities depending upon our financial condition, some form of transportation—a tremendously important factor in American life—and some of the things which can enrich the mind and spirit: books, musical instruments, possibly a television set.

We need to use these elements which make up our living standard for the benefit and enrichment of the Christian community where we are. A home can be used as a gathering point for a prayer group, a study circle, or a "house church." Those of us who have built or purchased new homes might consider having a service of dedication for the house, a time of prayer and fellowship which witnesses without embarrassment to the fact that our house is a trust-gift from God and is to be used to His glory. Our homes and our other material goods can be made available for the needs of those in special need.

In the New Testament hospitality is urged as a desirable characteristic of the Christian, and many a time food and shelter given in the name of Christ have been a quiet but strong witness to His power in changing our natures. Such simple things as a meal for a stranger, the invitation to a foreign student or visitor, or the use of one's washing machine, are gestures which are remembered long and gratefully.

It may be too, that Christ will call us to some special witness through poverty, temporary or permanent. We may start a bit at this, but we must realize that it is hard for the middle-class person to witness to the outcast, the down-and-outs, and, those who have been left on the lonely and desperate fringes of our highly organized

and overly competitive society. It is possible that the Holy Spirit may call us to some radical adjustments in our standard of living, in order that we may witness to those whose situation is different from our own.

We are not speaking of a kind of glorified slumming here; this is a type of painful self-emptying, following the example of Christ, which will permit us to reach others in the name of our Lord. It may involve service abroad in His name, with a radical change in living standards.

It may involve us in an unexpected identification with the poor and downtrodden, the shiftless and the slovenly, the migrants, the hoboes, the left-outs and the eccentrics—all in the name of Christ. We must remain open at all times to His guidance in the changing situations of life, prepared to respond to His will. If Christ calls us to some new work, a work which will radically modify our earnings, and thus our standard of living, we need to be free to respond to that call in faith and obedience.

I do not ask that we somehow return to the simple life of Thoreau at Walden Pond,

or that we hie ourselves to a monastery in order to escape all economic choice. What I ask is that we examine every purchase with the eye of Christ. Some things are needful; others are helpful. Many are neither. It is only in examining ourselves, our desires, our motives in acquiring and using possessions in the light of Christ's lordship over us that we can see to judge clearly.

Will owning this new motorboat, car, or summer cottage, seeing that musical, taking the trip, or devoting oneself to that particular hobby, make us more worthy servants of Christ? Will buying that new and tempting item make us more free to take up our crosses and follow him? Will its purchase make us more mature Christians, more capable of loving our fellow men and witnessing to God's love in Christ! If our answer is "Yes," rejoice in purchase and use it to the glory of God. If our answer is "No," forget it, and rejoice in the knowledge that you have been freed by Christ from the slavery of *things*.

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* Dr. Crawford is a former missionary to Africa.

1974 GRADUATION

SATURDAY, APRIL 27, 1974

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Arne Howard

Most family budgets are divided into six categories: (1) Food; (2) Housing; (3) House Operation; (4) Clothing; (5) Savings; and (6) a catch-all category called Advancement.

Living within a budget is hard enough for anyone, but when you give a sizable percentage of your income to Christian work, you automatically overload the Advancement category of your budget. And this makes savings seemingly impossible or at least more difficult.

In short, advancement includes expenditures for health, education, recreation, charity contributions, gifts, personal expenses and last but certainly not least, automobile upkeep and operation.

When you consider that a typical family budget allows only 25% or less of the total family income to this category, and when you consider that the typical American family spends 14% on car expenses alone, and when you consider that the typical Christian family desires to give 10% or more to the work of the Lord, it is easy to see why so many Christian family budgeteers are tossing in the towel.

It doesn't leave much money for doctor bills, vacations, books to read, or buying some toys for the children at Christmas.

Of course, one solution is that of the newly-wed who, upon being scolded by her husband for being so careless with the joint checking account, announced that the bank had just returned a check she had previously written. She proudly asked her vexed husband what she could purchase with it now!

Keep a Balance

Obviously, the advancement section of a budget is an important one. And it must be kept in balance with the other categories; a family's standard of living can

actually decrease if it spends carelessly on advancement and savings. For instance, a new high-powered outboard motor boat and a camping trailer may provide hours of enjoyable recreation, but they may also compel severe economies in the money that should be allotted for food, clothing and shelter, or else may eliminate savings or decrease your Christian giving.

Since the biggest item in the advancement section of the typical American family is the amount spent on automobiles, it might be well to consider this item in detail.

As a matter of fact, expenditures on autos in this country are nearly twice as great as the aggregate expenditure on schools.

There's no question about it. Not only are North Americans using their automobiles more and more for commuting between their homes and places of employment, but they are also using them more and more for daily shopping trips, for attendance at church and school functions and for the countless other times when Mom is called upon to chauffeur the children around or drive Dad to the station. In fact, more than one out of five families now use two or three cars to accommodate this constant shuffling!

Is it wrong for a Christian family to own and operate an automobile because it takes about 14% of their budget? No, not necessarily. To most of us a car is necessary transportation. But it is well for each family to realize how much a car costs not only to purchase but also to maintain.

Examine your Ability

If you really want to know whether you can afford your present level of spending for automobile expenses, examine the ability with which you are keeping the advancement expenses within your available income. And as careful stewards of the

money that God has entrusted to us, we should handle our finances in an orderly fashion, keeping a proper balance between the various categories of expenditures.

It would be presumptuous for me to try to spell out in any detail just how you should allot the advancement portion of your budget. There are too many variables to consider: the size and ages of the members of your family, the annual income of the breadwinner, the family's social status, the inherent mental and physical abilities of the individuals and numerous other factors.

Consequently, what another family might consider a vital need, you might look upon as a trivial waste. However, it is profitable for all of us to keep in mind the difference between needs and wants. Frequently, you may purchase things that you do not really need, though seldom do you purchase things you do not want. This year, why don't you consider your motives in making each purchase? Do you really need it, or do you merely want it?

Adding to the difficult task of managing your money is the fact that advancement expenses tend to command a greater part of our income simply because we now have more leisure time. Since the turn of the century, working hours have been reduced from 60 per week to less than 40 per week. This gain in leisure time indicates to the economist a higher standard of living. However, it also means that there is more time to spend money on amusements, entertainment, recreation and travel. Fortunately, the family's real income has also increased about 25% during the same period.

Medical expenses also fall into the category called advancement. A mid-western financial writer sagely remarks that you get more out of your money if you plan to be healthy. It is important for you to maintain your health, and you should pursue whatever programs are necessary to insure it. Not only is unnecessary illness costly in terms of medical expenses, but it also means missed opportunities for promotion.

Another factor in poor health can be continual fretting and worrying about expenses. This situation is aggravated if you are carrying too much debt.

Caution Signals

But if you adhere to some simple caution signals, you may be able to avoid this problem. To begin with, try to keep an emergency fund of cash or its equivalent readily available. Some \$200 to \$500 will meet most immediate needs and it will

preclude having to borrow money hurriedly at high cost.

Second, keep your monthly installment payments at less than 20% of your monthly income after taxes. (This ratio does not include monthly mortgage payments.) Still another yardstick to keep in mind is the length of time that it would take you to retire all of your existing installment debt. Much in excess of a year's time could spell trouble, especially if you do not measure up favorably on the preceding guidelines.

It may comfort you to know that many economists look upon installment payments for such items as automobiles, furniture and real estate as a form of savings. When one uses a portion of his income to obtain things of relatively permanent value or even allocates a part of it to reduce his personal indebtedness, it is considered as savings.

Generally, when a financial writer recommends a goal of 5 to 10% of your income to go into savings, he is not limiting himself to savings accounts, life insurance, and stocks and bonds. He reckons with human frailties and realizes that you suffer great pain when you abstain from enjoying something that can be acquired so readily by the installment method of purchase.

But the Christian must not only measure the cost of spending, but also the cost of saving. Can you afford to save so much?

It is possible to become too thrifty. There is no virtue in saving that which could be used more profitably now. A budget doesn't exist for the sole purpose of accumulating savings. A budget is to promote thrift, not to compel economy.

Of course, savings is an objective of having a budget, but it should not be the primary objective. Actually, if you are overzealous about saving, it can be detrimental to your welfare. Frugality can easily lead into miserliness. Such overzealousness assumes that the future is always to be preferred to the present and that you can guarantee the safety and lasting value of your savings.

As Christians . . .

As Christians we are admonished to "stop storing up your riches on earth where moths and rust make away with them, and where thieves break in and steal them. But keep on storing up your riches in heaven where moths and rust do not make away with them and where thieves do not break in and steal them. For wherever your treasure is there too your heart will be."

Possibly the problem that many Christians have in trying to stretch their income to meet all of their expenses stems from

the fact that while they may have learned how to make a living, they have not learned how to live meaningful lives. Perhaps they spend too much of their money to gain social recognition, or to achieve self commendation, or to get the admiration and respect of others. We should expect the world to share such spending goals, but are they valid ones for the Christian? The Apostle Paul tells us that "not he that commendeth himself is approved, but whom the Lord commendeth," and we are further admonished that "he that glorieth, let him glory in the Lord."

Expect the world to glory in their riches, to engage in conspicuous consumption, to covet, to emulate others, to have an inferior sense of values. But the spending pat-



"WHATEVER IT TAKES"

The theme of our 1974 Missionary Conference was a statement combining sublime faith and absolute commitment. Only God knows how true it will become in actual experience.

On the surface it took the dedication of 84 young people who responded to the forthright appeals of theme speakers Elwyn Davies and Juan Isaias. That is the number who "came forward" in two public services of dedication. Doubtless there were more quiet, purposeful real decisions made to let God have complete control.

It took time, in the days and hours of work on the part of a committee headed by Noemi Navarro and Gordon Marquis.

It took money, as students gave over \$3500 for their missionary projects around the world.

It took involvement as classes were cancelled and faculty, staff and students joined in these four days of missionary significance.

It took prayer as the whole operation was thrown over upon God and His control.

It took about 60 missionaries who gave up precious time to share with us their experience, their burden, their work.

But most of all, it took the Holy Spirit's presence and power, as He took all the

term of the Christian ought to be different, for the Bible states that "if any man be in Christ he is a new creature; old things have passed away; behold, all things are become new." His standard of values has appreciated; he trusts in God to give him "the desire of thine heart". And possibly God even implants in the heart of His child the capacity to want only those things that the Psalmist states God so much wishes to grant to His children.

Instead of spending his discretionary income to satisfy material desires and short-lived pleasures, a Christian recognizes that he must give an account of his stewardship of money. He is ready to exercise wisdom in the spending of it. Furthermore, he has learned that "Godliness with contentment is great gain."

—Reprinted from *Eternity Magazine*, with Permission.

many aspects of the conference and made them real and relevant to us as individuals and as a College. It took the Holy Spirit to speak to hearts, to reorder lives and to once again prove the truth of Jesus' words in Acts 1:8—"But ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto Me, both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth."

It will take a lot to evangelize the world. But if our conference has meant anything at all, it has meant that we are willing to give "whatever it takes."



Mrs. Elenore Foster, whose husband died in Zambia, shares her deep missionary experience.

IS THE MISSIONARY CONFERENCE OBSOLETE?

Our 1974 Missionary Conference is now history, but a history (His story!) that shines with the fresh glow of new and renewed consecration.

More than 80 young people, most of them from O.B.C., others who were visitors, made their historic act of dedication a public one.

It was the close of a 4-day Missionary Conference. Four days of hearing, seeing, sharing the work of God around the world. Four days of messages, panels, counselling and films. Four days that for many made history.

Rev. Elwyn Davies of Bible Christian Union and Rev. Juan Isaia of Latin America Mission (Mexico) were God's key men. They spoke from their hearts to our hearts. We sang, applauded, laughed and wept as they spoke of God's love and His service.

They were joined by others in various program slots—but it seemed as though we heard one voice.

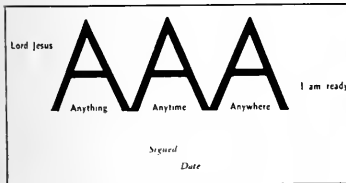
Is such a Conference worthwhile? Are Missionary Conferences obsolete? The carry-over of a past day?

Many churches and schools have felt that Missionary Conferences are no longer a viable, worthwhile part of Christian education and worship. Substitutes are sought which in some degree are successful.

But hear one student: "This is the first Missionary Conference I have ever been involved with or attended. God has spoken to me."

Another: "My life will never be the same again." And many others who voice comparable sentiments in different words.

And 80 young people, who solemnly and purposefully walked to the front of historic Knox Church, and there signed their names to a card that simply said:



Could the same decisions and commitments have been made under something other than a Missionary Conference? Doubtless, for God is sovereign.

But when time is set apart, a program scheduled, servants of God invited and a prayerful attitude encouraged, there is an

atmosphere of expectancy and opportunity for fulfillment that are not readily available under other circumstances.

There are plus factors: the combining of youth and maturity, experience and seeking, understanding and desire, these are unique in such a conference.

Then add to this the new insights and knowledge of work around the world and there is fresh motivation to go and serve. These words of A. T. Pierson from his book *The Crisis of Missions* have a familiar ring:

"Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest. Knowledge does not always kindle zeal, but zeal is 'according to knowledge' and will not exist without it. A fire may be fanned with wind, but it must be fed with fuel; and facts are the fuel of this sacred flame, to be gathered, then kindled, by God's Spirit, and then scattered as burning brands, to be as live coals elsewhere."

Look at the great missionary movements for God since the days of the first "missionary conference" (Acts 14:27), to the great I.V.C.F. Urbana Conference of 1973. It is doubtful if the thousands there, or the 80 at O.B.C. would have been constrained to whole-heartedly give themselves to Christ under any other means than a missionary conference. Information, inspiration, challenge and response, these

are the elements that will help, with prayer to thrust forth labourers into the harvest.

For churches and schools that have omitted conferences from their schedules, there may be a certain momentum that will be maintained through support and interest, for a period of time. But soon the old enthusiasts will be replaced by those to whom Missions is a word and not a fact of Christian life. And gradually a spiritual pall will settle in.

It has happened. It is happening. And it will happen, as long as there are those who will not plan, work and update their missionary program to include conference, concern and compassion.

"Where there is no vision, the people perish," said the wise man. And 80 young people, setting out to make history for their day and generation, together with the rest of Ontario Bible College committed to "global ministries" sing out:

"Have your eyes caught the vision,
Have your hearts felt the thrill,
To the call of the Master,
do you answer
'I will'?"

For the conflict of the ages,
Told by prophets and by sages,
In its fury is upon us,
Is upon us today!"

"Reading maketh a full man; writing maketh an exact man; conference maketh a ready man."

Francis Bacon



This was Urbana Missionary Conference 1973



A Special Column To Tell

“WHERE WE STAND”

Salvation—The Gift of God

“We believe that God in His mercy and grace saves all who repent of their sins and trust in Jesus Christ, justifying them through faith in the Saviour and giving them new life by the Holy Spirit.” (OBC Doctrinal Statement)

In the professing Christian Church today the doctrine of universalism is widely held by many pastors and theologians. The doctrine affirms that the grace of God expressed must eventually and certainly save all the members of the human race through the universal redemption of Christ. Our doctrinal statement is obviously in opposition to this prevalent view. We believe that the Sacred Scriptures through the doctrines of election and eternal punishment, do not allow a universal application of salvation to all men, for the Scriptures clearly teach that some men will be lost eternally (Matt. 25:41, Rev. 20:12-15). On the other hand, the Scriptures in many places affirm that man must repent and believe in order to be saved (Acts 17:30, 16:31).

Although there is this limitation of the application of salvation to “all who repent . . . and trust,” there is no Biblical warrant for us to apply a limitation to areas which refer to other issues. We must not allow the grace and mercy of God to be limited, for God “is patient toward you, not wishing for any to perish, but for all to come to repentance” (II Peter 3:9). We must not allow the value of the death of Christ to be less than what it is for “the satisfaction rendered by Christ was in itself sufficient for the salvation of all men” (Berkhof). Nor should we allow the exten-



sion of the invitation in the gospel to be circumscribed, because we are under obligation to God to “go into all the world and preach the gospel to all creation” (Mark 16:15). God sincerely and in good faith calls all those who hear the gospel to believe, and offers them salvation in the way of faith and repentance (John 3:16, Rev. 22:17). The mystery of God’s election and calling should not be allowed to obscure the serious consequences of man’s obstinacy and rebellion against the grace of God. The moral responsibility for the limitation of the application of salvation appears in Scripture to be laid entirely upon man. “He who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God” (John 3:18, cp. John 16:9).

Man’s problems in sin are twofold: (1) he is legally guilty before God, and with no means within himself to secure a right legal standing before God; (2) he is spiri-

tually dead without the fellowship with God which is the source of life and blessedness. Our doctrinal statement clearly designates the two great works of God in salvation which effectually provide for the needs of man. In justification God declares the believing sinner to be righteous in accordance with His standard on the basis of the redemptive work of Jesus Christ on the cross. (Rom. 3:21-26, 8:1). In regeneration God implants a new life within the believer which in its nurture and development produces the living virtues of Jesus Christ in the believer and the fruit of the Spirit (Eph. 2:1-6, II Pet. 1:3-7, Gal. 5:22-23). Each of these works results from the gracious activity of God on behalf of the believer, and does not in any way arise because of any merit which man presumes to possess.

William R. Foster
Executive Vice President



Toronto Institute of Linguistics (T.I.L.) also at Urbana, is an arm of O.B.C.’s training program. Right, Rev. W. Wallace, Chairman, Missions Dept.

INDIA REVISITED

Some Shared Reflections

M. Murray Macleod
of O.B.C.

The opportunity to re-visit the Indian sub-continent, after an absence of twenty-one years, was both a thrill and a joy to my wife and myself. The first nineteen years of our joint ministry had been spent there; it was, therefore, a privilege to accept the invitation of the Evangelical Fellowship of India to spend the months of May and June, 1973, conducting Deeper Life Conference meetings in the Hill Stations of India.

The present article is not intended to be, in any sense, a travelogue; it is rather an effort to share some insights into the work of Christ in India, with a view to sharpening our Christian perspective and deepening our prayer concern.

1. The Great Need That Persists

Although it was almost forty years since we had first landed in India, it was startlingly clear to us that the great need for the grace of the Gospel is as pressing now as ever it was. Brief visits to the great metropolitan centres of New Delhi and Calcutta made this stark and clear. Revisiting village areas in Madhya Pradesh, where we used to work, only served to emphasize this truth.

We hear a great deal about India's "closed doors." We may say about this what a certain gentleman is reputed to have said when he read his own obituary in a newspaper: his remark was that the report had been greatly exaggerated! Missionaries are being freely allowed to return, and even some new visas are from time to time being granted. Gradually the torch of witness must be passed from foreign to national hands. But of this we shall have something very significant to say a little later.

But what about the many neighbouring countries in the great sub-continent? How wide open are some of these! And how increasingly open are some others that for long were hermetically sealed! Think, for a moment, of Bangla Desh (the former East Pakistan). This country, with its dense population of Muslims is wider open than ever before to the entry of Christian witnesses. Especially is this true for Canadians, who only need a valid passport to enter Bangla Desh in the service of Christ. Pakistan itself is also readily accessible, and Missions like the International Christian Fellowship, and others are eagerly ready to receive recruits.

Lands, formerly closed, like Nepal and Afghanistan, are now open to the wise and loving witness that this day of opportunity calls for. In this connection I must refer to



the outstanding work now being done by a graduate of O.B.C., Mr. Anand Chaudhari, in the city of Jaipur in the Province of Rajasthan in India. We visited Anand and his wife just as a highly successful Daily Vacation Bible School was concluding. An average attendance of some 95 children and young people over a ten-day period was achieved. A group of four young men was being trained for Christian evangelism. Regular broadcast tapes are prepared by Anand each month in Delhi, and broadcast from the Seychelles Islands twice each week. Resulting from this a Bible Correspondence School is conducted for those who write in for instruction. Evangelistic Rallies are also conducted in Jaipur itself, and in such great cities as New Delhi and Bombay. What a challenge to prevailing prayer is all of this!

2. The Nearness of the Mission Fields Today.

We now count travel time in HOURS! When we first went to India it took three weeks from London to Bombay! What a contrast! This means—among other things—that periods of service on the field are becoming shorter; so also are furloughs. Homelands are more accessible in times of crisis, and the idea of "short-term missionaries" has clearly come to stay. Further, the idea of deeply interested supporters of Missions actually visiting the lands where their vital interest lies, is no longer impracticable. Many are doing so, with a resultant deepening of their prayer interest and practical support.

To illustrate, my wife and I were able to seize a week's gap in our crowded itinerary to make a visit (on our own) to that part of India where we had worked for some 16 years. There we rejoiced to meet as Pastor of the little church in Chhapara one whom we (under God) had saved from death as a 3 weeks old infant. What a joy that was!

3. The Relation of Missionaries to National Believers.

One of the greatest thrills we shared was to observe how national leaders have been raised up. Many of these are outstanding men of God; and it was my privilege for three of the Conventions to have as my colleague in ministry such spiritual giants from the Indian church. On two of these occasions Mr. Zac Poonen shared the services with me; and on the third my colleague was John Richard, an able associate of Dr. Ben Wati in the Evangelical Fellowship of India.

The lovely relationship of "workers together with Christ" has increasingly taken its proper New Testament place in regulating the relationship of foreign and national workers. God is raising up many distinguished leaders for His Church in India, and in this we may all heartily rejoice.

4. The Advance in Literacy and Education

India has made splendid headway in the fight against illiteracy, and although much remains to be done, we saw much reason to acclaim the progress made. Closely related to this is the advancing standard of education. Much of the ground work here was accomplished by Christian Missions, but the Government of India deserves great credit for continued advances made. I need hardly stress the importance of this for the spread of the Gospel as well as for the upbuilding of the Church of Christ.

This ought sharply to remind us that we therefore need to be constantly improving the calibre of the ambassadors for Christ whom we send to a land like India. We need the very best to represent Christ aright. Let us to this end pray the Lord of the harvest to "thrust forth labourers into His harvest."

5. New Avenues of Witness Open Today

Even though India, as a secular state, does not permit religious broadcasting of any kind, yet as pointed out earlier in this article, the Gospel is being beamed into India from outside its borders, as from the Seychelles Islands and from Ceylon. In this way vast numbers are hearing the Gospel who would otherwise be unreached. Closely linked to Radio Broadcasting, and indeed an integral part of its purpose, is the richly fruitful method of Bible Correspondence Schools, which are effectively at work in many parts of India. Enquirers are invited to undertake instruction by correspondence, and hundreds of thousands are doing so. Again, what a further challenge to prayer this is!

Continued on page 11.

6. Increased Accessibility to Neighbouring Lands

We have referred briefly to Bangla Desh and Pakistan. We were only able to visit the latter of these two great Muslim countries. Among the Missionaries whom we met there and to whom we sought to minister in the Murree Convention were graduates of our own O.B.C., Rev. and Mrs. Hugh Gordon of the International Christian Fellowship. It was a great joy to meet them again.

But in addition to these two giant neighbours there are others for which we should be praying. Nepal—so long closed—now wonderfully opening up to the advent of Christian witness. In the Shining Hospital, Pokra, one of our own O.B.C. grads is on the nursing staff, Miss Betty Neumann. Then there is the beginning of work in Afghanistan. There, in Kabul, the capital, a witness has been begun. As in Nepal, this work has met with opposition, and even persecution. It calls for much patience and wisdom, but surely that is where our prayers come in.

Let us also prayerfully remember other nearby lands, such as Sikkim, Bhutan and Tibet where Christ has His witnesses, but where so much more is needed. We trust that by sharing these reflections with you, we may encourage many of our O.B.C. family to engage in a more informed and constructive ministry of intercession.

“THE OTHER SIDE OF THE COIN”

That is the title of a book written by Rev. Juan Isaias, Mexico Director of the Latin America Mission.

Mr. Isaias is a Latin—his color, speech and personality betray him! But he is a Christian too, and both his book and this interview with Rev. Charles Tipp (C.T.) help him to present missions from a national's point of view. Hence, “the other side of the coin.”

Juan Isaias spoke as one of the two key speakers at our Missions Conference. He spoke and sang warmly, movingly and with

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simplicity, giving a new dimension to our conference emphasis.

He talked with Mr. Tipp:

C.T. Mr. Isaias, how did you become a Christian?

Juan Isaias: Almost at the end of an Oscar Wilde film I went to see, one of the actors in a closeup picture said: “What shall it profit a man if he gains the whole world and loses his soul.” That Scripture touched my heart, but it took me two years before I did something about it.

C.T. How old were you then?

J.I. About 18.

C.T. And that was in Mexico?

J.I. That was in Guadalajara.

C.T. What did your parents do?

J.I. My father was in the construction business. I should say he was a mason, and my mother worked in the house.

C.T. And you have several brothers and sisters?

J.I. I have nine.

C.T. And are many of them now Christians also?

J.I. At least half of them are Christians. I have been able to witness to all of them.

C.T. That's wonderful. When did you get into studying the Scriptures yourself?

J.I. When I went to an evangelical Presbyterian church in Mexico City.

C.T. When did you feel that God wanted you to serve Him as a preacher or evangelist?

J.I. We had a youth week in a church. It was very common in Mexico to have what we call Youth Week. Two of us accepted the invitation to serve Christ and that is the way I got into the ministry.

C.T. Then you went to study in the Seminary at San José?

J.I. I went to different places. I went to the Northeastern Bible Institute in Essex Falls, N.J. Then I went to the Central American Seminary.

C.T. When did you first meet Ken Strachan, Director of Latin America Mission?

J.I. I met Ken Strachan about 1950. He was a very special type of missionary. A different kind of missionary.

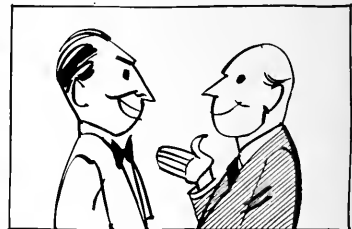
C.T. In what way?

J.I. Well, in different ways. For one thing, he and I were very close friends, and he shared with me many of the problems that he had. Also he believed in the nationals.

From the human point of view, I would say that I owe 95% of what I am to Kenneth Strachan, because he was a wonderful leader, and he put on me some responsibilities that gave me opportunities to do something for God.

C.T. I think he was very encouraging to many people. Tell me how you see the progress of the gospel in Mexico. What strides forward have you seen in recent years?

J.I. I think in Mexico like the rest of Latin America, people are wide open. They are willing to receive the Gospel and the people want to be saved. There is a tremendous opportunity.



HOW TO GET YOUR NEIGHBOUR TO CHURCH ASK HIM!



Student Missionary Leader Gord Marquis welcomes Juan Isaia's

C.T. Where would you say Canadian students could help best if the Lord leads them to Mexico?

J.I. There are tremendous opportunities. We have some fifty-six million people that we have not evangelized yet. And millions more in the rest of Latin America.

C.T. These would be Spanish speaking and others would be Indian, would they not?

J.I. Yes. We have over a hundred dialects that people speak. There are many opportunities on all levels. Actually in all the missionary societies and in all the churches there is a tremendous need. We are not reaching *all* the people. It is true that the church is growing, but there are several millions that have not been reached with the gospel, so there is a lot of work there.

C.T. Is there a need for more Bible teachers?

J.I. Mexico City has ten million people. We have only 350 Protestant churches in that city, including the ones that you probably do not consider evangelical. So we can do real pioneer work.

C.T. To what extent are some of the Catholic priests encouraging Scripture reading or the distribution of the Bible among their own people? Is this rare or common?

J.I. No, I think it's not common, but I would say that it's much more than it used to be. Not all the Catholic churches are excited about this, but there are some of them who are encouraging the people to have the Bible. They have their own Catholic Mexican Bible Society and they give out some of the Scriptures.

C.T. Tell me what significance you see in a great nation like Brazil, the largest Catholic country in the world, having an evangelical Lutheran President, even though he's an Army General. Is he the first protestant or evangelical president of a great nation like

that? How is that possible, and what does it signify?

J.I. Well in Brazil, the Protestants are quite strong. I understand Christians have a much better background and a much stronger social conscience than anyone else. And also, Brazil is a country which is controlled by the Army. The President probably happened to be the best politician for the rest of the people, so he is in power now.

C.T. He is a capable man and he is trusted by his fellow generals.

J.I. Yes, that is why he is in power. I don't think he is in power just because he is a Protestant.

C.T. You feel that evangelicals are trying more to help the people in their poverty where they can, as well as preaching the Gospel?

J.I. Yes, but not as organized activity, because unfortunately there is nothing really organized socially in Latin America, among the evangelical forces.

C.T. Do you think the relief commission of N.A.E. or the World Evangelical Fellowship could and should be doing more?

J.I. Yes, by all means, yes.

C.T. Juan, you have faithfully ministered during this conference. I don't think any of us will forget your song, "Oh Help Me, Lord"! May He help and bless you as you serve Him in Mexico and Latin America among your own people. We'll be sure to remember you.

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THERE'S A WAY BACK TO GOD

by William MacDonald

(Third in a Series)

WHAT HAPPENED TO BUD?

Before Bud became a Christian, he had been a drinking, swearing sailor. If you had told him that he would ever be "religious," he would have laughed at you—and probably cursed. He tried hard to impress his shipmates with his capacity for liquor and his wolfish love life. He was a swaggering, swinging swabbie.

However, there was at least one seaman on the aircraft carrier who wasn't impressed. Chuck was the leader of a Bible class that met weekly in one of the store-rooms. He and Bud had been at Boot Camp together. Chuck had spoken to Bud periodically about his fouled-up life and his need of Christ. The response had been hostile at first, then Bud pretended not to be interested. Chuck was patient—and persistent.

Bud would never attend the Bible class, of course; that would have marred the image he had worked so hard to create. But once or twice, in brief encounters with Chuck, he had asked questions that betrayed an underlying sense of need.

One night when Bud was returning alone to the ship after an evening of drinking in Honolulu, he was attacked by three thugs, beaten, robbed and left unconscious in an alley. The Shore Patrol found him and took him to the ship where he spent two days in the sick bay.

Not long after that, Chuck happened to stand next to Bud in the chow line. They ate supper together, then walked back to the storeroom for a talk. Bud was ready. Chuck presented the Good News of salvation, then challenged him to make a complete commitment of his life to the Lord Jesus Christ.

Utterly broken, Bud knelt beside a row of boxes and said, "God, I've been in a blackout up till now, but now I see the light."

BUD WAS CHANGED

His life was transformed. All the false bravado was gone. He broke with several unclean habits almost immediately. He began attending the Bible class. There he learned to have a daily quiet time. He also started a systematic program of Scripture memory. And he began to witness to his buddies.

At first the ridicule was hard to take, especially when a crowd of fellows was

standing around. "The 'red devil' has become a 'deacon,'" they quipped. Bud usually said nothing to the crowd, but talked to the fellows individually about the Lord when he had the chance.

After a few weeks, the jeering subsided. The change in his life, his consistent testimony and his loving, outgoing manner in witnessing to others won him a certain measure of respect.

During the remainder of his hitch in the Navy, Bud continued to grow spiritually. He succeeded Chuck as leader of the Bible class when Chuck was transferred to another carrier. Through Bud's witness and teaching, thirty-five men on the ship professed faith in the Lord Jesus.

OR WAS HE?

That was over six years ago. Bud is now a civilian, living in Homestead, Arizona. He is married and has two children—a son and a daughter. He is salesman for a national air-conditioning company.

But he is no longer "on fire" for the Lord. Fact is he never goes near a church. Neither does his wife. And the children have never been to Sunday School. Bud has no Christian friends; in fact, he seems to avoid the Christians.

Two weeks ago, Chuck was going home to Texas on leave. He stopped off in Homestead to visit Bud (he had heard that things weren't going too well.)

When Chuck pulled up in front of the house, Bud was outside, working on his car. They greeted each other cordially enough, but something was missing. There was a sense of restraint.

After about ten minutes, Chuck decided to break through the barrier.

WHAT REALLY HAPPENED?

"Whatever has happened to you, Bud?"

Bud didn't reply—just ground his cigarette into the gravel driveway with his foot.

Chuck tried again: "Bud, no one could ever tell me you weren't saved that night in the store-room."

Bud glanced toward the house to see if anyone might be listening. Then he said, "Sure, I was saved—but I'm away from the Lord." There was a pathos about him as he shifted nervously against the front right fender of his car.

"Saved, but away from the Lord!"

What happened to Bud?

How did he get away from the Lord?

Can he come back? How?

FELLOWSHIP IS A TENDER THREAD

Bud's case is typical of an all-too-com-

mon phenomenon in the Christian life—the phenomenon known as backsliding. A backslider is a true believer who is out of fellowship with God because of unconfessed sin in his life.

What do we mean by being out of fellowship with God? Well, it's this way! God is holy and sinless. There is no darkness in Him at all (1 John 1:5). In order to walk in fellowship with God, a man must confess and forsake his sins as soon as he is aware of them. After all, fellowship means sharing in common. How can two people get along as partners unless they are agreed? How can a man be in fellowship with God if the man condones sin in his life while God condemns it? (1 John 1:6,7).

Fellowship in a human family means that the members are living happily together. But suppose that the husband and wife have a bitter quarrel! The fellowship is broken. A dark cloud of resentment and tension settles down. And the happy family spirit remains broken until the husband and wife confess and make up.

And so it is in the family of God. Sin breaks fellowship. The tender thread of fellowship snaps. And that thread remains broken until the sin is confessed and put away.

But while sin breaks fellowship, it does not break relationship. At the time of conversion, a person becomes a child of God through faith in the Lord Jesus Christ (John 1:12). This relationship is brought about by spiritual birth. Nothing can break it. Once a birth has taken place, the relationship cannot be changed. It is indissoluble.

That is why the believer's relationship has been likened to an unbreakable chain, whereas his fellowship is more like a single strand of a spider's web. When a Christian sins, he is still a child of God, but the happy family spirit is gone. He does not lose his salvation, but he does lose the joy of his salvation.

IT CAN HAPPEN TO YOU

It can happen to any believer. In most cases, it begins with neglect of the Word of God and of prayer. The pressures of life eat away at the daily quiet time. As we get away from the influence of the Bible, we no longer take such a serious view of sin. We develop sort of a liberal indulgent attitude. Temptations no longer seem repulsive; in fact, anticipation of sin becomes attractive. We rather enjoy thinking about it—not that we would ever do it, of course. But we think about it so much that it becomes rather familiar to us. Then we dabble, we

trifle, we sample—and finally we plunge (James 1:14, 15).

Most believers backslide at one time or another in their lives. The Bible tells us about some outstanding saints who allowed sin to break communion with God—Lot, Samson, Naomi, David, Jonah, Peter and Demas, for instance. The Christian who thinks it couldn't happen to him is in greater danger of a tumble (1 Cor. 10:12).

As soon as the thread of fellowship is broken, the Holy Spirit goes to work to bring about our restoration. He seeks to convict us of sin and bring us to the place of repentance and confession. Because of our pride and hardness, this may take weeks, months or even years.

All sin must be confessed to God. But if others have been affected by our sin it must be confessed to them as well (Matt. 5:23, 24). And restitution must be made in all cases where our sin has caused tangible loss to others.

As soon as there has been genuine confession Godward and manward, and restitution has been made, then fellowship with God is restored, and the Holy Spirit can resume the ministry He loves—occupying the believer with the glories of the Lord Jesus Christ (John 16:14).

Does this mean, then, that a Christian can sin and get away with it? The answer is obviously NO. But in considering the question it is helpful to make a distinction between the PENALTY of sin and the CONSEQUENCES of sin.

DOES IT MATTER?

It is clear from the Bible that the backslider will never have to pay the eternal penalty of his sin. That penalty was paid by the Saviour when He hung on the Cross. Those who believe on Him will not come into judgment, but have already passed from death to life (John 5:24). In other words, when a true believer sins, he is not thereby doomed to hell. Christ made complete satisfaction for sin's penalty by shedding His blood at Calvary. God will not demand payment twice, first from Christ and then from us.

When a child of God sins, the devil accuses him before the Throne of God in heaven. Then the Lord Jesus steps forward as Advocate, points to the wounds in His hands, feet and side, and says, in effect, "I paid for that sin 1900 years ago. Charge it to My account" (1 John 2:1).

So the backslider will not have to pay the eternal consequences of his sin in hell. But let us quickly add that he will have to suffer the consequences of his sin in this life and in heaven as well.

Some of the consequences of sin in this life are:

- a. Dishonor brought on the Name of the Lord.
- b. Ruined testimony.
- c. Misery and unhappiness brought on others.
- d. Enormous waste of time and money.
- e. Physical and emotional disturbances.
- f. Deep shame and remorse.
- g. Personal misery and wretchedness.
- h. Wasted opportunities for serving Christ.
- i. Others stumbled by the example of the backslider.

The consequences of sin in heaven include:

- a. Loss of reward at the Judgment Seat of Christ (1 Cor. 3:15).
- b. A reduced capacity for enjoying the Lord and enjoying the glories of heaven.

And yet God is greater than all our sins. He waits for the backslider to return. The door is always open. A royal welcome awaits him. And the Lord has wonderful ways of overruling our sin and failure for His own glory and for our own good.

We have seen then that the cause of all backsliding is sin. It is this that breaks communion with God. And fellowship remains broken until sin is confessed and forsaken.

Copies of the complete booklet "There's a Way Back To God" may be obtained from our O.B.C. Bookstore.

HOW'S THAT AGAIN?

"Peppermint Ice Cream Stalls My Car Every Time"

"What is there about peppermint ice cream that keeps my car from starting?" the elderly widow asked her garage service manager. "The car starts fine when I buy vanilla ice cream, but when I buy peppermint . . ." The rattled service manager accompanied her to the ice cream store where she purchased a pint of vanilla, and, sure enough, the car started immediately. They drove around the block a few times, returned to the store and bought peppermint ice cream. This time the engine would not catch. "See," the lady said triumphantly, "peppermint does it every time." The service manager, his sanity in the balance, finally came up with the answer. The vanilla ice cream was prepacked, the peppermint not. While the woman waited a few extra minutes for the peppermint ice cream to be hand-packed, the fuel in the car's hot carburetor percolated from its bowl into the engine, flooding it. This did not happen with the vanilla ice cream because the woman came out of the store before the problem developed. Should this happen at your ice cream store, press the accelerator to the floor and hold it there as you turn the ignition key. The engine should start. Even if that doesn't work, the problem will solve itself. Wait a few minutes until the excess fuel evaporates, and the engine will then catch. (from Time-Life)

MOVEMENT TO CHRISTIANITY CONTINUES IN INDONESIA

Dr. George Peters, Professor of Missions at Dallas Theological Seminary, has made a study of the mass movement of people to Christianity in Indonesia. In a recent OMF prayer meeting in Singapore he reported that the overall movement to Christianity is just as intense as it was three years ago. It is a real, dynamic, community movement from headmen down.

"A village even sends a deputation bringing the money for travel and requests the ministers to visit and teach," Dr. Peters went on. "... I have seen nothing like it anywhere. But as I left Indonesia yesterday, the verse was ringing in my ears. 'The harvest is past, the summer is ended, and we are not saved.' The chairman of a synod has a list of villages requesting Christian teachers, some requests dating back to 1967; yet no one has gone to help them. A pastor in another area has organized seven churches since 1968 . . . yet he too has unfilled requests dating back to 1968 and '69. I could not, therefore, but leave Indonesia with a bleeding heart."

East Asia 3:11-12

YOUNG PEOPLE REMEMBER OUR COLLEGE-FOR-A-DAY

MARCH 18 - 20,
1974

OPEN TO GRADES
11-13 AND UP

Phone or Write For
Further Information

Ontario Bible College offers a programme of summer studies particularly designed for those who are interested in Christian ministry both at home and overseas. Those who are involved in professional careers may find that the offerings of the Summer College will contribute to their biblical knowledge as well as their understanding of Christian ministry.

COURSES

April 29-May 3. PRINCIPLES OF SUCCESSFUL LIVING (2 credits)
Rev. W. H. Crump, B.R.E. This course will be adapted from the popular Bill Gothard course "Basic Youth Conflicts." Tuition \$40.

June 3-14. JESUS' INTERPRETATION OF LIFE. A careful study of the parables of Christ as interpreted in their Palestinian culture. This course will be taught by Dr. Alan Johnson, Professor of Bible, Wheaton College, Wheaton, Illinois. (2 credits) Tuition \$40.
RE-EXAMINING THE MINISTRY. Pastors have their individual concepts of the ministry, and the alert Christian worker is looking for ideas which are new to him. One of America's leading professors shares his principles for better preaching and more effective pastoral ministry. Taught by Dr. Lloyd M. Perry, Chairman and Professor of the Division of Practical Theology, Trinity Evangelical Divinity School. (2 credits) Tuition \$40.

June 17-28 SMALL GROUPS IN CHRISTIAN MINISTRY. An analysis of current models of group practice. Some of the group types studied will be the task-oriented group, decision-making group, growth groups, and inductive Bible study groups. The principles will be applicable for church oriented or evangelistic ministries. Part of each day will be spent in actual experience of the types of groups studied. Taught by Rev. Glenn C. Taylor, Dean of Students, Ontario Bible College, and Dr. George C. Matheson, Director of Counselling, Ontario Bible College. (4 credits) Tuition \$80.

July 1-3. CANADIAN SCHOOL OF CHRISTIAN WRITING. Designed to develop writing skills for potential Christian writers. Sponsored by *Decision Magazine*. (No credit) Tuition \$25.



Rev. W. H. Crump



Dr. A. Johnson



Rev. G. Taylor



Dr. G. Matheson



Dr. L. M. Perry

IT WAS A CARTOON— BUT IT WASN'T FUNNY.

The incomparable Punch magazine throws darts and barbs of wit and humour at every level of life and endeavour.

But one cartoon, intended to be funny, is no laughing matter.

Two scientists are at work amidst their

tubes, beakers and test tubes. One of them says to the other:

"Don't laugh, Harkness—but every time I start an experiment these days, I wonder whether it's going to be the one where I end up finding religion."

Science for too long sought to negate or displace God. Not now. He is the centre of the universe, "upholding all things by the Word of His power" (Heb. 1:3).

It is a solemn thought, but a joyous realization for the child of God.



GET INVOLVED

GIVING THE ALUMNI A SHOVE!

The Alumni is 78 years of age (started in 1896 with the first graduating class) and is a little creaky in the joints.

Now and then it needs a shove, a shot of oil, a challenge to get it moving. That's what has been happening lately.

* **Executive Director** (see story on this page) is Ray Briggs, B.R.E. '69.

* **Montreal Alumni Branch** had withered and almost died. It received a shove and a transplant and is functioning again.

President: Bill McNairn '66

Vice-President: Dave Dobson, B.Th. '70

Secretary-Treasurer: Mrs. Brodie Brittain '32-'33

Welcome back to the land of the living, Bienvenue!

* **Toronto Practises Togetherness.** After several years of East, West and North divisions (a failed experiment) they were all reunited, and everybody seems happier. After all, who likes even a trial separation? Now there are:

President: Ernie Harrison '40

Secretary: Ruth Fox '55

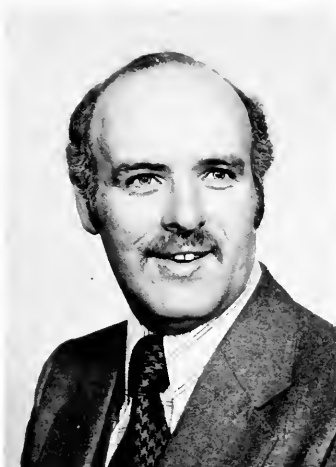
Treasurer: Florence Dennison-Broad, '65 plus a slate of officers with big jobs to do. Welcome home, Torontonians.

And remember: **March 30, at 7:00 p.m.** is the next Toronto Branch meeting. At good old O.B.C. Let's make it a BIG one. You'll like it.

**HEY! MEET ME ON
GRADUATION DAY!
April 27, 2:30 p.m.**

If you are a graduate of the year 1924, '34, '44, '54, '64; 1929, '39, '49, '59, '69, April 27 is your BIG REUNION DAY AT O.B.C. Plan to be here. Then be at Graduation at night.

Be proud of your year.



**RAY BRIGGS
ACCEPTS APPOINTMENT**

1974, only a few days old, brought a new member to the O.B.C. staff. Mr. Ray Briggs, '69, was appointed to the position of Alumni Executive Director. Ray graduated with his B.R.E. in Christian Education, and has maintained a vital interest in the College since his student days.

His new responsibilities will bring him into contact with many in the Alumni family, and will enable him to be involved in the developing program of student recruitment.

We welcome him to the team, and pray that his ministry, carried in addition to his business interests and obligations, will be used greatly for the advancement of the cause of Christ.

Ray's wife, Freda, and their daughter, Tammy, are included in this official introduction and welcome of the Briggs to the broader O.B.C. family.

Alumni News

Compiled by Ione Essery

60th WEDDING ANNIVERSARY

From Kitchener came the news (and radiant smiles with it) of the diamond wedding anniversary of Rev. & Mrs. A. J. Schultz who were at O.B.C. 1912-1913.

Mr. & Mrs. Schultz served the Lord in Nigeria, and then carried on an evangelistic and missionary ministry, a pastoral and counselling ministry, and now a joyous retirement in which they still serve the Lord.

Their life has been full of service and their "quiver full of arrows" (3 children, 13 grandchildren and 8 great grandchildren!)

Our love and congratulations to "A.J. and Alice" from the Alumni family.

GREAT THINGS ARE BEING PLANNED FOR OUR 80th ANNIVERSARY ALUMNI HOMECOMING

October 18, 19, 1974

**PLAN TO ATTEND
WRITE YOUR CLASSMATES
PHONE YOUR FRIENDS**

"MEET ME AT HOMECOMING"

Details to Follow

**To U.S. Citizens
Wishing to Donate
to Ontario Bible College**

For tax deductible receipts remit to:

**D. M. STEARNS MISSIONARY
FUND INC.,
147 W. School House Lane,
Philadelphia, Pa. 19144**

Cheques should be made payable to the D.M. Stearns Missionary Fund, but clearly designated in accompanying letter for Ontario Bible College.

1894

FOUR SCORE YEARS

1974

OF GOD'S FAITHFULNESS



Dr. K. Dresser speaks at O.B.C. Missionary Conference

A Canadian Poetess has been deeply impressed by the devotion and service of two O.B.C. grads, Dr. & Mrs. Ken Dresser who serve with The Evangelical Alliance Mission (TEAM) in Irian Jaya (formerly West Irian). The poem is found in an anthology of verse used in Canadian schools.

FOR DR. AND MRS. DRESSER

Your doctor, Lord,
from West Irian,
brought pictures of a leaf that served as plate,
and grubs, fat, silkily hirsute, that men
need there for nourishment.
Whoever speak your word
along that coast must share
that feast of fatness first
for love of you and them
who offer from your providence their best.
That gorge that finds your natural good
in food that squirms is
given aptitude, surely, by grade . . .

MAKE THIS
ALUMNI YEAR

As that doctor, Lord,
learned to subsist, in order
to love first-hand, for you, and tell
how God, to His plain table
invites them too, and will
dwell among them who offer Him their all,
You, once for all,
offered and dwelt—you, fairest beyond call
of mortal imagining:
here taking on yourself not only
our spoiled flesh, but the lonely
rot of the rebel, of the solitary,
of all not-God on earth, for all
who claim, in all your range of time. And
still
without one queasy tremor, you could
wholly
swallow our death, take on our
lumpish wingless being, darkened out
to cold and night—except for the
timeless love
even for us, my Lord.

And having suffered us to glut
the pure well-spring, and having
plumbed even hell, for us, you could
come back, in flesh, living and
open out the shaft and sweep
of clarity and scope,
flooding us with your risen radiance,
can bid us, in turn, o gentle Saviour:
'take, eat—
live'.

Margaret Avison from The Penguin Book
of Canadian Verse, ed. Ralph Gustafson:
Cox & Wyman Ltd., London, 1967 (reprint
1972)

RATIONING AHEAD?

The threatened limitation of oil supplies from the Arab States in the Middle East brings the threat of rationing to the Canadian scene. Lacking the flexibility of our less technologically committed forefathers, it is an awesome threat. Our great investment in fuel consuming, labour and time saving devices may seem quite ludicrous in the absence of the energy to operate them.

Then again, should rationing of energy resources become a necessity, we will see man in all his ungloriousness. One cannot help but think that as a society given to self indulgence we shall be rather ungracious in the application of self discipline. Being accustomed to having what we want when we want it, without even much thought of who provided it, we are in for the prospect of painful times.

In such circumstances Christian people would be tested. Would we be able to see ourselves in the appropriate perspective of our whole community? Would we then be marked by our Godliness or by our Greed?

R.J.B.

from: Presbyterian Comment

HOW TO MAKE LIFE COUNT.

COUNT your blessings instead of your crosses,
COUNT your gains instead of your losses,
COUNT your joys instead of your woes,
COUNT your friends instead of your foes,
COUNT your smiles instead of your tears,
COUNT your courage instead of your fears,
COUNT your full years instead of your lean,
COUNT your good deeds instead of your mean,
COUNT your health instead of your wealth—
COUNT on God instead of yourself.

Mel Johnson

ON THE HOME FRONT

□ MRS. GORDON ABRAHAM (RUTH FELHABER '70-'71), MISS GLENDA GUEST '70-'71 and MISS JUDY HEINTZ '70-'71 received their R.N. Degree at Toronto General Hospital in Nov. 1973.

□ MISS BETTY DOCKER '52 received her R.N. from Brantford General Hospital in November, 1973.

□ REV. & MRS. LAMBERT BAPTIST B.R.E. '64 pastoring Temple Baptist Church, Sarnia, Ont. Mr. Baptist commenced his ministry on December 16, 1973.

□ REV. ROBERT BOURKE '48 started his pastoral ministry at Grace Gospel Church, Peterborough, B.C. in November, 1973.

□ REV. & MRS. ARTHUR BROMLEY (JILL CHAMBERS '62) returned from Jamaica in November, 1973. Mr. Bromley is the Rector of St. Stephen Anglican Parish in St. Stephen, N.B.

□ MISS LINDA BUSSEY '69-'71 serving as a Short-Term Assistant with W.B.T. at the International Headquarters for Jungle Aviation and Radio Service in Waxham, N.C. She is involved as secretary to the Director of Radio Communications and training as a radio operator.

□ REV. REID COOKE B.Th. '73 was ordained on November 18, 1973 as Youth Pastor of Main St. Baptist Church, Sackville, N.B.

□ REV. JOHN COYLE '37-'38 started his ministry at Glendale Baptist Church in Hamilton, Ont. in November, 1973.

□ REV. FRED B. DAVISON '51 began his ministry at Ankeny Baptist Church, Ankeny, Iowa in January.

□ MR. GARRY EASON B.R.E. '67 received the M.Div. from Gordon-Conwell Theological Seminary in May, 1973 and was installed as Associate Pastor of the First Covenant Church, Moline, Ill. on September 9, 1973.

□ REV. & MRS. HUGH GORDON (ELSIE HOPKINS '51) pastoring Grace Gospel Church in Niagara Falls, Ont.

□ DR. JOHN F. HOLLIDAY '21 commenced his ministry as interim pastor of Second Markham Baptist Church on September 30, 1973.

□ BRIG. & MRS. GORDON HOLMES '39 (BETTY GODFREY '39-'40) have returned from Kenya, E. Africa and are working in the Education Dept. of the Salvation Army Headquarters in Toronto.

□ REV. WM. P. JANSSEN '56-'57 received the Doctor of Ministry degree from Fuller Theological Seminary in June, 1973.

He is the pastor of Burch Presbyterian Church, Fort St. John, B.C.

□ REV. L. M. JONES '53 is interim pastor of the Fellowship Baptist Church at Markdale, Ont.

MR. GEORGE McCULLAGH B.R.E. '69 commenced his ministry at Hope Baptist Church, London, Ont. in Nov 1973

□ MR. STEVE MALES B.Th. '67 on full-time staff in London, Ont. with I.V.C.F. He acquired an M.T.S. from Gordon-Conwell Theological Seminary in the Spring of 1973.

□ REV. & MRS. WINSTON MARTIN B.Th. '66 (BETTY ANN LAPP B.Th. '67) are pastoring the Blough Mennonite Church in Davidsville, PA.

□ REV. & MRS. LESLIE MORRIS '59-'60 formerly missionaries in Aruba, Antilles, are now at the Courtright Baptist Church, Courtright, Ont.

□ MR. & MRS. DAVID PINKERTON '72 have joined the full-time staff of C.E.F. and will be serving on the Provincial Field Staff for a year.

□ MR. BRUCE SCOTT '66-'67 has been appointed Associate Evangelist with the Campbell-Reese team as of Sept. 1973.

□ REV. GARY STOPPS, B.Th. '71 was ordained on October 2, 1973, at Glen Cairn Baptist Church, London, Ont. where he is Youth Pastor.

□ MR. DOUGLAS STOUTE, B.Th. '71 is on part-time staff with Inter Varsity working with students at University of Guelph and Wilfred Laurier University.

□ MISS MARION YOUNG '49 has been appointed Registrar of New Brunswick Bible Institute as of December, 1973.

□ REV. & MRS. A. S. ROCKWELL (JOYCE WILLIAMS, B.R.E. '58) moved to Charlottetown, P.E.I. in November to pastor a new Fellowship Baptist Church there.

□ MR. & MRS. GLEN LORSCH (LORALYN TURNER '67) serving with the Lay Ministry of Campus Crusade for Christ in the Fraser Valley, B.C.

□ MISS BEVERLEY BOYLE, B.R.E. '71 returned from a two-year term of service in Spain with Literature Crusades.

HEAR THE O.B.C. CHORALES ON TOUR

Date	City	Church
April 28 a.m.	Barrie Hamilton	Emmanuel Baptist Church Elliott Heights Baptist Church
April 28 p.m.	Midland London	Knox Presbyterian Church Wortley Baptist Church
April 29	Amstis St. Thomas	Evangelical Baptist Church Faith Baptist Church
April 30	North Bay London	Fellowship Baptist Church Egerton Baptist Church
May 1	Kirkland Lake Leamington	First Baptist Church First Baptist Church
May 2	Kapusksing Cottam	Kapusksing Baptist Church Brooker Baptist Church
May 3	Timmins Kingsville	First Baptist Church First Baptist Church
May 4	Windsor	Campbell Baptist Church (Musical Rally)
May 5 a.m.	Sault Ste. Marie Windsor	Parkland Baptist Church Campbell Baptist Church
May 5 p.m.	Blind River Plymouth, Mich.	Calvary Gospel Church Calvary Baptist Church
May 6	Elliott Lake Port Lambton	First Baptist Church Lambton Baptist Church
May 7	Capreol	First Baptist Church
May 8	Sarnia	Temple Baptist Church
May 9	Huntsville Exeter	Riverside Baptist Church (Musical Rally) Emmanuel Baptist Church
May 10	Orilla Wyoming	Bethel Baptist Church Peoples Church
May 11	Arthur Stratford	Arthur Baptist Church Memorial Baptist Church
May 12 a.m.	Georgetown St. Marys	Maple Ave. Baptist Church Grace Community Church
May 12 p.m.	Weston London	Richview Baptist Church Glen Cairn Baptist Church

ON FURLOUGH

□ MR. & MRS. PETER AMY (RUTH TOLLEY '49) from Bolivia, S.A. (C.B.O.M.B.) in November, 1973

□ MR. & MRS. GEORGE BUTCHER, B.R.E. '68 (EUNICE ROBERT '68) at home in B.C. from Natal, S.A. (C.M.M.L.) in March.

□ REV. & MRS. (DR.) JOHN CSEREPKA '57-'58 (C.B.O.M.B.) from Bolivia, S.A. in November, 1973.

□ MISS ETHEL PARKER '48 (U.F.M.) at home in Toronto from Brazil, S.A. in December, 1973.

□ MR. & MRS. ERNEST SHINGLER (EDITH SEAGER '37) from Batu, Indonesia (W.E.C.) in January. They will be in England until June, when they return to Canada and U.S.A.

□ REV. & MRS. GORDON SMITH, E.S. '23 (LAURA IVORY '24) have retired to St. Petersburg, Fla. from Viet Nam where they served under United World Mission.

□ REV. & MRS. STEWART WEBER '46 (MARION PITTAWAY) home from Chad, Africa (T.E.A.M.) in September, 1973.

□ MISS JACQUELINE WHAN '64 (U.B.I.C.) home to Toronto from Sierra Leone, W. Africa in November, 1973.

□ MR. JOHN WILSON '34 has retired from service in India under I.M. and is living in Three Hills, Alberta.

TO THE FIELD

□ MISS GLORIA AMRITT '60 returned to Colombia S.A. in August, 1973 under L.A.M. after furlough in Canada and Jamaica.

□ MISS ELEANOR BOYES '58 (W.R.M.F.) returned to Quito, Ecuador in January after a mini furlough in Canada.

□ REV. & MRS. FRANK BYRNE B.Th. '63 (JANE ARNO '63) to Indonesia under C.B.O.M.B. They commenced their first term of service in December, 1973.

□ MISS LOUESE CAMERON '64 (A.I.M.) returned to Kenya, E. Africa after furlough in Canada.

□ MISS BEVERLEY CLARK '52 (S.I.M.) returned to Aba, Nigeria in January after a mini furlough in Hamilton, Ont.

□ MISS THELMA CLARK '47 (T.E.A.M.) returned to Japan in January after furlough in Hamilton, Ont.

□ MR. KEITH DONALD B.Th. '60 has been appointed Field Director in Zambia under A.E.F.

□ MR. & MRS. EARL ELLIOTT B.R.E. '72 (JANET FRYAR B.R.E. '71) on their first term of service with S.I.M. in Jos, Nigeria.

□ MR. & MRS. DAVID GRIFFITHS (ELAINE DAVIS '62) returned to Thailand under O.M.F. in January.

□ MISS GLADYS LINTHICUM '62 (P.F.) has returned to Peru, S.A. following a mini furlough in Canada.

□ MR. & MRS. ROBERT MORRIS B.Th. '66 (PAT CHAMBERS '64) returned in February to Woodstock School in India following a mini furlough in Toronto (B.M.M.F.).

□ MISS AUDREY MORRISON B.R.E. '58 (W.B.T.) on her first term of service in Ukarumpa, New Guinea. She left Jan. 1.

□ MISS SHIRLEY PETTUS '70 to Haiti under W.I.M. to nurse in the clinic on short-term service.

□ MISS MARGO RODGERS '71-'72 (W.B.T.) to the Philippines on January 19th on her first term of service.

□ MR. & MRS. HUGH ROUGH '72-'73 (MARY POPE '72-'73) to Zambia in December 1973 with A.E.F. on their first term of service.

□ MISS LORRAINE SHELSTAD B.R.E. '68 (O.M.F.) returned to Saiburi, Thailand in March.

□ MISS JANETTA SMALL '55 (S.I.M.) returned to Nigeria in January following furlough in Ottawa.

□ MR. & MRS. GLEN SNIDER B.Th. '72 (ANN BLACKMAN '68-'69) are serving in Zambia under A.E.F. Mr. Snider will be involved in the work of Chizera Bible Institute.

□ REV. & MRS. RENÉ VERD (GISELE AUBRY '59-'60) have returned to Grenoble, France under B.C.U. after a mini furlough in Canada.

□ MISS MARY JANE WALZ '72-'73 to Japan under T.E.A.M. teaching in the Christian Academy. She left Canada in the Fall of 1973.

□ MR. & MRS. TERRY REGNAULT '69-'70 (T.E.A.M.) to the Chad, Africa in September, 1973.

MARRIAGES

□ MISS MARILYN BRYANT, B.S.M. '74 to MR. GILBERT DICKINSON B.Th. '73 on January 26, 1974 at the Salvation Army Citadel Oshawa, Ont. Dr. S. L. BOEHMER officiated. MISS SHARON DICKINSON '75 and MISS GWEN FINKBEINER '71-'73 were Bridesmaids. MR. DON COLLAR B.R.E. '73 was Best Man. Soloist was MR. DAVID GAST B.S.M. '68 and MR. WARREN ADAMS was the organist. MR. JOHN ADAMS B.Th. '73 was Master of Ceremonies at the reception.

□ MISS ELIZABETH COCKBURN B.R.E. '71 to MR. WILLIAM HIMAN on August 11, 1973 at St. John the Evangelist Anglican Church, Hamilton, Ont. MRS. CHRIS PAYNE (BEVERLEY MAYNARD B.R.E. '71) was a Bridesmaid. MISS WENDY FISHER, B.S.M. '72 was Organist and MR. & MRS. JAMES TUGHAN, B.Th. '74 (DONNA KAUFMAN B.Th. '72) provided special music.

□ MISS SHARON COLE, B.S.M. '72 to MR. DAVID BALLANTYNE on October 20, 1973 in the Fellowship Baptist Church,

Cobourg, Ont. MISS LINDA COLE B.R.E. '72 and MISS BETTY LYNNE GAGEE B.R.E. '72 were Bridesmaids. MR. IAN LOGAN '71-'72 was Organist.

□ MR. ROBERT DOBSON, '70 to MISS DONNA LEE GUSTAVSON at West Island Baptist Church, Dollard des Ormeaux, Quebec, on October 6, 1973. MR. DAVID DOBSON, B.Th. '70 was Best Man, and MRS. DAVID DOBSON (RUTH CAVEY B.R.E. '69) was Bridesmaid.

□ MR. JAMES HEWER '72-'73 to MISS CATHERINE CULLIS in First Baptist Church, North Bay, Ont. on August 25, 1973.

□ MISS FRANCES ISAAC '66 to MR. PHILIP WADHAM on September 26, 1973 in Santo Tomas, Guatemala, C.A.

□ MISS NANCY ANNE PALMER '71-'73 to MR. BRUCE LESLIE WEBSTER on December 15th, 1973 in Little Britain United Church. MISS MARILYN SCHARF '74 was a Bridesmaid. MISS EDITH NORMAN '76 was Soloist and MISS JANET POTZ B.S.M. '74 played the organ.

□ MISS LOUISE PETTIT B.R.E. '73 to MR. PETER VON ZUBEN '69-'71 at Community Bible Church, Lockport, N.Y. on October 13, 1973.

□ MISS CHRISTINE ROSE '71-'72 to MR. WILLIAM SMITH, B.R.E. '72 at Yorkminster Park Baptist Church, Toronto on December 15th, 1973. MR. MICHAEL WALSH '69-'72 was Best Man. MISS LOIS CUNNINGHAM '71-'72 was a Bridesmaid and MR. PETER SCOTT '70-'72 was an usher.

□ MRS. HELEN L. WILSON '71-'72 to MR. FLOYD WILSON, August 26, 1972 in Uxbridge, Ont.

□ MISS BERYLE BIGHAM '69-'70 to MR. R. JOHN CAMPBELL on September 8, 1973 at Oxford Baptist Church, Woodstock, Ont. REV. J. BRUCE VINCENT, B.R.E. '68 officiated. MISS MARGARET OLNEY '69-'70 was soloist.

□ MISS LINDA CANNELL '69-'70 to MR. BRUCE HALL on November 17, 1973 at High Park Baptist Church, Toronto, Ont.

BIRTHS

□ To MR. & MRS. JOHN ADAMS, B.Th. '73 (CAROL B.R.E. '73) a daughter, Margaret Actie on October 30, 1973 in Whitby, Ont.

□ To MR. & MRS. GORDON BARCLAY, (HELEN SHARP '66) a daughter, Louise Anne, in Discovery, Johannesburg, S.A. on October 11, 1973.

□ To MR. & MRS. GERALD BYRON, B.R.E. '72 (SHARON KENNEDY '72) a

daughter, Lori Anne, on September 23, 1973 in Dundalk, Ont.

□ To MR. & MRS. LARRY CLEMENTS, B.R.E. '69, (JOANNE HAYWARD 66-'67) a daughter, Lorraine Elizabeth on October 1, 1973 in Toronto.

□ To MR. & MRS. RAYMOND CROSS, B.Th. '70 a son, Jeremy Raymond on November 25, 1973 in Peterborough, Ont.

□ To MR. & MRS. JAMES DUVAL, B.Th. '73, a son, David Alexander, on October 5, 1973 in Sherkston, Ont.

□ To MR. & MRS. DAVID KENDRICK, B.Th. '71 (GLENNIS STOVELL B.R.E. '70) a daughter, Heather Glenn on October 25, 1973 in Ridgeway, Ont.

□ To MR. & MRS. JOHN KING '71 (LAURA LUTHER '67-'71) a son, Vaughan Wesley in Peterborough, Ont. on December 2, 1973.

□ To MR. & MRS. TOM LEE (MAUREEN SMITH, '61) a son, Nathan John, on December 18, 1973 in Lae Papua, New Guinea.

□ To MR. & MRS. DAVID LOVE '68, a daughter, Julie Anne, in Toronto on October 3, 1973.

□ To MR. & MRS. ROD MARTIN '70-'71 (MYRA HARPER) a daughter, Rachel Lynne, on October 20, 1973 in Sherbrooke, Quebec.

□ To MR. & MRS. IAN McPHEE B.Th. '71, a daughter, Angela Christina on September 26, 1973 in New Dundee, Ont.

□ To MR. & MRS. CECIL NOBLE '68 (JEAN OSBORN, B.R.E. '70) a daughter, Esther Marie on November 24, 1973 in Oshawa, Ont.

□ To DR. & MRS. R. G. SCHMELZLE (LAURENE PERRY, B.R.E. '67) a chosen daughter, Alyson Dawne, on July 19, 1972 in Toronto.

□ To REV. & MRS. JOHN TEMPLEHOFF B.Th. '66 (MARY JEAN SIZE '65-'66) a daughter, Kristen Jean on November 13, 1973 in Transvaal, South Africa.

□ To REV. & MRS. RALPH THORNTON B.Th. '64 (JANET TRIMBLE, B.R.E. '64) a daughter, Catharine Louise on August 11, 1973 in Dunnville, Ont.

□ To MR. & MRS. PETER WHEATLEY (JOANNE POOT, '71) a son, Andrew René on November 5, 1973, in Belleville, Ont.

□ To MR. & MRS. ROBERT ZENK (ROSE BOWLING, '62) a son, Jason Alexander Clinton, in Lisle, Ill. on October 6, 1973.

□ To MR. & MRS. BRUCE STAM B.R.E. '72 a daughter, Louise Valerie on July 18, 1973 in Toronto.

□ To MR. & MRS. TED FRANCIS '66-'67 (HELEN WHITHEAD '66-'67) a daughter, Kimberley Ruth, on Jan. 20 in St. Catharines, Ont.

DEATHS

□ MR. MURRAY COLES '14-'15, on October 10, 1973 in Acton, Ont.

□ MRS. CECIL DOLBY (ELSIE WOOD '23) in Toronto on October 12, 1973.

□ MRS. GERTRUDE HIRONS, wife of ROY HIRONS B.Th. '71, and Mother of PAUL HIRONS B.R.E. '74, in Toronto on October 26, 1973.

□ MISS LINDA HIRONS, a daughter of MR. & MRS. WM. HIRONS B.Th. '61 in Lindsay, Ont. on November 10, 1973.

□ MR. JONATHAN KENZIE '44 on October 21, 1973 in Toronto, Ont.

□ MRS. GEORGE KERR (OLGA BANGAY '37) in Cobourg, Ont. summer of 1973.

□ MR. FRANK PAGE '20 in Edmonton, Alta. on November 5, 1973.

□ MR. JAMES D. PIMENTEL '48 on January 4, in Hamilton, Ont.

□ BETH SHIEL age 14, daughter of REV & MRS. LESLIE SHIEL, in Tarapoto, Peru, on January 1, 1974.

□ MISS NELLIE SIMPSON '22 in Lindsay, Ont. on November 27, 1973.

□ MR. J. E. SMITH '46-'47 in Toronto, Ont. on May 24, 1973.

□ MRS. J. E. SMITH '46-'47 in Toronto, Ont. on August 22, 1973.

□ MR. WILLIAM STACEY '23 in Whitby, Ont. on August 8, 1973.

□ MRS. H. L. TROYER (EMILY SPRAGUE '11) in Willowdale, Ont. on December 12, 1973.

□ MR. WILLIAM GEORGE CUNDY '29-'32 on January 19th in Toronto.

REV. STANLEY BEARD '34



Another strong O.B.C. link was broken, when on January 19 the Lord called Stan Beard to Himself.

For the past 9 years Stan was the Building Maintenance man upon whom we all depended. His was not a job, but a service unto the Lord, and he did it well. When failing health necessitated retirement in 1973, he simply moved into less physically

demanding work, as pastor of West Memorial Gospel Church, where he had ministered for several years.

Stan loved the Lord, His people, and His work. He served on several Mission boards, and visited Latin America. His death was partly due to some disease picked up while visiting the mission field.

Rarely have we shared the Word and the work with a more versatile, caring, careful worker. We will miss him here, but rejoice at his promotion to higher service. Our love and sympathy go out to Mrs. Beard and the family.

MR. W. INRIG



On December 29, word came that Mr. William Inrig, too, was called home. His long association with the College as a member of the Board of Governors and then President, brought him close to us for over 50 years.

He was an amazing man whose interests ranged far and wide in church, missions, other Christian organizations and O.B.C.

When he was over 80 he came out of retirement to assume the presidency of Monarch-McLaren, then became Chairman of the Board.

Mr. Inrig died at 90, full of years and good works for the Lord Jesus Christ. We extend our love and sympathy to Mrs. Inrig.

MR. GEORGE G. RICHARDSON

Mr. George G. Richardson, on Jan. 28, 1974, in Toronto. For nearly a quarter of a century Mr. Richardson was associated with O.B.C. administration, first as a member of the Board of Governors (1947-1966); as treasurer (1948-1957) and then a member of the Corporation.

For many years he was the College auditor, and gave unstintingly of his time and counsel as his share in the work of the College.

Our sympathies go out to Mrs. Richardson and family.

BOOKS

Our O.B.C. Bookstore is maintained for the advantage of the College, Alumni, Christian workers and friends. Your patronage means reasonable prices for you and increased service for us. Come in for GIFT SHOPPING—Bibles, books, study aids, cards, wrapping, etc.

Mail orders are filled promptly. Write or phone. Help us to help you!

OUR GRADUATES— WRITE ON!



Mrs. Ellen McK. Trimmer

Two O.B.C. graduates have recently published new books, that will be a help with their particular emphasis. Here are their books:

YOU AND YOURS, by Ellen McKay Trimmer, Moody Press, Price \$3.95.

Mrs. Trimmer '39, lives a fully packed life. As the wife of a pastor, a probation officer in metropolitan Toronto, and a busy and gifted public speaker, one wonders how she finds time for the discipline of writing.

But here is a fascinating and profound book on building interpersonal relationships at home, with the family, at work, in church; indeed all of life in its complex social contacts.

Written by a woman for women, here is one man who read it with new insight and with fresh sense of opportunity and responsibility. And those true to life case studies ...!

I, LORD, I WANT TO TELL YOU SOMETHING, by Chris Jones, Augsburg Publishing House, Price \$1.95.

Another busy wife of a pastor (Mrs. Barry Jones) has given us a delightful volume of prayers written for boys 9-13 years. Mrs. Jones '63, not only had her own home and children (boys) for inspiration, but shows a deep insight into the heart of a child at prayer. In our last issue of the Recorder we carried a moving article: "Retarded and Beautiful" by Jim Reese. Now a book to help parents and others to face this family situation is available.

Other New Books

SUCCESSFUL MINISTRY TO THE RETARDED, by Elmer L. Towns and Roberta L. Groff, Moody Press, Price \$2.25

Christian parents of retarded children should read this book. It will help them to accept calmly, even joyfully, their task to start an exceptional child on the way to a full and happy life.

The book is especially valuable for pastors and teachers who are considering the difficult but very

rewarding work with retarded children—and adults too. There is material here on how to begin such work, the classrooms, materials, music, the counseling of the retarded and their families, and how to lead these children to Christ. The retarded child has a place in the loving and all-wise plan of God, just as every other human being has. It is our duty to help—and as we do we shall grow in understanding and compassion.

Three new books for that Wedding-of-the-Year!

JOYFUL WEDDING, by Nick Hodson, G. R. Welch Co., Price \$3.50.

WRITE YOUR OWN WEDDING, by Mordcair L. Brill, Marlene Halpin & William H. Genne, G. R. Welch Co., Price \$2.95.

MARRIAGE IS FOR LOVE, by Richard L. Strauss, Tyndale House Publishers, Price \$1.95.

Each book provides fresh insights and ideas for the big day. The book by Hodson even has some new wedding music. Strauss' book should be given to all engaged couples.

IN HIM THE FULLNESS, by R. E. O. White, G. R. Welch Co., Price \$2.95.

One of England's most prolific, evangelical writers gives another fine volume, this time on Christ's inexhaustible sufficiency as seen in Colossians.

THE SEX THING, by Bronse Burbridge, Harold Shaw Publishers, Price \$1.25.

Frank and honest discussions on the youth level. Written with feeling and dignity.

HOW TO TALK WITH GOD, by Stephen Winward, Harold Shaw Publishers, Price \$1.45.

For those who want the discipline and exercise of prayer to be real and vital.

A SPEAKER'S TREASURY, by Herbert V. Prochnow, G. R. Welch Co., Price \$5.95.

Not a Christian compilation, but more than 1000 entries covering every phase, type and area of public speaking, or for writers who look for gems to make their work sparkle.

1800 QUIPPABLE QUOTES, by E. C. McKenzie, G. R. Welch Co., Price \$1.45.

Just what the title says. And what the doctor (or occasion) orders!

BEYOND SCIENCE, by Denis Alexander, G. R. Welch Co., Price \$4.95.

To those for whom science is a "sacred cow" this book will be meaningless. But for those who look beyond the effect to see the cause, it will be an encouraging experience.

CONTEMPORARY INSIGHTS FROM BIBLE CHARACTERS, by Paul T. Culbertson, G. R. Welch Co., Price \$2.45.

Problems with life? You'll find encouragement and insight from God's dealings with Elijah, Balaam, Bath-Sheba, Caleb, Job and 10 other known and unknown Bible characters.

MUSTARD, by Virginia Whitman, Tyndale House Publishers, Price \$1.25.

Do you thrill to answers to prayer? Here are dozens of authenticated, moving accounts that God does hear and answer prayer.

I ONCE SPOKE IN TONGUES, by Wayne A. Robinson, Tyndale House Publishers, Price \$1.95.

Another book on a controversial subject. Fairly, and almost objectively, the author writes of his past and

present experiences in a way that should help seekers after truth.

THERE ARE OTHER GIFTS THAN TONGUES, by Siegfried Grossman, Tyndale House Publishers, Price \$1.25.

A helpful review of all the gifts of the Holy Spirit and how they work in vocational and everyday life.

SEARCH FOR THE TWELVE APOSTLES, by William Stewart McBirnie, Tyndale House Publishers, Price \$1.25.

In an exciting manner the mystery of centuries yields to the careful research of Dr. McBirnie, as he brings together accurate Biblical study and years of travel to give authoritative answers to the nagging questions "What ever happened to the twelve Apostles?" You too will be amazed as the missing trails of the Apostles are uncovered and retraced in our day.

A GUIDE TO PREACHING, R. E. O. White, Wm. B. Eerdmans Publishing Co., Price \$3.95.

For preachers by one of the best friends and writers for preachers today. Excellent.

EVANGELICALS TODAY, by John C. King, G. R. Welch Co., Price \$9.75.

The book is too expensive—unless Canadian Christians want to see themselves through the eyes of British evangelicals who write for the British scene. The patterns and the solutions of services and worship are British. This reviewer also sees them as startlingly revealing for the Canadian Church.

ROMANS: A REVOLUTIONARY MANIFESTO, by Lycurgus M. Starkey, G. R. Welch Co., Price \$2.75.

"Revolution" has many meanings as Chapter 1 shows. Perhaps we need some kind of revolution to stir us up. Starkey may have provided a spark here, in a "new look" at Romans.

THE FREEDOM OF GOD, by James Doane, Wm. B. Eerdmans Publishing Co., Price \$5.95.

When did you last hear a clear, understandable Biblical sermon on election? Dr. Doane writes lucidly and spiritually of a confusing Christian doctrine. "Election is grounded in a free decree of God that is historical as well as eternal, and that has its culmination in Jesus Christ."

THE THEOLOGY OF THE NEW TESTAMENT, by Werner Georg Kummel, G. R. Welch Co., Price \$4.95.

A translation from the German, the book discusses the key witness of Jesus, Paul and John. Not for the novice.

3 New Spire Christian Comics:

ARCHIE'S LOVE SCENE, TOM LANDRY & THE DALLAS COWBOYS, IN THE PRESENCE OF MIKE ENEMIES, G. R. Welch Co., Price 35c. each.

As a regular reader of Peanuts, Pogo and other mind tickling "comics," this reviewer read the "new Christian comics" with reservations. The former strips carry their philosophies into the secular world and often make an impression. To see "Archie" Andrews and Jughead in a secular situation and then an entirely different one (Christian) in this new series, I just don't know. I hope the publishers stick to the Tom Landry, P.O.W. type of story that does not have a dichotomy of emphasis. The last two mentioned will be excellent for children and young people.

PLEASE CAN I COME HOME? NO, YOU CAN'T COME HOME! by Norma & Wendy Steven, G. R. Welch Co., Price \$1.95.

A delightful book for the College girl who may (or even may not) get homesick. Or just a good book from a mother to a daughter.

BAKER'S POCKET ATLAS OF THE BIBLE, by Charles F. Pfeiffer, G. R. Welch Co., Price \$1.95.
Excellent!

IN THE PRESENCE OF MINE ENEMIES, by Howard & Phyllis Rutledge, G. R. Welch Co., Price \$4.95.
Few books will hold the attention as this one does. The complete sufficiency of God for the most undurable situations. Read—and thank God.

SILLY PUTTY AND OTHER CHILDREN'S SERMONS, by William E. Parsons, Jr., G. R. Welch Co., Price \$3.00.
Stories that were born in real life situations. Good.

BAKER'S DICTIONARY OF CHRISTIAN ETHICS, Ed. by Carl F. H. Henry, G. R. Welch Co., Price \$16.95.
For the student or preacher who must know the whole scope of Christian ethics. It also includes ethics from all great world faiths.

A SOURCE BOOK OF HUMOROUS STORIES, by Leslie Flynn, G. R. Welch Co., Price \$3.50.
Worth many times the price in 500 irresistible anecdotes. Speakers and writers will use it constantly.

FISHERS OF MEN, by Anita Bryant & Bob Green, G. R. Welch Co., Price \$4.95.
An outstanding singer, T.V. and radio personality, with her husband who was America's outstanding disc jockey, tells of the why and how of personal involvement in personal and church evangelism for Christ.

THE TOTAL WOMAN, by Marabel Morgan, G. R. Welch Co., Price \$5.95.
A book that grew out of a personal search for a "good" marriage. This is a "sharing" book for women.

PERSONAL ASSIGNMENT, by Joyce Norman, G. R. Welch Co., Price \$3.95.
A first class newspaper woman tells of her personal assignment—a search for God and a "good life." The results are evident in this joyous Christian life.

THE BOY WHO STAYED COOL, by Carl F. Burke, G. R. Welch Co., Price \$2.95.
Young people of the Bible, whose stories are told in the lingua franca of the jail and detention home. Honest and sometimes stark in language and intent, the stories will be appreciated by modern youth. Older types may not dig them!

SPEAKING IN PARABLES, by R. Earl Allen, G. R. Welch Co., Price \$3.95.
Some new keys to unlock the timeless parables of Jesus.

EERDMANS HANDBOOK TO THE BIBLE, Ed. By David & Patricia Alexander, Wm. B. Eerdmans Publishing Co., Price \$12.95.
Answers to almost every imaginable question about the Bible times, places and events. Up to date archaeology gives fresh insights.

O.B.C. ELMORE HARRIS SERIES:

OLD TESTAMENT IN CONTEMPORARY PREACHING, by Walter C. Kaiser, Price \$1.95.

ENCOUNTER IN THE NON-CHRISTIAN ERA, by John W. Sanderson, Price \$1.45.

(ADVERTISEMENT)



Malachi 3:17

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ALUMNI HOMECOMING

October 18, 19, 1974

THIS IS OUR

1894

80th BIRTHDAY

1974

BE SURE YOU RESERVE THESE DATES
FOR YOUR
BIRTHDAY CELEBRATION!

Can we expect you? Clip and mail the attached. It will help us plan. More news and program later.

----- (Clip and mail) -----

Rev. G. Dorey
President, OBC Alumni Association

Dear Gord:

Yes! You can count on me making a special effort for our

80th BIRTHDAY CELEBRATION

Send me complete information when it is ready.

NAME

ADDRESS

Year of Graduation or years I attended OBC


STEWARDSHIP


The budget was balanced *last year*. How we praise God! But this is a New Year, and there is a new budget. Can the Lord continue to supply a balanced budget? It's up to Him. It's up to us. It's up to you.

"I don't know how she does it."

A SENIOR CITIZEN SHOWS US HOW TO GIVE

At the beginning of every month, without fail, an envelope arrives at the college from a city north of Toronto. In it is a letter of encouragement in which prayer for O.B.C. is assured, and enclosed is \$10.00.

One day we visited this faithful prayer warrior and donor. She lives in a sparsely furnished home, wears the plainest of clothes and eats good but plain food.

She is totally dependent upon the cheque that comes to her as a Senior Citizen. Her pastor tells us she tithes it to the church. When we told him of her gift to the college, he nodded. She gives to a few organizations that are serving the Lord. "And I don't know how she does it all," was the pastor's comment.

Last November, no letter arrived, and we thought that perhaps the Lord had called her to higher service.

Then came this moving letter:

"I was hospitalized and failed to get my November letter mailed to you. So I am sending November and December together. I hope that is O.K. I pray for you and wish you the season's greetings."

We have sent God's servant some books and our prayers for good recovery. But only God can repay such faithful stewardship.

----- (Clip and mail) -----

Mr. M. L. Steinmann
 Ontario Bible College
 16 Spadina Road
 Toronto, Ontario M5R 2S8

Dear Mr. Steinmann:
 Thank you for the reminder. I want to share in O.B.C. too.

Here is my gift for \$
 Please send me:

- Faith promise card
- Literature

Name

Address

.....

Postal Code

I'd like you to visit me. Or Phone



Melvin L. Steinmann