

Gospel Herald

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BEAMSVILLE, ONTARIO

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First Frost

"By the breath
of God
frost is given."

—Job 37:10

"From whose womb
comes the ice?
Who gives birth
to the frost
from the heavens?"

—Job 38:29

"He spreads the
snow like wool
and
scatters the frost
like ashes."

—Psalm 147:16



Let Us Glorify God

Manley L. Jacobs

(Editor's Note: This, another selection from the first issue of our paper, comes from page 13, March 1936. --E.C.P.)

We read in Isaiah 43:7 that we are created for the purpose of glorifying God. Then the question arises, "How must we do it?" According to Paul's epistle to the Ephesians, we are to do it in the church (Ephesians 3:21). Then in order to fulfill our very purpose in life, we must be in the church--that assembly which Christ has called out.

How then can we get into that institution where we can acceptably worship or glorify God? We read that we must be taught (John 6:45). "It is written in the prophets, they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." We understand from this that we must first learn about God before we can hope to get into the church where we can glorify Him.

The apostles were to teach the world. Romans 10:18 says that the sound has gone into all the world. We read in John 17:20 that Christ prayed for these who believed through the apostles' teaching.

The apostles told us how to get into the church--how to be saved. In Acts 2:38 the people were told to repent and be baptized, and in Acts 2:47 we read that they were added to the church. When Paul wrote to the church at Rome, he said that they were baptized into Christ (Romans 6:4; see Galatians 3:27). And if we are baptized into Christ, we are in the church. Why? Because the body is Christ and Christ's body is the church. Listen, "And he gave him to be head over all things to the church which is his body" (Ephesians 1:22, 23); for his body's sake, which is the church (Colossians 1:24).

If we are in the church, we are where we can glorify God, and we get into the church through faith (belief; see Mark 16:15, 16; Hebrews 11:6; Romans 10:13-15). We must be taught to believe, to repent (Acts 2:38) to confess that Jesus is the Son of God (Acts 8:37). "Everyone that confesseth me before men, him will I confess before my Father which is in heaven." It is also necessary to believe before we can be baptized (Acts 2:38). When we have been baptized, we are in the church.

We have "been raised" with Christ to walk in newness of life (Romans 6:4). Seek those things which are above where Christ is seated on the right hand of God" (Colossians 3:1-3).

We are to seek those things above. God has a work for us to do. Christ said in John 17:4 that he glorified God by accomplishing the work God had given him to do.

We are to present our bodies a living sacrifice unto God (Romans 12:1). We are to run with patience the race that is set before us (Hebrews 12:2). We are to speak as one to be judged by the perfect law of liberty, to put away all wickedness and filthiness (James 1:21), and to visit the fatherless and widows in their affliction and keep ourselves unspotted from the world (James 1:27) and to love one another, which proves that we are Christ's disciples.

These are just a few of the ways to glorify God. We can glorify God by imitating Him and by doing the things He would have us do. If we love Christ, we will keep His commandments. Christ came to receive them that love Him (see John 14:11; 2 Timothy 4:8).

Are we in the church where we can glorify God? If we are, are we glorifying Him? If not, why not? This is God's purpose for man.

The Mind of Christ

Roy D. Merritt

One of the most beautiful passages in all the Bible is that found in Philippians 2:5-11. It concerns the attitude of our Savior, and hence the right attitude for all who want to follow Him.

Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death on the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven

and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (ASV).

Christians must be different, not in mere outward appearance, although that may reflect our real character; not in some little pattern of mouthing key words or refusing some worldly habits, although the words may be correct and the habits scriptural. The real difference must be within. Our text calls for a changed disposition of the inner man after the example of Christ.

Several qualities of Christ's disposition are mentioned as a pattern for us. They are the highest example of thought and conduct which any person can aspire to attain. Paul selects seven main points to

paint the word picture of Christ's disposition.

1. "He emptied himself." This expresses the willingness of our Lord to give up the glory which was rightfully His in order to secure our redemption. He did not just talk for us or feel sympathy for us. He voluntarily surrendered for a time His eternal glory.

2. "Taking the form of a servant (slave)." Just as being "in the form of God" points to a former glory; thus taking the form of a bond servant expresses humility.

3. "Being born in the likeness of men" indicates the identification of the Saviour with those He came to save.

4. "He humbled Himself" in voluntary humiliation. Many men are humbled by superior forces or adversaries. Jesus Christ chose freely a lowly path when He stooped from heaven to earth.

5. He "became obedient" in all things. Conquerors usually seek to force obedience

(continued on page 3)

Made Right With God Like Abraham

Edwin Broadus

Since sin has broken our relationship with God, and since the only way that relationship can be restored is "through faith in Jesus Christ" (Romans 3:22-23), it is urgent to know what scripture means when it says we are made right, or righteous, through faith. Paul devotes all of Romans 4 to this topic, using Abraham as his illustration, for no matter who we are, Jew or Gentile, if we are right with God then Abraham is "the father of us all" (4:10).

What then can we learn about faith and right relationship from the example of Abraham? Paul makes several important affirmations in Romans 4:

1. Faith like Abraham's is distinct from works. Paul is emphatic that what Abraham received from God came as a gift, not an obligation. If he had earned it by what he did, Abraham could have taken credit for it. But Scripture says, "Abraham believed God, and it was credited to him as a gift" (4:1-5).

In the context of Paul's writings in general and his letter to the Romans in particular, works refers to anything a person might do to earn or pay for salvation. Even if those works consist of observing God's law, they cannot make one right with God (3:27-28). "To the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness" (4:5). (Obedience as an expression of faith is not under consideration in Romans 4. Genuine faith always stands ready to obey, not because obedience earns anything but because when we place our trust in God, we listen to what he tells us to do.)

2. The blessing Abraham received through faith is available to us all, no matter who we are. In 4:9-12 Paul makes this point in a way that may seem strange to us but which had special meaning to his Jewish readers. Paul says Abraham's faith was credited to him for righteousness before he was circumcised, which means "he is the father of all who believe, circumcised or uncircumcised". But an argument that at first seems irrelevant becomes very significant when we realize that whoever we are, our faith, like Abraham's, will be cred-

ited by God as righteousness.

3. Only when the promise is received by faith can it be guaranteed. The reason is that when the promise comes by faith, it is also by grace--God's grace (4:16). When God is the Giver, he always guarantees his gifts. He is able to keep his promises even if it means giving life to the dead (4:17). But if we try to obtain God's promise by what we do, the only guarantee is failure. We are never able to do enough to offset or atone for our sins.

4. Faith like Abraham's means continuing to believe in God no matter what the external circumstances may be. "Against all hope, Abraham in hope believed" (4:18). God had promised Abraham a son; from a human standpoint this was impossible, for "his body was as good as dead--since he was about a hundred years old". Besides that, "Sarah's womb was also dead" (4:19).

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This was not an irrational faith, a leap in the dark. It was well-grounded, predicated on the very being of God. Because Abraham knew God, he was "fully persuaded that God had power to do what he had promised". The writer of Hebrews says, "Abraham reasoned that God could raise the dead" (11:19). Some people talk about choosing to believe even when intellectually there is no reason to believe. God does not call upon us to repudiate reason or to be intellectually dishonest to follow him. He expects us to use our reason to accept the evidences for God and for who he is. Abraham was "fully persuaded" that God is able to keep his promises.

5. Faith like Abraham's gives "glory

to God" (4:20). There is no greater way to glorify God than to entrust ourselves to him completely, without doubting or wavering in our faith. It is the very opposite of the pride and self-deceit that leads us to think, "I can do it on my own", or "I'm good enough without God". It is also opposed to our doubts and fears that cause us to think God is either unwilling or unable (or both) to keep his promises.

6. We have an even firmer basis for our faith than did Abraham, for we "believe in him who raised Jesus our Lord from the dead" (4:24). We err if we think Abraham had more reason to believe in God and his power than we do. Anyone living after Jesus was raised from the grave has far greater evidence for God than those who lived before this pivotal event. The resurrection is an historical fact attested to by historical testimony. Jesus "was declared with power to be the Son of God by his resurrection from the dead" (Rom. 1:4).

Sometimes we think we can never have faith like Abraham's, but Paul affirms people can "walk in the footsteps of the faith that our father Abraham had" (4:12). The answer surely is not to try harder to believe as he believed, but rather to focus more on God, his power and his promises. When we do that, the reasons to believe will be more than obvious, for it is only those who do not truly look who do not see.

--Beamsville, Ontario

The Mind of Christ

(continued from page 2)

upon the conquered. Christ first showed a submissive disposition in order to conquer the more important things.

6. His submission was total--"unto death". Whereas most are born to live, He recognized that He was born to die (Matthew 20:28; Mark 10:45).

7. Christ died one of the most revolting deaths ever devised by cruel men, "Even death on a cross". Love, devotion and duty united in self-giving sacrifice.

The path of our Lord and Savior brought Him from the throne of divine majesty to a lonely cross on Golgotha's height. Such an example should cause us to forget self in loving service to Him and to our fellow men. The way up to the presence of the Father is realized only when we submerge our own self-interests in the service of others.

--Winnipeg, Manitoba

A Term of Distinction

Wayne Turner



Saints, believers, Christians, brethren, members, children of God, followers, seekers, disciples. Many terms are used today to describe those who are involved in religious pursuits or affiliations. Most of these terms come directly from the Bible and were originally used to describe some particular aspect of the relationship between the individual and God, Christ, or other like-minded individuals. Some of the Biblical meanings of these terms have been clouded by popular use, for example, as names of denominational groups. Saint has commonly come to be understood as referring either to a Biblical figure, like an apostle, or someone who has almost achieved perfection.

Many of these terms have come to be used in such common and indistinct ways that they have almost lost their meaning and force. Most Canadians, despite their contradictory life-styles and beliefs, profess to be "Christians". Countries like Canada and the United States are often referred to as "Christian" nations. (While secularism, atheism and materialism seem to predominate, divorce, crime and immorality increase, and more protection is afforded to animals and criminals than to unborn children.) It is obvious that applying the label does not necessarily make it so. In popular use, terms like believer and seeker seem vague and unclear, leaving their object or direction undefined and subjective. It is unfortunate to see good terms lose their significance and meaning.

That words are confused and even abused should not keep them from being used. In fact, this situation suggests an even greater need for these terms to be used and accurately demonstrated. What would be the impact if our neighbors could really see us as Christians, not the religious stereotype or caricature they so often perceive, but as real followers of Jesus Christ? What if they saw us, not as seekers of subjective religious philosophies but as real seekers of the truth of God's word? What if they saw the church not as just another religious body but as the real family of God?

For this to occur, perhaps we need to more fully discover one of these terms ourselves--disciple. Though in recent years possibly overused and abused to justify cult-like control, the term is Biblical and was often used by Jesus to describe our relationship with Him. It includes not only the idea of "pupil" or one engaged in learning, but also the connection to a teacher, such as

an apprentice. The disciple is one who is training to become like his teacher (Luke 6:40). Jesus established the criteria by which discipleship is entered and maintained. We begin by consciously deciding to deny ourselves, take up our cross and follow him. We are united with Him through baptism. But for us to become like our Teacher requires not the sentimentality and comfort of human religion but the faith, commitment and self-sacrifice that He demonstrated. It means counting and paying the real cost of discipleship (Luke 9:57-62; 14:25-35). It means fully surrendering and following our master/teacher, of making His will ours (not vice versa). Discipleship can neither be externally manipulated nor forced. It involves teaching, training and disciplines--all directed by Christ through His word. Discipleship, therefore, means becoming one with Christ --in mind, heart, purpose and life.

Many people today are searching for meaning and purpose. Though some may content themselves with the comfort and convenience of the shallow spiritual counterfeits that are often called religion, there are also those who are looking for more. They are searching for the deeper relationship with Christ that can only come through genuine discipleship. As those who know and understand the distinctive nature of discipleship, may we more boldly show what it really means to follow Jesus.

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The Blessing: An Active Commitment

David Cornfield

They walked hand in hand with one another around the camp facilities talking openly about their plans to be married. Each of them stressed the greatness of his/her love for the other and the commitment they had for making the relationship work. Well, that was Monday. Tuesday saw two beautiful young people willing to end a relationship that the day before they had stressed their willingness to sacrifice everything for. Monday saw them committed to each other, but they had no grasp of the concept of commitment. Commitment to the two of them was little more than a word in a sentence. It was a word empty of meaning, for when their relationship placed demands upon them, they chose an option not encompassed in the meaning of the word commitment; they chose to get out of the relationship. They were young, and we all know that breaking up is part of growing up. The true sadness in the story is that they had no grasp of the concept of commitment because in their world they had no model. It's interesting to me that many times we ask the young to comprehend things that we have never shown them. Commitment is something that has to be modeled.

To be committed to someone is to make him a priority. To have an active commitment is to be willing to pay a personal price for another individual. The price we pay is occasionally economic, but most often the cost comes in terms of an emotional investment. When the person we are committed to has a need, we fill it. James wrote in chapter 2:15-16, "If a brother or sister is naked or destitute of daily food and one of you says to them, 'depart in peace and be filled', but you do not give them things that are needed for the body, what does it profit?" Good question that has a simple

answer. It profits them nothing. When we have an active commitment, we would be more inclined to take the needy person in and clothe and feed him. An active commitment has no interest in empty words but will instead manifest itself in action.

*After we have
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The first step towards an active commitment is to commit the person being blessed to the Lord. If we truly want to enable our loved ones, we need to be constantly petitioning the throne room of God on their behalf. The names of our family members and loved ones need to be flowing constantly from our prayerful lips to God's always-hearing ear. I cannot stress this enough for two reasons. First, you as the person who is committed to helping those around you need God's help just to survive and to continue on with your commitment to others. Being committed to others to the extent that we are willing to sacrifice for them often leaves us feeling drained both emotionally and physically. There are days that we all wonder if we are getting through to those to whom we are committed and when we need God's assistance to just carry on. We often expect instant returns on our good works,

but many times the return is slow in coming, and our prayers before God need to address our temptation to just give in.

The second reason that we need to be actively praying for those to whom we are committed is that we need God to be working on their hearts. The children who grow up in our homes, the neighbor across the street, the longtime friend, we by ourselves can never lead them to Christ, but if God is working both in you and on their hearts, we may be fortunate enough to be used by God in leading those around us to gather under the wings of our Saviour.

After we have committed the people we wish to bless unto the Lord, we need to commit ourselves to their best interest. To do this you need to know the one to whom you are committed. Remember that physical proximity does not equal personal knowledge. If you're going to bless your family, you have to become a student of your spouse and children. Believe it or not your family is always changing, and as a result what they need from you is always changing.

By way of review, there are five steps to the blessing as indicated by Smalley and Trent: 1) meaningful touch; 2) spoken words; 3) expressing high value; 4) picturing a special future; and 5) an active commitment. When we do all five, then we can lead our families with confidence that they will learn to walk hand in hand with the Saviour, and when life throws its sorrows at them, they will know not to release the hand but instead to clasp to the loving embrace.

God bless!

GOSPEL HERALD AD RATES

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Practically Christian or Christians Practically (2)

Max E. Craddock

Last month we suggested that one might be “practically” Christian by the things believed and even by attendance at church activities OR one may be a Christian practically because of the practical way she/he lives the light to which the child of God has been called. This month we want to continue to consider some of the marks of this practical practice. (Take time to read again the book of Philemon on which these thoughts are based.)

A slave by the name of Onesimus had run away from his master, Philemon, and had come under the teaching of Paul. He has become a Christian and is being sent back to Philemon, who is a friend of Paul’s. In verses 17 and 18 Paul asks Philemon to welcome Onesimus back as he would welcome Paul himself. Welcome him, “no longer as a slave, but better than a slave, as a dear brother” (vs. 16).

Practical Christianity practices the wonderful and freedom-giving virtue of forgiveness. Paul had confidence in Philemon that he would do just that (vs. 21). Philemon had a right to prosecute Onesimus to the full extent of the law. It was his **right** to do so. However, as a Christian is was also his **right and duty** to forgive this wrong and welcome this slave back as a repentant Christian who would now serve him better than ever. The choice was now up to Philemon. What a wonderful opportunity for him to really show the love of God to this fellow who had wronged him.

No trait is closer to the mature nature of Jesus Christ than that of forgiveness of those who do wrong. In the most difficult of situations, on the cross, Jesus showed this practical trait. “Jesus said, ‘Father, forgive them, for they do not know what they are doing’” (Luke 23:34). Jesus taught the need to forgive many times during his ministry. Some of his parables such as the story

of the unforgiving servant who was forgiven a great debt but then refused to forgive a small debt by a fellow servant taught this lesson (Matthew 18:23ff). In teaching his disciples how to pray Jesus also pointed out the need to forgive with these words, “Forgive us our debts, as we also have forgiven our debtors” (Matthew 6:12). Forgiveness may not always be easy to do, but it is surely a trait of those who are Christians practically.

Perhaps one of the Christian traits that is necessary to make forgiveness a normal part of one’s life is learning to respect all mankind as equal before God, that is, sinners who have the right to become children of God (1 John 3:1). To fulfill the request of Paul, Philemon would need to have this view of others. He would have to understand that God can change people in the way Paul suggested Onesimus had been changed.

In Acts 10 Peter had to come to understand the truth that all were welcome and could become God’s people. . . whether slave or free, Jew or Gentile, etc. While Peter was praying, a Gentile, Cornelius, was sending servants to get him to come and tell him what God required of him. After seeing a vision from God that involved animals, some of which were unclean to the Jews, Peter comes to this conclusion: “He said to them: ‘You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has showed me that I should not call any man impure or unclean. . . I now realize how true it is that God does not show favouritism but accepts men from every nation who fear him and do what is right’” (Acts 12:28, 34, 35).

Since his slave was coming back as a brother, Philemon had an even greater responsibility to treat him properly. “Therefore, as we have opportunity, let us do good

to all people, especially to those who belong to the family of believers” (Galatians 6:10). Of course, since Philemon was now his brother, Onesimus had a greater responsibility to faithfully serve his earthly master and brother in Christ.

(Editor’s Note: One of the very sad things I have heard from employers who are Christian is that sometimes when they hire brothers or sisters as employees, these “Christian Employees” feel that they should have some “special privileges” over their non-Christian work mates. That, since they are fellow Christians, they ought to have it a little easier than others. This is sad indeed because Christians ought to be the best and most willing workers. . . setting an example to others of honest toil and faithfulness in serving. Young people, don’t be guilty of trying to “take advantage” of another Christian or anyone else for that matter, in the work place.)

This does not exhaust the things that could be considered as practical Christianity. However, hopefully these will encourage you in your practical Christian walk. Understand that to be a Practical Christian instead of only practically Christian one must not only believe but must walk in the steps of Jesus (1 Peter 2:21). A person coming out of a church building was asked, “Is the sermon done?” “Done?” “No, it is ended, but it remains to be done!!!” May God bless you in the doing.

Ontario Discriminatory School Funding

A news release by the “Friends of Public Education in Ontario, Inc.”, Pembroke, dated June 19, reports the preparation of a “legal claim (to be presented to the U.N.) against Canada on the basis that Ontario contravenes international law, specifically Article 26 of the International Covenant on Civil and Political Rights. The claim is in reference to “discrimination which exists in the provision of government funds for denominational schools”.

The “existence of a publicly-funded separate school system for Roman Catholicism and for no other religion” is contrary to Article 26 which “prohibits discrimination on grounds of religion”.

We quote, “To satisfy the United Nations’ standards for equality, Ontario may be required to either give proportional government funding to schools of all religious groups who ask, or to remove government funding for Roman Catholic separate schools, thereby funding a single school system.

Epitaphs

Cecil T. Bailey

As Thomas Gray, the well-known British poet, was visiting a rural English cemetery, he was greatly impressed with the messages engraved on many of the tombstones. They inspired him to write the poem "Elegy in a Country Church Yard". I, too, am fascinated by epitaphs, especially those found in scripture. The Bible is replete with such captions, both good and bad.

Our first epitaph, and the individual's life about whom it is recorded, is an inspiration to all of us to this day. Of the patriarch, Enoch, father of Methusaleh, the divine record states, "And Enoch walked with God, and he was not found, because God took him". His name is also found among the "Heroes of Faith" in God's great Hall of Fame (Hebrews 11). In verse five, his epitaph is made a little clearer when the writer says, "By faith Enoch was translated (moved across) that he should not see death; and he was not found because God has translated him".

Why was walking with God such an important factor in Enoch's life? It is because that is the lifestyle that God desires for all of his followers. Through His prophet Michal, God declared, "He has showed you, O man, what is good; and what does the Lord require of you, but to act justly, to love kindness, and to walk humbly with your God".

Our next epitaph was given to Noah, who built an ark wherein his household were saved from the great flood. His title serves well as a tribute to his greatness. Of him it is said, "Noah was a righteous man, perfect in his generation; Noah walked with God" (Genesis 6:9). His name, too, is enshrined in God's Hall of Fame (Hebrews 11:7), and there his epitaph reads, "And he [Noah] became heir of the righteousness which is according to faith". In 2 Peter 2:5 we are told that Noah was a preacher of righteousness. He was not overly successful, but he still won God's approval because "he walked with God".

Our third Hero of Faith, along with Enoch and Noah, is Abraham. He, too, is given prominence in God's Hall of Fame. Two wonderful epitaphs are attributable

to Abraham. He is the "Father of the Faithful", and James gives him the sweet title of "the friend of God" (James 2:23).

Abraham's grandson, Jacob, did not begin life very auspiciously. He was the younger of twins born to Isaac and Rebecca. During the course of his birth, he laid hold of his brother's heel. To those standing by it appeared that he was trying to take his brother's place. In consequence, he was given the name Jacob, which means supplanter. Moreover, he seemed to live up to his name very well, as he took advantage of his brother's hunger to steal his birthright, and with the connivance of his mother he stole the 'firstborn blessing' from his brother as well.

Later, however, after he himself had been deceived and cheated by Laban, his father-in-law, Jacob became a new man at heart and began to serve God humbly. In consequence, God conferred upon him the gracious title of Israel, that is Prince of God.

However, not all Bible characters have epitaphs as favorable as these.

Of all Old Testament characters, Moses' name appears most often in the New. As one of the great Heroes of Faith it is said of him, "He chose to share ill-treatment with the people of God, rather than enjoy the pleasures of sin for a season". However, beyond this great moral choice that he made, he will always be praised among mankind as the "Great Lawgiver".

In the book of Hebrews, chapter 3, his close relationship with God is masked by the weak translation of his status with God as compared to Jesus. He is simply called a 'servant', which might well be taken to describe, in those days, a 'slave' or a plain 'domestic'. But the word that is used in the Greek text is a very prestigious one. It is *therapon*, the highest status of servant relationship possible. It is more in line with the English term 'valet', that is, a gentleman's gentleman. Such a term makes his comparison with Christ much more meaningful.

As Moses and Joshua were leading the nation Israel toward Canaan, we are introduced to a seer from Mesopotamia called Balaam whose name has become a hiss and a byword, and his epitaph is a sad com-

mentary on his treachery.

As the multitude of Israelites entered the borders of Moab, the king, Balak, was afraid. He sought the help of the Midianites and sent for a prophet of God who lived in Mesopotamia to come (and for a handsome fee) curse Israel. However, since he **was** God's prophet, even though a dishonest one, he was not given words or concepts whereby he **could** curse Israel. Four times he tried, but only blessings flowed from his lips.

Thwarted from accomplishing his evil goals in this way, he, and the Lord's enemies, devised a scheme that, although quite indirect, succeeded in bringing a terrible curse on Israel. While the plot is not outlined specifically, its application and results are clearly revealed. In Numbers 25:1 we read, "And Israel abode in Shittim, and the people began to play the harlot with the daughters of Moab". As a result of this sexual behaviour, God brought a devastating plague upon Israel that resulted in the death of some 24,000 people.

So it was that what Balaam was unable to do openly by cursing Israel, he and his cohorts achieved by subverting their morals. As a result of his evil scheme, he earned for himself the terrifying epitaph as expressed in 2 Peter 2:15 of "forsaking the right way, they [the evil leaders of whom Peter was speaking] went astray, having followed the way of Balaam the son of Beor who loved the hire of wrongdoing". What an indictment! What an epitaph!

However, as Joshua led the nation triumphantly into the Land of Promise, one lady, Rahab the harlot, whom we might hold in disrepute because of her occupation, nevertheless obtained the favour of God for throwing in her lot with God's plans and people and achieved for herself the great honour of a place in God's Hall of Fame as recorded in Hebrews 11:31. When Jericho fell to the marching Israelites, she and her family were saved for having received God's emissaries in peace. You will find her name in the genealogy of our Lord (Matthew 1). What epitaph would you place on her grave?

Deborah was one of the early judges of Israel, well before it became a kingdom under Saul. The record of her role in the salvation of her people from the oppres-

(continued on page 16)

Points by Perry:

"Do Not Judge. . ."



"Do not judge, or you too will be judged" (Matthew 7:1). Does this statement by Jesus relieve us from any responsibility towards others? Does it mean that we have no obligation towards a straying brother, a teacher of error, or the unsaved?

There may be a tendency, on the part of some, to criticize and fault find rather than ever seeking opportunities to praise and encourage. The context would suggest that Jesus had such negative attitudes in mind. It does not, however, leave the impression that we are to turn a blind eye to all error and wrongdoing and treat such as "none of our business". A case in mind is the elders who, when informed that a song leader was usually drunk at the bar on Saturday nights, responded, "We are not perfect ourselves", and assumed no responsibility in the matter. Then there was the young man who expressed at length his gratitude that he had been relieved of any

responsibility to judge others.

Jesus, in the humorous illustration of the plank and the speck in the eyes that followed the above verse, has us judging (i.e. helping a brother with his "speck"). He first reminds us that we can do so more effectively if we first judge our own selves and correct our own flaws. We are to be aware of our own vulnerability at the same time as trying to help others to improve and overcome. The "sinner" (having been recognized, judged as such) is to be restored "gently" by those who realize that they are also subject to temptation (Galatians 6:1).

In our current pluralistic society with its emphasis on toleration and ecumenism we can easily fall into the trap of interpreting the statement of Jesus that heads this article as supporting a none-of-my-concern attitude towards the erring and the unconverted. Surely the many "one another" passages and the emphasis on evangelism throughout the New Testament prevents us from doing this.

As we continue to read Matthew chapter seven, we find Jesus expecting us to identify "dogs" and "pigs" (vs. 6) and "false prophets" (vss. 15, 16). This involves a form of judging. Just as a teacher has an obligation to "mark" or evaluate

his students in an effort to help them improve in skill and knowledge, so we must "judge" in order to fulfill our concerns and obligations towards one another.

Paul instructed the Corinthian Christians to "judge those inside" (1 Corinthians 12) and not to associate with a "brother" who is "sexually immoral or greedy, an idolater or slanderer, a drunkard or a swindler" (vs. 11). Does Paul's instruction here contradict Jesus' statement? Does this explain why we so often fail to practice Paul's admonition?

Paul instructed the brothers to "...warn those who are idle, encourage the timid, help the weak. . ." (1 Thessalonians 5:14). How can this be done without exercising judgment?

Early Christians were to "test" (1 John 4:1; Revelation 2:2) those who taught and to refuse hospitality to teachers of error (2 John 10). Is this no longer true? The selection of elders and deacons requires forming a judgment of how well someone else measures up to a list of qualifications. Does Jesus forbid this?

Jesus himself said, "Stop judging by mere appearances, and make right judgment" (John 7:24). Let us learn to judge without being judgmental.

—E.C.P.

Words to Live by:

Redeem

George Mansfield

Before you read this, why not reach in your purse or wallet and find one of those cash coupons given to you by the cashier at a particular store. Turn to the side where the Scottish gentleman is smiling back at you and read those words, "Redeemable in Merchandise".

Redeem is a Bible word. What possible connection is there between scripture and coupons? Just this: The powers that be behind the corporation have agreed to buy back the relatively worthless piece of paper for the amount they have printed in the corner. It was their creation. They know best.

The Power That Is, the One behind all things, has made provision to buy back, at tremendous cost to Himself, all those relatively worthless fallen specimens who

have come to recognize themselves as "dead in trespasses and sins. . . separate from Christ. . . having no hope, and without God in the world" (Ephesians 2:1, 12).

One of the key phrases describing this hopeless, helpless, Godless and Christless existence is "in the world". The good news is found in the following verse. It reads, "But now in Christ Jesus, you who formerly were far away have been brought near through the blood of Christ" (Ephesians 2:13).

It is not surprising to read in the same letter, "In Him we have redemption through His blood, the forgiveness of sins" (Ephesians 1:7).

"Redeemed, how I love to proclaim it, redeemed by the blood of the Lamb."

—Grimsby, Ontario

EVANGELIST REQUIRED

THE CHURCH OF CHRIST
AT FENWICK, ONTARIO IS
SEEKING A FULL-TIME
EVANGELIST. THE FENWICK
CONGREGATION IS
LOCATED IN A GROWING
COMMUNITY AND HAS A
DESIRE TO REACH OUT TO
THE LOST. AN EVANGELIST
IS NEEDED TO WORK WITH
THE CONGREGATION IN
THIS EFFORT.

ANYONE INTERESTED
SHOULD CONTACT:
CHRIS MOORE
959 CHURCH STREET
Box 107
FENWICK, ON L0S 1C0

FROM THE BULLETINS

Short articles for this page are selected from church bulletins. Such should be sent to the editor at 45 Millfred Drive, Wimmipeg, MB R2M 2N9; email wturner@freenet.mb.c2.



Why Should I?

Kevin Carson

In Germany they came first for the communists, and I didn't speak up because I wasn't a communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time no one was left to speak up.

These words of Martin Niemöller continue to resound today with as much meaning as the day they were written. Similarly, the words uttered by Cain in response to God questioning him over the whereabouts of his murdered brother, "I don't know; am I my brother's keeper?" continue to speak on an important spiritual truth. Am I my brother's keeper? Niemöller would have said "yes". Even more importantly, God has said and continues to say "yes".

There are many reasons that come to mind to compel a Christian to share his or her faith. It is undeniably an expectation of God's that his followers will be fishers of men. Matthew 28:18-20 could not be any clearer. There is also the example set by the apostles and other Christians throughout the book of Acts (8:4). Jesus was evangelistic, and 1 John 2:6 says that to be in him I must walk as he did. Yet, with all of these reasons to share our faith, we can still find excuses not to, reasons why we shouldn't or can't do it. "I don't know enough. I don't want to push my religion on other people. If they're interested, they'll ask me. That's the evangelist's job. That's just not my talent." And the list goes on and on.

But let's come back to the spiritual truth of being my brother's keeper. If I have accepted God's salvation and Jesus' lordship of my life, do I not have a responsibility to share God's offer of salvation with as many people as I can? The answer is **yes!** We must take personal responsibility for

those who are in our lives and are not in a saved relationship with God.

Ezekiel was a man who was in captivity in Babylon with the other Jews from the southern kingdom of Judah. God called him to be a prophet, a watchman to his people. Ezekiel 33 describes the role of the watchman in warning the people to save them from disaster. If the watchman shirks his duty and does not warn the people and they perish, their blood will be on the watchman's head.

Parallels can be drawn to us as God's children. We are living among people who are still in captivity to their sin and the eternal penalty of that sin. It is our role, our "job", our responsibility to warn them and save them from the impending danger that will one day overtake their souls if they do not change. Their souls should be on our hearts. God has appointed each one of us as a watchman and has put this most important task into our hands. We are our brothers' keepers. If we do not fulfill this God-given responsibility, who will?

--Edmonton, Alberta

Communion Supplies

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attend church services on Sunday morning but never become involved in some way in the ministries of the congregation is like being a spectator. If you honestly know in your heart that you are a spectator, you need to be reminded that this is not acceptable, by any standard, and you need to get in the race. However, those who are participating need to be encouraged to keep running the race. Don't quit, don't give up even when it becomes difficult, discouraging and you are so tired.

Now our task is not to point an accusing finger at other spectators and say, "Well, what about them?" Our only task is to look at ourselves and make sure that individually we are fulfilling our responsibility of moving from the stands as spectators onto the playing field of participation.

"... let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus the author and perfecter of our faith..." (Hebrews 12:1, 2).

--Roger Lansdell in *Pinehill Messenger*,
August 1, 1996

Participants or Spectators?

Over the last couple of weeks, the eyes of the world have been focused on Atlanta and the summer Olympic games. Daily, television reports on the activities, on the successes and failures. Normal nightly TV shows have been postponed or interrupted as the extensive coverage of these games continues. As a result, even if your interest is limited in the games, you find that there is little other alternative but to watch the competition.

One of the things that has caught my attention is the number of spectators who are physically in attendance. The thousands upon thousands of people who have spent hundreds of dollars, who stand in seemingly endless lines to witness the games to me is amazing. To watch the TV camera swing over the audience in the stands is almost unbelievable, especially

when you consider that all these people are focused on just a very few who are actually participating in the games. These Olympic games have truly been made up of both spectators and participants.

As I have thought about this phenomenon of spectators and participants at the Atlanta games, the thought crossed my mind that sadly, many times Christianity and the church have some of the same characteristics. There are many times when there are a whole lot more spectators than participants. There are far too often many who are completely satisfied to sit in the stands and watch as a few actually participate.

Christianity and the work of the Lord's church is not a spectator sport; we are to be participants in the race and sometimes we need to remind ourselves of that. To

FOR WOMEN BY WOMEN

Articles for publication and/or reactions to this page should be sent to
Linda Hammett Rt. 1, Box 249AA, Vincent, OH 45784.



Why Me?

Anita Schlarb

*(Editor's Note: This article will be quoted often from a pamphlet written by John Lee called **Why Did This Have to Happen to Me?**; the book **Handle With Prayer** by Charles Stanley; and various selections from **Our Daily Bread**. LCH)*

"The poor woman says, 'Life is no fun. Why did I have to be born to a poor family? Mom was always busy doing housework and Dad was working seven days a week to put food on the table. We never had any money for toys, or dolls, or going to the fair. Sometimes one of us got a new dress--a hand-me-down, that is. We had no life. Why me, Lord? Why couldn't I have been born to a rich family?'"

We pray to avoid suffering and difficulty. And God does answer all our prayers. He answers yes, no or wait. Sometimes God answers yes. If He says no, we think He has ignored our request. He has the right to say no, regardless of our goodness (2 Corinthians 11:30-31; 12:7-10).

Often we refuse to wait on God's answers. We want quick solutions to our problems. Much of what we pray for is in the will of God, but our timing is off.

"The rich woman says, 'Why did I have to be born to a wealthy family? Mom was always out socializing, or shopping, or going to meetings. Dad was away on business trips more often than he was at home. I had my own telephone and a TV in my room, and my parents always bought me toys and dolls, but they never had time to play. Sometimes one of us got a new dress, but it was always too frilly and beautiful to wear. We had no life. Why me, God? Why couldn't I have been born to a poor family?'"

Paul Dale says in **Beyond the Bud**, "Some. . .are always unhappy. Always blaming others. Always claiming the world OWES them. Always feeling the need to be defensive and protect themselves

from new ideas. Always labelling others with whom they differ. Always running away from problems. Always building walls of protectionism. Always living in fear. In many cases, 'They are still drinking milk when they should be eating meat'. We have so much to live for! The purpose of life is life itself!"

"The poor woman says, 'When I was a teenager, my mother meant the world to me. Even though we had little to live on, we had each other, and she was always there in my times of need. Then one morning, a morning like many others, my mother was no longer there. She had died during the night. Why me, Lord? I still needed her.'"

Most of us confess that we find it difficult to endure times of suffering and trial patiently. Yet, once we understand that God has a reason for either ordering or allowing our difficulties, we will be able to accept them with gratitude. Bitter disappointments, painful suffering, and shattering sorrow, if received in faith, can be a means of strengthening our character.

Your world can be a troubled one, filled with many difficulties and challenges. You will face discouragement, failure, and sin, but God is always with you. He will carry you over the rocky parts of your journey through life. He will walk beside you each day and rest with you each night. As the story called "Footprints" by an unknown author says, "Lord, you said you'd walk with me all the way. But I have noticed that during the most troublesome times in my life there is only one set of footprints. The Lord replied, 'During your times of trial and suffering, it was then that I carried you.'"

"The rich woman says, 'As a young adult, I had a very good friend with whom I shared all my secrets and ideals. She and I went everywhere together. Gradually,

her attitude changed. I didn't know what was bothering her, but she was deeply troubled. She became very sad, and I couldn't get her out of her depression. Days later, she committed suicide. My best and dearest friend was gone. What would I do without her? Why did you take her from me, God?'"

Job suffered similar losses in his life, but notice that even when he lost everything he owned and all his children, he fell to the ground in worship and did not charge God with wrongdoing (Job 1:13-22).

"The poor woman says, 'Things have to improve when you marry a rich man, don't they? But my husband became selfish and possessive, jealous, arrogant, and demeaning. While I was with child (his child), he came home drunk several nights, and beat me. I filed for a divorce. Why did you give this man to me, Lord? Now my baby will not have a proper home to grow up in.'"

The wicked live on, growing old, and increasing in power, and they go down to the grave in peace, but their prosperity is not in their own hands (Job 21:7-16). James Michener said in his novel **Hawaii**, "Sin is permitted by God even though He is all-powerful, for it is sin that tests men and proves them in God's eyes".

Unresolved horizontal conflicts make for unresolved vertical conflicts. As long as things aren't right between us and our families, things won't be right between us and God. Sometimes we aren't sure what the problem is, but if we honestly allow God to search our hearts, the problem usually becomes evident.

"The rich woman says, 'I thought things would get better once I married. My husband was a good, kind, and gentle man, but he died while I was expecting our first child. Why God? Why did you take him away from me? Now my baby will have no father.'"

God will allow certain difficulties to surround us but always with our best interest at heart. When we become critical of our circumstances, we become critical of God, putting more faith in our wisdom than in His. Job knew that it was the hand of God that struck him (Job 19:8-27).

Lack of urgency in prayer gives Satan the foothold he needs to completely de-

(continued on page 17)

750 Clark Boulevard
 Bramalea, ON L6T 3Y2
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 e-mail straker@echo-on.net

ONTARIO

Ajax: A fellowship corn roast was held September 7. Wednesday evening Bible classes resumed in September, and Ladies' Class is held each third Monday of the month.

Beamsville: Craig Ford is in Memphis, Tennessee for the Mission 1000 program, preparing to go to New Guinea in early 1997. Ruth Zimmerman arrived in Papua New Guinea to begin mission work on September 10. Jared McMillan is attending His Hill Bible College near San Antonio, Texas. Lacey Whitfield was baptized into Christ August 29. Natasha McMillan and Andrew MacKenzie were baptized on September 8. On September 9 Olwen Belton was baptized, uniting the Beltons in Christ.

The adult church library was opened September 1.

Dr. Lynn McMillon of Oklahoma Christian University is holding a "Life Coping Seminar" October 4-6.

Bramalea: Steve Rabin has moved here from Sarnia. Sara Hunter has moved to Ft. Frances, Ontario to begin her teaching career, and Adrienne Wood is living and working in Ajax. Bob and Lorene Burright moved to Edmonton, Alberta on September 14. A Bible teachers' appreciation dinner was planned for September 29. A gospel meeting with Bill Bunting is planned for October 3-6. The "Run For Life" 5 km run and 2.5 km fun run for Craig Redwood are planned for October 26. Please see insert.

Brantford: Doug and Dolores Malloy have moved back from Stoney Creek. Forty-nine children were enrolled at VBS August 6-9 with 75 people attending the closing program on Friday evening. At VBS three rooms, decorated as the Temple, the marketplace and a typical Palestinian house respectively were used effectively as learning stations. The Bible times house concept is being continued as a grouped

class will hear the weekly story. Other areas will deal with memory work, a project and small group discussions.

Siohban O'Brien was baptized July 28.

Hamilton (West): On July 7 a special collection was made for the "Craig Redwood Fund". July 7 was the Neighbour-to-Neighbour food drive.

Ahmed Muhiyadin was baptized into Christ on July 13 and James Sunstrum on July 20. Several were involved with Camp Omagh, July 14-20. The Morphy family moved to Sudbury July 26. Marvin Johnson was a guest speaker on July 28.

Kenora: The Kenora church is excited to announce the appointment of Peter Ross and Jack Ellis as elders. Careful study and realization of the need for "spiritual leadership that only elders can give" led to this. "We wish them the best as they lead us to new heights in glorifying Christ". John Close of WCC served as evangelist during the summer and organized community outreach and youth events.

Newmarket: August 26-30 was Vacation Bible School, concluded with a Parents/Visitors Night. Brian, Bonnie, Lee and Sarah Cox spent a week serving at Camp Omagh's Family Week. A gospel meeting was held September 13-15 with Bill Bunting as guest speaker. The topic was "Glorifying God".

Ottawa: One person was baptized in August.

Ottawa (Spanish): Brother Eduardo Penalora, a native of Chile and a graduate of the British Bible School, is the evangelist with the Spanish congregation. His family includes his wife, Maria, and children, Rachel and Richard. He recently held a meeting in Waterloo.

Port Colborne: Jarrod Johnson was baptized on July 9 and on August 19, Dave Lock assisted Tracey Dickie of Tintern, who was baptized at Camp Omagh. On August 24, Rhonda Skelton, formerly of Port Colborne, and Jamie Martin were married in Port Colborne. They reside in Waterloo and are part of that church family. Both were baptized the end of July.

On August 26, Roberta Cook passed away leaving two small children. August 11-15 was the Eighth Family Camp; over 51 children attended with numbers over 150 for the last evening.

Joel Lock has gone to Memphis to study at Mission 1000. Dean Haymes left for Harding University for further studies. Melita Lock and Richard Maddeaux are attending MCC for studies.

Sault Ste. Marie (Pinchill): 135 people turned out for the family day at the Whitfield farm on July 21. Mary Seabrook celebrated her 85th birthday on July 28. Jessica Wyllie was baptized on July 30 in Beamsville. Byron and Arlene King have decided to relocate in Beamsville. September 13-15 was the date of our seminar, "Reach UP, Reach Across, Reach Out" with speaker Don Smith.

St. Catharines: Guest speakers were Art Ford, June 16 and Wayford Smith, June 23. Brad and Laura Corbett placed membership on June 16. Rochelle Hersey obeyed the gospel on Friday, June 21. A fellowship was held Sunday evening, July 21.

St. Thomas: A one-day evangelism meeting is planned for November 24. Things continue to go well for the church here.
 --Brian Thompson

Stratford: Kelvin and Kathy Hoover and children moved to Plymouth, Michigan in late August after 11 years of service in Stratford. The Stratford congregation was launched and a meeting house obtained during this time. At Plymouth, Kelvin will combine responsibilities of preaching, education and youth work.

Thessalon: Albert and Sheila Hotte are now residents of Thessalon and part of this congregation. About 30 people spent the weekend of July 26-28 on a canoe trip for the young people.

Toronto (Strathmore): Santiago Molina, who has now worked with the Spanish people in Toronto for 10 years, was the morning speaker July 28. Lessons were given by two of the young men--Matt Gill, who spoke the evening of July 28, and Carlos Campbell, who was the guest speaker on August 11.

A personal evangelism class is being held every Friday evening beginning October 11 taught by Max Craddock. Carry and Socorro Umrysh placed their membership with this congregation. Guy Stopard directed a week of camp at Omagh August 11-17, with several of the members also involved in other aspects of the camp. A fellowship meal was held August 28.

Waterloo: On June 30, Jamie Martin and Rhonda Skelton put their Lord on in the waters of baptism. Brian Well and Carol Baker, along with 12 others, were baptized during Teen Week at Camp Omagh. Bob Sandiford baptized his son on August 18.

Dhanaraju Bonthu of India presented a report to the congregation June 30. The

(continued on page 12)

by Blair Roberts
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 Dauphin, MB R7N 1K2
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MANITOBA

Dauphin: As we go to press, we are still waiting on the final arrangements for the sale of our building. However, God has blessed us with adequate rental facilities at a very reasonable cost. Until further notice, we will be meeting Sunday mornings at the Dauphin Regional Comprehensive School or the DRCSS as it is known here in Dauphin. You can contact Hugh Gannon for times and places of our Sunday evening and midweek activities. Our phone number remains the same (204-638-6321) and our address will be usable until we can secure another mailing address.

A new school year has started at Western Christian College, bringing with it our annual influx of new students. This year's enrollment is around 140 which just about doubles the size of the congregation.

Winnipeg: We welcome Jeff and Patty Harris (and their son, Willie and a baby to arrive in late September). Jeff began work with the congregation on September 1 as Youth and Family Minister. Previously, Jeff worked with the church in Cameron, Missouri. As a teenager, Jeff was converted to Christ from Judaism in Edmonton, where he and Patty (nee Forman) later married.

On Tuesday, September 3, Eva Johnson, wife of the late Jim Johnson, went to her rest. At a point in life when many retire, Jim and Eva began their work preaching and teaching in India, which became one of their great loves. Eva was a very wonderful and accomplished Christian lady. In her younger years she had played violin with the Symphony Orchestra. As well, she was the first woman on the Manitoba Parole Board.

We rejoice with Cheryl Pearson and Jennifer Barlow who were baptized into Christ in August.

Valerie Turner has joined her brother, Michael, as a student at Oklahoma Christian University of Science and Art. She has been accepted into the new Honors pro-

gram there.

SASKATCHEWAN

Estevan: On July 24, Shannon Tucker, Amy Nelson, Rachael Muller and Andrea Muirhead, four young ladies who have spent the past year with this congregation reported don their six-week mission trip to Estonia in the "Let's Start Talking" program. We were encouraged by the result the trip had on the Estonians and on the young ladies themselves. We appreciate their willingness to serve and tell others about Christ.

Rachael Muller has since decided to attend the "Adventurers in Mission" Program (A.I.M.) in Lubbock, Texas to prepare herself for future missionary activity.

We are excited about the meeting that we have planned for November with Jim and Carolyn Hawkins. We are hoping that this meeting will provide some initial contacts between the people of our community and the hope that God provides. Information will be sent to sister congregations in the area.

Rolland Bouchard will be returning to Edmonton to start Bible classes at the end of August. He has been working with the congregation as an intern for the summer.

Saskatoon: The following reached us too late for the September issue:

New Building Update: Final documents are being signed at the lawyers' office and, it looks like we will actually take possession of our new building sometime around the 15th of August. We had a preliminary meeting with City Hall to determine the exact requirement necessary to obtain a Building Permit, and we're proceeding to meet that criteria as quickly as possible. Our new address, after possession, will be: 134 Cardinal Crescent, S7L 6H6.

September 10: "We are vigorously working on renovations hoping to start our fall schedule of classes the first of October."
 --Bob Parker

News East

(continued from page 11)

monthly "Fellowship Meal" was held on July 28. They hosted the 17th annual Men's Retreat the weekend of September 13-14. Jerry Tallman of Rochester, Michigan presented lessons entitled, "A Faith for Friends".

Great Lakes Bible College is scheduled to reopen here the first week in October.

The Dwayne Williams family has moved to Beamsville.

Welland: Our "Kids for Christ" pro-

gram started up again on September 13 with a pre-enrollment of 18. A number of our children are expected to participate. Henry Bolland and Darrin Douglas, both of Niagara Falls, are to be the speakers in our fall meeting from October 7-10 on the theme "The Joys of Being a Christian". We are still looking for additional support for Walter Cromwell, who is now living in Welland and working with the church here.

Windsor: Due to a typesetting error, the Windsor young people were reported to have raised about \$800 when it was actually about \$300. Preparations are being made to host John Clayton's program on October 26-27.

QUEBEC

Montreal (Verdun): "We are pleased to announce that a long-term dream of our congregation has been realized. Chris Blackwell has agreed to work with us in establishing an English congregation in our building. We are very excited and encouraged by this new work and ask for your prayers that God will give the increase."

NEW YORK

North Buffalo: A youth rally is planned November 2-3 with the theme, "Take a Stand".

Strawberry Point Camp

The Strawberry Point Christian Camp newsletter reports a "tremendous" summer with 158 campers, 25 more than in 1995. Attendance at the four sessions was 33, 33, 46 and 46 respectively. Campers participated enthusiastically in a variety of activities both recreational and spiritual. Seven "teens obeyed the Gospel of Jesus and united with Him in baptism".

Evangelist Needed

This congregation of approximately 80 (including children), with elders and deacons, requires a full-time evangelist. We are located in a new building in a town of 2,800 with hospital, schools and many amenities.

We prefer a man with some maturity and experience.

Please send resume to:

The Elders
 Carman Church of Christ
 Box 266
 Miami, MB R0G 1H0

NEWS

— FAR WEST —

1936
Sixty
Years
1996

by Verna Hotchkiss
and Marion Waugh
c/o Edmonton Church of Christ
13015 - 116 Avenue
Edmonton, AB T5M 3C9

BRITISH COLUMBIA

Delta: Sam and Alice Tumlinson were working in the central and northern parts of BC holding VBS's, etc. over the summer.

Beverly and Jack McColeman were baptized and added to the Lord's family on July 14.

A special contribution was taken on Sunday, August 25 for Jay Don's trip to Omsk, Siberia, October 16-November 12. Articles are being gathered to take to the children's hospital there.

On Labour Day Weekend, "Faith Quest: The Journey" was held for the teens (grades 9-12) at Camp Yamhill. Guest speakers were Drew Brown, Abilene, Texas; Randy Wray, Eugene, Oregon; and John Paul Blankenship, Lubbock, Texas. The aim of the weekend was to help the teens get back to the basics of their faith journey with God. There are so many challenges to face on the road of life that it is good to be reminded that we are not alone as we travel.

The fall schedule is in place. John and Alice have a new program for singles and young couples. Lisa Kowan is going to be helping with the teens. New sermons are planned, and Bible studies will continue on Sunday, and a new series will be starting on Wednesday evenings.

Vancouver (Oakridge): Some special time in August was chosen when some of our members agreed to pray continually for special needs, spiritually and physically, of members of our congregation and for loved ones.

Max Jenke, Sixo Diaz and Doris Garcia have been baptized and added to the Lord's family.

Terrace: Sam and Alice Tumlinson spent two months working with the church here. Sam has done all the preaching, teaching the teen classes and men's training classes. Alice taught the ladies' Bible studies. They also conducted a VBS. This church has an attendance of about

30 on Sunday mornings. There is great potential for church growth in this area as there are many young families and many children.

While at Terrace, Sam and Alice made a quick trip to Ketchikan, Alaska to conduct a preteen Bible Camp. The theme of the camp was "The Fruit of the Spirit".

Victoria: Through Harambee '96 the Mexico outreach '96 team reached their goal. They have meetings planned for over the summer.

ALBERTA

Calgary: A men's retreat is being planned at Pine Lake Christian Camp for September 13-15. Four areas will be examined: A Man and His God, A Man and His Integrity, A Man and His Family, and A Man and His World.

Edmonton: Christopher Locke was baptized and added to the Lord's church.

Each July and August we run a special summer program on Wednesday nights. It gives an opportunity for different men in the congregation to gain some experience in teaching and for all of us to be involved in more discussion of important teachings in God's Word. Our theme was "Discipleship".

A planning meeting has been held to set the upcoming year in motion. On Wednesday evenings, one of our elders, Henri Bouchard, will teach a class on the Godhead. Eric Limb, another elder, will teach a Christian Foundations Class to all of the people who have been baptized since September 1995. Randy Schilling, our campus evangelist, will teach a personal evangelism class.

A Bible school picnic is being planned for September 14 on the acreage of Bern and Lori McNalty.

September 20-22 will be a weekend seminar with Robert Oglesby of Waterview. He will teach on small group studies. This weekend should revitalize our small group study evangelistic efforts as we begin our small groups again. Our goal is to have studies in all areas of the city with a wide range of the congregation involved in this evangelistic effort.

Address Changes

Subscribers to the Gospel Herald, please notify us well in advance of address changes. We must pay 58¢ for each paper returned by the Post Office.

MISSION NEWS

Ecuador

World Radio began broadcasting in Chimborazo Province many years ago. Radio is widely used there. There are 27 congregations, one with 500 members. Ninety-seven were baptized last year.

France

Max Dawner's newsletter states, "We are optimistic about the work in France because God has opened doors and opportunities undreamed of only a few years ago." Convinced of the need to "be heard outside the narrow confines of our dozen or so small congregations", Max and Yann are accepting invitations and opportunities to speak to a variety of groups. Interest has been good and opportunities continue.

Iron Curtain Countries

According to a report in the Christian Chronicle a new church is starting every nine days in former Iron Curtain countries. There were 10 churches in 1989 and the number has increased to 150 some having 200, 300 or even 400 members.

Mission / 1000



Mission/1000 is a twelve-week program designed to prepare Christians to use their skills for effective service in the mission field. A staff of highly-qualified teachers helps you by offering several courses such as Missionary Anthropology and Cross-culture Communications. Our graduates now serve in missions worldwide.

Write and ask about our next session beginning March 3, 1997.

Joe Cannon
443 S. Highland Street
Memphis, TN 38111
(901) 458-3335; (901) 327-5511

BOOK REVIEWS

Books to be reviewed in this column should be sent to
Keith Thompson, Editor, 348 Dixon Blvd., Newmarket, ON L3Y 5C4.
(Books may be ordered from the Gospel Herald)



(The review of any book in this column does not imply endorsement of all of its contents or its author's teachings or activities.)

Reconciliation, A Study of Biblical Families in Conflict by Michael S. Moore, College Press, Joplin, Missouri. 185 pages, \$9.99 (US).

Recently we reviewed Thomas H. Olbricht's new book on **Hearing God's Voice**, a study of hermeneutics or Biblical interpretation. In the foreword to this book, Olbricht writes, "I am persuaded that what Mike has achieved in this book is Biblical interpretation or hermeneutics at its best. In order to understand a Biblical text one must explore the context. This Mike has done. Then in order to utilize that text so that it may have bearing on a

contemporary situation, one must ascertain how God spoke to the ancient crisis and in turn how he addresses a similar situation today. Mike accomplishes this goal with the expertise of an Old Testament scholar".

Unlike some books on the family, this excellent work will appeal to both men and women. The book discusses "Abigail's Dilemma" as well as "Abraham's Temptation"; "Miriam's Error" as well as "David and His Teenagers"; "Jacob's Rivalry" as well as "Esther's Decision" and so on. The many footnotes indicate the author's familiarity with much relevant literature.

Some of this literature could be considered by many as more liberal than they are accustomed to reading. However, discerning teachers and readers will find much here that is instructive and inspirational. We look forward to additional books by

this author.

"He Said, She Said" by Bill and Annabel Gillham, Harvest House Publishers, Eugene, Oregon. 244 pages, \$8.99 (US).

This is one of the best books on marriage that we have seen in a long time. It is a cooperative effort by a husband and wife team who are busily engaged in a ministry to couples. They believe that the Bible has the answers to modern marriage problems, and they apply the Word to these problems most effectively. "Being Crucified with Christ" is seen as the basis for a successful marriage.

They take turns in commenting on the requirements for a happy Christian marriage. They see the Scriptures as the "Manufacturer's Instructions" for marriage. This book will help marriages already in trouble and help others to stay out of trouble.

ORDER Romans and Relevance

by E. Dan Wieb
76 Inchtelful pages fresh off the press
Gospel Herald Bookstore
4904 King Street, Beamsville, ON L0R 1B6
Phone/FAX (905) 563-7503

NEW LOCATION

The Saskatoon Church of Christ has
a new location for worship!
Please correct your address books and
directories.

On August 15, 1996 we started meeting in
our new building - the address is:

134 Cardinal Crescent
Saskatoon, Sask. S7L 6H6
Phone: 306-343-7922
Fax: 306-343-1589

Seeking

Dynamic, Dedicated
Teacher

for a Christian School,
for September '96.
Must have a B.A.Ed.
for Primary/Jr. level
from Ontario or equivalency.
Resume only.

No phone calls, please.
Must be willing to relocate.

Attention:

Director

Three Little Fishes
7601 Sheppard Avenue E.
Scarborough, ON M1B 2Y7

We thank all candidates for their interest; however,
only those selected for an interview will be contacted.



GLCC Lectureship

November 7-10, 1996

"So That You May be Mature"



A Study of major themes
in the book of James

November. 7

7:30 p.m. So That You May Be Mature (*James 1:2-4*)

Glen Dods

November. 8

9:00 a.m. True Religion (*James 1:27*)

Al Meakes

10:00 a.m. The Hardest Thing To Control (*James 1:19-21; 3:1-12; 4:11-12; 5:12*)

Darryl Buchanan

11:00 a.m. Ask In Faith (*James 1:5-8*)

Don Smith

12:00 a.m. Luncheon

1:30 p.m. Tempted By God?? (*James 1:12-18*)

Glen Dods

2:30 p.m. Who Is Wise? (*James 3:13-18*)

Art Ford

3:30 p.m. Coffee Break

4:00 p.m. The Power Of Prayer (*James 5:13-18*)

Tony McNair

7:30 p.m. The Mirror Of The Soul (*James 1:22-25*)

Ray Miller

November. 9

9:00 a.m. Coffee

10:00 a.m. Show No Partiality (*James 2:1-13*)

Al Meakes

11:00 a.m. The Hardest Thing To Control

Darryl Buchanan

12:00 a.m. Luncheon

1:30 p.m. Worship In Song

2:30 p.m. What Is Your Life? (*James 4:13-17*)

Ray Miller

3:30 p.m. Draw Near To God (*James 4:1-10*)

John Smiley

7:30 p.m. Faith And Works (*James 2:14-26*)

Wesley Jones

November. 10

2:30 p.m. Worship In Song

3:00 p.m. Waiting For The Lord (*James 5:7-11*)

Wesley Jones

In Memoriam

(BRYANT--It will soon be two years since the passing of brother Ed Bryant, a frequent contributor to these pages over many years.
--E.C.P.)

To My Loved One in Heaven-- Ed Bryant

I'm lost without you darling
And time does go so slow
I'm so happy you're in heaven
Because that's the place to go.

We on earth do miss you
But think of joys untold,
As day by day in heaven
The mysteries do unfold.

We're glad that you are happy
It's just for ourselves we're sad,
God gives us more grace with each
passing day
So it's really not too bad.

Your going makes us trust Him
more
As we go along our way,
Knowing that once again we'll see
you

On our appointed day.
God Bless You, My Love

--Iva Bryant

Epitaphs

(continued from page 7)

sion of Jabin, king of the Canaanites, is found in Judges 4, and her truly magnificent victory song embraces the whole fifth chapter. The glory of her achievements must be shared with her commanding officer of the Israelite army, Barak, and the brave Kenite lady, Jael, who, single-handedly, and very efficiently dispatched the cruel Captain Sisera with a tent pin. In her exceedingly patriotic song, Deborah described herself as a 'Mother in Israel', which we feel is quite suitable to be used as her epitaph.

The godly judge, Eli, father of the wicked sons, Hophni and Phinehas, is the subject of our next consideration. It is no small tragedy when a great man like Eli, who himself established a good relation-

In Memoriam

(SCHLARB--In loving memory of a dear husband, father and Opa, Martin; on the second anniversary of his passing, October 30, 1994.)

Always remembered and sadly missed-- Martin Schlarb

God saw you getting tired,
And a cure was not to be,
So He wrapped you in his loving
arms,
And whispered, "Come with me".

You suffered much in silence,
Your spirit did not bend,
You faced your illness with courage
Until the very end.

You tried so hard to stay with us,
Your fight was all in vain,
God took you to His loving home,
And freed you from it all.

A golden heart stopped beating,
Two working hands at rest,
God broke our hearts to prove to
us

He only takes the best.

--Louise (wife, children and grandchildren)

ship with God, and the people over whom he acted as a judge, was a dismal failure as a father. When his sons were grown men, and sharing in the duties with their father, he tried to correct their evil behaviour, but it was altogether too late. They were themselves doomed to destruction, and they brought disaster on the whole nation as well. In a battle with the Philistines they were both killed, the precious ark of the covenant was taken by the enemy, and Eli himself, now a very old man, stunned by the news, fell off a wall and broke his neck. When his daughter-in-law bore a son, although she herself died in childbirth, she called her little one Ichabod, 'The Glory of Israel has Departed'. This then we shall make Eli's epitaph.

During Eli's term as a judge, he scolded a certain lady for being what he supposed was drunken. But she certainly was not. Instead, she was in devout prayer. Hannah

was one of Elkanah's two wives, and she was deeply troubled that she had been unable to bear a child. Elkanah's other wife teased her mercilessly. That is why Hannah was in Shiloh earnestly beseeching God for a son. When Eli became aware of the woman's real burden, he joined with her in her request. He was particularly happy that she promised to give her child as a servant to God from his birth. When Samuel was born, she presented him to the Lord and to Eli. This child became the last of the judges, and in a prayer of thanksgiving to God, she wrote a beautiful poem, just as Deborah had done. One little quote from that poem I would choose as her epitaph. It reads, "There is none holy like unto the Lord".

In the late days of the judges, there was a famine in the south of the land around Bethlehem. In consequence, a devout lady named Naomi, which means 'sweetness', with her husband and two sons, moved to Moab, temporarily. After her husband and both sons died in Moab, she decided to return to Bethlehem. One daughter-in-law determinedly moved with her. Ruth served her mother-in-law most loyally, and eventually she married a wealthy farmer of Bethlehem who was a fairly close relative of her first husband. Naomi was delighted when Ruth and Boaz had a little son. Earlier she had wanted to change her name to Mara, that is, bitterness, but now she felt like Naomi again. Her epitaph, "Sweet to Bitter and Sweet Again".

In God's Book of Life He is eager to inscribe our names and has promised that He will do so, if we, like those heroes of old, learn to walk humbly with God.

52nd Year at WCC

Western Christian College opened its 52nd year with 143 full-time and two part-time students. Students are from the following places: Alberta (10), British Columbia (7), Manitoba (68), Northwest Territories (1), Ontario (4), Saskatchewan (37), Hong Kong (14), United States (4). Western offers middle years grades 5-8, high school grades 9-12, and post-secondary College options for bible and Liberal Arts classes leading to certificate, diploma and degree programs.

This year, Western employs 28 people plus a new concept of a Retiree-In-Resident. For information about the school call (204) 638-8801; FAX (204) 638-7054; Email WULRICH@MTS.NET.

Why Me?

(continued from page 10)

moralize and despiritualize our prayer life. Satan will do everything in his power to increase our doubts and destroy our faith.

"The rich woman says, 'I have been diagnosed with an incurable disease. My wealth means nothing to me if I can't watch my baby grow up. Why God? Why me?'"

Our faith may be tested at this point when we ask for release from this disease. Do we continue to ask Him for healing? We should remember to thank him for granting our desires, meeting our needs, and giving us direction. Then we must wait.

Has God ever answered your prayers but not in the way you wanted Him to? Did you give Him an exact desire?

When you pray, be specific about your requests. We are not to window-shop when we pray. "Lord, help all the missionaries, and Mom and Dad. Bless the church. . ." When we pray vague prayers, it shows that the requests don't really mean much to us. Sure, God knows what we are thinking. The problem is that most of the time we don't have anything specific in mind. God could answer prayers like that, and we would never know about it. Not only that, He would get no glory, and we would receive no blessing from seeing a prayer answered.

There was a man who got a permit to open the first tavern in a small town. The members of a local church were strongly opposed to the bar; so, they began to pray that God would intervene. A few days before the tavern was scheduled to open, lightning hit the structure, and it burned to the ground.

The people of the church were surprised but pleased--until they received notice that the would-be tavern owner was suing them. He contended that their prayers were responsible for the burning of the building. They denied the charge.

The judge remarked, "It seems that the tavern owner believes in the power of prayer and these church people don't".

When we ask God for something that we know is in His will, we must also be ready to receive the answer. In other words, if you pray for rain, carry an umbrella.

James 1:5-8 says, "If any of you lacks

wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think he will receive anything from the Lord; he is a double-minded man, unstable in all he does".

Be careful what you pray--you might get what you ask for. Mark 11:24 says, "Whatever you ask for in prayer, believe that you have received it, and it will be yours". Matthew 6:6 says, "But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret will reward you".

A Christian looks at suffering in this manner. "Here," the Christian says, "is a condition. It is present. It is real. God, being good, did not cause it. But by allowing free interactions of all kinds to go on in the world, He permits it to exist. And since God has permitted it, He has a purpose in it. My task is to find out, if I can, what purposes God has in mind for me, what He is trying to work out in me, what final goal He hopes to bring about. Obviously, what He wants me to become is still possible for me with this disease, this suffering. What does God want me to do with it so that, through it, I can become the kind of person God wants me to become?"

Together the poor woman and the rich woman ask, "Dear Lord God, please answer our prayers. We never got anything we wanted from life. Why us?"

When our prayers are filled with "I want", chances are our eyes are on the blessing and not on God. Job believed that the Lord could do all things (Job 42:1-6, 10). He prayed for his friends, and God accepted his prayer and gave him twice as much as he had before!

Why did this have to happen to me? Well, why not? Are we fate's favourites out of all humanity? If anyone ever had reason to expect to be let off from suffering, it was Jesus. Surely He had done nothing, nor left anything undone which would merit suffering. Yet, of all people who ever lived, His suffering was greatest. It was not only the physical suffering which He endured on the cross. There was the mental anguish and sorrow of spirit, coupled with frustration for work left undone which

no one else could do. And, if God did not allow Jesus to be spared, does it seem reasonable that He would allow any of us to be spared?

Does God give us nothing? We all know John 3:16, "For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life." As the song says, "He could have called ten thousand angels, but He died alone for you and me".

God gave us Jesus Christ. Anything else is extra.
--Ottawa, Ontario

MISSION NEWS

Cuba

World Radio is broadcast in Spanish from Florida and receiving responses from Cuba. The first broadcast brought a request for 10 Bible Courses.

"From 1937 until the Communist revolution in 1959 the church in Cuba had grown to 5,000 Christians with about 161 congregations, which mostly met in homes." Castro forbade home meetings, threatened and persecuted Christians resulting in the church dwindling to 10 legal groups within 10 years.

--World Radio News

Survey of Churches of Christ in Canada Progressing

A survey of churches of Christ in Canada, being conducted by the editors of the **Gospel Herald**, is currently under way. The target issue for publishing the findings had been this month--October. However, with the questionnaire reaching the churches only in mid-August, responses had been received from just one-half of the congregations by the early September submission deadline for the October issue. The goal is now to publish the survey results in the November issue. Churches having yet to respond were contacted and encouraged to do so by the first of October so that collation and analysis of the information could be accomplished by the October 10 deadline.

In recent years the **Gospel Herald** has conducted similar surveys at ten year intervals, i.e. 1981, 1991. The present survey, at a five-year interval, was felt to be desirable because of the rapidity of change taking place in Canada during the last decade of the 20th century and as preparations are made to enter the third millennium.

--Geoffrey, Ellis, Waterloo, Ontario

Directory of Churches

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. Listings are \$8.00 per year and changes are \$4.00 each.

The information, unless otherwise specified, is in the following order: Place of meeting; times of Bible Class, Worship and mid-week gatherings; mailing address if different from meeting place; (Post Office is at the beginning unless otherwise indicated); preacher; phone.

PROVINCE OF ALBERTA

- ALLIANCE**, Rec-Center: Sun. 10, 11; Ted Archbold, ev., Box 135, T0B 0A0; (403) 879-2232 (res.).
- CALGARY** (Northside): 803-2A Ave. N.E., T2E 1S1; Sun. 10, 11, 6; Wed. 7; recorded message; 276-8088; Wayne Bailey, 247-6337; Brian Guilbault, 264-9232.
- CALGARY**: 4030 Maryvale Dr. N.E., T2A 2S8; Sun. 9:30, 10:30, 6; Wed. 7; also various mid-week home Bible Study groups - call the office (403) 272-2111; Cecil Bailey, ev., 569-2817; Larry Yurk, ev., 278-1469; Eric Nyrose, ev., 242-3164.
- CAMROSE**: 4901-42 St., T4V 1A1; Sun. 9:30, 10:30; Wed. 7; Will Hart, ev. (403) 672-1220.
- EDMONTON**: 13015-116 Ave., T5M 3C9, 455-1049; FAX 454-9545; Sun. 9:30; Wed. 7:00; C. Eric Limb, Henri Bouchard, Herb Anderson, elders.
- FORT MCMURRAY**: Bearegard Edu. Community Centre, Abasand; Sun. 10-12; Thurs. Bible Talk 7:30 in homes. Mon. ladies class 1:30-3:00 in homes (phone (403) 790-0109); Terry Mullins, Treas., 399 Thicket Dr., T9H 4H7; (403) 790-3537.
- LETHBRIDGE**: 2720 21st Ave. S., T1K 1H8; Sun. 10, 11; Wed. 7:00; Mike Gray, ev. 328-0855.
- MEDICINE HAT**: Crescent Heights Church of Christ, 402 12th St. N.E., T1A 5V2; Sun. 10, 11, 6; Wed. 7; Herb Carnagey, ev., (403) 527-5406 (res.); 527-7311 (off.).
- RED DEER**: 4519 53rd St., T4N 2E4; Sun. 11:15, 10, (evening--call for information); Wed. 7.

PROVINCE OF BRITISH COLUMBIA

- ABBOTSFORD**: Michael Collins Studio (behind B.C. Tourist offices on McCallum Rd.); Sun. 10, 11; Tues. 7:30 in homes; Central Valley Church of Christ, Rob Robinson, Sec.-Treas., 45215 Blue Jay Ave., Sardis, B.C. V2R 2V3; (604) 824-0322; church--Ray Fillion, 850-8670.
- BURNABY** (Greater Vancouver): 7485 Salisbury Ave., V5E 3A5; Sun. 10:05, 9 & 11; Midweek (groups meet in homes. Call for times & locations); Jeff Floyd, ev. 526-3895; Kirk Ruch, ev., 596-8453; (604) 522-7721 (off).
- CAMPBELL RIVER**: 226 Hilshey Road, V9W 1P4; (604) 923-5233.
- CHILLIWACK**: Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; Sun. 10, 11; Wed. 7 at 9687 Windsor St; Mail P.O. Box 327, V2P 6V4, 24 hr. phone 792-4940; George Sillman, ev., Al McCutcheon, sec. 792-0046.
- COWICHAN VALLEY (CROFTON)**: 1288 Smith St.; Sun 11; Wed. 7; Box 45, V0R 1R0; Jack Ellis, 246-4189.
- CRESTON**: Corner of 5th Ave. and Cook St.; Sun. 10, 11; Box 2329, V0B 1G0; 428-7411 (off).
- DELTA**: Ladner Community Centre, Sun. 9:50; Wed. in homes 8:00; 205-1318 - 56th St. V4L 2A4 (off); 56th St., V4L 2A4; Jay Don Rodgers, ev., (604) 943-4341 (res.), 943-0515 (off).
- KAMLOOPS**: 629 Battle St. V2C 2M4; Sun. 11:15, 10; Mid-week studies in homes; (604) 374-3512 (off); Contact Rob Harper, 554-2421.
- KELOWNA**: 1317 Ethel St.; Sun. 10:45; Bible study 9:30 (except July & Aug.); & weekly TLC groups; Box 2697, St. R. V1X 6A7; Charles McKnight, ev. (604) 765-8739; Wayne Muirhead (604) 861-4008; Ted Windmill, 763-8445, elders.
- KELOWNA** (Rutland): #209-120 McIntosh Rd., V1X 7E8; Sun. 11. Call for directions/other services, Bill Forman, ev. (604) 765-3643.
- LANGLEY**: Meeting in homes; Sun. 10:30; Phone for location 534-0485; c/o I. Eastwood, 20420-54 Avenue, Apt. 103, V3A 6N6.
- NANAIMO**: 1720 Meredith Rd., V9S 2M4; Sun. 10, 11, 6; Wed. 7:00; Grant Hannan, ev. 758-9412 (off.); Les Beamish, sec. 758-6929.
- NORTH BEND**: North Bend Community Hall; Sun. 10; SS 1, Boston Bar, BC V0K 1C0; 867-9420.
- PENTICTON**: Penticton Retirement Centre, 439 Winnipeg St.; Sun. 9, 10; Tues. 7:30; Box 24082, V2A 8L9; 496-4043.
- PRINCE GEORGE**: 933 Patricia Blvd., V2L 3V6; Sun. 10:30, 11; (604) 562-0502.
- PRINCE RUPERT**: 977 Prince Rupert Blvd; Sun. 4, 3; Thurs. 7; Dick Brant, Bob Turner, evs.; (604) 624-4449 (res.), 624-5834 (off.).
- RICHMOND**: Call Gary Marrs, ev. (604) 271-6197 or Carlos Castillo (604) 273-0506.
- SALMON ARM**: Community Center, 2550 TransCanada Hwy. N.E., Rm 1; Sun. 9:45, 10:45; Thurs. night in homes. Call 832-3828 or 2470 for info.; P.O. Box 51, V1E 4N2; Wendell Bailey, ev. (604) 832-2470; Office, Piccadilly Place Mall, 1151 10th St. SW, 832-3828; Cheryl Pimentel, sec., 832-0422; Shuswap Christian School, Bx. 789, V1E 4N9, 832-7994; Doug Kendig, adm. 835-8529 (res.)
- SURREY** (Greater Vancouver): 15042 92nd Ave., V3R 5V8; Sun. 10, 11; Tues. 7:30; Ron Beckett, ev., 594-1796; Ed Bryant, ev., (604) 585-8566.
- TABOR**: 5350 50th St., T1G 1M3; Sun 10, 11; Call for mid-week opportunities. Bob Donaghy, 223-3653.
- VANCOUVER** (Oakridge): 6970 Oak St., V6P 3Z6; English services: Sun. 10, 10:40, 5 (Spanish Bible Class 10 and Fri. 6:30); Wed. 7:30; Stephen C. Hasbrouck, ev. (604) 241-7544 (res); Spanish services: Sun. 5; Fri. 6:30; Milton Diaz, ev., 432-1749 (res.).
- VERNON**: 4107 Pleasant Valley Rd.; Sun. 10, 11; Box 541, V1T 6M5; 545-6892.
- VICTORIA**: 3460 Shelbourne St., V8P 4G5; Sun. 9:45, 10:45, 6; Wed. 6:30; Kelly Carter, ev. (604) 592-4914 (off), 727-0351 (res.).

PROVINCE OF MANITOBA

- BRANDON**: 943 7th St., R7A 3V1; Sun. 10, 11; (204) 728-0957; Charles Muller, sec. 726-4723.
- CARMAN**: Main Street S.; Sun. 10, 6; Wed. 7:30; c/o D.B. Laycock, Box 266, Miami, R0G 1H0; 435-2413; Don L. Killough, ev. 745-3786.
- DAUPHIN**: 220 Whitmore Ave. (Western Christian College); Sun. 7 p.m., 10 a.m.; Wed. 7; 378 River

- Ave. E., R7N 0H8; Hugh Gannon, ev. 638-8568 (res.), 638-6321(off); W. Hart, elder, 638-5283.
- MANSON**: Bldg. at Manson Village; Sun. 10, 2 p.m.; Box 2, R0M 1J0; Gilbert Jacobs, sec., 722-2148 or Lloyd Jacobs, 722-2278.
- NEEPAWA**: Arden Community Centre, 352 Arden, R0J 0B0; Sun. 10, 11.
- PORTAGE LA PRAIRIE**: Contact Gerald Mccutcheon, 239-1817.

- WINNIPEG** (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10, 11, 6; Wed. 7; M.C. Johnson, sec., 45 Jubinville Bay, 254-8501; Wayne Turner, ev. (204) 257-7926 (res); 475-6462 (off).

PROVINCE OF NEW BRUNSWICK

- MONCTON**: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; Tim Johnson, ev., (506) 386-1682.
- SAINT JOHN**: Meeting in the home of FRED NELSON, 3 Charleston Court, Quispamsis, E2E 4W9; Sunday meetings flexible; Phone (506) 847-2802 or Tom Goud, 847-2199.

NEWFOUNDLAND

- ST. ANTHONY**: 22 Grenfell Cresc. A0K 4S0; Sun & Wed. 7:30 p.m.; Daren and Kim Simmons, 709-454-2012.

NEWYORK STATE

- BUFFALO** (Linwood): 481 Linwood Ave., 14209; Sun. 9:30, 10:45, 6; Training Class 5; Wed. 7; John Smiley, ev. (716) 882-5434.
- NORTH BUFFALO**: 350 Kenmore Ave.; Sun. 10, 11, 6:30; Wed. 7:30; Box 128, 14223; (716) 835-6010.

NORTHWEST TERRITORIES

- YELLOWKNIFE**: 516 Range Lake Rd., X1A 3A7; Sun. 10; Wed. 7:30; 873-3875. Elders: David Lidbury, Barnard Straker; Steve McMillan, ev.

PROVINCE OF NOVA SCOTIA

- HALIFAX**: 48 Convoy Ave., B3N 2P8; Sun. 10, 11; Wed. 7:30; (903) 443-9628 (off.); Keith Brumley, ev. (902) 445-4194 (res); Wayne Taylor, sec., (902) 876-7402.
- KENTVILLE**: Middle Dyke & Mee Rd.; Sun. 11, 10, 6; Wed. 7; c/o 895 Gracie Dr., B4N 4M2; Brian Garnett, ev. (902) 678-1168 (res.); 678-8881 (off.).
- SHUBENACADIE**: Mill Village Church, 2 miles w. of Shubenacadie; Sun. 10:15, 11; Wed. 7; R.R. 1, B0N 2H0; D. Hallett (902) 758-2133; J. Mackey, sec., (902) 758-2633; 758-3215 (off).
- SHUBENACADIE**: Sun. 10, 11; Wed. 7; Shubenacadie & Area Church of Christ, R.R. 1, B0N 2H0; Raymond Wiseman, ev. 758-3404; Frank Weir, 758-2905.

PROVINCE OF ONTARIO

- AJAX** (Serving Oshawa, Whitby, Pickering): 1 Cedar St.; Sun. 9:45, 11, 7; Wed. 7:30; Box 162, L1S 3C3; Ph. 683-2477 or A. Langford, sec., 683-6735.
- BARRIE**: 345 Grove St. E. (at Cook), L4M 4T7; Sun. 10, 11; Wed. 7:30; P.O. Box 460, L4M 4T7; 722-7155 (off.); Claude Cox, ev. (705) 737-2272.
- BEAMSVILLE**: 4900 John St., L0R 1B6; Sun. 9:15, 10:30, 6; Wed. 7:30; Don Smith, ev. (905) 563-7655 (off).
- BRAMALEA**: 750 Clark Blvd. (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; Sun. 9:45, 11, 6; Thurs. 7:30; Walter Straker, ev. (905) 455-3263 (res.); 792-2297 (off).
- BRANTFORD**: 267 North Park St., N3R 4L2; Sun. 10, 11, 6:30; Wed. 7; contact Rick Gamble (519) 753-5353; 759-6630 (off).
- BURKS FALLS**: Seniors Building above library on Young St.; Sun. 6-7:15 p.m.; c/o Hubert Lawrence, R.R. #2, P0A 1C0; (705) 382-2026.
- COLLINGWOOD**: 494 Tenth St.; Sun. 10, 11, 7; Wed. 7; c/o Frank Kneeshaw, 317 Hume Street, L9Y 1W4, 445-3252; 444-0010 (office); Wayford Smith, ev. 444-2701.
- CORNWALL**: 1702 Dover Rd., K6J 1W1; Sun. 10, 11; Wed. 7; Allen Bojarski, ev. Phone (613) 933-1825, e-mail: allenk@cnw.igs.net.
- CORNWALL**: Tollgate Rd. E.; Sun. 10, 11; Wed. 7; Box 42, K6H 5R9
- FENWICK**: Welland Ave.; Sun. 9:45, 11, 7; Wed. 7:30; P.O. Box 416, L0S 1C0, Walt Cromwell, ev., (905) 892-4557; 892-5661 (off.).
- GORE BAY**: W. Manitoulin church; (Old Library); Sun. 10:30; Box 85, P0P 1H0; Contact John Robertson (705) 282-3499; Bill Baker (705) 282-2095.
- GRIERSVILLE**: RR. 4, Meaford, 5 mi. south of Meaford on Grey County 7; Sun. 10; Keith Hewgill, Kimberley, ON N0C 1G0; Les Cramp, ev., Box 1642, Meaford, ON N0H 1Y0.
- GRIMSBY**: 63 Casablanca Blvd., south of Q.E. exit, Sun. SS 11:05; Worship 9:45, 6; Wed. 7; Box 181, L3M 4G3; (905) 945-3058; George Mansfield, ev. 945-1070.
- GUELPH**: Conestoga College, 460 Speedvale Ave., W; Sun. 10, 11; Wed. 7:30 (phone for location); c/o 428 Cole Rd., N1G 3J8; David Azzoparde, sec. (519) 821-9179.
- HAILEYBURY/NEW LISKEARD**: Meeting in homes. Times flexible. Mike Tinney, Box 702, Haileybury, P0J 1K0, 705-672-9241.
- HAMILTON**: 321 East 27th Street, L8V 3G8 (at Fennell) (Mt. Hamilton); Sun. 10, 11, 6; Wed. 7:00; (905) 385-5775; John Dennis, sec., (905) 389-0717.
- HAMILTON** (Centre): 33 Highcliffe Ave., L9A 3L3; Sun. 10, 11; Steven Rudd, ev., (905) 575-8437.
- HAMILTON** (West): Mohawk College, Fennell Ave./West 5th St.; Sun. 10, 11, 6; midweek (call for times and locations); P.O. Box 78041 Westcliffe PO, L9C 7N5; Wayne Page (905) 648-5100.
- HEATHCOTE**: Sun. 11; Larry Elford, R.R. 1, Kimberley, ON N0C 1G0.
- HUNTSVILLE**: Chaffey community Hall, Muskoka Rd. 3, one km. N. of Hwy 60; Sun. 6:30 p.m.; Eugene Preston (705) 789-7630; David Preston, sec., R.R. #1, GR Box 174, P0A 1K0; 789-7697.
- HUNTSVILLE**: Hilltop Dr. off Hwy. 11BN; Sun. 9:45, 11, 7; Wed. 8; GR Box 108, Rte 3, P0A 1K0; Contact John H. Preston, sec., (705) 767-3237.
- ICE LAKE** (Manitoulin Island): 1/4 mi. S. of Hwy. 540; Sun. 10, 11, 7; Mon. 7:30; Dean Hotchkiss, ev. (705) 282-2980; Peter Tallman, sec., R.R. #1, Mindemoya, P0P 1S0, 377-4555.
- KENORA**: 101 Norman Dr.; Sun. 10, 11; Wed. 7; P.O. Box 2905, P9N 3X8; (807) 468-7523 (bldg); Randy Fiske, ev., 468-2192; Earle Rattai, 548-2245.
- KINGSTON**: 446 College St., K7L 4M7; Sun. 10, 11; Wed. 7; (613) 546-5409 (off).

KITCHENER SOUTH: Kitchener City Hall (Learning Room), 200 King St. W.; Sun. 11:15, 12:30; Wed. 7:30 in homes; Gregory Smith, sec., 480 Drummerhill Cres., N2T 1G4; (519) 884-2449.

LONDON: 1750 Huron St., N5V 3A2; (519) 455-6730; Sun. 9:30, 11; Call for mid-week opportunities. Harold Byne, ev., 645-0575; FAX 645-6037..

MEAFORD: 113 Nelson St. W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Bill Swarz, ev., (519) 538-1750 (off.).

NEWMARKET: 230 Davis Dr.; Sun. 9:45, 11, 6:30; Wed. 7:30; Upper Canada P.O. Box 21581, L3Y 8J1; Brian Cox, ev., 165 Britannia Ave., Bradford, L3Z 1A4; Ph/Fax(905) 788-0366 (res.), 895-6502 (off.); Keith Thompson, ev., 348 Dixon Blvd. L3Y 5C4; (905) 853-0892 (res.).

NIAGARA FALLS: 3901 Dorchester Rd. N. (turn E. on Thorold Stone Rd. from Q.E.); Sun. 10:30-12, 5:30; Wed. 7:30; Henry Boland, 5904 Atlas St., L2J 1S8; (905) 356-0107 or 356-3412; Henry Boland, ev.

NORTH BAY: 73 Gertrude St. E.; Sun. 10, 11, 6:30; Wed. 7; Box 745, P1B 8J8; (705) 472-7040 (off.); Gary Hotchkiss, sec., 497-1813.

OMAGH: 1412 Britannia Road W. at 4th line, Milton, L9T 2X8; Sun. 10, 11; Thurs. 7:30 in homes; c/o Harold Ellis, Sec., R.R. #3, Campbellville, L0P 1B0; (905) 878-7565; Bryan Meneer, ev. (905) 383-5259; 875-2939 (off).

OTTAWA: 1515 Chomley Cres., K1G 0V9; Sun. 10, 11, 6; Wed. 7; Robert MacRury, ev., 733-2580 (off); 737-0701 (res.).

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11, 6; Thurs. 7 in homes (phone for location); Felix Turner, ev. (519) 376-8259, 376-6702 (off.).

PETERBOROUGH: The Otonabee Inn (Lift Lock Rm), 84 Lansdowne E.; Lord's Supper/Classes, 10-11, Preaching 11-12; 323 Lindan Ave., K9L 1K9; Peter McPherson, ev.(705) 742-5349; Shaun Parks (705) 876-7104.

PINE ORCHARD: Sun. 10, 11; Bruce Brandon, sec. 852-5026, RR 2, Uxbridge, L9P 1R2.

PORT COLBORNE: 700 Steele St., L3K 4Z2; Sun. 10, 11, 6:30; Bible studies, call for days and times; David Lock, ev., 465 Davis St., L3K 1Z7; (905) 834-0911 (res.); 834-5775 (off.). (Every 1st Sun. potluck followed by singing; communion at 6:30).

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; 935-9581 (off.); contact David Carruthers (905) 227-8972.

ST. CATHARINES (Garden City): Ina Grafton Gage Home (Cedar Room), 413 Linwell Rd.; Sun. 9, 10, 11; Wed. 7; 46 Tara Cres., Thorold L2V 4M1; Roy Diestalkamp, ev. 227-8336.

ST. THOMAS: 60 S. Edgeware Rd. N5P 2H6; Sun. 10, 11; Wed. 7; Brian Thompson, ev., (519) 633-2210 (off.), 633-2646 (res.).

SARNIA: 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; Len Dennis, 542-3260; Drew Chapados, ev., 542-6520.

SAULT STE. MARIE (Eastside): 99 Melville Rd., P6A 5J6; Sun. 10, 11, 7; Wed. 7:30; (705) 946-1930.

SAULT STE. MARIE (Pinehill): 132 Cunningham Rd., P6B 1N4; Sun. 10, 11, 6; Wed. 7; Roger Lansdell, ev. 256-1977 (res.), 949-4988 (off.); R. Whitfield, sec., 949-7612.

SELKIRK: ½ km. N. of village; Sun. 11, 10; Wed. 7:30; Box 13, N0A 1P0.

SMITHVILLE: 246 Station St.; Sun. 10, 11, 6; Wed. 7; Art Garner, Box 144, L0R 2A0; (905) 957-7745; John Hains, ev., 957-1123.

SOUTH RIVER: Jasper St. S.; off Ottawa St. W.; Sun. 10, 11, 7; Wed. 7:30; Box 549, P0A 1X0; Jim Nicholson, ev. (705) 384-5215, 386-2628, church bldg. 386-2551.

STONE CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off); Sun. 9:45, 11; Sun. & Tues. evenings call for time and place; Harold Parker, ev., 945-8803 (res.); Robert Priestnall, sec.

STRATFORD: 478 Brunswick St., N5A 3N6; Sun. 10:15, 11:30; Wed. 7:00; (519) 273-5280; Kelvin Hoover, ev. 273-5381; Larry Hoover, ev. 271-9545.

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; Peter Morphy, ev., (705) 560-3964 (off.); Paul Valli, sec. 674-2352.

SUNDRIDGE: Hwy. 11 N.; Sun. 9:45, 11; Wed. 7; P.O. Box 927, P0A 1Z0; (705) 3884-5214.

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7:30; Eric White, RR 2, P0R 1L0 (705) 842-6533; Murray Smith, ev., 842-2741.

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; (807) 577-2213; Sun. 9:45, 11 (10:30 summer); Wed. 7:00; JoAnne Toews, sec. (807) 577-4081 (res.).

TILLSONBURG: 1 mi. N. on Hwy. 19; Sun. 9:45, 11; Wed. 7:30; Box 331, N4G 4H8; 842-7118.

TIMMINS: W.E. Miller Public School, 200 Victoria Ave.; Sun. 9:30-12; Tues. 7-8; Box 1396, P4N 7N2; for more information call Larry Frost, sec./treas., (705) 268-4526.

TINTERN: 4359 Spring Creek Rd., Vineland, ON L0R 2C0; Sun. 11, 9:45, 6; Wed. 7:00; Oliver Tallman, Campden, L0R 1G0; 563-7822.

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7:15; Michael Hilborn, 63 Campbell Ave., M6P 3T9; Ph (416) 534-3033; Darrell Buchanan, ev. (416) 489-7405 (off.).

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 8; Dick Forsyth, ev., Beamsville, 563-7874; Rupert Comrie, sec., 656-9309.

TORONTO (Metro East): 7 Elinor Ave. (meets at Wexford Presbyterian bldg., Lawrence Ave. E. between Victoria Park and Warden); Sun. 5, 6; Thurs. in homes. Melanie Wright, treas., 1093 Kingston Rd.#611, Scarborough MIN 4E2, 699-4116; R. Kruse, sec., 20 Bernice Cresc. M6N 1W6, 762-5668.

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); Sun. 9:45, 11, 6; Wed. 7; Marvin Johnson (416) 752-0325, Stephen Gill 265-2496, elders; Max Craddock 461-7406, Santiago Molina (Spanish) (416) 751-6879, Guy Stopard (416) 421-6444, evs.; FAX (416) 424-1850.

TRENTON: 20 4th Ave. in gym of Trenton Christian School; Sun. 10, 10:30; p.m. in homes at 6; mid-week in homes 6:30; P.O. Box 22049, Trenton Center, Trenton, ON K8V 6S3; M. McDonnell (613) 969-0741 or Steve Watson, 392-3299.

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., R.R. #6, Markdale, N0C 1H0; (519) 986-2143.

WATERLOO: 62 Hickory St. W. (at Hazel), N2L 3J4; Sun. 9:30, 10:30; Wed. 7:30; Bob Sandiford, sec., (519) 886-4162 (res.); Geoff Ellis, ev., 885-6330 (off); 885-3702 (res.).

WELLAND: 72 Summit Ave., L3C 4G6; Sun. 11, 10, 6:30; Wed. 7; S.F. Timmerman, ev., Box 193,

Beamsville, L0R 1B0; 563-8765; Walter Cromwell, 485 Thorold Rd. #317, L3C 3X1; (905) 714-1850.

WINDSOR (West Side): 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:30; Al Meakes, ev., 2911 Forest Glade Dr., N8R 1L4; (519) 735-7436.

PROVINCE OF QUEBEC

MONTREAL (French): 2500 Charland, H1Z 1C5; Sun. 10:30 (Fr. worship), 11:30 (French, English, Italian, Spanish classes); Wed. 7 (Fr. class); Silvio Caddeo, ev., 387-6163 (off.); 337-9344 (res.).

MONTREAL (English/French/Spanish/Chinese/Ghanian): 1650 De Masionneuve, O., Suite 500, H3H 2P3; Sun. 9:30, 10:30, 6:30; Wed. 7; 934-0400 (off.).

MONTREAL (Verdun): 503-5th Avenue, Verdun, QC H4G 2E2; (514) 765-8919; (Fr.) Sun. 11, 10; Wed. 7; Roger Saumur, ev. (514) 635-5105; (English) Sun. 10, 9; Thur. 7:30; Chris Blackwell, ev. (514) 639-6432).

PLESSISVILLE: Centre Communautaire, Audré Côté; (819) 362-8386 or Jocelin Côté, 362-6623 (French speaking).

QUEBEC CITY: 2980 Vertheuil, Ste-Foy (corner Jean-Noel); Sun. 10:45, 9:30 (French); Wed. 19:30; C.P. 9041 Ste-Foy, G1V 4A8; (418) 651-3664; Jerrel Rowden, ev. (418) 658-0103 (res.), Jean Grenier, ev. 654-0526 (res.).

SHERBROOKE: 400 Galt St. W.; 775 Lois-Riel, J1L 2M7; Luc Fortin, ev., (819) 820-7249 (off.).

PROVINCE OF SASKATCHEWAN

BENGOUGH: E. side Hwy. 34; Sun. 10:30, 11:15; Norman Kemp, Box 134, S0C 0K0; (306) 268-4522.

ESTEVAN: 1302 8th St., S4A 1H6; 634-3116; Sun. 10, 11, 7; Wed. 7; Tim Pippus, ev., 634-8195, res.

GRAVELBOURG: 300 2nd Ave. E.; Sun. 10, 11; Wed. 7:30; Box 507, S0H 1X0; 648-3435; Bruce Tetreau, ev.

HORSE CREEK: Sun. 10:30 (May-Nov.); 11 (Dec.-Apr.); Lonnie Goodwin, Box 58, McCord, S0H 2T0; (306) 478-2516.

LLOYDMINSTER: 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 10, 11; (403) 875-4052 (off).

MOOSE JAW: 901 James St. S6H 3H5; Sun. 10, 11, 2; Wed. 7:30 (CST); Ron Hegdahl, ev. (306) 693-4064 (off.).

NORTH BATTLEFORD: 1462-110 St., S9A 2J2; Sun. 10-11; Wed. 7; Glen Davies, (306) 445-4231; Jelsing Bailey, 446-2630.

PERRYVILLE: 20 mi. s. Wynyard on Grid 640; Grid Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. NE of Punnichy; Sun. 11, 10; Box 158, Wishart, S0A 4R0; 835-2681.

PRINCE ALBERT: 264-23rd St. W., S6V 4L6; Sun. 10, 11; 763-3057 (off); contact Bob Jenkins, 764-6187.

RADVILLE: 714 Beckwell Ave., Sun. 9:30 (Winter: 817 Beckwell Ave.); Mrs. Clance Mooney, sec., Box 94, S0C 2G0; (306) 869-2558.

REGINA: 1825 Rothwell St. S4N 2C3; (306) 757-1825; FAX 757-5727; Sun. 10; Ray McMillan, ev., 949-0969; Bernard Krosggaard, 352-5621.

SASKATOON: Hours may vary; Please phone to be certain; Office: 343-7922; Allen Close, 955-0464; Bob Parker, 343-7884; mailing address, 134 Cardinal Cres., S7L 6H6; FAX (306) 343-1589.

SWIFT CURRENT: 400 2nd Ave. S.E., S9H 3J6; Sun. 10, 11; Wed. 7:30; Susan Gusikowski, sec., 773-1185.

WAWOTA: Hwy. 48 W. of town; Sun. 9:30 a.m.; Mid-week call; Box 454, S0G 2S0; (306) 739-2103 (off); or contact G. Husband, 739-2915 or G. McMillan, 538-4654.

WEYBURN: 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 10, 11, 7; Wed. 7; Russell Ferris, ev., (306) 739-2103 (off); 848-0645 (res).

WHITEWOOD: Legion Hall, 738 Lalonda St.; Sun. 11; Midweek call; Box 82, Broadview, S0G 0K0; Contact Merle Nelson for more information; 735-2862.

YORKTON: 550 Parkview Rd., S3N 2L7; Sun. 10:15; (306) 783-6877; Harry Meakes, sec. 783-6850.

CALENDAR

OCTOBER

4-6... Life Coping Seminar with Dr. McMillon at Beamsville, Ontario

11-13... Lectureship, "Let Us Be Holy", WCC, Dauphin, Manitoba

18-19... GLCC Homecoming, Beamsville, Ontario

22-26... Dr. John Bailey, "Relationships in the Church", WCC, Dauphin, Manitoba

26... Redwood Run for Life, Brampton, 7 p.m.

26-27... John Clayton series at Windsor, Ontario church building, Saturday 10; Sun. 10:30

NOVEMBER

2-3... Youth Rally, N. Buffalo, NY--"Take a Stand"

7-11... Lectureship, "A Study of James", GLCC, Beamsville, Ontario

30... Christmas Craft Show, Gibson Hall, GLCC.

Premillennialism DEBATE

October 25 & 26, 1996
Hamilton, Ontario, Canada
7PM Sharp
(Arrival Time: 6:30)

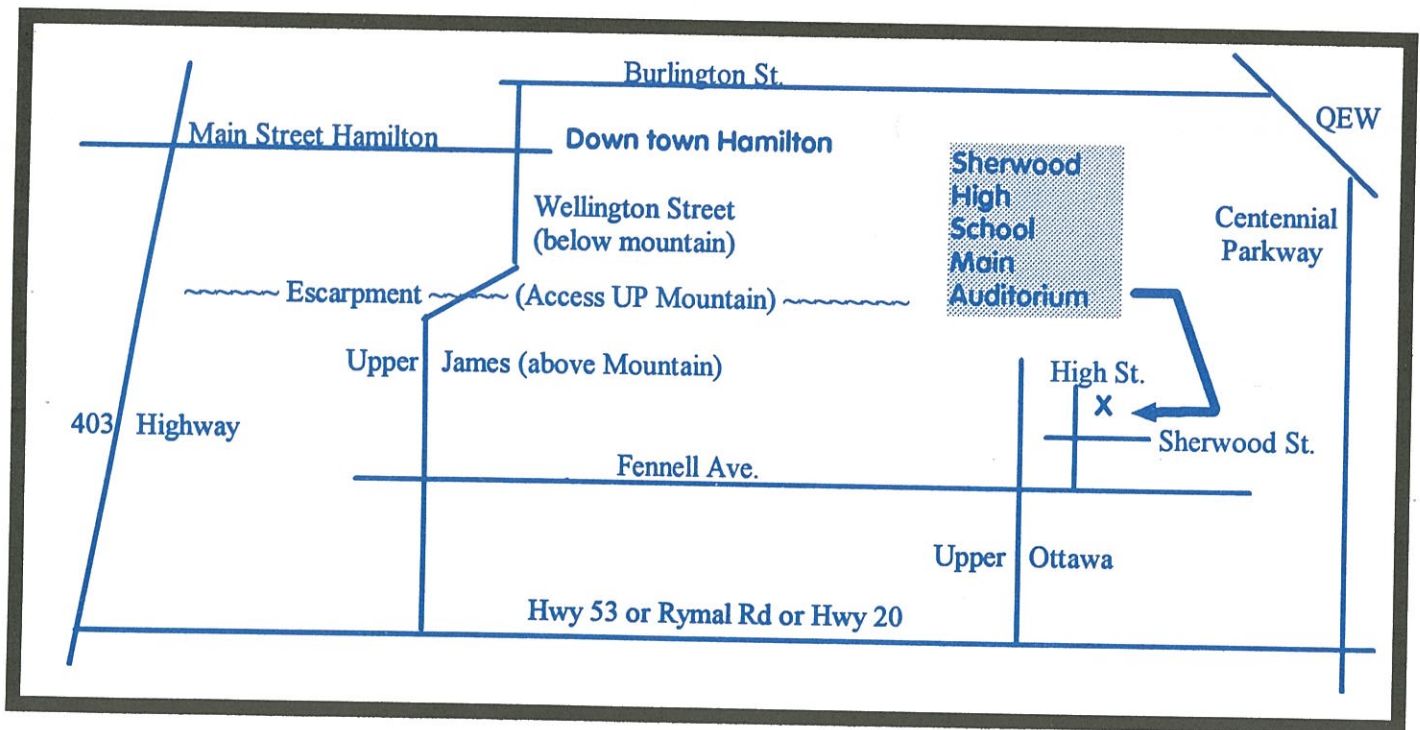
450 Concession St. Church of Christ vs. Christadelphians



Proposition:

The kingdom of God (promised in Psalm 2, Isaiah 2, Daniel 2 and other Bible verses) will be established at Jesus' second coming as a physical, political organization on this earth for 1000 years, with Jesus ruling as king on David's throne in the earthly city of Jerusalem. At the end of this 1000 years, the kingdom will be delivered up to God, who will then dwell with the redeemed on this earth forever.

Christadelphians: Bill Farrar (Affirm)
Church of Christ: Glen Burt (Deny)



Contact Steve Rudd, Hamilton Evangelist, for more details
905-575-8437